

Gospel Advocate

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Number 1.

AFTER FIFTY YEARS.

BY DAVID LIPSCOMB.

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

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

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How God Counts Time.

BY JAMES E. SCOBEX.

(Written especially for the "Review and Forward" Number.)

I am requested to write something on the subject stated above.

Now, in approaching the subject, I am somewhat at a loss to understand what is meant in this case by "count." It is a word which can be used in several senses. It can be used to *number*, as to *count* the days and years of one's life, *count* the stars. "Who can *count* the dust of Jacob?" (Num. 23: 10.) It is sometimes used in the sense of *ascribe* or *impute*. Abraham believed God, and it was *counted* to him for righteousness. (Gen. 15: 6.) Again, it is used in the sense of *think*, *judge*, *consider*; as, "I *count* them mine enemies." (Ps. 13: 22.) Paul said: "Neither *count* I my life dear unto myself." (Acts 20: 24.) "I *count* all things but loss." (Phil. 3: 8.)

God numbers, and sometimes gives the totals. "The very hairs of your head are all numbered." (Matt. 10: 30.) Indeed, there is no sense in which man *counts* or can *count*, but what God does to perfection. There are things that man cannot number. "And, lo, a great multitude, which no man could number." (Rev. 7: 9.) But God knows the number.

God *counts*—regards—all men as sinners; many, as his enemies and enemies of the cross. "For God hath concluded [judged] them all in unbelief." (Rom. 11: 32.) But God regards—*counts*—time because it has to do with man, or, rather, man has to do with it.

That which has an ending must also have had a beginning. Days and weeks and months and years, which man encountered in the beginning of his life on the earth and which still continue, will cease to be. Time, a measured space of duration, will not continue indefinitely. "And I saw another mighty angel come down from heaven; . . . and he set his right foot upon the sea, and his left foot on the earth. . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, . . . that there should be time no longer." (Rev. 10: 1-6.) The end of time is coming.

It is impossible for the infinite mind to comprehend the idea of eternity, that which had no beginning and will never have an ending. The Eternal God, who always was and is and always will be, who made all worlds, and whose mighty power manifests itself in all boundless space, has, in his mercy and goodness, vouchsafed to man life and time, and the blessings of time, that man may prepare himself for the honors and glories of eternity, which God has purposed for man to enter.

So far as duration is concerned, a thousand years with God is as only a day. Indeed, the idea of time does not affect God, as he lives in the ever present. He is the Author of all life and the Giver of time. He calls upon man to observe the time he has appointed for him to work.

"Life is the time to serve the Lord,
The time to insure the great reward."

And thus it is God counts time. To accomplish his great purpose in creating and fashioning this earth for the home of man, God instituted time as a necessary factor. "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Gen. 1: 16.) And, from that time to this, these great lights—the sun and the moon—have been to man "for signs, and for seasons, and for days, and years." (Gen. 1: 14.) The earth makes a revolution around the sun while it revolves on its own axis slightly more than three hundred and sixty-five times. Since man was created, the earth, flying at the rate of eighteen miles per second, has made, according to the best chronology, about five thousand nine hundred and twenty journeys around the sun.

So the history of man, with all his doings on the earth,

has been written in these years. How much longer the present conditions of the earth and the life of man is to be continued is in the power of no man to tell. Many false prophets have risen in the past, who set a limit to time and a day for the coming of the Lord; and we still have prophets who are making wise (?) predictions along the same lines. It is not for man "to know the times or the seasons, which the Father hath put in his own power." (Acts 1: 7.) It is the duty of man, as he rides on the tide of time, under the favor of God, to make full preparation to enter successfully upon the great ocean of eternity. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 13.) God knows. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time" (Eph. 5: 15, 16), in which God would have man work out his eternal salvation with fear and trembling.

If We Could Live Last Year Over Again.

BY C. W. SEWELL.

(Written especially for the "Review and Forward" Number.)

Paul says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

But I do not think there is any conflict between our subject heading and this text. The things that Paul would forget were the things he had forsaken for Christ (verses 4-6)—such things as would have been gain to him from a worldly viewpoint, and which he "counted loss for the excellency of the knowledge of Christ Jesus my Lord;" whereas my subject, as I understand it, is to profit in the future by the mistakes of the past—to bring before us our lives for the past year with what of success and of failure we may have made, and so meditate thereon that we may improve on our successes and correct our mistakes.

As we thus review the past, let us consider each act and each thought in the light of God's word. Now that we have time for sober thought, with the temptation gone, the heat and passion of the hour allayed, does it appear that we acted altogether in harmony with the spirit of Christ? If not, then let us throw out such safeguards as will enable us to do better in the future.

Men are full of mistakes; the irrational animals make none. Yet the lower animals make no improvement, while men are capable of unlimited development. The sparrow that built its first nest in the trees of the garden of Eden knew as well how to lay the straws across and weave the feathers in as do those of the twentieth century; but man, taking advantage of his mistakes, is capable of continued improvement. Especially is this true of the Christian and the divine life. By a careful review of the past and a diligent study of God's word, the soul mounts higher and higher on the scale of Christian perfection.

If we are living conscientiously before God, our ground for improvement lies mainly in our increased knowledge of God's word and a resolute determination to improve on our every mistake. Perhaps we did the best we could last year; but our increased knowledge of the truth not only gives capacity for better work, but brings greater responsibilities. To meet this requires renewed effort.

But whether we be satisfied or dissatisfied with last year's work, let us follow Paul's example: "This one thing I do, forgetting those things which are behind"—the things of last year. If there were mistakes or failures, use them for perfecting the future work; if there was success, rejoice, thank God, and use it as a stepping-stone to the accomplishment of more and greater things, while "reaching forth unto those things which are before." Let us ever "press toward the mark for the prize of the high calling of God in Christ Jesus."

The Great War's Effect Upon the Church.

BY JOHN STRAITON.

(Written especially for the "Review and Forward" Number.)

The present war in Europe is perhaps the greatest in the world's history. The number of men engaged and the extent of territory involved has never before been exceeded. Not Europe alone, but Asia, Africa, Australia, and America are concerned in it. The events of to-day shake the whole earth and make previous history turn pale. As yet we are too close to it to realize its tremendous magnitude and appalling slaughter and epoch-making influence. Such a war cannot be without its influence on the church. Can we measure or state it?

I. The effect on the soldiers. Less than a year and a half ago the regiments left England singing a light music-hall ditty—"It's a Long Way to Tipperary." But when the hour of trial came and men were brought face to face with death and the eternal realities, they found such chaff could not sustain their souls. To-day they are singing "Onward, Christian Soldiers." Such a change is a testimony to the power of religion and the church.

II. The effect on the general public. In normal times the bulk of humanity live a selfish life—making money and getting on in the world their chief, if not their only, aim. To-day there is scarcely a church or even a family which has not been moved to deeds of love and mercy. The feeding of the Belgians, the medical work in Serbia, the caring for the widows and orphans, and the "Red Cross," with all their armies, if told in detail, would fill all of this special number. Such a manifestation of the spirit of Christ cannot be without its effect. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

III. The effect on Christendom. The word "church" is sometimes used to cover all the professed or nominal followers of Jesus. In that sense the principal nations engaged in the present conflict are called "Christian nations." From that viewpoint a prominent writer has described this war as "the failure of Christianity and the bankruptcy of the churches." With the exception of Japan and Turkey, all the nations engaged in this war are Christian, and Christians of every kind—Roman Catholic, Greek Orthodox, Episcopalian, Protestants of every name, and even those who plead for a return to the faith and order of the New Testament. Need we be surprised if atheists, agnostics, and unbelievers of every kind, not to speak of Mohammedans, Buddhists, and others we call "heathens," should point to the war as the final proof of the failure of Christianity?

It must be admitted that a divided Christianity, or denominationalism, has failed. For how, otherwise, could Christian brother war with Christian? The truth is that the warring nations are still dominated by old pagan ideas, and their Christianity is but a veneer. There is a general agreement that under a true Christian régime the appeal to arms as a method of settling disputes would be unthinkable. Whence come wars and fighting among you? They are from the devil, and no specious plea, no conscience salve of use and won't, should blind us to the fact.

IV. The effect on the church of Christ. Some there are who find a difficulty in the vicarious sacrifice of Christ. To-day tens of thousands are giving their lives on the battlefield to save others. What an illustration and enforcement of Christ's atoning death!

The present war has raised for many a faithful disciple the old question, "Can a Christian be a soldier?" We cannot go into all the arguments pro and con, but we are reminded of the fact that the primitive church during the first two centuries took for granted that her members could have no part in the military system. The well-known formula, "I am a Christian, and, therefore, I cannot fight," expressed their simple and universal faith. "Men of Warre

are not allowed by the Gospel; the Gospel knoweth peace and not warre."

The present conflict is a testing of our faith in God. Shall the gospel succeed or fail? The success of the kingdom means that men "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Do we believe that? Or are our hearts dismayed by the present awful storm and filled with unbelief and doubt that the Lord's promise will not be fulfilled?

V. The effect on the brethren in Britain. So far as I can judge from the distance, the churches have not lost, but gained, in spirituality. Some brethren are opposed to all war; others think the present war a just one; and so many of our best young men are in the trenches, and some have given their lives for their country.

Their contributions to the Lord's work do not seem to have decreased. Indeed, their published contributions to foreign missions during the first year of war show an increase of almost two thousand dollars. This increase in giving in their poverty and distress is a rebuke to us who would reduce our gifts to home and foreign work because times are bad and taxes high.

VI. Its effect on me.

When the whole world resounds with rude alarms
Of warring arms,
When God's good earth from border unto border
Shows man's disorder,
Let me not waste my dower of mortal might
By grieving over wrongs I cannot right.

This is my task—
Amid discordant strife to keep a clean, sweet center
in my life;
And though the human orchestra may be
Playing all out of key,
To tune my heart to symphonies above,
And sound the note of love—
This is my task.

To the Toilers in the Kingdom of Christ.

BY JOHN T. POE.

(Written especially for the "Review and Forward" Number.)

Suffer a word from an old comrade and soldier on the firing line. I know some of you personally; others, by their good works in the good cause of our dear Redeemer. I rejoice to be accounted as one of the workers with you in the vineyard of the Lord. I know that they who will live godly in this present life shall suffer persecution. I have had it, and so have you; but none of us have yet been called on to give up our lives for the cause. We may have gone hungry and cold at times, but this will make the reward sweeter in heaven; for the Master knows all we endure for his cause, and he will not fail to reward us for it "in the sweet by and by." Some of us are growing old in the service—the limbs are growing feeble, sight failing, ears deaf, face wrinkled, and disease afflicts. But these are only signs that the Heavenly Father is about to pull down the old tabernacle and move us over into the new and the undying. He has taught us that this is not our home, but that we are to have a home with him, eternal in the heavens; for there we shall reap the promised reward for all we have sacrificed and all we have done and suffered for his sake on earth. Jesus knows it all.

Over there is no pain, no tears, no heartaches, no sickness. The gospel will have cured it all when God shall pull down the old body and give us the new, spiritual, glorified body in heaven. Not a soul that scorns us now but would be glad to associate with us when God shall reward his own, when we shall at last exchange the cross for a shining crown.

How many will volunteer to work this week for the Gospel Advocate?

Pretty is as Pretty Does.

BY JAMES A. ALLEN.

(Written especially for the "Review and Forward" Number.)

What you have been or what you say you are going to be is nothing. The question is, What are you now? What a man does is what he is. Deeds are fruits of thoughts. "As a man thinketh in his heart, so is he."

The effulgence, the glowing oratory employed by some men in telling what they can do or what they are going to do would make the aurora borealis look as pale as Swiss cheese; but if what they are doing or what they have already done was put on the point of a cambric needle, it would not punch the pith out of a horsehair.

Do, do, do! The world wants to know what a man can do. It doesn't care whether he was born in a cabin or a castle, on Fifth Avenue or in Possum Hollow. Not if a man is tall and handsome; not if he was born to the purple and feeds from the traditional "silver spoon;" but he, him, himself—the thing is, What can he do? And is he busy doing it? Not if a girl is sweet and pretty and attired in crepe de Chine; not if she is the most popular debutante of the season and can boast of the most proposals; but the question is, What is she? What can she do? And is she of any account to the world? Can she cook, sweep, make her own clothes, manage a home? Or is she still a baby, helpless, dependent upon a maid? Good clothes too often hide the nakedness of a man who can't pay for them, who has to beat his way because he can't pay his way. It is a law of nature, because it is a law of God, that everything has to be paid for. Set it down for a certainty that somebody pays. The automobiles, the expensive idleness, the high living of young scions of great wealth are made possible by the industry, the close economy, the frugality of some old father or grandfather, who, though dead, still foots the bill. Somebody has to produce every bite of the food that is eaten by the millions of mouths that eat every day; and it is notorious that one of the reasons why prices soar so high is that there are too many eaters to too few producers. Too many follow remunerative, though not productive, occupations; occupy positions that skimp it from the labors of others; while they themselves do not create a thing in return, do not produce so much as a nail or a pin, or add a single atom to the productive wealth of the world.

David Lipscomb, one of the most noted educators in Tennessee, and founder of the Bible School, once took the position that a girl who had studied art, music, painting, expression, etc., but who could not cook, sew, sweep, be "a keeper at home," was not as well educated as the one who could do the more useful things. My father, while foreman of a large machine shop, did a great deal of repairing for a sawmill owner who could barely write his name. But he was a good manager, understood his business, was industrious and prosperous; and while I may be wrong, I have always had a lingering suspicion that, though he could hardly sign his checks, he had a better education than the college graduate who could juggle a little gibberish of Greek and Latin, but who couldn't make a living.

When people die, it is "their works," and not their handsome looks, their social prestige, or their wad of "long green," that shall "follow them."

When the great Alexander, accompanied by his aid-de-camp, Hephæstion, who was a taller and handsomer man than he, entered into the presence of the queens of Persia to assure them of his protection after the defeat of Darius in the battle of Issus, they and their attendants, without waiting for the two men to be introduced, immediately began to make great obeisance to the aid-de-camp, because he looked like they thought Alexander would look. But the moment the conversation began and they felt the magnetic presence of the man upon whose nod hung the destiny of nations, they saw that Hephæstion couldn't act, do, like Alexander. And if the mighty genius who once ruled

the world, and wept because the earth was too small a theater for his actions, felt the least resentment because the ladies thought Hephæstion was the best-looking, he forgot to show it.

Go over the list of great men, past and present, and note how that, from a standpoint of popular opinion, those who have succeeded the most, an unthinking public would never have picked as stars. Sometimes a man, physically head and shoulders above his fellows, ravishingly handsome and good-looking, makes a miserable failure, so colossal that it becomes comical, while a little, dried-up, dwarf-looking runt comes out of the shuffle with the palm. Those who judge after appearances, rather than by what a man can do, would have scorned the duck-legs of Washington, the drooling and twitching of Sam Johnson, or the pot-belly of little Napoleon, who would have given a boat load of gold to have been six inches taller. But when it came to doing—ah, Napoleon could make things hum! When he got in action, he began to make history—a thousand historians began to write. His old slick hat, that a tramp would hardly have kicked out of the road, and his faded gray coat were in strange contrast to the rich and resplendent garb of the generals around him; but his mere presence with an army was considered by allied Europe as being equal to a reinforcement of one hundred thousand men. What a compliment to a man! And from his enemies, who certainly were not prone to exaggerate it! He thoroughly understood his business, thought over it, studied over it, pored over it, and fought his battles over on paper, with different colored pins to represent the enemy, before he undertook them on the field. Skepticism bowed to the prodigies of his performance; romance, the creations of fancy, took on an air of reality; what the world dreamed of as impossible, with daring audacity, incredible rapidity, he promptly accomplished it. "How impossible?" said he. "That word is not French." Filled with the most fervent enthusiasm, and yet guided by the highest reasoning and reflective powers, by cool, mathematical calculation, the degree of industry and application that he brought to bear on his campaigns, and in the cabinet, will always stand as a demonstration of what astonishing results will come from the proper effort. Not that his career of what the world calls "glory" was free from fault, or even crime, but that he dared to measure the enormous task confronting him with the eye of genius and to throw every energy of his soul into its mighty accomplishment.

In speaking of the accomplishments of these worldly men—Alexander and Napoleon—we refer only to their talents and industry. It is a pity that they wasted their lives in laboring for that which cannot last, in striving for a goal of no permanent good. Neither talent nor toil, apart or united, is a proper subject of censure or praise. Credit can attach only to things that are matters of choice. A man deserves no more praise for being born with five talents than he does for being born with a white skin. The use to which he devotes his talents is the thing. That is a matter of choice. The devil is smart enough, and he is industrious, too. But who would think of praising his shrewdness or commending his industry and toil? Unless consecrated to some high end, neither genius nor labor is worthy of admiration, and works no good to the world, only as God overrules the wickedness of men to accomplish good. The watchman may watch ever so diligently; but unless the Lord guards the city, he watches in vain.

I am convinced that there should be no failures in any legitimate line of the world's work. God founded the world in wisdom, and gave the laws to govern the workings of every department. In any sphere an observance of the laws that control it can't fail of success, of reaching the desired end. But for a man to trifle with, set aside, ignore, or neglect the rules that govern the sphere in which he undertakes to work, and yet expect to succeed, would be about as reasonable as for a farmer to expect to reap a crop of

corn without planting a grain of seed. It would be a monstrosity for things to come that way. The man who daily, diligently adheres to the rules won't fail, can't fail. Success is as certain as the law that governs it.

The Great Teacher said: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." Reader, look, examine; what fruit grows on your tree? That's the test. Sad 'twill be should the reapers find nothing but leaves.

It is much easier to preach than it is to practice. All of us, with a Bible in front of our face, can easily tell the way to go to heaven. But are we going to go there? What the Bible teaches sinners to do to be saved, to become Christians, is plain, tangible, so simple that "the wayfaring men, yea fools, shall not err therein." But how many of them are doing it? And what the Bible teaches Christians, members of the church, to do to be crowned in the end, to reach immortality and heaven, is easily evident to all. None can plead an inability to understand. But how many of them are doing it?

Said Solomon the Wise: "Fear God, and keep his commandments; for this is the whole duty of man." The commandments of God are plainly laid down in his word. "He may run that readeth it." And the man who puts the most energy, fidelity, and zeal into keeping them is the man who does the most to honor God, to bless his country and race, and to obtain a blissful station in a higher and eternal world.

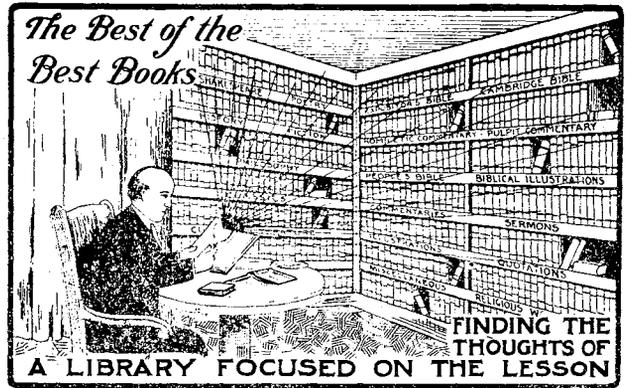
Greetings to the Senior Editors.

BY JOHN T. POE.

(Written especially for the "Review and Forward" Number.)

More than half a century has passed since first I began to write for the Gospel Advocate. It seems almost akin to me. It has always been my friend, and has helped me greatly in my search after truth. I cannot tell it good-by. I do not want to. I am getting old, but I still need its help in the search for knowledge. I began reading it and writing for it when Tolbert Fanning and David Lipscomb were the editors. It has always been true to the cause of the Master, when a proper meaning, and the meaning intended by the editors, was given to what its editors wrote. Almost anything one writes may be garbled and scrapped in a way to make the writer say what he never intended to say and really did not say. Such a trouble arose over the question of baptism for the remission of sins. The editors teach that and believe that, though the critics tried to make it appear that other things written proved they did not, when, if taken in all its connections, it was a thing said right. In the main its course has been correct. The three dozen loyal congregations now worshipping in Nashville, numbering from seventy-five or one hundred members up to eight hundred and nine hundred each, are largely due to the influence of the Gospel Advocate. I venture to say that no other paper in America has any such fruits to its credit. It is wonderful. There is no city in the United States that can equal it by half. I have preached in Nashville, have held meetings there on three or four occasions, and had a chance to note things as they are. Its former editors are now old, but with these reflections the sun of their lives must go down in a halo of glory. And what must be their joy when there comes trooping up in eternity the thousands they have helped on to higher, nobler life and usefulness in this life? As the wicked may heap up wrath against the day of wrath, so these have heaped up joy upon joy.

Go on with the old Gospel Advocate; let its influence for good never weaken not wane till time shall be no more. The



The Bible Study Helper

New Magazine

EDITED BY
A. B. LIPSCOMB

In response to many urgent requests, we announce the inauguration of the BIBLE STUDY HELPER, a new monthly publication, which will be devoted exclusively to the subject of Bible study, both in the church and home. This publication will supply a long-felt need. It will be abreast with modern scholarship and at the same time in accord with the teachings of God's word. Among the many helpful features will be: "Incentives to Bible Study," "Timely Practical Illustrations," "Quotable Prose and Poetry," "Suggestions for Teachers," "The Boys' Column," "The Girls' Column," "Reports from Teachers," "Letters from the Children," "Thought-Provoking Questions."

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1916.

A flower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed.
This is the year that for you waits
Beyond to-morrow's mystic gates.

—Horatio Nelson Powers.

Is the World Growing Better?

A Round-Table Discussion

F. W. Smith, of Nashville, Tenn., Says—

What a question! How shall we reach a conclusion, and what shall the answer be? That the world is growing better in some ways must be admitted, but to say that it is growing better in *every* way would be, in my judgment, saying too much. The magnitude of the question demands that we approach a solution with becoming modesty and caution. We usually judge the whole by a part, which in many things may be a safe rule; but when it comes to judging the wide world of mankind by the few moving within the circle of our narrow and limited vision, the rule cannot apply. In this particular we cannot base our conclusions upon a *sample*, but must take mankind in the aggregate. But in this we cannot speak from personal knowledge, but are dependent upon the most reliable sources of information for our judgment. In this marvelous age of wonderful inventions and developments, when the public doings of nations and individuals fly as if on the wings of the wind from ocean to ocean and from continent to continent, the rural resident who is an intelligent reader of the public prints can form a pretty clear idea of the moral, religious, and intellectual status of the world.

Let us not forget that there are two classes of students relative to this matter—viz., the *pessimist* and the *optimist*. The pessimist sees only the dark side of every picture. If he were to gaze through the mighty telescope upon the mighty sun, he would see only the *black spots* on the face of that great luminary which floods the worlds with his glorious light. Just so with reference to nations and individuals. He focuses the vision upon the "dark spots" in the lives and characters of both, and is blind to the noble virtues which sparkle like brilliant gems or the stars which glitter through the darkness of the night. Not so with the optimist. While not unmindful of the fact that every picture has its shadows, he does not allow his vision to become narrowed to these, but with the full sweep of that charity and justice which seeks to find the good even in the midst of the bad, he beholds the light and magnifies the good. The optimist, therefore, can see more moral reforms in existence to-day for the betterment of mankind than ever before in the history of the world. He sees revolutions one after another, all tending toward a higher level. He sees that King Alcohol is being dethroned throughout the civilized world, and that the nations are destined to be freed from the clutches of the greatest tyrant that ever wielded a scepter. Even in the midst of the demoralizing influences of war, the army canteen is outlawed. Generals have learned that men cannot shoot straight with eyes aflame with liquor. Labor reforms have sprung up nearly everywhere until the voice of labor demanding just recompense is being heard and respected throughout the land. The misers who have coined millions out of the sweat and blood of helpless women and children overworked in their shops and factories have been checked by the labor-reform laws of the land. Civic righteousness is the keynote of the song of the nations out of which social reforms multiply. The public conscience has become aroused as never before against what is termed the "white-slave traffic" and the "social evil." Benevolent institutions were never more busy dispensing charity to the unfortunate and needy. When a great calamity befalls any section of the world, the cry for help instantaneously strikes a responsive chord throughout the civilized world and the helping hand is extended. More doors are opened for the heralds of the cross than ever before, and more money is being expended for religious purposes. Institutions for the civil and do-

mestic concerns of life are constantly advancing to higher levels. Let not the "pessimist" point to the carnage of shot and shell now devastating the European nations as a refutation of the optimistic view. Even with the roar of cannon and smoke of battle we find women like angels of mercy fitting here and there attending the wounded and dying. Women who have laid aside the robes of ease and luxury and donned the caps and aprons of the "Red Cross" are exposing their lives in ministering to the suffering. Laps in which poodle dogs were fondled and nursed are now resting places for the heads of dying soldiers. On this, note the words of W. T. Ellis:

Are not the pessimists afflicted with that sort of blindness which St. Peter describes as ability to see only that which is near? They cannot discern beyond the obvious. They hear the great guns roaring, but are deaf to the bells of peace that are sounding their summons in the hearts of men all the world around. They see the heaped-up corpses of the slain, but have no eyes for the mountains of mercy which have arisen upon earth since this war began. Who knows but that this greatest of all human conflicts may be written down on the enduring pages of history as the war of the pitiful heart?

Never before were so many deeds of mercy and brotherhood being done. At no other hour since first the Christmas music stole softly on the Bethlehem night has there been such a vital sense of love for mankind among the children of men. World brotherhood is nearer realization to-day than ever before. The swift shuttle of recent history has woven new, strong strands of love and good will between nations which, two Christmases ago, were remote and alien.

To deny that the world is growing better in some ways is to deny what our very eyes can see, our ears can hear, and our hearts can feel. In fact, it would be to say that Christianity is a failure, and to repudiate the words of the prophet who said: "For the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea." (Hab. 2: 14.) But one may ask: "Do you indorse all of the institutions and agencies at work for the betterment of mankind?" *By no means.* I only indorse the good they do, and point to that as proof that the world is growing better. All the good in the world springs from truth. Christianity in even its most corrupt form does good, and all the good done by human institutions is but the result of contact with Christianity, whose principles they have imbibed. There is but one institution on this earth through which and in which man can glorify God and be saved at last, and that is the blood-bought church of Jesus Christ. While this is true, we should rejoice at the moral and social reforms brought about by human institutions because of their contact with Christianity.

E. N. Glenn, of Colton, Cal., Says—

We are living in such a progressive age and the world is traveling at such a rapid rate that it is almost impossible to behold it long enough to make an accurate calculation as to whether it is growing better or worse. If one should ask the question, "Is the world growing wiser?" the answer without very much reflection would undoubtedly be, "Yes." When we consider the achievements of man in the realm of discovery and invention, we greatly wonder how our forefathers "got along" one and two hundred years ago.

To-night I asked a young person: "Is the world growing better or worse?" The reply came quickly: "It is growing worse." I asked why. "During the first centuries of Christianity," he said, "the Christians often sacrificed their lives for the gospel's sake, and would meet to worship God before day, in caves, etc.; and now you can hardly get the people to come to church." I also asked the same question to an

aged man, ninety-four years old. His reply was equally prompt, but was opposite to the first answer. "Yes-sir-ree," was his emphatic answer. "When I was a boy," he said, "we had but little schooling, and I didn't know what a Sunday school was. And we raised flax and wool, which were carded, spun, and made into what few clothes we got. To-day look at the boys and girls! Just as soon as they are big enough to read, they start to school and remain in school till they graduate, and they wear good clothes all the time. In my boyhood days, when we would have a log-rolling or house-raising, maybe fifteen or twenty men would get dog drunk and fight like dogs, and maybe one or two of them would get killed; but nothing was thought of it for those days. I tell you times are better and the people are better." The world is a mighty big place to think about and to talk about and to write about; and we can see just only a small speck of it, and there is so much of it we never even hear about.

But let us go back in history to the very beginning. God created the earth, with the heavens, and all things therein. Man was the crowning work of creation. He was created in the image of God. Everything was given him, it seems, that would make him happy and contented. The story goes that in sixteen hundred years his posterity was so vile and corrupt that "the imagination of his heart was evil continually." There was only one righteous family of eight souls that was worthy of salvation. Noah and his three sons and wives then began to repopulate the earth. Three hundred and fifty years later God selected Abraham from among his kindred, who were idolaters. (Josh. 24: 2.) This indicates the degenerate state of man at that date. Some two hundred years more and Abraham's seed began their sojourn in the land of Egypt—seventy-five in number. After a cruel bondage for four hundred years, they came forth some two and a half million strong. God began to school and develop them for a peculiar nation of people, but they were unworthy and murmured and rebelled continually. It seems that all other nations had "gone aside" from worshipping God. In a few more hundred years God's chosen people were corrupt from the "crown of their head to the sole of their feet." After a short captivity they returned to the land of Canaan, about fifty thousand in number. Four or five hundred years more and Christ came to the world; but when he came unto his own, they "received him not," but crucified him. Thus we have a pen picture of how wicked the world became in four thousand years.

Christianity started with a small number, but had a steady growth. In about thirty years it had been pushed out into all the known world, and it looked for a time as though it would conquer "all the world for Christ." But soon persecution arose. Christianity was tried "as by fire." The "Dark Ages" were without the illumination of God's word and people. But in a little while we see them revive. Christianity again flourishes. But the world is now so big and so many hindering causes to retard the progress of converting it, the leaven of righteousness does not spread very rapidly.

Statistics inform us that there are to-day nearly three billion people on the earth. Only a small per cent of this number is righteous. This includes those who even profess Christianity. Every nation is at present engaged in the bloodiest war known to history, the United States excepted. But even she is taking large measures in "preparedness." Congress is asking for three hundred million dollars to equip militarism, and no one can estimate the cost of maintaining it. But is even this a sure exponent of peace? And the United States is considered a "Christian nation." We are made to wonder if the world is really growing better. We take a glance backward and see the people in the days of Noah eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. They knew not until the flood came and took them all away. And Jesus said: "So shall also the coming of the Son of

man be." We see that it was necessary for God to destroy them on account of their great wickedness. It may be that wickedness will wax worse and worse until it will also be necessary for God to take action in destroying the world that now is—making a new heaven and a new earth. These things do not indicate that the world is growing better.

M. S. Mason, of Rogersville, Mo., Says—

The treatment of this topic, as suggested in its appellation, is as broad as the earth and requires a view of the subject in all of the world's phases, relative and absolute. We shall examine it from three standpoints—viz., absolute phases, relative phases, and the relation maintained toward Christianity, or the ultimate end of all these.

The absolute phases are material, mental, moral, and religious.

The first we shall consider is the material. We all agree that the world, materially, in the absolute sense, is growing better. We are wealthier; transportation is easier; more land is being put into cultivation; the resources are being brought to the surface and into a state of utility, and the forces of nature are everywhere being made more and more to serve humanity.

Mentally, or intellectually, we are growing better. Good schoolhouses throw open their doors in every community; skilled minds have made courses of study adapted to the educational need of the general school constituency, and furnished the best methods of presentation; and no doubt within twenty-five years a high school will be as easy of access to our country children as the common school is to-day, and free literature containing the best thoughts of the age will drift into our homes as free as the breezes.

Morally we are growing better. We may have some of the meanest characters we have ever had to-day, but we have some of the grandest, too. The passing of the saloon, the investigation of economic evils, the infusing of the moral element into our school curriculums, all show a move on a higher plane. With all the immorality we may see in any community, we know the public conscience is quickened to a state of repulsion against all. And with this leavening power constantly at work, we must be developing as the time goes by a people who appreciate the fact that morality means life and immorality means death.

But religiously, are we growing better? Not so much, I would say, in the absolute sense.

And this brings us to the discussion of the relative phases. Has all our mental development carried with it an appreciation of our material resources so as to use the world as not abusing it? I fear not. Are we not wasting our material resources in fruitless exploitation? Has intellectual growth served to give us the means of looking into the perfect law of liberty, or are we trying to find our way to God through "new thought?" I am impressed that we are drifting away from God in the latter way. Has our moral improvement made us more appreciative of the highest moral law in all the world—the Bible—or are we content with morality without regarding "the law of the Spirit of life in Christ Jesus?" Too much, I fear, we are trusting to the all-sufficiency of "good morals and gentle manners." Then, in a relative sense, the present manifest tendency toward improvement is not so encouraging. But particularly to religion, viewed in the absolute present sense, I should say, measuring it by a New Testament standard, it is growing worse. With church federation, legislative conventions, "broad-gauge" ideals, union revivals, and a general disposition toward the satisfaction of the world, with little regard for God's word, I am led to speak adversely on this view of the situation.

But relatively it is different in prospect. Material resources make it convenient to carry the gospel message; good roads facilitate churchgoing among the people; the more wealth, the more goes into the cause; and a full soul and an absolutely empty stomach cannot go well together.

Our intellectual growth must some time turn sensible minds upon the beauty of the gospel; and when men are no longer satisfied with their own way, this strength will contribute to gaining a knowledge of the eternal purpose of God.

Developments in morality must eventually get back to its source, God the Father, and see that the ultimate end of all goodness is the realization of that highest sphere in all our existence—the spiritual life.

So I would say, when we consider all the development which the world is undergoing in its promise, we may hope for better things, and that in the future we may see that these improvements, absolute and relative, were finally to be devoted to the building of His cause. From that view the world is growing better; for ultimately all that is good must honor God.

J. H. Whisnant, of Atkins, Ark., Says—

This is a monstrous question, because it covers a "world" of territory and "ages" of time. It is a deep question, for it causes us to delve into the long ago, with nothing but a brief history and tradition to depend upon. But had we lived all the way through, who of us could have been so well acquainted with all the world all the time as to be sure we knew just when it was at its best? Nearly every mother thinks hers the prettiest and sweetest babe in the world; nearly every housewife feels that she has more burdens than anybody else in the world; nearly every community of Christians feel that they must endure more persecutions and combat with more prejudice than any other community in the world. So the question, "Is the world growing better?" would generally be answered by each individual according as the world—that part of it in which he lives—has served him.

As I take it, the question in hand pertains to the people and conditions as brought about by the people. Were we to begin our comparison with man in his Edenic state, where we find both him and his conditions "good" and "very good," and say that the world is better now than then, we would prove ourselves to be unbelievers. The comparison, then, surely should begin at a later date.

If we begin with the transgression in Eden, we think it safe to say that no greater per cent of the world's population would now yield to temptation. If we compare with the world in Noah's day as to wickedness, we could not beat it much. If we compare with the world at the coming of Christ, we will surely see improvement, for he found but few who would be governed by the will of the Lord. Now, though few comparatively, they are numbered by thousands.

The Christian era has presented a history somewhat varied. When persecution prevailed, the world grew worse; when Christianity prevailed, the world grew better.

There are more countries opening their doors to the gospel of Christ than ever; and while a few years ago, in our own free country, it was necessary for the true gospel preacher to resort to deserted buildings, barns, etc., to teach the people the primitive way, the calls can hardly be responded to now by the great army of faithful workers. Nor is the general treatment such as then.

We admit that there is much wickedness in the world, and will be even till the coming of the Son of man. The bloody war that is now raging across the great deep is surely wrong, yet out of such wrongs conditions are sometimes made better. We think they are being made better now.

The condition of the world depends greatly upon the condition of the church. The church condition is improving in that she is demanding correct living as well as correct believing. This generally practiced for a long enough time will restore lost confidence, increase church attendance, enlarge the borders of Zion, and cause many souls to be saved that would otherwise have been lost.

T. E. Milholland, of Madill, Okla., Says—

Brother Lipscomb, the question is too deep for me. I cannot take its heights nor sound its depths. Is the "world" growing better?

When my mind goes back to the "beginning," as stated in the great Book, the first vision is that of supernal beauty and loveliness. When the veil of history is first raised to mortal eyes, we are held enrapt with the splendors of an infant world! Fresh from the hands of the Creator, it was not only good, but "very good." Not a brier nor thorn had grown to tear the hand of man. No storm-tempest nor howling cyclone had swept over the bosom of the earth to strike terror to the hearts of men and drive them from their homes. No sin, therefore no death! But sin entered, and death by sin. Now the vision changes, and the heart grows sick as we stand there—in the beginning—and look down the ages, and watch the gradual unfolding of six thousand years, and think, "Is the world growing better?" Of the first world it was said: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6: 5, 6.) It appears that the world grew worse. Hence, God said: "I will destroy man whom I have created from the face of the earth."

The next world (or age) we note is that of the Hebrews, or Jews. They started good, chosen and sanctified to Jehovah. But they grew worse. Dissatisfied with the divine arrangement, they rejected God as their King and chose a man to rule over them. King after king arose and fell—a few good, but most of them bad. Ahab was bad, but it is said of Omri that he "wrought evil in the eyes of the Lord, and did worse than all before him." (1 Kings 16: 25.) Hence it appears that the Jew world grew worse till Isaiah was made to cry: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1: 2-6.) Later the prophet said: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." (Isa. 65: 15.) So that world ended.

And now what about *this* world, our world, the "last days," the Christian age? "Is the (this) world growing better?" I am going to fix it so somebody else will want to say something. Well, our world started good; but the Master said: "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24: 12.) But Paul said: "Where sin abounded, grace did much more abound." (Rom. 5: 20.) Hence, while "this world" is filled with sorrow, sighing, suffering, and sin, we have the remedy. Christ "now once in the end of the world hath . . . appeared to put away sin by the sacrifice of himself." (Heb. 9: 26.) This is the "better promise" upon which the new covenant is founded. God loved the world—the whole world! Hence, "Go ye into *all* the world, and preach the gospel to *every* creature." The gospel makes folks better. The folks make the world. Therefore the world is made better by the gospel. As a nation we are what we are by reason of the effect of the great influence of the Christ life. While the kingdom began as a mustard seed,

a fountain, a little stone cut out without hands, it "grew larger and wider and deeper. The little stone rolled till it filled the whole earth. Surely this means the "world is growing better." Beginning at Pentecost, the stream of living water (the gospel unmixed with human creeds) went forth, as Ezekiel would say, first ankle-deep, further along knee-deep, then to the loins, and finally it became a river. Zechariah (1: 1) saw the fountain. David saw the river. (Ps. 46: 4.) These scriptures suggest the world *growing* better. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.) Some good brethren talk and act as though they thought the earth was America and the United States was the whole world. The question is, Is the *world* growing better? If you say "No," who is to blame? God loved the *world*. Christ died for the whole *world*. We are commissioned to preach to every creature. If you say "Yes," I ask, What and who is making it better? Will the world be better by your having lived in it? Think, brother. If *we* are good, we can have good children, good families. If we have good children, we can have good schools and churches. If we have good schools and churches, we can have a good citizenship. If we have a good citizenship, we can have a good world. If *we* are growing better, our children are growing better; and if our children are growing better, our churches and schools are growing better; and if our churches and schools are growing better, our citizenship is growing better; and if our citizenship is growing better, the *world* is *growing better*. If not, who is to blame?

G. W. Riggs, of Los Angeles, Cal., Says—

That is a big question and a hard one. A big one because it includes the whole world; a hard one because it involves so many viewpoints and requires so much information to answer it—much more, I am afraid, than I possess.

It is almost universally admitted that Christianity has wrought a most helpful and beneficent effect upon the world; that whatever spiritual and moral advancement the world has made is due to the power and influence of the gospel. It must, therefore, be admitted that to the extent Christianity spreads the world is made better.

The spirit of the age—the love of money, pleasure, luxury, and ease—tends to moral and spiritual decay; and the wealth and material progress of the age seem to intensify that spirit; while some think they can see in the great war of Europe, with its attendant evils, a collapse of civilization and the doom of Christendom. But in other ages there have been periods of decline and gloom; but these were always followed by a reformation which brought about a better day. Who knows but that God is preparing the world for another great reformation? When the people are brought to see the futility of human law and government to correct the evils of the world, they may turn to the Lord as never before. But be that as it may, and notwithstanding the present decline, I can see many reasons why we should press forward in the spread of true Christianity.

1. God still lives, and the Lord reigns and must reign till he has put all enemies under his feet. We have received a kingdom that cannot be shaken, and it is destined to fill the whole earth. We should, therefore, move forward without fear.

2. The gospel is still the power of God unto salvation. The gospel age will not close till Christ comes again; and as no one knows when that is, we should be diligent in preaching it even unto the end.

3. As a matter of encouragement, there is no abatement of the missionary spirit, but rather an awakening along that line. It is said that "the Bible is in more homes and in more hands to-day than any other book in the world. More Bibles are sold than any other book, and more now than

in any other age." There are probably more true gospel preachers and more true churches of Christ now than ever before; and these churches will compare favorably with those we read about in the New Testament. The denominations, by perverting the gospel and the spirit of worldliness, are evidently weakening and losing power. It is said that China, India, and Japan are more open and ready to receive the gospel message than ever before. The church of Christ is the hope of the world. Let us not, therefore, become discouraged, but with renewed zeal and energy press the cause of our Lord and Master.

C. F. Witty, of Detroit, Mich., Says—

To one who has given the subject but little attention this would seem to be a very hard question to answer; but to a careful student of world conditions, I think it will be an easy matter to reach the conclusion that the world is rapidly growing better. It is true that we cannot see many signs of improvement if we view the ghastly battlefields of Europe or even take notice of some things in our own land. However, this question is not, "Is some certain part of the world growing better?" but, "Is the *world* growing better?"—that is, the entire world, composed of about one billion, six hundred million people. In order to understand this matter, we will have to ascertain what caused the world to be in the sad condition we now find it. You answer at once that it is the work of Satan, and so it is; but how can even Satan so completely control the thoughts and actions of such a vast multitude of people? I answer, only through certain organized systems that he succeeded in developing and fastening on the human family when it was much smaller and less experienced than it is to-day. I refer to the systems of idolatry, Mohammedanism, and a corrupted form of Christianity. Take from Satan these three mighty engines of power, and he would be as helpless as a child compared with his present strength. So, if we want to know if the world is growing better, we have but to determine whether idolatry, Mohammedanism, and a corrupted form of Christianity are losing their influence over the vast millions of earth.

Let us see. India, China, and Japan are the great strongholds of idolatry, and every student of missions knows that an open Bible and civilization will soon make short work of converting these nations to Christianity. And let me pause here to lift my hat to our own missionaries that are playing such an important part in this great work, also to those individuals and churches that are supporting them.

The religion of the Turk is also doomed, but from a different source. The devotees of this faith have, by their unspeakable crimes and inhuman acts, filled the cup of wrath full to overflowing, and the handwriting is already on the wall. *The Turk must go*, and with him will go the doctrine of the false prophet of Mecca.

There remains but one other principal weapon with which Satan can retard the improvement of the human family, and that is a corrupted form of Christianity. While it is true that much corruption is found in the Protestant world, it is also true that the source of this and all other corruption is to be found in the church of Rome; and when the monstrous system of Romanism is overthrown, we have good reason to expect the fruits of Romanism, as they appear in the Protestant world, will also disappear. But you ask: "Is the Roman Catholic Church losing its power?" I answer that there is no doubt of it. Glance through the pages of history and compare the Rome of to-day with the Rome of a few centuries ago, and you will easily see that the power of the pope has been broken. He can no longer dictate to kings and rulers at will and expect them to obey him. Nor, indeed, can he much longer control the masses. Soon we expect to hear the cry sound out: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And this cry will be

answered by millions of honest-hearted Catholics in all parts of the earth.

Now, certainly when the millions of earth turn from idols to serve the living God, and other millions turn from the corrupt church of Rome to be Christians only, and the terrible doctrine of Mohammed will be taught no more, it can truly be said that the world has greatly improved.

Let us all earnestly work and pray that the work may make great progress.

E. V. Wood, of Trenton, Tenn., Says—

Immediately after receiving the invitation to write a short article on this subject I decided it would be a hard task to perform. I know so little about this big world in which I live that I can say but little that would be interesting or profitable to read.

Is the world growing better? Educationally and intellectually speaking? Surely it is safe to say it is, and has been for many years. Great and many inventions and discoveries have been made which have proved, and are proving, a great blessing to the human family, when properly made use of; but when wrongfully applied, they prove to be harmful and hurtful. When the intellects of men become brighter and sharper, they can more readily discern facts and truths wherever they be. The fact that men's minds can be drilled and schooled until they can acquire a keen and ready perceptivity of earth and earthly things sometimes brings a curse instead of a blessing to the world. This should not, and need not, be the case.

What is it that really makes the world grow better? Is the world really growing better? If yes, why and how is it really growing better? If not, why not? Who can pass safe and righteous judgment upon such a great question? In proportion to the spirit of peace, unselfishness, and brotherly love manifested by the people of the world, does the world grow better? When a man is willing to forget what he has done and is doing for the world, and sees and remembers what that part of the world with whom he has come in contact has done and is doing for him; when he is willing to ignore what the world owes him and think of what he owes the world, then will that part of the world in which he lives grow better by his having lived in it, and vice versa; or, on the other hand, will the world be cursed by the life of any man failing to exercise himself in the splendid way just mentioned above?

But is the world growing better? And what is it that really makes the world grow better? Men and women may study and learn how to behave themselves as they move in the circle of "high society" and command the esteem and high regard of all of that class with whom they play their part, holding up before their part of the world the principles of morality and social philanthropy, and subscribe their lives to these alone—then would you say that makes the world grow better in the true and genuine sense?

Now what is the true answer to the question, "Is the world growing better?" When the rich young ruler came to the Prince of Peace and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus said: "Why callest thou me good? There is none good but one, that is, God." If Christ would not, how could you or I be called "good?" So, then, in the true and high and holy and lasting sense, if the world is growing better, it must be growing in godlikeness, or godliness.

The gospel of the Son of God is God's purifying and ennobling and elevating and saving influence now in this world. The more it is preached, the more it is heard, the more it is believed, the more it is obeyed, the better the world becomes. When the nations of the earth were at peace with each other, and all enjoying a splendid commercial intercourse with each other, the surface-gazing man would have said, perhaps, "The world is growing better;" but now, since the great nations of earth are in a death grapple,

and thousands—yea, millions—of the stalwart sons of men are dead and dying upon the battlefields, and all because of a few leaders of men failing to submit themselves unto the righteousness of God, what would they say? If the saving power of God could only reach the hearts of less than twelve men of the Old World, millions of fathers and sons would soon return to their anxious mothers, their sorrowing and trembling wives and hungry little ones, and all would be well again.

Now, is the Western Hemisphere of the world growing better? O, this surely is a goodly land—"the land of the brave and the home of the free." The other part of the world looks at this and calls it good, and "it is good to be here;" but, really and truly, in the high and holy and lasting sense, is it good or growing better? Partyisms seem to be sinking into insignificance and greater principles safeguarding our home land are engaging the attention of our leaders to-day; and we lift our hearts in prayer and thanksgiving and our voices ring out together in songs of praise to Him "from whom all blessings flow." But in that everlasting sense, will this do? Is it enough? Is the world growing better in that it is becoming more like Him whom the Savior said was good? It is in proportion to its obedience to his will, which is the gospel of Christ. The man who associates with good men and walks in the light of truth himself can see and more readily detect the evil that is in the world than he who looks lightly upon evil.

Now, in conclusion, it looks like the gospel of Christ is being preached more in this part of the world and more people are having opportunity to learn the truth than a few years ago. The simple gospel of Christ is being preached in fields where it was not a few years gone, and, of course, more people are obeying it, for greater effort is being put forth now than in former days. This great and noble work is enjoined upon men and women, and through them God works and wields his power to draw others unto himself, thereby making them all better together, and the sunbeams of the light and love of God are reflected and refracted by the lives of his busy agents and flung out into the dark realms of sin, and men of high and low estate are made better directly and indirectly by them. May the Lord, help us all to spend our forces in this great labor of love until it is over here, and all will be well for evermore.

H. E. Winkler, of Nashville, Tenn., Says—

The thought of having to write on such a wonderful theme, to be read by thousands of the discerning public, and be relied upon as correct in every particular, is almost enough to cause an unlearned person to wish he had no place before the world as a writer.

Is the world growing better? "No," says one. What is your reason for taking the negative? "Why, the greatest war that has ever been waged among mortals is now engaging many nations in Europe, and the punishment that is inflicted is inhuman." But I arrest your attention with this question: Does the fact that the greatest of all carnal wars that have ever been waged among the crowned heads is now on go to prove that the world is not growing better, since Europe is only a part of the world? Is not the sentiment in the South more humane than before the Civil War? All nations—Turkey may be excepted—are made better by wars. As gold is refined to free it from dross, so wars serve as a refinement to defend the morals that should characterize the nations. I verily believe that peace will prevail in Europe when this present war is ended.

Who can tell but that the European war will be the means of bringing the word of God and a knowledge thereof into each of their homes? For when strife has been eliminated from among them God's messengers will have free access to them, and the troubles of war will have prepared their minds for the reception of the *peace-bringing message*—the word of God. Where the Bible has not gone, the

people are in darkness and crimes are committed excessively as a daily avocation. But where it has been received, schoolhouses have been built, places of worship have been erected, the cells of prisons have been emptied, and the recipients of God's love and grace have had that wonderful consolation, satisfaction, and happiness that would cause one to yearn for a place at the Father's right hand.

We can see in our own country that a move for betterment is on. For instance, the effort to eliminate strong drink is to deliver the rising generation from the use thereof in order to the betterment of the land. The tendency to abolish capital punishment by civil governments, not to encourage lawlessness, but rather because the principle of mercy is being inculcated in the hearts of the people by the continual progress of Christian civilization, indicates that the world is growing better.

The subject indicates a growth, and growth is a product of cultivation. Since the reformation began to work, religious development has made rapid progress. Cultivation implies the tearing down of hindering causes and lending every aid and assistance possible to betterment. The gospel has made such a wonderful impression on the minds of many that they are putting forth every means possible to promulgate its truths and bring the glad tidings to others, that the millennium of Christ—when his word shall have power over the influence of evil for a long period of time, represented by a thousand years—may soon be working for the betterment of all humanity. Let it be remembered that each must do his and her part in bringing about this condition. Others partake of the environments that we as God's messengers place around them.

From experience and observation along this line, I am persuaded that the world is on an upward trend continually. When the stars fail to twinkle their light upon the deeds of man; when the moon declines its smiling upon his doings and the sun sinks back into the dark vaults of heaven, forbidding—as it did when the Redeemer was crucified—to look upon his works, then will I concede that the world is not growing better. Until then I shall take the affirmative.

If Jesus Should Come in 1916.

BY F. L. YOUNG.

(Written especially for the "Review and Forward" Number.)

The very thought that it is possible for him to come so soon should make every one awake from the sleep of indifference and put on the armor of light.

Concerning his first and second coming there are some facts undenied and undeniable by those who respect the living oracles. In fulfillment of prophecy he came once, accomplished his mission, went back home, took his seat on the right hand of the Majesty on high, where he is to remain until the restoration of all things spoken by the prophets. Then he is coming again, and will be as real as he was when he went away. The angels told the apostles that he would come in like manner as he went away. (Acts 1: 11.)

For fear that the church would go to sleep and thus forget his coming again, inspired men, moved by the Holy Spirit, left on record for our instruction more than fifty plain prophecies telling of his coming again. These are so many gentle reminders from our Father telling us to wake up and be ready for his coming. No one knows when the coming will be. He himself told his disciples that this secret was with the Father. (Matt. 24: 36.)

Though ancient Israel had prophetic signs pointing to his first coming, yet, through their prejudice, ignorance, and false education, they fulfilled the scriptures in putting him to death. They failed to read their prophecies aright. The Holy Spirit has given us also some signs of his second coming. Will we be as oblivious of the fulfillment of these as the Jews were of those? May we learn a lesson from them and thus be prepared for his coming.

While sitting on Mount Olivet, four of his disciples came

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In response to numerous requests from all parts of the country, we have converted the recent special "Lord's Supper" Number of the Gospel Advocate into a handsome booklet suitable for preservation and ready reference. This publication presents every phase of its important subject. Special articles were written by our editors and contributors in reverent and painstaking style. Brother Elam presents in concise form the "whole counsel of God" relative to the Lord's Supper, Brother Sewell stresses its importance, Brother Kurfees discusses its design, and Brother McQuiddy states the historical side. Brother Larimore's article on the necessary preparation for this sacred feast is worth more than the price of a year's subscription. The efforts of the other contributors are highly satisfactory. More than twenty writers had a part in the making of this volume.

"Around the Lord's Table" will prove invaluable to any and all Christians who desire to observe the Lord's Supper aright. To those who preside it supplies a long-felt want. For invalids and shut-ins it makes an ideal gift. If you have a friend among the denominations who needs the scriptural teaching on this subject, you should by all means place this volume in his hands.

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privately and asked him three questions. One was: "What shall be the sign of thy coming?" (Matt. 24: 3.) He mentions many worldly events before his coming and concludes with the parable of the budding fig tree. As the one gives notice of summer, the others tell of his coming. The Thesalonians were disturbed by the rumor of his immediate appearing. The apostle admonishes them not to be disturbed, for he will not come until the development of the great apostasy. (2 Thess. 2.) We are told that in the last days mockers and scoffers will come even ridiculing the idea of a second coming. (2 Pet. 3: 4.) From these scriptures it seems that the early Christians believed as firmly in his second coming as they did in his divinity.

Just before Jesus went home he asked this question: "When the Son of man cometh, shall he find faith on the earth? If he were to come in 1916, what would he find? No doubt he would find that the "Golden Rule" had not kept pace with our boasted civilization, and that the angelic message, "Glory to God in the highest, and on earth peace among men," is not bearing much fruit just now. If he were to come to our country just now, the most deplorable spiritual condition would be a Christless morality. Men gather the fruit—practice many Christian virtues—but treat with indifference the tree—the Christ and his authority. How to remedy this condition is a problem for the church. This year, if the church will adorn the doctrine of Christ—lift him up before the world—she will stop the mouths of gainsayers and be prepared for his coming. This is the only way to show to the world that we believe he is coming again to establish "new heavens and a new earth, wherein dwelleth righteousness." How many of us, with John, can say: "Come, Lord Jesus?" O, to be ready!

The Christian Pilgrim.

BY T. Q. MARTIN.

(Written especially for the "Review and Forward" Number.)

Whatever may be said of the measure of knowledge concerning a future life possessed by the righteous ones of Old Testament times, they regarded themselves as pilgrims and this life as a pilgrimage.

In answer to Pharaoh's question, "How old art thou?" Jacob said: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." (Gen. 47: 9.) David said, near the close of his earthly labors: "For we are strangers before thee, and sojourners, as all our fathers were." (1 Chron. 29: 15.) The author of Hebrews says of these ancient worthies: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.)

If these heroes of ancient days without the light of the glorious resurrection felt themselves to be travelers to a better country, how much more should the Christian pilgrim realize that this world, cursed by sin, is not his abiding place and that he is daily moving on toward the sunset gate, about which shall shine the halo of God's approving smile or over which will hang the storm cloud of destruction! The former would be glorious; the latter, awful. But the pilgrim need have no fear of the end, if only he will pay attention to the signboards along the way.

The Christian pilgrim should implicitly trust his Guide while he makes this journey. He should early impress upon his mind and heart the fact that "the way of man is not in himself; it is not in man that walketh to direct his steps," and that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." These truths constantly borne in mind will cause him to be careful while daily pursuing his journey. He should keep the eyes of faith fixed upon his Guide, who says: "I am the way, and the truth, and the life." He should never lose sight of his written directions. These he will find in the Book of books. There are so many ways that lead from the pilgrim's highway, many of these deflecting just a little at first, but leading gradually farther and farther into the wilderness of perplexity and uncertainty, that he must constantly consult the Guidebook.

As he journeys on in the straight and narrow path, he will find the way often rough and the hills very steep; he will, therefore, need strength for the journey. This he may have for the asking. There is One who, though unseen, travels with him and who possesses strength inexhaustible, and who will willingly impart this strength to the worn and tired pilgrim, provided the pilgrim desires such companionship.

The Christian pilgrim will have great need of patience as he walks the narrow way, for he will meet many who are going in the opposite direction. These will annoy him in many ways, impeding his progress, unless he is ever watchful. Then he will need to be patient toward those who are traveling in the same way with him. He needs often to stop by the wayside and, resting under the branches of God's protecting love, pray: "O merciful Guide, so direct my steps in this journey that I may not turn any soul by any word, act, or look of mine from the great highway of holiness. Help me to know that the soul of my brother is worth ten thousand times more than my own little selfish whims, and help me to give up all that is mine rather than cause one fellow-pilgrim to stumble. Gentle Guide, when the road is rough and steep, hold thou my hand. When I am alarmed by the dangers that beset my path, whisper, 'I am with thee;' and, blessed Leader, when the road is smooth and the sunshine of prosperity beams upon my way,

forbid that I turn aside to chase the phantoms of earthly pleasure, but, keeping close to thee, help me to run, and not grow weary; and to 'walk,' and not to faint."

And now, brethren, eliminating the figurative, just a word or two. God has blessed us as individuals, as a nation, as families, and as congregations in the past year. We have made mistakes—yea, our failures have been many—but we have come to the end of 1915, crowned with God's rich blessings. And let us profit by the mistakes of the past year, take up the duties of the present year, and, with brighter smiles, more cheerful heart, and a more sincere love for God and man, strive to do more to make life worth while than ever before.

Looking Backward.

BY J. O. BLAINE.

(Written especially for the "Review and Forward" Number.)

Saturday, December 4, 1915, was a bright, happy day at my home. I scarcely had time to realize that I had reached the eightieth milestone in my pilgrimage along life's checkered pathway before scores of my friends and neighbors had come with congratulations, good wishes, and expressions of love. But my heart was too full to make them understand the depth of my gratitude for such a manifestation of their confidence and esteem.

For long years some of us had been closely associated as friends and neighbors and brethren in the divine life. I had held many of them in my arms and talked to them in the classics of babyland. I had seen many of them changed from childhood to beautiful, winsome womanhood. I had seen the orange blossoms where time's snowflakes are beginning to fall. I had looked into some of their beautiful eyes through the mists of the bridal veil. I had been with them in the sunshine and in the shadows which had been appointed to their lot. I had seen many of them go down into the baptismal waters and arise from the liquid grave to walk in the new life. I had stood by them as they had stood by me in my sorrow when we laid our loved ones down to sleep until they shall be awakened by the trumpet call of the angel at the resurrection of the just.

All these tender associations have spun ties around my heart which can never be undone while I tabernacle in the flesh. And now that I have arrived at the foot of the hill with the evening shadows falling thick and fast around me, my heart knows no tenderer wish than to pass the remainder of my days in their midst.

Many long years ago I heeded the divine admonition, "Remember now thy Creator in the days of thy youth," and I have never regretted, for one moment, the step then taken. I gave my young life to God at the tender age of sixteen, and I have always been thankful for the decision of that hour when I confessed my faith in the world's Redeemer and enlisted as a soldier under the blood-red banner of the cross. I need not say that I have stumbled often; I need not say that my sins of omission and commission have been many; I need not say that my mistakes have been as the sands of the seashore; but I must say that the mercy of God has never failed me. Through all the years of my life it has covered me as with a garment. Because I am now an old man, without family ties, a withered leaf on the tree of life, perhaps some have thought my fate sad and lonely; but, taken all in all, it has been one of blessedness and peace.

For sixty-odd years I have been the child of a King, and the happiness that has blessed my life has come from my Father's hand. I have never made a sacrifice which he has not changed to a gift of love. If I have scattered seeds of kindness, they have blossomed as flowers of immortal beauty. I have never failed to gather a rich harvest of blessings for even a cup of cold water given in the name of the Master. It was a boyish thought with me that ministering angels hovered over the man whose hands are wet with

the tears of an orphan's gratitude, and the dream of youth has never departed from my heart. Good words, pure thoughts, and a clean life are gold that will survive the crucible of death. It matters not where the righteous may lay him down to die, though humble his bed and stony his pillow, there will arise above his head, from the valley vision, a ladder in lines of fire to heaven, on whose every round are the footprints of angels.

On the far-away coast of Texas there are numerous summer resorts. At one of these, I am told, a little boat leaves the pier every day for another place farther down the coast. It is customary for people to gather at each place to await the departure and arrival of the boat. It comes in sight of those who await it just as it slips from the view of those who watch its departure. Some day, perhaps before another birthday shall come to me, I must depart on a boat that will never come back again. It may be that some who helped to make my eighty-first birthday so bright and beautiful may be near me when I go away. If so, let them not forget the words of the Master: "In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

A New Year's Opportunity.

BY S. H. HALL.

(Written especially for the "Review and Forward" Number.)

So far as the writer knows, there is no *opportunity* that the ushering in of the new year affords that could not be seen and grasped at any other season of the year. Of course, I understand that it is made a time for making new resolutions; a time of retrospection—looking back over the past year with its triumphs and failures; and at a time of prospect—looking into the future with the hope and determination to do better. But this is only a habit—only a custom—and could be done just as well at any other season. Hence, I know of no *opportunity* that can be called "a New Year's opportunity" in the sense that it belongs to the ushering in of the new year and cannot be found in every season of the year.

It is certainly well to make new resolutions, backed by strong determination to carry them into execution—and make them, too, at the beginning of every year. Why not? But we too often make these resolutions for the year as a whole, instead of distributing them to apply to each of the three hundred and sixty-five days in the incoming year. The opportunity of prayerfully examining ourselves whether we are in the faith, of our trying to profit by our past experiences to the end that fewer mistakes be made and more laudable deeds be done, is not a thing to be despised or lightly esteemed at any season of the year. But these resolutions that we are wont to make at the beginning of the new year do not abound in the fruitfulness that should be desired.

A better plan, therefore, I would suggest for the execution of our "New Year's resolutions," and I would call it the "day plan." And I would change the heading of this article to read, "A New Day's Opportunity." The idea of making "New Year's resolutions"—turning over a new leaf, as it is sometimes called—is that we may make the new year better than the old by making fewer mistakes and actually doing more for the cause of Christ. Now, if this is good for the year—and it certainly is—why would it not be good for each new day? If making new resolutions and strengthening our determination has a tendency to make each year better, why would it not when applied to the day? Well, it will, as we all know; for the principle that governs one governs the other; hence they stand or fall together. But the day plan is the better plan, for it is the plan the Lord has given us to make not just one year, but every year of our pilgrimage here, a grand success. (See Matt. 6: 34.)

So, in conclusion, knowing not how others may feel about

this matter, I would suggest that we take the new year one day at a time, and thank God at the dawning of every morning for the gift of this *new day*, and be certain to pray earnestly for his help in enabling us to make it the best day of our journey here. Look at 1916 as a ladder with three hundred and sixty-six rungs in it. Make each day an upward step, thus letting the end of the year find you at the top, three hundred and sixty-six steps nearer God and home. But how sad to think that, in spite of the dazzling wisdom of our pursuing the course suggested above, some will be found at the foot of this ladder when 1916 shall have ended! Lord, help us to make this year a year of greater things for the cause Christ died to establish.

Jesus Christ Forever the Same.

BY J. T. HINDS.

(Written especially for the "Review and Forward" Number.)

It is important, in the midst of the difficulties and disappointments incident to living the Christian life, that we be strengthened by the consideration of ultimate success. This success can be attained only through persistent labor and sacrifice. The thirteenth chapter of Hebrews, in which the heading to this article is found, is especially designed to stimulate us to make every effort the cause of truth may demand.

As a means of gaining the final reward, the apostle exhorts us to brotherly love, hospitality, sympathy, purity, contentment, and reliance upon divine care. He encourages us to this course of life by the following considerations:

1. The example of worthy Christians. He says: "Remember them that had the rule over you, men that spoke unto you the word of God; and considering the issue of their life, imitate their faith." In Heb. 6: 11, 12 he says: "And we desire that each one of you may show the same diligence unto the fullness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." What Christians have done may be done again. We can succeed through faith and patience.

2. By the better and easier requirements of the new covenant. The apostolic language is: "We have an altar, whereof they have no right to eat that serve the tabernacle. The Jewish altar with its exacting sacrifices was of the most sacred significance to the Israelites. They were required to make these sacrifices "year by year." This, too, they did in spite of labor, expense, and inconvenience. Shall we not, with better covenant and easier services, "offer up a sacrifice of praise to God continually?" Shall we not "do good" and "communicate," remembering that "with such sacrifices God is well pleased?"

3. By the fact that "we have no abiding city" here. Whatever worldly success we may gain will be of no avail at the judgment; only things which are not seen are eternal. This world will be destroyed, the elements melt with fervent heat. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. 3: 11.) If we must give up our earthly home, shall we not prepare for a better? Shall we lose all?

4. The most important consideration is that we have a constant source of divine help. This, the apostle assures us, will be unfailing; and that, whatever men may do to us, we can confidently rely upon the Lord as our helper, for he is the "same yesterday and to-day, yea and forever." While this expression proves the everlasting existence of Jesus, the apostles perhaps intended to refer more particularly to the immutability of his grace and love as continued and ever-available sources of help in the divine life. Of Jesus as a being, the apostle John says that "in the beginning was the Word, and the Word was with God, and the Word was God." He also says this "Word became flesh, and dwelt among us." Whether or not we can ever explain

or understand the exact relationship of the Father and Son in the beginning, we must accept the existence of the Son in some form as a fact or reject the record. The sacrifices of the patriarchal and Jewish dispensations had their value in view of the fact that they foreshadowed another and perfect sacrifice. Christ's blood spoke "better things than that of Abel," and the Israelites drank of him as the "spiritual rock that followed them." There is no question of Christ being the central figure of the new covenant. That he will be at the judgment and with the faithful throughout eternity are certainties beyond dispute. While men will die, Jesus "ever liveth;" while friends may fail us when we need them most, Jesus said: "I will in no wise fail thee, neither will I in any wise forsake thee." Since he ever liveth, we can ever depend upon him, for he is able to save those that draw near unto God through him.

Jesus' being the same in the past, present, and future does not mean that the same commands and methods of worship have existed in every age. God, too, is unchangeable in nature, yet his laws have changed as each dispensation of his mercy required. The same is equally true of Christ. He has been and will be a constant source of blessing. But in the new covenant he stands as the mediator between God and man. In this age his priesthood is "unchangeable," his laws remain the same. In this fact we have the assurance that God is no respecter of persons. This guarantees to all salvation upon precisely the same terms, and grace enough to reach every soul who will come to God through him. In our struggle to win the crown of life, may we be encouraged by the fact that, while men may be faithless, "he abideth faithful; for he cannot deny himself."

The Divergent Paths.

BY W. L. REEVES.

(Written especially for the "Review and Forward" Number.)

It is with considerable reluctance that I venture to prepare a short article for the many intelligent readers of the Gospel Advocate. This reluctance is due to my feeling incompetent for the task; yet I am glad to respond as best I can to the Advocate's request that, "as a personal favor and for the good of the cause," I prepare an article on the subject which Brother Lipscomb has assigned me—"The Divergent Paths."

Divergent paths are paths that recede from each other. Such paths lead those who follow them farther and farther apart. Thus at a glance we all see that such paths should not be traveled by those of us who advocate Christian unity, for in doing so we contravene the fundamental teachings of the Son of God which are clearly set forth in many pointed passages of scripture.

First of all, it seems a good thing for me to show the one path in which we all should walk, all could walk, all must walk, if we would be led by this one path to life eternal. David said: "Thou wilt show me the path of life." (Ps. 16: 11.) A path is a way. Christ said: "Strait is the gate, and narrow is the way [path], which leadeth unto life, and few there be that find it." (Matt. 7: 14.) This one narrow path is the path of faith in Jesus Christ. Faith is limited to the word of God; therefore this path of faith is the path marked out in the word of God. Proof: "But without faith it is impossible to please him." (Heb. 11: 6.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) From these two passages it is evident that we cannot please God by doing things not found taught in his word. "For we walk by faith, not by sight." (2 Cor. 5: 7.) Again, we read: "For whatsoever is not of faith is sin." (Rom. 14: 23.) Seeing that the one path which leads unto eternal life is the one marked out by the word of God, we can more readily determine which paths "diverge" from it.

"Diverge" means a deviation, a turning away from the

right way. God's word points out the right path. The scriptures "thoroughly furnish the man of God unto all good works." (2 Tim. 3: 16.) It then is a logical conclusion that all paths in religion which are not taught in God's word are "divergent paths" and should not be traveled any distance whatever.

Men diverge from the right path by hearing that which they should not hear. "If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear." (Mark 4: 23, 24.) We all know that man is a creature of education, consequently should not give ear unto things which are diametrically opposed to the word of God. Man diverges from the path of faith when he begins "giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4: 1.)

In all cases where men start away in diverging paths, they do so as a result of first letting the devil steal the word of faith away, then they are ready to hear false doctrine and be comforted thereby. The word of God is in the way of the creeds of men; so it must be removed before men can be induced to accept such creeds.

It is strange, yet true, that things which make a great show of worldly wisdom in worship draw people away into diverging paths more readily than any other thing which purports to be of a religious nature. Christ forbids our following in such paths, too. He had Paul to write the following clear, comprehensive statement against such things: "Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." (Col. 2: 20-23.) Christ said: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) "Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." (Tit. 1: 13, 14.)

The above passages are sufficient to prove that the commandments of men lead away from the right way, so lead men in divergent paths.

There is one church. (1 Cor. 12: 20; Col. 1: 18.) The doctrines of men teach that there are many churches, so in this diverge from the true path. The one true church is called the "church of God," the "church of Christ." (Acts 20: 28; Rom. 16: 16.) The doctrines of men lead people away from this Bible truth and, instead, teach that other names will do, and that there is nothing in a name. Paul says "the whole family in heaven and earth is named" for Christ (Eph. 3: 15), and that "there is none other name . . . whereby we must be saved." (Acts 4: 12.) Men say we are saved by faith only, and that obedience is not necessary in order to salvation, but they contend that man obeys Christ because he is already saved. Because of this false contention, they deny that baptism is for (unto) the remission of sins, when the Bible clearly teaches that it is. "Repent. and be baptized . . . for [unto] the remission of sins." (Acts 2: 38.) Christ had told Peter to preach that "he that believeth and is baptized shall be saved." (Mark 16: 16.) Christ "became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) James (2: 24) says: "Ye see then how that by works a man is justified, and not by faith only."

These passages, with many others, forever blot out the "divergent path" which leads men to think they are saved at faith without obedience to the commandment to be baptized for the remission of sins.

Salvation is in Christ. The Bible nowhere says we are to believe into Christ, but it does teach that we are baptized into Christ. Men diverge from this path which leads into Christ and claim that we can get into Christ without baptism. "Know ye not, that so many of us as were baptized

into Jesus Christ were baptized into his death?" (Rom. 6: 3.) Again, read: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) If these passages do not mean that we are baptized into Christ, how can you say it so that it will mean what it does say, if it does not mean what it says?

The New Testament clearly teaches that men are saved on condition that they obey the commandments of Christ. (Rev. 22: 14.) All who teach otherwise are leading people in divergent paths, and so Christ warns us that "If the blind lead the blind, both shall fall into the ditch." (Matt. 15: 14.)

The Impetus of a Fresh Start.

BY W. F. LEDLOW.

(Written especially for the "Review and Forward" Number.)

Man is a changeable being. He is often modified by his environments, by books, or by associates. It is difficult for him to "set his affections on things above" and hold them there. It is his custom to interpret the value of principles and systems as he sees them lived in human life.

Man, unlike the vegetable and animal world, has a mental and moral mission to fill. It is not enough for him merely to exist; he has a work to do. Life's problems must be solved and her duties must be done. Being endowed with a superior mind and a moral and sensitive nature, man is responsible for what he thinks and does.

The human soul seems to be susceptible of either success or failure. Success lies in the field of continued effort and largely depends upon a well-defined plan of life. No one can hope to achieve great things who does not arrange great plans. A man's ideals determine his life and its work. The great mass of humankind has no real purpose in living and no real hope beyond the grave. Life comes and goes, and they drift with the tide. The great difference in men does not lie in brain power, but in plan and effort.

The young man who selects his life's work early and plans well what he means to do has his success half gained. Mother, father, or, perhaps, some common friend gave him an inspiration for "higher ground." The spoken "word" carries with it a world of power. It may contain the "balm of Gilead" or the "poison of an Indian's arrow." A simple remark may inspire the young to the greatest and the best, or may blight a life's career. Not many years ago a Texas boy was found dead in his bed; a bottle was sitting on a stand near him, and a note which read as follows: "No one cares for me. Life is dark and cloudy. The world has no need for me, and I do not care to live." Had some one spoken kindly and tenderly to him; had some one sat by his side and told him, "I love you, and you can make a great and good man;" had some one lifted the clouds from his sky and shown him the sun and stars, he would probably be living and happy to-day.

A teacher once found a small boy to be extremely difficult to control. He would rebel, fight, play truant, and violate every principle of law and order. After punishment and other methods had failed, the teacher took the boy into his confidence and resolved to try more conciliatory means. At noon one day the teacher and student took a stroll in the woods. They sat down upon a log and had a friendly talk. The man put his arms around the boy and said: "You have been a very bad boy. I have had to whip you several times, and yet you grow worse each day. I can see no reason for it. There is no profit in a bad life, and nothing to be gained by rebellion and lawlessness. I see in you but one chance in life: You have many faults, yet you are *truthful*. You have not told me a lie this year. A boy who can tell the truth and will not lie *can make a man*. I love your little soul, and will do all I can to help you climb to the top of life's mountain and make the greatest man possible." By the time the teacher had ended his remarks,

he observed that the child was crying. Amid the boy's sobs, he said: "You are the first human being that ever told me he loved me. My father and mother have always censured me and rebuked me when I did wrong, but never praised me for doing well. You are the first man that ever appealed to me and seemed to seek my good."

The conversation continued, and the teacher did his best to stimulate the child's better nature to the heights of purity and greatness. He sought to fan to a blaze the little spark that he found in his heart. He pictured all the advantages of a good life; how that society would receive and love him; how that his country would honor and praise him; how his own heart would approve his conduct and rejoice with joy unspeakable; and how God and heaven would at last receive him. When the teacher concluded, the boy said: "I see greater visions now, and have a clearer view of life. I can, and I will, be a man. If there is one man who loves me and will help me, I owe it to him to try. From this day I shall seek to live a better life." The teacher has not seen the boy in many years, but fully believes that somewhere in the world that little boy—so worthless at one time—has grown to be a great and useful man.

When a man is downcast, disheartened, and discouraged, life's burdens press heaviest and her stars shine dimmest. The one who can remove these burdens, clear away the clouds from the sky, make smooth his path in life, and give him a "fresh start" is his greatest benefactor.

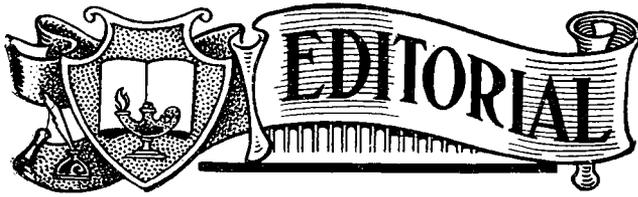
I once saw an old cow in a mudhole. She was old and poor, but my sympathy extended to her. Some others who happened to be with me assisted me, and we helped her from the ditch. She was unable to speak, but I thought I could see proof in her actions that she was thankful for what we did. Is not a human being worth more than an animal? Shall we not lift man from life's pits and give him a new start?

The new start gives stronger determination and greater ambition. If we form no new resolutions, create no new ideals, and adopt no new plans, we get in the "ruts" and lose the spice of life. It is not so bad to make mistakes, if you will correct them and "start again." Plan some important work, and never rest till you do it.

The old year has passed and the new one has come. Last year's work is now recorded and cannot be changed, improved, or emended. With the new year, our aims should rise. Let us climb to higher ground, adopt greater plans, and live purer lives. The best way to live is to help others live. The more you invest in humanity, the greater will you love the world. Jesus says: "Where your treasure is, there will your heart be also." Man's heart will beat truest to the thing in which his life is invested. There will be no greater pleasure in eternity than to know that you have lifted some fallen soul to higher aims and given him a new ideal for which to live. It is not possible for all men to accumulate gold, land, or houses; all men cannot become greater teachers, lawyers, or doctors; but few men can ever be President of this republic; yet *all men* can be Christians, and can help their fellows in life's struggles. When a man grows tired as he climbs the mountains of life and sits down to rest on the way, he finds it difficult to start again. His fellow-traveler, who is stronger and more resolute, as he passes the tired man, can do him a great service if he will only halt and say: "Come, let us climb to the top of the hill." Such a suggestion will fill the tired man's heart with courage and will enable him to take a new start.

Can You Do It?

"That is beautiful!" exclaimed the heathen, when the missionary had finished telling what the Christian life meant. "Can you do it?" Over many a set of New Year's resolutions the same exclamation would fit and the same question might be asked.—Sunday School Times.



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Brother Larimore Comes With Us.

Living in the present, we should not waste our lives in vain regrets over the past; but as it was with Paul, so should it be with us: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The publishers of the Gospel Advocate are not satisfied to stand still. While receiving many assurances that the paper is steadily improving, still its managers are conscious of its imperfections and are laboring to bring the paper as near perfection as human productions can attain. To this end they are endeavoring to associate with them in the work the purest, ablest, and most efficient men to be found among the disciples of Christ.

We feel that our readers, the public, and we ourselves are to be congratulated in the addition of the name of T. B. Larimore to our editorial staff. He is so well and favorably known, not only to our readers, but throughout our whole country, that to introduce him to our readers is unnecessary. The talented and lamented McGarvey said years ago of him that he was the most popular preacher and evangelist in the South. He is wiser and better to-day than ever before. Over a quarter of a century ago, F. D. Srygley said of Chapter I. of "Larimore and His Boys:" "T. B. Larimore is now in his forty-sixth year, and for more than twenty years he has labored extensively and successfully in the Southern States as a general evangelist. He has probably baptized more people than any other man of any age, living or dead. He is personally more churches of disciples in the South than any other man of any age living or dead. He is personally more widely known than any other preacher among the disciples in the South, and probably more universally popular with all churches and the world as a man and preacher than any one else wherever he is known. He is a representative

Christian in the broadest sense. People differ in opinion as to his gifts of oratory, profundity of thought, thoroughness of scholarship, breadth of intellect, and orthodoxy of faith; but all who know him believe implicitly in his depth of piety, honesty of purpose, sincerity of convictions, and godliness of life. Everybody calls him 'Brother Larimore'—not in a restricted or denominational sense, but in a feeling of broad and catholic brotherhood in Christ without regard to denominational limitations or the dogmas of church creeds."

Brother Larimore is noted for his chaste use of the English language and is thoroughly conversant with the Bible. These points combine to make him a writer of marked ability. We are truly glad and feel that it is peculiarly fitting to have him associated with us, that he may give the world the benefit of his best, ripest, and most mature thoughts.

PUBLISHERS GOSPEL ADVOCATE.

Considering "The Things Which Are Behind" and "The Things Which Are Before."

BY M. C. K.

(Written especially for the "Review and Forward" Number.)

It is clearly taught in the word of God that, in some sense, we are to forget and turn away from the things of the past, and yet that, in another sense, we are to remember and consider them.

Speaking to the Philippian Christians, Paul says: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Here is a distinct declaration that, "forgetting the things which are behind," the apostle would stretch "forward to the things which are before." But we have also this inspired admonition: "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thine elders, and they will tell thee." (Deut. 32: 7.)

Thus we are called upon apparently to proceed in two opposite directions at the same time, but it is only apparent. There is no contradiction between the two ideas or requirements, but they are in perfect harmony with each other. There is, indeed, a sense in which we must forget the past and press forward to the future; and there is another sense in which we should think of the past, and by means of its varied experiences, its fortunes and misfortunes, its alternate successes and failures, strive to improve the record of the future. The Philippian passage receives additional light from the language of Jesus, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62), where the context shows that the "looking back" is that which entangles one with this life's affairs, and thus retards and hinders progress. In this sense we must forget the past and not allow it to interfere with present duties nor with future prospects.

On the other hand, remembering the mercies and blessings of God in "the days of old" and considering their successes and failures as stepping-stones to a more determined and resolute effort to achieve a still greater triumph over evil in the future is not only wholesome and helpful to spiritual growth, but it is abundantly recognized in the word of God. And this is the general purpose and spirit of this "Review and Forward" Number of the Gospel Advocate. We wish to contemplate simultaneously the record of the past and that which lies before in the hope that we may thus be enabled to face the latter with new resolutions, new courage, stronger faith, and a brighter hope. The combination of such a retrospect and such a prospect is essential to the well-rounded Christian life.

It is remarkable how great men in different ages are similarly impressed with some great truth, and their contemplation of the past and of the future is an impressive illus-

tration. Neither in this instance is the similarity of impression confined to the devotees of Christianity, as shown by the well-known observation of Aristotle, "There is a charm both in our recollections of the past and in our hopes of the future," and in the equally impressive lines of Ovid:

We praise times past, while we times present use;
Yet due the worship which to each we give.

And our own beloved Longfellow falls into the same train of reflection in order to impress the value of present time and its proper use:

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living present!
Heart within, and God o'erhead!

Adopting Paul's own method of classification, let us now briefly consider:

1. "The things which are behind." Many subjects might here occupy our attention, but we shall confine our remarks to a few. While in the mission field, both at home and abroad, there is nothing of which we may loudly boast, yet there is much for which to be grateful. Notwithstanding the far-reaching and blighting effects of the great European war which have been world-wide, yet there has been growth in the evangelistic spirit and some enlargement of the work in different fields of operation. The spirit of war even in countries where it is not being actually waged is antagonistic to general piety and religious growth, and hence the churches have not made rapid progress in these lines during the past year. It is to be hoped that in the not distant future there will be a healthy reaction and possibly a greater growth than ever as the indirect result of the great internecine strife. Noting the different classes of events which mark the history of our times, the past year contains its quota of natural deaths, of suicides, of accidents, of business failures, and of various misfortunes and calamities; but, to quote again from the impressive words of Longfellow, we need not be discouraged by these: "Nor deem the irrevocable past as wholly wasted, wholly vain, if, rising on its wrecks, at last to something noble we attain."

2. "The things which are before." Here, like Abraham of old, we go forward "not knowing whither" we go, and yet there is no room for doubt. While to us the future is a sealed book, yet we may face it with the same high courage and determination which moved the Hebrew patriarch in his pious journeys. Reviewing their records of the past year, the churches should cast up their accounts, carefully noting where improvement can be made, and thus, planning for larger things with constant growth in grace and knowledge, they should resolve by the grace of God to make the year 1916 an advance upon all its predecessors. In public worship, in the constant reading and study of God's word, in prayer, in private devotion, and in all the graces and amenities which adorn the domestic circle, there is room for improvement, and thus the way is open and the prospect bright for stronger churches and happier homes.

Hence, finally, both the past and the future are at our disposal in moments of pious contemplation, and it is a most important and fortunate attainment to be properly poised between them, to which sentiment these beautiful and impressive lines give ample expression:

We will not deplore them, the days that are past. . . .
Yet now that their shadows are on us no more,
Let us welcome the prospect that brightens before!

O let us no longer, then, vainly lament
Over scenes that are faded, and days that are spent.
But, by faith unforsaken, unawed by mischance,
On hope's waving banner still fixed be our glance;
And should fortune prove cruel and false to the last,
Let us look to the future and not to the past.

"Review and Forward."

BY E. A. E.

(Written especially for the "Review and Forward" Number.)

What can I write on this subject so as to accomplish the greatest good?

REVIEW.

Review of what? The first and most important review, and the one, perhaps, the least pleasing, is self-examination—looking into one's own heart and one's own life. In this are a broken heart, a contrite spirit (Ps. 34: 18), repentance, a Christian life, and salvation.

Let me quote a few of the many passages of scripture on this important work, because all who love God desire to know and do his will in regard to self-examination, a pure heart, a good conscience, and a holy life.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Ps. 4: 4.)

I call to remembrance my song in the night: I commune with mine own heart; and my spirit maketh diligent search. (Ps. 77: 6.)

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. (Ps. 19: 14.)

No one can control his tongue and life who does not learn first to control his thoughts.

Remember not the sins of my youth, nor my transgressions: according to thy loving-kindness remember thou me. (Ps. 25: 7.)

He hath not dealt with us after our sins, nor rewarded us after our iniquities. (Ps. 103: 10.)

We cannot realize our condition before God, offer these prayers with the psalmist, and have any proper conception of the forbearance, mercy, and forgiveness of the Heavenly Father, without honest and searching self-examination; and without it we can never subdue our appetites, curb our lusts, bring our bodies into captivity to the gospel of Christ, and become partakers of the divine nature.

O keep my soul, and deliver me: let me not be put to shame, for I take refuge in thee. Let integrity and uprightness preserve me. For I wait for thee. (Ps. 25: 20, 21.)

Without self-examination Paul could not say that he had "lived before God in all good conscience" (Acts 23: 1); that he had exercised himself "to have a conscience void of offense toward God and man" (Acts 24: 16); that his conscience bore witness with him in the Holy Spirit that he experienced great sorrow and pain over the lost condition of the Jews (Rom. 9: 1-5); and that he had wronged no man, had corrupted no man, and had taken advantage of no man (2 Cor. 7: 2). Without it Timothy could not keep himself pure. (1 Tim. 5: 22.)

The end of the charge is love out of a pure heart and a good conscience and faith unfeigned. (1 Tim. 1: 5.)

How many realize that this is the end of the charge, the goal to be reached, the position to be attained?

Try your own selves, whether ye are in the faith; prove your own selves. (2 Cor. 13: 5.)

This does not mean that we are to examine ourselves whether we are holding to and contending for the right theory in a partisan and, maybe, bitter spirit—far from that, but whether we are holding unfeigned faith and a good conscience. (1 Tim. 1: 18, 19.)

The minds and consciences of some are defiled (Tit. 1: 15), the consciences of some are seared as with a hot iron (1 Tim. 4: 2), and the consciences of some are dead.

Without self-examination we cannot know that we trust in God and believe with all the heart in Jesus; that we have ever turned in godly sorrow from all sins—secret and hidden sins as well as known and public ones; that we have obeyed God from the heart in baptism, have ever eaten the Lord's Supper in an acceptable manner, or are now the children of God.

The Spirit himself beareth witness with our spirit that we are the children of God. (Rom. 8: 16.)

Of all people who should be the first to examine themselves, to keep good consciences, pure hearts, and holy lives, teachers and preachers should.

"Where, then, is the glorying? It is excluded. By what manner of law? of works? Nay," but by the law of self-examination. "'Tis a time for memory and for tears" when we review our own imperfect lives, look our failures honestly in the face, conscientiously acknowledge our own mistakes, and sincerely and fully confess our own sins. When we do this, there will be left in us no gushing spirit of boasting and glorying and no disposition to rush out with torch and flame, blast of trumpets and hurrah over what we expect to accomplish in the future. Jesus teaches us to say in the end, when we have done all we can do, that we have been unprofitable servants, have done nothing but our duty, and, hence, nothing to boast of.

TOO MUCH BOASTING AND BOOSTING.

With his abundant labors, sacrifices and persecutions, miraculous endowments, and heavenly visions, Paul asked the Corinthians to bear with him "in a little foolishness" while he mentioned these things. He spoke of them only to save the Corinthians from false teachers and destruction. Paul manifested no vanity and pride, never advertised himself or boosted his work. While he spoke the truth concerning his fellow-laborers, he never boosted them. Let us note with what plainness and simplicity and in what matter-of-fact way Luke reports meetings with thousands of additions. He never even adds: "And to the Lord be all the praise." There are no "glorious days," "glorious meetings," "valuable" and "precious" and "noble" additions with him. One soul saved—of the red man or yellow man, black man or white man—is as "precious" and "glorious" with God as another, and as "precious" and "glorious" saved by one man as by another. A day spent in God's service in the field, the shop, the store, the home, in the humble discharge of duty, is as glorious with God as one spent in his public service. This "gloriousness" comes from the vanity of man, and not from the love of God. The work of a poor Christian man in his shop or field, making an honest living in the fear of God for his family and something also to give to the needy, and teaching his children to do the same, is far more glorious in the sight of God than the spread-eagle oratory of some pulpiteer as he airs his eloquence before his Sunday audiences. Yet the assembly of the saints on the first day of the week to worship God in spirit and truth, to teach and edify the church, and to preach the gospel at any time is as glorious as any work of God on any other day.

The pride and vanity, egotism and self-exaltation of men, in contrast with the humility and meekness of Jesus, are most grievous. It is especially distressing to the true followers of the lowly Nazarene to see the manifestations of such in some who profess to be teachers in Israel and to have the mind of Christ and the Spirit of God. Attention is called to the manifestation of these passions, not in criticism, but in sorrow.

A good and faithful man and humble and efficient preacher spoke to me recently of the strife and contention in many places and rather asked the cause of them. I replied that the same old question, which frequently arose among the apostles, of who is the greatest in the kingdom, produces very much of the trouble. Some congregations are torn apart by some now who want to rule or by some preacher who is determined to have his way. In Christ's day people loved religious titles, liked the salutations in public places, and sought the chief seats at feasts and in the synagogues, and they love and seek the same now. Envy and jealousy at times and in places play no small part in the troubles. Many teachers and preachers now have not enough of the humility and meekness and spirit of Christ to drive all these out of the heart. Of course, they do not acknowledge or even realize that these dark and

dangerous passions are ruling them, and they "lay it to" religion, to "the good of the cause," their love (!) of the truth and loyalty (!) to Christ. Some young men are professing, and their friends are claiming for them, a deeper and clearer insight into the meaning of certain parts of the Bible than McGarvey, Lipscomb, or the Sewells ever had. It seems that a majority of young preachers now, upon leaving school, are ambitious to do something new under the sun—something no one else has ever done—to get into the lamplight, to make for themselves a name. The gospel of Christ, the church, the Christian life, heaven and perdition are just the same as they were in the days of the apostles. To learn and teach more and more of the gospel, to build up the church more and more in the daily duties of life and true service of God, and to set a godly example in honesty and uprightness, piety *at home* and all humble obedience to God, are works that all children of God encourage and delight to see done. But this is too tame, too commonplace, and too old for some.

Some young preachers are offering new standards of unity and peace. Of these God has set the standard. Let us strive to come up to it.

Here I repeat that which I have written before, and I repeat it with as much emphasis as possible: that much of the strife and contention and many of the divisions among the churches have been produced by preachers—by their vanity, pride, self-seeking, love of preëminence, desire to be the greatest, or some unholy passion and unchristlike spirit. But this has always been the case. Miriam and Aaron caused trouble in Israel by the same passions. (Num. 12.) By the same passions Korah, Dathan, and Abiram and two hundred and fifty others did the same. (Num. 16.) The strife and divisions in the churches in Paul's day were caused by false teachers with their smooth and fair speech and show of piety.

FORWARD.

Forward to what? We turn again to Paul. Read once more Phil. 3. He was determined on a forward movement. He stretched forward and pressed on toward that which he desired by every means to attain. Reviewing his past life and attainments, he counted all as refuse that he might gain this one thing. I repeat, too, as I have written before, this "one thing" with Paul was not to make a great scholar, a great orator, a great preacher, a great expositor of the Scriptures or theologian, a great "evangelist," a great debater or to have a great number of debates, to have a great school, but simply and only to be a Christian that he might at last be saved in heaven. He did not take it for granted that he was already good enough, either, and it was henceforth his business to teach others to be good. With all his natural ability, learning, and miraculous endowments, he had to buffet his body, keep his passions under, and live a meek and humble life in order to be saved. His preaching and other work in the church grew out of his being a Christian as fruit grows out of the seed.

Do we not wish with all our hearts that all preachers, teachers, and all others would make this same "one thing" the forward movement of their lives?

We are solemnly taught not to think of ourselves more highly than we ought to think, and each to count other better than himself. Then let the first and greatest forward movement of every one in 1916 be to strive to be more humble, more meek, purer, more forbearing, more patient, and in every way more Christlike.

(To be continued.)

The Lost Day.

And so it turns from us and goes

Away in sad disdain;

Though we would give our lives for it,

It never comes again.

—J. R. Miller.

How to Make the Most of Life.

BY A. B. L.

(Written especially for the "Review and Forward" Number.)

There is an old proverb that teaches, "The road to hell is paved with good intentions." This proverb often serves as a potent warning to the lukewarm and the almost persuaded. But if applied to discount the value of a good intention, it becomes a vicious, rather than a helpful, proverb. Let us not forget that the road away from hell has that sort of asphalt. A person never loses anything by making a good resolution. One thing is certain: we shall not accomplish anything this year if we expect to accomplish nothing. If a man walks along the road, he sees many things he didn't expect to see when he started out, but he sees them because he started. Whoever launches forth on God's promises may not get where he thought he would, but he will get somewhere. A traveler in China found a bridge with steep sides that had once crossed a canal. The canal had become filled up, yet every day hundreds of Chinese toiled up the bridge and down on the other side when they might have walked dry-shod before it. There is no reason why Christian people should be afraid of a fresh start.

The great thought should be the thought of our usefulness; the great question, *how to make the most of life*. Some people make a great deal of life; others, very little. To some it is intensely interesting; to others it is vapid and boring. Some are tired of life before they begun to live. It seems that they were born tired. But indifference to the meaning and opportunities of life is never characteristic of noble and manly natures. Such characters do not fall into the pit of satiety. To them life has inexhaustible charms. To them it is not only varied, but rich and full. Each day dawns with new expectations and closes with fresh hopes for to-morrow. These living characters are the ones who keep the rest of us alive. Whenever we meet them they strengthen our faith and make us participants of their own enthusiasm. They dissipate our cares as the sunshine penetrates the clouds. The apostle Paul was a living factor in the progress of the church. How rich and full was his experience! How much he made out of his years! As Dr. Clarke said: "He stands like the Nilometer in Egypt to tell how high the river of Thought and Love and Will may rise." Though he had never seen Jesus except in a vision, yet he seems to have understood the Savior better than those who had been with him; though he did not write a Gospel, yet he seems to have comprehended the gospel more truly than those who wrote them. In service he labored more abundant; he passed through more trials than any of the other apostles; he planted more churches; he took more journeys; he wrote more letters. His days and weeks were full of work. At the same time they were full of thought and of deep reflection. If one ask how it was that Paul made so much of life, admitting the point of his inspiration, we might truly say it was the enthusiasm of his love for the Master. Here, then, we find the first rule for making the most of life. It is: *Forget yourself in some interest out of yourself*. Paul spent but few of his precious moments thinking of himself. His great thought was of his message: "Woe is unto me, if I preach not the gospel." If we look for a general rule, we hear him say: "This one thing I do." If we look for an ideal, we hear him say: "For to me to live is Christ, and to die is gain." If we look for the human object, it is found in the words, "My heart's desire and my supplication to God is for them, that they may be saved," and again in some such tender message addressed to the Gentiles. "We only live," writes a profound philosopher, "when we love."

We cannot all be inspired apostles or great philosophers. But the motive or the principle which made their lives rich and full we can have in ours. The lesson they teach is to be interested in something good; to have an object, an aim, a purpose, outside of ourselves. People outside of

the church of Christ sometimes have trouble in choosing the object. I once read how a wealthy woman from the West was coming to New York with three palace cars full of cats. These animals were fed on the daintiest food and slept in berths of plush. What a pity, we think, when there are thousands of waifs in this country of ours who would like to exchange places with these aristocratic pets! But this woman doubtless had a good intention. She felt that she must become interested in something, that she must place her affections and devote her energies upon some worthy object. What more worthy, she thought, than a poor, persecuted, downtrodden cat, the emblem of rancorous music and the target of worn-out boots?

The Christian is not so misled. He who reads the word of God to find out the purpose of his life and the objects of his love will not make any such mistake. The Scriptures become to him an infallible guide. Here he reads the always timely admonition: "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." He recalls the promise of the Master: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The definition of James is constantly ringing in his ears: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The man who drinks in the meaning of these three passages may make other mistakes, but he will hardly go wrong on the subject of charity. Here his purpose will be truest, his object the worthiest, and his reason the best in the world.

In searching the word of God for the second rule that shall help us to make the most of life during 1916, I am struck with the force and splendor of a passage from the book of Ecclesiastes: "Whatsoever thy hand findeth to do, do it with thy might." Most of us do many things mechanically, satisfied if we do as well as others or no worse than the majority. This is often true of our worship. There is a great deal of religious effort that is like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other and put it down in the same place. They are making motion, but they are not moving. In just the same way we may be going through the motions of a Christian life, but not showing real progress. We may be saying our prayers, but we are not praying. We may be going to church, but not to heaven. We may be doing something, but not with the spirit of earnestness. Our hand may be busy, but not working as powerfully as it should. How fine is the New Testament picture of Paul as the runner bent on winning the Christian race! How fixed the forward look, how eager the forward poise in the great apostle's effort when looking unto Christ and striving for heavenly honors! How inspiring is the Savior's ministry in this respect! When he preached a sermon, it was complete. When he taught a lesson, that lesson was perfect. When the multitudes came to him, bringing the sick, the lame, the palsied, and the blind, he healed them *all*. In whatever thing his hand found to do, that blessed hand revealed its might.

The Bible teaches that we are to worship God after the same manner—not in a half-hearted way; not with part of our mind worrying about the past or the future, but with all of our mind intent upon the duties of the present hour. If we preach the gospel, let us preach it with all our might, keeping in mind the truth so explicitly stated by the apostle Paul that the gospel alone is the "power of God unto salvation." If we contend, let us "contend earnestly for the faith which was once for all delivered unto the saints." If we give, let us give "good measure, pressed down, shaken together, running over." Let us believe in that which is highest and do with all our might that which is nearest.

"The primal duties shine aloft like stars;
The charities which soothe and bless and save
Are scattered at the foot of man like flowers."

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. D. Luna has moved to Elora, Tenn.

The brethren at Capulet, Fla., have paid for their meeting-house.

Brother Larimore's editorial connection is our New Year's gift to our readers.

It rejoices us to report that Brother Sewell's condition is greatly improved.

Brother McQuiddy is taking care of the queries during Brother Sewell's illness.

E. S. Jelley, Jr., our energetic missionary to India, reports twenty-five baptisms in one month.

J. M. Gainer changes his address from Dallas, Texas, to Scottsboro, Ala. He will move on January 10.

John E. Dunn is doing mission work in the city of Miami, Fla. He will be there for four months in an effort to get the church on a permanent basis.

Brother Srygley will personally bear the best wishes of the Gospel Advocate to hundreds of our readers during the next two months, after which we will announce his next itinerary.

Another volunteer: "I am ready to book meetings for the summer of 1916. Those desiring my services should address me at 2630 Montgomery Street, Louisville, Ky." (C. K. Mathews.)

From Lester Wesson, at Florence, Ala.: "I wish to compliment all the contributors to the 'Home and Father and Mother' Number of the Gospel Advocate. I think it beats them all. Every success to the Advocate."

J. S. Westbrook, the officiating preacher, reports two weddings as follows: "Married, on December 23, at Lebanon Church, Mr. Dervit Coursey to Miss Audie Bell; on December 26, at Link, Tenn., Mr. F. P. Jones, Jr., to Miss Lois L. Burrus."

Before starting out on his present trip, Brother Srygley had a pleasant and profitable trip to Gallatin, Tenn., where he secured a score of new subscribers and renewals. He was greatly assisted by W. P. Freeman, a staunch friend of this paper.

David Lipscomb, one of our senior editors, made us happy by coming to see us the last day in the year 1915. It certainly recalled some stirring scenes to see him sitting in the office as of yore. This was his first visit in many months.

From W. W. Freeman, at Louisville, Ky.: "The last special number of the Gospel Advocate was superfine. Those for the coming year will be anxiously awaited by many."

Brother Freeman has been doing some very creditable work as a missionary propagandist.

J. D. Floyd sends us the following correction: "In my article in the Gospel Advocate of December 23 I stated that when I came into the church in 1866 there was a church of Christ in only five of the thirty-nine counties in Middle Tennessee, whereas I intended to say that there was a church in only five of the *county seats*."

Thomas E. Milholland, of Madill, Okla., sends greetings: "I wish the editors of the Gospel Advocate a happy, prosperous New Year. May God bless you all in every good work; and may peace and faith and a full assurance of the everlasting home be and abide with the venerable old soldiers, David Lipscomb and E. G. Sewell, as they pass on before us."

From O. M. Reynolds, at Memphis, Texas: "The work of the Lord in this field is progressing nicely. One was baptized at Lelia Lake last week. I preached the first time in our new house here yesterday and baptized a young woman in the new baptistery. I begin a song drill here to-night and a meeting on January 1, 1916. The Gospel Advocate is great."

From Bynum Black: "I closed an interesting meeting for Union Church, at Granby, Mo., and came by home (Ward Springs, Okla.), found all well, and then came to Duncan, Ariz., to discuss with Utah Mormons. There are tens of thousands of Mormons in New Mexico, Arizona, and Utah, and throughout the Rocky Mountain region. We are having an interesting time."

From N. W. Proffitt, at Paris, Texas: "I began a meeting at Telephone on the second Lord's day in December and continued it eight days. There were no visible results. Quite a number seemed to be more interested in a prize drawing at Bonham than in the meeting. I regret to see this. But still there is a faithful few at Telephone who have not bowed the knee to mammon."

In a private note comes the sad intelligence that V. I. Stirman, of Ennis, Texas, is dangerously ill. Brother Stirman is about the same age of our two senior editors, and has proved himself a staunch friend of the Gospel Advocate for many years. He has been preaching the gospel for half a century. We hope for his recovery; but if God wills that he should go, we feel sure that this faithful soldier of the cross is ready to meet his Savior.

From E. Gaston Collins, at Huntland, Tenn.: "On the second Sunday in December I filled my regular appointment at Old Salem in the forenoon and preached at Huntland at night. On the third Lord's day I was at Caney Hollow in the forenoon and at Lexie in the afternoon. On the fourth Lord's day I was at Hatchett's Schoolhouse in the morning. With the ushering in of the new year, let all the people of God take new courage and make a new resolve to press on to victory."

Paul says: "Let us consider one another to provoke unto love and good works." Right in line with this injunction, Price Billingsley, of McMinnville, Tenn., writes: "I want to do more this incoming year in provoking our Warren County churches to send assistance to our noble workers in the gospel in far-away countries. Those workers certainly need the assistance, but not more sorely than do these home congregations themselves need the help they will receive in unselfishly helping others."

My good friend, Phil Laib, of Louisville, Ky., gladdens my heart with the following: "The new year's birth is a feast of mystery and promise. It is a port waiting to welcome all the barques that the old year left at sea. To you, friend whom I love, I am hoping that it may bring galleons freighted with the richest gifts of life; that bright sails may rise on the horizon before your eyes, and that the days may come with all the fruition of heart's desire and prosperity. May the young year make real to you the things of which you have dreamed when your ship should come in. May this year's paths lead you through sun-kissed vineyards of delight, and may the clustered grapes fill to overflowing your cup of happiness."

S. Houston Proffitt, of Sale Creek, Tenn., makes the suggestion that the address of each contributor to the special numbers be given. In accord with this good suggestion, we herewith give all addresses that do not appear in connection with the articles: James E. Scobey, Waverly Place, Nashville, Tenn.; C. W. Sewell, Corpus Christi, Texas; John Straiton, 1030 South Lake Street, Fort Worth, Texas; John T. Poe, Longview, Texas; James A. Allen, Life and Casualty Building, Nashville, Tenn.; H. L. Young, Cleburne, Texas; T. Q. Martin, Winchester, Ky.; J. O. Blaine, Portland, Tenn.; S. H. Hall, 275 Oak Street, Atlanta, Ga.; J. T. Hinds, Fayetteville, Ark.; W. L. Reeves, Clemmons, N. C.; W. F. Ledlow, Lockney, Texas; Charlie Taylor, Hickory Grove, Ky.; L. D. Perkins, Riverside, Cal.

Many friends from over the country have sent cards of greeting and best wishes to the editor of this page. One of the most appreciated was in the shape of an artistic calendar from Mrs. Clara Cox Epperson, president of the Tennessee Press and Authors' Club. The sentiments in the calendar were written by Mrs. Epperson herself. We reproduce an exquisite verse bearing the caption: "Our Jewel Years:"

If we could take our jewels, the past years,
And wash them clean with penitential tears,
And string them flawless on life's golden chain,
We'd face the future years with joy again.
But since those jewels have forever gone,
We can—alas!—but with regrets atone,
And with renewed resolves, softened by tears,
Carve purer jewels from the coming years.

To the Churches of Christ in Tennessee.

I am anxious to have the name and post-office address of every member of the church in the State. Will not some member of each congregation collect as complete a list as possible of the membership of his or her home congregation and send it to me? Be sure and send correct address. If you are unable to send a complete list of the membership, send what you can.

W. T. BOAZ,
Superintendent of the Tennessee Orphans' Home.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

Among the Colored People

Still in Texas.

BY JOHN T. RAMSEY.

To-night (December 18) finds me at my home in Dallas, Texas. It has been some time since I have been before you all; and as the year is almost gone, I thought to make a statement of part of my year's work, as time and space will not permit a full report.

At this time I have been quite busy, as usual, in preaching the pure gospel of the Christ to my people. I have been just as busy as I used to be in Tennessee and Kentucky. I did not have time to write much; I had to work, and work hard. There are but few loyal brethren out in this part of Texas; so you can see that the fight is on out West. I have preached all the time since I have been in Texas. I am still working in Dixon and Dallas. My last meeting with the Dixon church was as good as last year's meeting. I preached one hundred and three sermons, and forty-six were added to the cause of the Christ. Eighteen were added to the Dallas church. Most of my work was in destitute places. But all that know me and of my work know that I preach daily, except when I am going from place to place.

I rejoice when the day comes for my Gospel Advocate. I am never too busy to read it. It keeps up with all my brethren and their work. May the Christ ever bless you all in this great work.

Brethren, I hope you all will remember me in this great work. This is a great mission field within itself, and I could do a great work out here if I was able, but I am not like I used to be. I have spent so much; and since I came out West, I have but little aid. All know that when I was able I did my part in everything. This has been a hard year almost everywhere, but we could do more if we would lay down self and just see Christ.

I want to thank all that have had fellowship with me in this work, and kindly ask that all who read the Advocate and wish me well will now take

fellowship in this great work. Please send all aid to 2317 Hall Street, Dallas, Texas, to the writer, and the same will be stated through the Advocate. I shall be glad to read a line from any of my old friends and brethren. Texas is a hard field in which to work among my people, and the white brethren in this city seem to care very little for the colored people. Not one cent has been given to me from the Dallas brethren for this work, and this is a shame. Brother A. B. Lipscomb stated through the Advocate last year that I should have a hearty support in this work. Now, brethren, will you all fall into line and help this work among my people? Five or ten dollars monthly would be a great help in this hard struggle. Will some good brother or sister or church help me to raise this amount each month? This is a small sum for so many strong churches of Christ. Who will lead out in this work first? I ask the prayers of all that I may be faithful.

Dainty Cook Book Free.

We will send you, FREE, a copy of our new 1916 recipe book, "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your Christmas candies at home. It also contains recipes for the daintiest desserts, jellies, puddings, salads, ice creams, etc. If you send a two-cent stamp, we will send you a full-pint sample of Knox Sparkling Granulated Gelatine, or for fifteen cents a two-quart package, if your grocer does not sell it.

KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

GOSPEL ADVOCATE AND HOME AND FARM \$1.75 FOR ONE YEAR

For thirty-six years Home and Farm has been the leading farm paper in Kentucky, the South and Southwest. To-day it is stronger and better than ever and is of great value to every farmer. The Gospel Advocate is now in its fifty-third volume, and is considered one of the leading religious journals of the whole country.

The Gospel Advocate and Home and Farm have been clubbed for several years with much satisfaction and profit to our readers. We furnish the two papers for one year for \$1.75 to new subscribers or renewals. Send new subscriber and renew to-day.

Gospel Advocate Publishing Company, NASHVILLE, TENNESSEE

Be Pretty! Turn Gray Hair Dark.

Try grandma's old recipe of Sage Tea and Sulphur.

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray; also ends dandruff, itching scalp, and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about fifty cents.

Don't stay gray. Try it. No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick, and glossy.

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Burns-Dobbs Discussion.

BY H. H. M'NEES.

On December 14 a Mr. Burns (Primitive Baptist), of Florence, Ala., and O. C. Dobbs (Christian), of Berry, Ala., engaged in a four-days' debate at Friendship, near Steens, Miss. The discussion was carried on in a nice manner. Every one seemed to love others better than self. We think Brother Dobbs defended the truth well. He is able to meet any ordinary sectarian in debate. The truth is safe in his hands.

Our business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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Lime Medication In Tuberculosis

In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'lime starvation.' * In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. * In such cases we must resort to lime medication."

Eckman's Alternative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

Where its use is combined with proper diet, fresh air and hygienic living conditions, we believe it will prove beneficial in any case of tuberculosis.

It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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and furnish rig and all expenses to introduce our guaranteed poultry and stock powders. Address BIGLER COMPANY, X633, SPRINGFIELD, ILLINOIS

The Master's Vineyard

Arkansas.

Atkins, December 22.—On the second Lord's day in this month and Saturday night before, I was with the Middleton church. Last Lord's day I spent with the church at home. Generally speaking, the work is moving along fairly well in this part. I know of no congregations that have gone into winter quarters. I have been working hard between times getting out the first issue of the "Message of Peace," a monthly, which we hope will be a factor for good in connection with the Christian Literature Depository for the spreading of the truth.

J. H. WHISNANT.

Colorado.

Olathe, December 20.—After a tedious move from Denver, my little family arrived in Olathe at the beginning of the Olathe debate (December 10). We sold all our earthly possessions in Denver to pay for the food we ate and other necessities of life, realizing a hundred dollars therefor; and after we paid almost everything, we left Denver with two dollars we kept back for incidental expenses en route. Through a noble brother in Denver, well known to the brotherhood, we obtained the necessary railroad fare for some ten days, reaching Olathe with twenty-five cents as the entirety of our earthly possessions. Here we camped with a good brother during the debate, until we found a "shack" in which to move. This same brother advanced forty dollars toward buying some cheap, secondhand house furniture from a Mormon woman whose husband had just died, and moved it for us into the "shack" we had rented. He hauled it ten miles. That put us to house-keeping again, for which we shall ever be profoundly thankful. So we are now living in Olathe, Col. Friends will please note the address. This is a great field for gospel work. Only a few poor brethren, discouragingly scattered, are to be found in and around Olathe; but a fertile field lies before us, into which we have entered with renewed zeal and determination to sow the seed unsparingly. A good beginning has already been made in one two-weeks' meeting and a ten-days' debate. Other meetings and debates constantly occurring. We are trying to faithfully do our part in this common work.

E. C. FUQUA.

Olathe, December 23.—The debate between Brother E. C. Fuqua, of the church of Christ, and Elder Higdon, of the Mormon Church, closed on December 19. Elder Higdon affirmed the inspiration of Joe Smith and the divinity of the "Book of Mormon" for five nights; but if Elder Higdon presented one proof of either during the five nights, we failed to hear it. During the last five nights Brother Fuqua affirmed the usual church proposition, in which he set forth the New Testament church with great clearness, also showing the contrast between it and the Mormon Church. Not one argument which he presented was suc-

cessfully refuted by Elder Higdon. I have heard and read many debates, but this one was the most complete victory for the truth of any I have ever heard. Brother Fuqua is a natural debater with much experience, and is an expert on Mormonism, and can meet the sophistry of any Mormon elder. Brother Fuqua has moved to Olathe, on the Western Slope, a distance of about three hundred miles west of Denver. We are informed that Brother Evans, of Denver, and Brother Bailey, of Boulder, will look after the work on the Eastern Slope, while Brother Fuqua engages in mission work on the Western Slope that has long been neglected. Every inch of the ground will be contested, as most all sectarian bodies—such as Mormons, Adventists, Christian Scientists, Methodists, Baptists, etc.—are well represented here. But Brother Fuqua is well qualified for the work, and we do not fear the consequences, if we can only get a support for Brother Fuqua and family while thus engaged. This is a new country and the people are generally poor. There is only one small congregation in the valley, but there are several places where there are a few scattering members where we hope to build up congregations. To accomplish this work, Brother Fuqua must have some financial assistance other than what he can get from this field. The brethren here will try to supply the family with fruits, vegetables, and such things as we have; but that will not pay house rent, for clothing, railroad fare, and meet obligations already incurred. So, in conclusion, we want to exhort those of more favored circumstances, and especially those of the South that know Brother Fuqua's devotion and zeal for the cause, to remember him in their fellowship.

J. I. FOSTER.

Georgia.

Hazlehurst, December 25.—I made an appeal last summer for a preacher to come and help us here. Brother J. G. Malphurs, of Dasher, came and preached three sermons, with one addition. In August, Brother W. C. Graves, of East Point, came and held us a short meeting, which resulted in one more addition. We now have four members, about sixty miles from the nearest congregation and in the midst of all sorts of sectarianism. We have some interest aroused. Brother John Hayes, of Cedar Hill, Texas, on his way into Florida, has agreed to come by and hold us a meeting. As a great many of the brethren know his work now is mostly in destitute fields, I am asking that all who intend to do some missionary work during the coming year send him a contribution. He will

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be here the latter part of January. Send direct to him or for the work here. If sent in my care, I will acknowledge and report the same through the Gospel Advocate.

W. N. GANTT.

India.

Satara, December 18.—At the close of the Jeur Bible study most of the workers went into the Nizam's Dominions to open up work for Brother McHenry's assistant, Y. K. James. Two were baptized. A whole community sought baptism, but were prevented by the Mohammedan authorities. Brother Bapuji has just sent word of seven baptisms at Devlali. Brother McHenry has gone to the Nizam's Dominions with Brethren Chavhan and James. E. S. JELLEY, JR.

Satara, November 12.—A sermon one hundred thousand people! We thank God that some have heard our appeal, and thus our press is now running at top speed trying to get one hundred thousand tracts ready for the big heathen festival next month. We will do our best. "Whom shall we hear?" Our workers have just come home from a tour in the Nizam Dominions. Two were baptized and others wanted to be, but were forbidden by some petty official. I will leave soon to investigate. The people must hear God and obey him, if they so desire. I trust we will have no trouble. All well. Pray for us.

W. HUME MCHENRY.

Tennessee.

Smyrna, December 27.—I here give the names of the contributors to our church fund here at Old Jefferson: Brother Martin Cutchin, Rock Spring, \$10; Lavergne, \$11.26; Fanning Orphans School, \$10; Brother T. J. Ridley, Meade's Chapel, \$3; J. W. Wheeler, 60 cents; Mrs. Frankie Carter, \$1; Mrs. Hall, 50 cents; Smith's Spring, \$5; Wartrace congregation, one box of "Christian Hymns"; Miss Maggie Dickerson, Smyrna, \$10; Brother S. W. Peebles, \$10; Mrs. S. W. Peebles, 50 cents; Brother D. M. Peebles, \$2.50; Brother Edwin Hoover, \$2.50; Mrs. John Cunningham and son, Paul, \$5 on lights bought from them; Brother Will Ross, Smyrna, several days' work; Brethren John and Walter Mullin, of the Florence congregation, one day's work each; one check, \$5, from some one at Petersburg. We are very thankful to all for their fellowship in this work. While the house is not yet complete, it is so we can meet in it. We met yesterday for the first time. Brother E. L. Cambron was with us and preached two fine sermons, morning and night. He will again be with us on the third Sunday in January and preach for us. Brother Martin Cutchin led the song service. I wish the editors and all the Gospel Advocate readers a bright, prosperous New Year. Mrs. JAMES SWAIN.

Cleveland, December 25.—The last meeting of the year 1915 for me was held near Copper Hill. I preached ten days in private homes, meetinghouses, and schoolhouses. There are several persons in what is known as "Ducktown Basin" who claim to be members of the "one body," but they are scat-

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation if you write to me—Eugene M. Pullen, Carpenter, 612B Marcellus Avenue, Manassquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

How many will volunteer this week to work for the Gospel Advocate?

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To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

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The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

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BY G. DALLAS SMITH

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Paducah, Ky., 915 South Fourth Street, December 6, 1915.—Dear Brethren: We recently ordered and are using one hundred and twenty-five copies "New Gospel Song Book;" in fact, all the near-by churches are using it. We have used many different books, but have never had the equal of "New Gospel Song Book." I shall in the future, as in the past, do all I can to assist in its circulation.

Faithfully and fraternally,
C. M. STUBBLEFIELD.

Another well-known brother from Louisville, Ky., who recently ordered a supply, writes that this book is giving splendid satisfaction. We have just filled a nice order for a large church in Canada. A few days ago a church in the State of Washington called for one hundred and fifty copies. Every day the book is being shipped in considerable quantities over the various States. We earnestly ask congregations of the churches of Christ to carefully examine this book before adopting a song book.

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tered so badly that it seems to be hard for them to "come together in one place" for worship. A few meet in Brother Johnson's home and have meeting occasionally. If a preacher could take a tent into this country and could stay there several weeks, he, no doubt, could do a great deal of good. Copper Hill is the copper-mining part of our State, and, like all other places where such industries are depended upon for support, a majority of the people think very little of the "hereafter." Some, however, are religiously inclined and would, no doubt, accept the truth. If some of the churches would send a man over into Polk County and support him for six months, they would be acting as the New Testament directs. Many congregations will likely be content to just hold a protracted meeting next summer. That is entirely too little to do, if we ever get the gospel to those who know it not. I shall be in school work in Meigs County for the next few months. Our evangelistic efforts are suspended, not because the work is all done, but because Christians and congregations will not do their duty in supporting this kind of work. Every day could be advantageously spent in the interest of Christianity in this section. We shall try to renew our work next May. I find at the end of twenty months' work that there are enough Christians in this part of Tennessee who are willing to do what might be reasonably expected of them—to give a preacher of the gospel just about half a support. That leaves us to do what our hands may find to do in order to further provide for our necessities. The results of our labors for 1915 are sixty-three baptisms, two new meetinghouses contemplated, and a general sowing of the seed.

FRED M. LITTLE.

Texas.

Denison, December 28.—The work for 1915 at the Armstrong Avenue Church, in Denison, closed with two splendid sermons by Brother Drennon. There were four additions—two by taking membership and two by confession and baptism—making four baptized and three by membership for December. We are looking forward to 1916 very much encouraged and with bright prospects. W. D. CAMERON.

Houston, December 27.—I preached my closing sermon here last night. Two were added. One hundred and one this year. At the close of the services I officiated at the marriage of Brother J. S. Wheeler, of Hempstead, with Miss Jimmie Lee Harris, of Navasota. Brother Wheeler is a minister and former student at the Odessa (Mo.) and Bowling Green (Ky.) colleges. Miss Harris has taught in the Houston schools for three years and is loved by all here. BEN WEST.

Hallsville, December 30.—I came down from Magnolia, Ark., last week for a few days' visit at home. I preached a little sermon last Lord's day to a fine audience at our home church. I have preached a great deal here during the last ten years. The attendance last Lord's day was one of the largest that I have ever preached to here, except during a protracted

Eat Less Meat If Back Hurts.

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys; they become overworked, get sluggish, clog up, and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

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Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you now. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

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meeting. I rejoice to see such interest here. My family will remain here while I "do the work of an evangelist" at Magnolia. T. E. TATUM.

How many will volunteer this week to work for the Gospel Advocate?



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Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

Brother Wilkinson's Activities.

BY U. G. WILKINSON.

As the year is closing, I will give a brief report of some of my work for 1915.

I have held eight debates and about as many meetings, and preached and lectured extensively besides; in fact, I have been continually busy in the Lord's work. What success I have met with, visible and invisible, I will leave to be determined by Him who knoweth all things. For often what the world counts success is failure, and what the world calls "failure" is the utmost success. "For the Lord seeth not as man seeth." So when the Lord was crucified, the world called it "failure;" but God, who sees the end from the beginning, knew it was the greatest victory--the victory over death and all the powers of evil, so that he could say: "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 17, 18.)

I have written and published the book, "Why I Am Not a Socialist," the first edition of which is exhausted; and I am now bringing out the second edition, with some valuable additions. It will be the same price. One copy, twenty-five cents; five copies, one dollar; twelve copies, two dollars. Brother, send an order at once. You need the book and I need the money. It is the best exposé of socialism for the price in print. It is intensely interesting, convincing, and unanswerable. Although the first edition has been sold, no socialist has ever yet at tempted to answer it. Address U. G. Wilkinson, Comanche, Okla.

I have written several articles for the papers, though for the past few months I have left the space that might have been occupied by me for others to fill, perhaps better.

I have assisted in editing the Agnostic, an anti-Infidel, antisocialist, paper, fifty cents a year, which has the highest commendations of both preachers and statesmen for its work, among them Hon. Joseph W. Bailey.

My compensation has been very light, but, like a good financier, I have

managed to live practically within my means. However, I need a little more to meet some small obligations and pay for the printing of the second edition of my book; but we will manage some way.

In some of my meetings I scarcely received expenses; only two of them paid me anything like a fair compensation. About the same is true of the debates. But I have done what I could, and I leave the rest with God. I enter the year 1916 with hope and courage, determined, if I live through it, to do all I can for the Lord, as in the past; and if I die, to die on the field of battle with my face to His foes, rejoicing in hope of the eternal reward--"a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto

all them also that love his appearing." (2 Tim. 4: 8.)

I am ready for meetings, lectures, and debates anywhere I am called or such work is needed. So far as I know, my work has given satisfaction to all concerned and resulted in many turning to the Lord. The fight is on. Let us not rest on our arms, but keep in the war zone and fight the good fight. May the Lord bless all the faithful.

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If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.
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Notes from India.

BY W. HUME M'HENRY.

If you could have looked down into the bed of a rushing mountain torrent in Northern India on Tuesday morning, September 21, you would have beheld a beautiful baptizing scene. The stream was not a bit gentle, and the bed was filled with huge boulders which added to its swiftness. The banks on each side were high and steep. The morning was threatening, with just an occasional flash from the sun. Brother Umrao Singh's good wife and daughter were to be buried in baptism. We found only the rushing stream, and found it very shallow. We must construct a baptistery. Brother Jelley began to remove the stones from the bottom of the stream and to scrape away the sand. Brother Umrao Singh and I began to roll large stones into the stream to check the current and assist in making it deeper. At last the task was completed, and, having had a short service, they were buried with their Lord in baptism. There may have been a few spectators from the heights above, but one thing we feel sure of—that the holy angels in heaven, rejoicing, looked down upon this scene and rejoiced with us. Scarcely had we finished the baptizing when the water was lowered to such a depth that it would have been impossible to baptize in. This was caused probably by the shutting of a flood-gate at some point up the stream.

For a long while Brother Jelley has wanted to open up a work in this part of India, but until now the opportunity had not come. This worker is none other than Brother Umrao Singh, who about two years ago became disgusted with the follies of the Methodist Church and was brought to a knowledge of the truth by Brother Jelley and was baptized, together with two of his daughters. At that time he was holding a government position at a good salary. Before that time he had worked for several years in the Methodist mission. The dozens of certificates which he holds from his former employers show that in every position he has given the best of satisfaction. Some time before we went there he had voluntarily resigned his good-paying government position because, as a Christian, he could not conscientiously tell the lies which he had to do in order to convict the offenders of the law. He was urged to take another work of a similar character in another place at a higher salary, but declined. At the time we went to him, he had not accepted another work. He expressed his desire to enter the Lord's work as a volunteer worker, choosing rather to suffer persecution as a servant of God than to enjoy the pleasures of sin as a servant of the government. But to give him-

Calomel Makes You Sick, Ugh.

"Dodson's Liver Tone" better than calomel and cannot salivate.

Calomel loses you a day! You know what calomel is. It's mercury—quick-silver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated, and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for fifty cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children, because it is perfectly harmless and does not gripe.

self to the work as he should, he must have something to support himself and a family of seven. He will probably be able to partly support himself, for he is somewhat of a veterinarian and eye specialist. Yes, we believe that God called us there. Don't you? We are hoping and praying that this may be the beginning of a great work in this part of the country.

Don't Use Soap

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse, and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body; and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles, of Louisiana, possessed a formula for keeping the hair beautiful, and for many years kept the secret to themselves; but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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The Old Mexico Mission.

BY W. A. SCHULTZ.

It will be recalled by the readers of the Gospel Advocate that I was forced to leave Mexico a little over two years ago on account of the revolution there. Since then I have been busy very nearly every day in preaching. I feel devoutly thankful for the good that I have accomplished, having baptized two hundred sixteen persons upon a profession of their faith in Christ in these two years. I am sorry that I have been able to respond to less than half of the calls I have had for meetings. Now that peace seems to be assured in Mexico, I have resolved to return and take up my work there. A great many Americans remained there all the while, others have returned, and others will soon go back. There will soon be many thousands of Americans in that country. I have never preached to a more appreciative people than they. They are there cut loose from their old environments and have largely left their old prejudices behind and are willing to give a candid hearing to the simple gospel. By going to work there at once, we will be the first in the field. Every pioneer preacher in a new country knows that that means much. We are usually the last to enter a place, and, hence, have the combined organized hosts of sectarianism to fight. Let us be the first there. Before the war broke out, we were doing fairly well in Mexico. Several small congregations had been built up and others would soon have been established had peace continued. We now have in Mexico, it seems to me, one of the greatest opportunities to do good.

Now, brethren, I am in need of help to get to Mexico, and I shall be in need of help for some time after I get there. The people who return to their devastated homes will be unable for some time to assist much in a financial way in having the gospel preached to

their neighbors. I am also in need of a competent, adaptable, godly man to assist me in that work. There are many friends of the Lord Jesus who have been acquainted with me and my manner of life that I am persuaded will take pleasure in having fellowship with me in this great work. I am no stranger to the brethren of Arkansas, Oklahoma, and Texas.

Brethren, I want to start to Mexico by February 10. Until that time you may remit to me at Sterling City, Texas. I shall also need hundreds of tracts to distribute in my work. The Gospel Advocate publishes some most excellent tracts, suitable for my purpose. Those that may not know me personally may send a remittance to the Gospel Advocate Publishing Company, Nashville, Tenn., to go into a fund to supply me with books and tracts. All remittances will be duly acknowledged. I shall keep the readers of the Gospel Advocate informed from time to time of the progress of the work.

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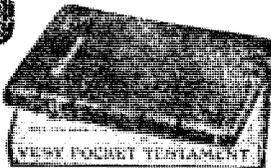


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The Model Church.

BY CHARLIE TAYLOR.

Some time ago I held a splendid meeting at Creal Springs, Ill., which resulted in eleven coming from the "digressives" and one baptism, and twenty-eight banded themselves together to worship God as the Book directs. They met on the first Lord's day after the meeting at Brother White's house; and after they had had the Bible lesson and the Lord's Supper and were almost ready to invoke God's benedictions to rest upon them as they departed from that place, Brother Springer, an aged soldier of the cross, arose and said: "You have not sung my song yet." At this moment the audience became as still as death, and Brother Springer began to sing the old, familiar hymn, "The Model Church." The entire audience was melted to tears as the old man, with trembling voice, sang this old hymn. This was the first time for many a day that he had been permitted to worship God as the Book directs. The introduction of instrumental music and all kinds of societies has driven many aged men and women from the house of God, heartbroken, as this man, Brother Springer, as a man true to the Book, could not worship with the people at Creal Springs because they had forsaken the right way in going beyond the teachings of Christ. "Who-soever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) "But," says one, "is the introduction of instrumental music into the worship and the organization of societies to do missionary work and raise money for the church going beyond the teachings of Christ?" I am sure that it is. Go with me to the mountain in Galilee, where Jesus had appointed to meet his disciples, and here, in the presence of his chosen, he gives the world-wide commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28: 19, 20.) In this is found the law of induction and the law governing us as citizens of the kingdom. Again, in John 16: 13, he says: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." In John 17: 8 we have this language: "For I have given unto them the words which thou gavest me; and they have received them, and have

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known surely that I came out from thee, and they have believed that thou didst send me." In Luke's account of the commission the Savior says to his disciples: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) The disciples go to the city as directed by the Savior, and on the first Pentecost after the resurrection of the Christ the Holy Spirit came according to the promise of the Father, and they spoke "as the Spirit gave them utterance." (Acts 2: 4.) It follows, therefore, that the words spoken were the words of the Spirit, and it was the teaching of Christ, because the Spirit was to teach them "all things . . . whatsoever I have said unto you." (John 14: 26.) Now, where, after the Spirit came as the Comforter and the establishment of the church, did it ever guide the apostles into the use of instrumental music in the worship and the organization of missionary societies to do missionary work, or a "ladies' aid," or the giving of suppers and all kind of entertainments to raise money for the church? Echo answers, "Where?" Since the Spirit

never gave such instruction to the church, it follows that it is not the teaching of Christ. Therefore the congregation that is resorting to these untaught means does not have the teaching of Christ, and does not have the promise of God being with them. (2 John 9.) Where, then, is the model church? I answer, the one that is going by the divine pattern, as did the New Testament church, taking the Spirit's teaching as a rule of faith and practice in all things, thus honoring the name of Him that died that we might live. God hasten the day when men and women shall be willing to heed the exhortation: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

Now, in conclusion, let us heed the admonition of Paul to the church at Rome: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16: 17, 18.)

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The Book of Ruth.

BY L. D. PERKINS.

This book is generally known as the "novel of the Bible." It is a simple story of a man named "Elimelech," who lived at Bethlehem-judah, the birthplace of Christ. On account of a famine which had visited that part of the world, he, with his wife, Naomi, and two sons, Mahlon and Chilion, went to the country of Moab, where there was plenty. The death angel makes his visit and takes Elimelech, and leaves Naomi a widow, and heart-broken. Nevertheless, she has left two noble sons to comfort and cheer her life, and they take each of them a wife of the country of Moab, and this gives her two daughters to take the place of the husband gone. All went well, so far as the divine record gives it, until ten years had passed, and the angel of death comes again, and takes with him Mahlon and Chilion, and leaves Naomi, not only heartbroken, but her husband gone, her two sons, and in a strange land and with an idolatrous people. Hearing that there was plenty in the land of Judah, she decides to return. But it seems that she felt in some way that it would not be right to take the two daughters-in-law with her; for even though they both wanted to go, she advised them to return to their mothers, and her persuasion was such that Orpah decided to return. But Ruth insisted that she should go with her, and did so; and she became the wife of Boaz, to whom was born Obed; and to Obed, Jesse; and to Jesse, David; and Christ being the Son of David by lineage, it appears that Christ was part Gentile, as Ruth was a Gentile. Josephus says, in making mention of Ruth: "I was therefore obliged to relate this history of Ruth, because I had a mind to demonstrate the power of God, who, without difficulty, can raise those that are of ordinary parentage to dignity and splendor, to which he advanced David though he were born of such mean parents."

There are three practical thoughts in this book to which I wish to direct your attention.

The first thought is in reference to the faithful life of Naomi and its effect. This life in faith and confidence and trust in the God of Israel was such that it had the power to draw a life to God. This is in keeping with what Jesus said to his disciples: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 14-16.) The

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life Naomi had lived in faithfulness to God caused Ruth to cleave unto her. And this is what Christ would have us do. For magnanimity of sentiment and propriety of wording, we may search the pages of history, both inspired and uninspired and we will not find anything to excel the extemporaneous response of Ruth to Naomi: "Treat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." (Ruth 1: 16, 17.) This is worth committing to memory; and may our determination to cling to our Christ and our God be of the same sentiment. If we live as Christ directs, we will have a drawing power and others will be constrained to glorify God.

The second thought is the decision of Ruth to accept that which was right and to reject the error that existed. Perhaps it was not so easy as we might think for her. She must leave father, mother, brothers, sisters, neighbors, friends, home, and country to take the step she was about to take. Just here we are reminded of what Jesus said: "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and a daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10: 34, 35.) Again: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14: 26.) This looks like strong language; but when we consider the case of Ruth in the light of this scripture, it is what she had to do, and what she did do. This is applicable to the children of God and to those who have not become his children by adoption. The Christian is continually meeting sin and iniquity, and he must reject it; and the man of the world should reject the sin of the world and accept Christ as his Savior. Ruth left her people and a wicked nation and went with the people of God, which is the one manly thing to do.

The third thought is found in the following statement of Boaz to Ruth: "Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge." (Ruth

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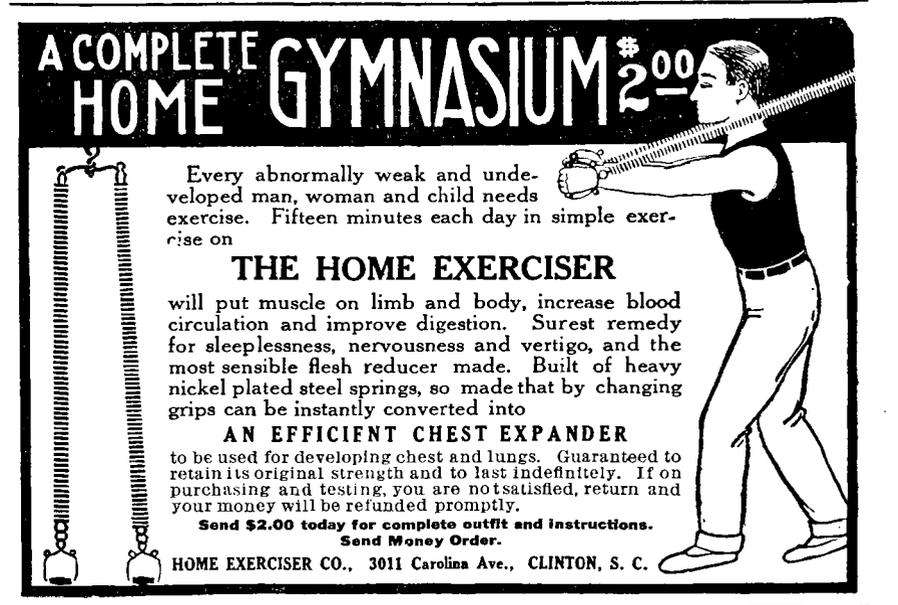
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2: 12.) This is a rich promise to those who take refuge under the wings of Jehovah and who have confidence in the word of God. David said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Again: "No good thing will he withhold from them that walk uprightly." (Ps. 84: 11.) Jesus said: "Why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" (Matt. 6: 28-30.) If these scriptures were not placed in the word of God to insure the faithful child of God that God will be with him and bless him, I cannot understand why they were put there. It is worth while to take refuge under the wings of Jehovah.

In conclusion, let us live right, and we will draw others to Christ and to God. To do this, it will be necessary to separate ourselves from sin; and if we do this, God will give us a blessing, not only in this world, but in the world to come. May every one who reads this so live that he or she may have a home in heaven.

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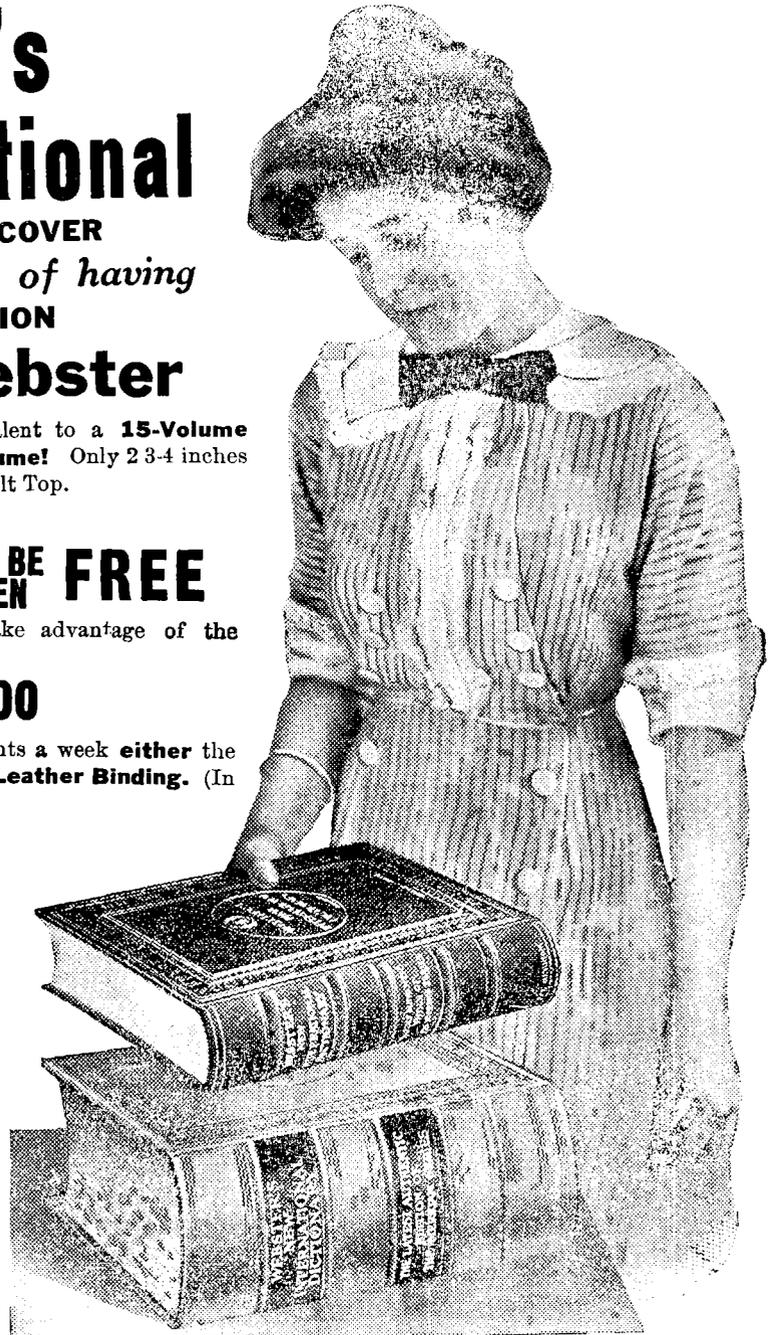
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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

An Open Letter to Brother R. H. Boll.

Under the above caption, Brother John E. Dunn has sent to us for publication the following letter:

Nashville, Tenn., 1406 Linden Avenue, December 28, 1915.
 —Dear Brethren Boll and Colleagues: Inasmuch as there is a great deal of confusion and agitation among us over your teaching on premillennialism, the second coming of Christ, Christ coming back to the earth in a body of flesh and bones without blood, the reestablishment of the literal kingdom of Israel in the land of Palestine with Jerusalem as the capital, Christ reigning from the literal throne of David, the church a phase of the kingdom, etc., I suggest that you brethren give us your teaching on these subjects fully, in your own language, and your proof. Of course you are to present the teaching according to your own choice, but give it to us fully, freely, and frankly. The following charges are being made promiscuously: That you brethren have not been treated fairly; that you brethren are using ingenious methods in propagating your new teaching; that you are not willing to come out in the open with your doctrine; etc. In the past we have been accustomed to discuss all subjects and questions, orally and through the religious press, that have arisen among us. Brethren, give us your teaching which is now agitating the brotherhood, and others can review it as we have been accustomed to do on all other subjects. If it is new truth which the word of God teaches and which you have discovered, we all want it; if it is error, let it be exposed.

The best way to set at rest this whole matter is to sift

your teaching from Alpha to Omega. Truth has nothing to fear. Error should be exposed for the good of all. Scores of brethren—yea, most likely hundreds and thousands—want to see your new teaching sifted thoroughly. When it is thoroughly discussed, everybody should be satisfied. Truth will shine as the sun; let error be consigned to oblivion.

Yours for the truth, the whole truth, and nothing but the truth, in fairness and frankness toward all.

JOHN E. DUNN.

FRIENDLY OVERTURES TO AVOID DISSENSION.

It gives us pleasure to print Brother Dunn's letter, and we note with satisfaction and approval the kind spirit it breathes. The course of the Gospel Advocate from the beginning of this agitation has been both courteous and firm. Despite the fact that the rumor of "mistreatment" has been industriously circulated, the fact remains that our whole correspondence with Brother Boll in the matter has been couched in terms of gentle entreaty. When it first became plain to us that the peculiar doctrines exploited by Brother Boll and his colleagues were causing dissension and threatening division in some quarters, our first effort was to induce him, through the medium of friendly correspondence, to cease propagating them. We hoped to settle the matter without printing one word of protest. As proof of this, we herewith reproduce some pertinent extracts from a letter I wrote to Brother Boll, under date of April 6, 1915:

I believe, dear brother, that you have reached a crucial point in your career as a teacher and preacher of wide influence. A great deal depends upon your action now. Your message to the troubled brethren concerning these doctrines bodes much for good or evil, and I am anxious for you to show yourself the strong, true character that I have always believed you to be. It appears practically certain to me that if you continue to feature these doctrines in your writings and teachings as in the past, it will likely lead to a point of cleavage from those who are your warmest friends. If, on the other hand, you would have the wisdom and grace and humility to make a public statement, that, while the doctrines you have advanced are both important and attractive to you, and, furthermore, are convictions, yet, because you find they are not readily accepted by many of the brethren, and are likely to create confusion and misunderstanding, and, because they are not essential to salvation, on this account you will not press them further, it would greatly relieve the tension felt in some quarters and show to all that you love the salvation of souls above everything else in the world. At the same time, you would not be giving up a single conviction or taking back anything you had said. I have no doubt but what such an action would please God and meet with the hearty approval of all right-thinking people.

There are a great many other lessons outside of these doctrines that you have presented from time to time with freshness, originality, and force, and you can do it again. There are many other lessons that you have not yet presented that need to be taught. Please do not dismiss this suggestion as unworthy because at first glance it looks like the easy thing to do. Before you reach a decision you will likely find that it is the hardest way. To accept it means

for you to be willing to lose a certain amount of prestige, adulation, and following; but what are these things compared with the "unity of the Spirit in the bond of peace?" Please understand, too, dear brother, that this suggestion does not come from one of the older brethren, but from one near your own age, whose mind, as said before, is open and receptive to any doctrine that can be clearly taught from the Bible, provided it is practical.

I have written this without consultation with any of the other brethren and send it to you because I love you, and am breathing a prayer that it may do good. Without consultation, I know that Uncle David and Brother Sewell, whom we both revere, would coincide with this advice in the matter. I should be pleased to hear from you at your earliest convenience.

A PETULANT REPLY AND ANOTHER OVERTURE.

This letter written in brotherly love did not have the desired effect. It was like "sweetness wasted on the desert air." Instead of turning Brother Boll from the error of his course, it evoked a rather petulant reply, from which, to show his spirit at the time, we clip the following paragraph: "Now, in view of the situation, I think it best that you give the position I hold on the Gospel Advocate staff to another. You may publish that missionary matter I sent in yesterday; and all the rest of the copy you have on hand, throw away." Plainly, our brother was peeved at the thought of having to cease his teachings along speculative lines.

Having failed in our effort to settle the matter quietly, our next move was to induce Brother Boll to present his views on prophecy in the columns of the Gospel Advocate in order that they might be discussed freely and thoroughly and sifted "from Alpha to Omega." We believe, with Brother Dunn, that "truth has nothing to fear" and that "error should be exposed for the good of all." With this end in view, we indited him another letter, from which we quote as follows:

Yours of April 8 to hand. I reply immediately because there is one suggestion in your letter that must not be considered, let alone talked about and written about—that is, that you give up your position on the Gospel Advocate staff. You must get that out of your head, and never by any means let it come into your heart.

Whatever you may believe of the other brethren involved in this controversy, you must admit that the management of the Advocate has never attempted to "draw a line" upon your writings, and has never said to you: "Thus far, shall you believe and teach the word of God, and no farther." On the other hand, we have gladly printed every article and have given it due prominence. However we may differ on the doctrines mentioned, we want you to stay with us and help us continually in the work of the Lord. Brother McQuiddy, who originally secured your services for the Advocate, shares this same sentiment, and, if anything, is even more emphatic in his insistence upon it.

I do not concur in the opinion that the acceptance of the suggestion I made would be tantamount to surrendering any principle or any part of God's word; but since you think it would and are determined to teach the doctrines mentioned, let me say that the columns of the Gospel Advocate are just as free and open to you as before for the presentation of those things that you consider vitally important, with the condition that has all along been understood, that every editor's article is subject to challenge and discussion in a fair and courteous way.

There is no doubt but what the doctrines you are now presenting will be thus challenged, and, of course, you are the proper man to defend them. It is not the part of a good soldier to retire even in the most orderly manner while under fire, unless he feels that his cause is weak and his defeat is inevitable.

Your doctrines are now under fire, my brother, and you must stand up to them or tacitly admit they are not worth fighting for. How could anything be fairer than this?

You would doubtless welcome the opportunity to cross swords with a Methodist or Baptist upon this question you consider vitally important in a denominational paper. Why not feel just as kindly toward your brethren in the Lord? The whole thing narrows itself down to the question as to whether the doctrines you have presented are upheld by the Book.

There is one thing that you do not apparently understand, and that is, the brethren who have criticized you are at heart your friends. They really believe that you are

treading on dangerous ground, and, far from trying to lose your work and influence, they are doing their best, as they think, to save them both. However illogical they may appear to you, the primary fact of their friendship should not be overlooked.

A DISCUSSION-BEGUN, BUT NOT FINISHED.

We challenge the publisher of the Christian Leader and all others who have been crying "mistreatment of Brother Boll" to write a more brotherly and courteous letter than the above or to show that the letter was not needed. Having thus been tendered the use of our columns without restriction to present the teachings that had been called in question, he began a written discussion with Brother F. W. Smith. In his first article Brother Boll said that after the question of a Christian's right to study and teach the unfulfilled prophecies and the book of Revelation had been determined, he would then discuss with Brother Smith the "church age" and "special positions and conclusions which had been called in question." Brother Smith fully satisfied Brother Boll that a Christian had a right to study every word in God's book from beginning to end, and had the liberty to teach and preach so much of it as had been revealed. Thus disputants were in hearty agreement on that point. Hence this left Brother Boll with two alternatives, either to discuss with Brother Smith according to promise the positions called in question or abandon the discussion. He chose the latter alternative, as our readers well know. When Brother Boll gave up this fine opportunity to expose what he claimed was Brother Smith's misrepresentation of his teaching and began to call for a new discussion, the publishers of the Gospel Advocate suggested F. B. Srygley as his opponent for an oral discussion to take place, preferably, at Portland Avenue, Louisville, Ky., which is Brother Boll's home congregation. Brother Srygley was more than willing to meet him. He has recently notified Brother Boll that he was waiting for an answer.

We have printed this correspondence in detail to make it plain to everybody that, so far from denying Brother Boll a hearing, we have urged him in a most brotherly manner to make his peculiar and divisive teachings known to the public, and that he has evaded the issue. This correspondence is on file and is open to any one who is interested. We have nothing to hide or conceal. We have been both fair and courteous to Brother Boll, and have kept our consciences void of offense toward God and man. If, as indicated by Brother Dunn's open letter, the light has not been let in from Brother Boll's side of the question, his sympathizers must blame him, not the Gospel Advocate.

NO TIME OR PLACE TO STRADDLE.

One other very important point before we close our remarks on this unhappy situation. Instead of criticizing the publishers and Brother Smith for the firm stand they have taken, let it be understood that every Christian in the land is just as much obligated to challenge and expose these speculative doctrines as we are. It is no time to sit still when, as pointed out on another page in this issue, Brother Boll was heard to say in a private conversation that "the kingdom of Christ has not been established, and that when it was established in the near future there would be new conditions of entrance into it, and that on account of changed conditions it was reasonable to expect new revelations from God." It is not enough to merely state that you do not believe the views that are being propagated by Brother Boll and his colleagues, but you should loyally and earnestly contend for the truth as it is in Christ.

All preachers who join with Brother Boll in believing such propositions and who propose to propagate their views should speak out and let their position be known to the public. While the news would be disappointing, we could but admire their fair and manly course. It would certainly be better than to pursue the "gum-shoe" methods of teaching one's doctrines covertly and, as one brother

expressed it, "waiting until the churches are ripe for the message." The church he serves should know right now where the preacher it supports stands on "the kingdom" question as delineated by Blackstone and Boll. And so far as I can see, there is no place to straddle. It is not, as some contend, a personal difference between Brother Boll and the Gospel Advocate; it is purely and simply a question of loyalty to the truth of God's word.



Who Makes it a Test of Fellowship?

BY F. W. SMITH.

It will be remembered that Brother J. L. Hutson, in his criticism of Brother E. G. Sewell, used the following language relative to making the use of instrumental music a "test of fellowship:"

When it is made a test of Christian fellowship; when it is made a standard or measure by which we determine the volume of the Christian character, and undertake to so apply it in our dealings with our fellow-man; when it is made a substitute for the cross of the crucified Christ, then it becomes very important, and therefore demands notice.

Yes, "when it is made a test of fellowship." But my beloved brother would throw the odium of making it a test of fellowship on those who oppose such music in the worship of God. The question is: Is that fair? Is it the truth? We will assign our brother a little work to do—viz., *refute* the following *logical* and *eminently* scriptural argument by Brother J. B. Briney (Apostolic Times, September 8, 1870, page 1) against the position of J. L. Hutson:

WHO MAKES THE TEST?

A great deal is being said lately about making tests of fellowship. Some of the things said have suggested to my mind the question that heads this article. All of our brethren who favor the use of the organ, and some of those opposed to it, say that this must not be made a test of fellowship. Did these brethren ever seriously ask themselves this question: Who is it that makes the organ a test of fellowship? Let us suppose a case. A company of men and women, tired of sectarianism, agree to throw away all human creeds and confessions of faith, and adopt the simple worship of the New Testament. Their motto is: "Where the New Testament Scriptures speak, we speak; where these Scriptures are silent, we are silent." Time moves on and they are happy. But in process of time ideas of expediency and progress come in, and some of the brethren think it expedient to have an organ in the worship; others, not viewing the question as simply one of expediency, oppose the introduction of the new element as a matter, with them, of conscience. By count, however, it is discovered that the majority are in favor of the organ. The minority protest. They say: "Brethren, this is not in harmony with our original motto. The New Testament Scriptures know nothing of the organ—they are silent here. Our consciences will not allow us to worship with the new element." The others say: "We have the majority. This is a question of expediency, and in all such questions the majority rule." The minority reply: "You can give neither precept nor example for the use of the instrument. We desire to live in fellowship with the congregation in which we have seen so many happy days, but we cannot do it if you bring in the new item of worship. We regard it as unauthorized and corrupting; as calculated to carnalize the worship." "But," say the majority, "we have determined to use the instrument, and you can either accept that or withdraw from the congregation." Here, now, is a new test of fellowship. Who has made it? Certainly the majority, as it seems to me. They say to the brethren: "You cannot have the fellowship of the congregation unless you accept the organ. We think more of our unauthorized instrument than we do of either your consciences or your fellowship."

A man goes to a congregation in whose worship an organ is used to apply for membership. "I desire," says he, "the

fellowship of your congregation, but you have one element in your worship that I find no authority for in the New Testament. I am tired of sectarianism; and if you did not use the organ, I would identify myself with you." They reply, in substance, as follows: "We would like to have you with us, but then we are not disposed to give up our instrument, and if you cannot subscribe to that, you cannot have the fellowship of our congregation." Here, now, is a test of fellowship unknown to the New Testament. Who makes it? When the Baptists were chopping the heads of their brethren off because they would not subscribe to the Philadelphia Confession, who was it that made the test? He that answers this question will answer the other.

A congregation think it expedient to draw up a creed consisting of a few articles of faith. A minority protest against it. The majority, however, persist till the minority begin to talk about withdrawing from the congregation, when they are gravely told that this creed question is a mere matter of expediency and must not be made a test of fellowship. But who makes the test? Every one will say that they who introduce the creed make the test. A man goes to this congregation and applies for membership. "I can indorse you," says he, "in every respect except the creed." He is told, however, that unless he will subscribe to the creed, he cannot have the fellowship of the congregation. Who makes the test? If it be said that the minority or the applicant for membership makes the test, then there is nothing under the heavens that may not be introduced by the will of the majority under the plea that it must not be made a test of fellowship. My conclusion is, that whenever a new element of worship or church government is introduced and becomes a test of fellowship, it is so made by those who introduce it.

J. B. B.

Now, if Brother Hutson finds his task too difficult for his unaided genius, he might summon Brother Briney himself to his relief. But it is exceedingly doubtful if that intellectual giant—who, when on the right side of a question, has few equals—could scripturally refute his own arguments. In fact, we are absolutely certain that he cannot. In those days (1870) our now venerable Brother Briney was sticking close to the old Book in opposing anything and everything not authorized therein. But times have changed, if the old Book does remain the same, and Brother Briney thinks it wicked to oppose the organ! He must not blame us for our opposition, for he assisted in pounding the truth into us younger preachers, which we cannot get rid of. Such men as Brother Briney converted the writer from the practice of instrumental music in the worship, and I owe him a debt of gratitude which I will endeavor to pay by holding on to the truth he taught me on this subject.

Preachers Should Be Well-Balanced Men.

BY GEORGE W. FARMER.

No class of people wield a greater influence in the way of shaping thought, feeling, and course of conduct in church members than do the preachers. This is but natural, and it is right; and while it is both natural and right, how important it is that preachers should be well-balanced men on everything pertaining to the interest of the church!

"Like priest, like people," is a very true maxim, and because of the truth, force, and beauty in this principle the apostle instructs the Philippian brethren as follows: "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample [pattern]. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 17-19.) Then we have the instruction of the apostle to Timothy on the same principle: "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample [pattern] of them that should thereafter believe on him unto eternal life." (1 Tim. 1: 16.)

Now let us hear him on what Timothy, a young preacher, should be: "Let no man despise thy youth; but be thou an

ensample [example] to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.) Then as to what Titus should be, the assistant of Paul in his apostolic mission: "In all things showing thyself an ensample [pattern] of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 7, 8.) Thus we see if the preacher is to fill a useful place, he is to be capable of wielding an influence over the people, and his usefulness will be commensurate with his influence. If his influence is good, he is useful; and the better his influence, the more useful he becomes. If his influence is bad, he is of no use—yea, he is in the way, a drawback, a hindering cause. If he cannot influence people to the bettering of conditions, he should not be a preacher; he can fill some other place better, perhaps.

If the preacher is well balanced, his influence is to balance properly the people among whom he labors; if he is not well balanced, his influence is to unbalance those where he labors. People who are not properly balanced on things pertaining to the temporal and eternal interests of the people have lost their usefulness; for, instead of giving to the world that which it really needs, they act like the leech, sucking from the world what it really needs.

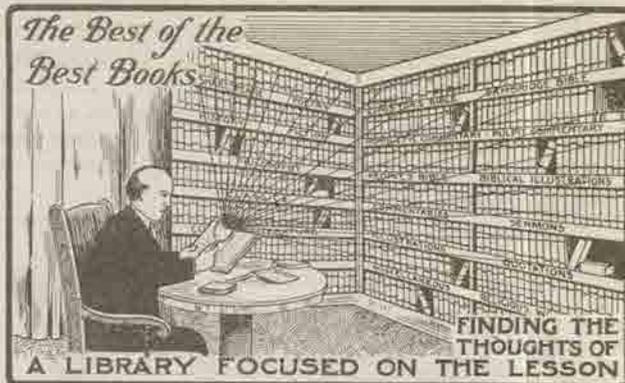
More than one time in life have we found the effects of an ill-balanced preacher. These effects are manifest among the churches and people generally. If the preacher is what we hear termed a "crank," his influence is to make "cranks" of the people where he labors. If you already have cranky members in your congregation, call in a cranky preacher and they will become more cranky; and not only so, but they will give the same disease to others. If your preacher is an extremist on things, the members will become extreme.

I heard of a brother once upon a time who opposed very vehemently the idea of receiving people from the sectarian churches on their baptism, the class system of teaching the Scriptures, and looked upon the lesson helps as a gross innovation, yet in the meantime he indulged too freely in the use of intoxicating spirits. I would call a man of that kind very much out of balance. Again, I have known of a dear brother who was really a good man, a fine Bible scholar, and a wonderfully strong preacher, yet he took up *some cranky notions*, one of which was to build no church houses. In these things he became unbalanced and lost his influence as a result.

Again, when you find a preacher who is of low moral character, indicated by a loose and irreverent course of conduct, telling smutty yarns, stooping to low things, loose in business transactions, you may expect him to infuse the same spirit into the whole church to a greater or less degree. Such is very hurtful to the cause of Christianity. I have been greatly surprised and even shocked to the extent of blush and shame to see the brethren take up and encourage some preachers when their lives are so incompatible with what the life of a Christian should be, and so much out of harmony with what Paul's instructions are to Timothy and Titus in the foregoing. If a preacher preaches purity of life, chastity of conversation, circumspectness of conduct, he should practice what he preaches.

People have a right to expect and demand of a school-teacher those qualifications and traits of character that would necessarily constitute him a fit pattern by which their children's school life should be molded. If the pattern is marred, then it will, of necessity, give bad shape to that which is cast into it. If this principle is true with the school life, it is certainly true in the divine life.

The congregations of the church of the living God certainly have a right to expect and to demand of those (the preachers) who minister to them in spiritual things a well-balanced character, that they may teach both by precept and example, and at the same time let the teaching be of



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New Magazine

EDITED BY
A. B. LIPSCOMB

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such a character as will edify to a well-balanced church life. How often do we find congregations and individual members out of balance, the work and worship of the church hindered, marred, made ridiculous, and the cause brought into disrepute, through unbalanced preachers!

May we all study, work, and pray to find our balance in the following: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 8, 9.)

"Let not unskilled hands
Attempt to play the harp
Whose tune is left
Forever in its strings."

There can be no living unless there is life; there can be no life without birth; there can be no birth into the divine life without the processes of the Spirit of life.

Georgia and the Far Southern Field

By S. H. Hall

A Series of Lessons.

I am pleased to say that with this issue the series of lessons that I have been giving to the new converts in Atlanta begin their appearance on this page. Much good has been accomplished with them, and we are earnestly praying that more may be accomplished. A number of new classes will soon be organized, and they will be furnished with copies of the Gospel Advocate from which to get these lessons as they appear. The sister' classes that meet from house to house during the week will be met, as a rule, this year by sisters who have developed into teachers. We want every member to become a teacher of God's blessed truth. This is Jehovah's desire. We should remember Paul's words: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you." (Heb. 5: 12.) How does God look at you on this question, my brother, my sister? How long have you been in the church? Has it not been long enough for you to have become able to teach others? Let us all grow more and more into efficiency as teachers of his word. And the fact that he wants you to become teachers shows that a time and place to teach must be provided. Sisters in the same neighborhood certainly can accomplish more good in getting together for an hour's Bible study once a week, and more often if they like, getting their neighbors to meet with them, than they can in having their sewing clubs, and certainly more than they can in meeting for social games.

These lessons, beginning with "The Importance of Studying the Bible," will cover every question pertaining to the church of Christ and the life that we should live in this church. After the series shall have appeared on this page, they will be put in permanent form, if it is the Lord's will.



The Importance of Studing the Bible.

Let us suppose that the Bible is a book that contains a secret, which secret, when discovered, guarantees to the reader one thousand dollars in gold, and that this secret can be found by one carefully reading the book through. If this were true, could it be said of you that you have never read the book through? Would I or any one else have to beg you to read it? This is for you to answer.

But the blessed Bible, dear student, does not contain a secret as to how we can obtain one thousand dollars in gold, but it contains a greater secret—viz., it shows us how to obtain the "pearl of great price;" it reveals Christ, the sinner's loving Friend, to us; it drives the cloud from over the tomb and enables us to see beyond the grave the home of the soul, the city walled in with jasper, streets paved with gold, and the gates of pearl opening wide to receive the faithful home. Then let us press it to our hearts and in our laps let it open, and from its pages let us drink freely from that fountain that flows from the throne of God. Well did Benjamin Beddome say:

May this blest volume ever lie
Close to my heart and near my eye,
Till life's last hour my thoughts engage,
And be my chosen heritage.

Study carefully the following seven reasons why we should study the Bible:

1. *It was written for our learning and we are commanded to study it.* Open your Bibles now and note the following: (1) In Rom. 15: 4 it declares that "whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (2) In Isa. 34: 16 we are com-

manded: "Seek ye out of the book of Jehovah, and read." (3) Paul, in 1 Tim. 4: 13, says: "Give heed to reading." (4) Paul also says in Eph. 5: 17: "Be ye not foolish, but understand what the will of the Lord is." (5) And in 2 Tim. 2: 15 he says: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (6) In 1 Thess. 5: 21 we are commanded to "prove all things; hold fast that which is good." (7) In Col. 3: 16 we are commanded: "Let the word of Christ dwell in you richly."

Do not forget that the Bible was written for *our* learning, not Jehovah's. There are truths that he saw we needed to know, hence revealed them, making the importance of *studying* the Bible to be seen in the *fact* that he gave it to us.

2. The importance of studying the Bible is seen in the fact that we are *made free by knowing the truth.* (See John 8: 31, 32.)

3. The importance of studying it is seen, too, in the fact that *ignorance condemns us.* (See Eph. 4: 18; Hos. 4: 6.)

4. *Man, on account of his ignorance of God's word, is led quite frequently to rebel against God, believing, while thus rebelling, that he is serving God.* Read John 16: 2 and Rom. 10: 1-3 on this point. The people who put Christ to death thought they were doing the best thing that could be done for their children and their descendants. (See Acts 3: 17) Their lack of knowledge of Jehovah's revealed will to them got them into trouble. Read Matt. 15: 9, 15, and you will see that people were actually worshiping the true and living God; but the worship was vain, because they were being led by the doctrines and commandments of men. If you have not studied for yourself, how do you know but that you, too, are living in rebellion to God, thinking that you are doing God's service?

5. *False teachers are abroad in the land; we are commanded to try them. But this cannot be done unless we ourselves "understand what the will of the Lord is."* (1 John 4: 1; Eph. 4: 14; Matt. 15: 9, 14.)

6. *It is not in man to direct his steps; hence he needs light—needs a guide.* This light is to be found only in God's holy word. (Jer. 10: 23; Prov. 14: 12; Ps. 73: 24; 119: 105, 130; 2 Cor. 4: 3, 4.)

7. *The word of God is our soul food, and it is not possible for us to appropriate this food without reading and meditation.* (See Matt. 4: 4; 1 Pet. 2: 2.) Be certain to commit to memory Ps. 1: 1-3. Finally, do not forget that it is Jehovah's word that will judge us in the end. (See John 12: 48; Rev. 20: 12.)

The New Year and I.

Good morning, Glad New Year! You are here, and so am I. God is your Master; he is also mine. You cannot tell me what you'll bring to me; therefore I will patiently wait. If you bring me limitations, I shall spell them love. If you place hindrances before me, I shall make them helps. If you introduce me to disappointments, I shall remove the small "d" and put in its place a capital "H." Let me remind you, New Year, that we are under the same great Master, only there is this supreme difference: you are a child of time, and I am an heir to immortality; and when you are no more, I shall be but another milestone nearer my inheritance.

No! I have no resolves, except to be like him; no purposes unless undertaken on his plan; no fears but he can change to faith; no anticipations if he is not their inspiration; no pain but he may turn to pleasure; no sorrow but he can bring it out into song; no hope but he will usher it at last into heaven. Therefore I meet you gladly, joyously, New Year, knowing that he joins our hands, and, whatever betide, all will be well.—A. C. V. Skinner.

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Freedom of Judgment and Speech.

We make the following letter of Brother D. H. Neil the occasion for saying some things which should be emphasized:

Allensville, Ky., December 15, 1915.—Editors Gospel Advocate, Nashville, Tenn.—Dear Sirs: I expect you are worn out with reading letters of complaint and commendation on your trouble with Brother Boll, but, after reading your editorial in the issue of December 9, I cannot refrain from writing you.

I read with a great deal of pleasure the announcement of the satisfactory settlement of differences between yourselves and Brother Boll. I have read your last announcement with more regret. I had never suspected that the Advocate would try to deceive its readers on anything. I used to feel that when reading the Advocate I was reading the next thing to the Bible, but am sorry to say that I have learned better. The statement published by Brother Boll could not be misunderstood. You published it as the basis upon which Brother Boll agreed to resume his work upon the Advocate. Now you say his statement is not true, but give what you say is the agreement, which in no sense corresponds to his statement as first published by you.

If the Advocate would keep back the whole truth on this, how am I to know when I am getting the whole truth on any subject? You published on the front page some time past an article in regard to the whole truth, and I thought it fine, as it was in accord with the teaching of the Bible; but when the occasion seems to justify, you keep back a part of the truth, which suits some, but does not seem to suit others; therefore you publish the remaining facts, which in no respect correspond to Brother Boll's statement.

I fail to see how you could say that "it gives us pleasure to announce that all differences have been amicably settled

without the sacrifice of anything on the part of any," when Brother Boll's position laid out in his statement was the same position that he had always contended for, and such position did not in any way agree with what you say the agreement was.

From a letter written by one of your staff I can readily see why your paper takes the position it does—namely, that after some of your staff have made a study of any subject, there is no use of any one else making further study, as they could get at no new insight on the subject. This is but the position taken by all of the sectarians. On such a position I am barred from any and all free thought which does not accord fully with your staff.

I believe the statement published by you, signed by Brother Boll, is in accord with the teaching of the Bible, and the man who would be bound otherwise is not fit to write or preach the gospel to a dying world. I feel that the first step for most of us is to get right with God. There is one thing that can always stand alone without man's help—the truth. It never did an injustice to any man or set of men. Let's always have the truth without fear or favor.

Yours for the truth.

For over fifty years, through sunshine and shadow, in the midst of approval and opposition, the Gospel Advocate has pleaded for the right of each individual to study the Scriptures for himself and to formulate his own faith without dictation from any one. It has always opposed, and does now vigorously oppose, the assumption that any man or set of men has the right to dictate the faith of any other man. Every man is responsible for himself to God.

Its managing editors have repeatedly assured Brother Boll of this fact both in conversation and in letters. He was assured of this and urged to act on his own judgment in our last recent conference. We have never asked him or any other man to sacrifice his conscience in order to stand with us. We have declared to him that we could have no respect for the man who was not true to his faith. But after he assured us that he did not regard the peculiar views he was teaching as fundamentals of salvation, we labored to show him that he should cease such teaching, since it was disturbing the peace of a number of churches. He agreed with us that "in reference to certain questions over which there had been some disturbance lately" it would be best to cease teaching them. He, therefore, "as free toward men and as restricted and responsible toward God as all the other editors are," verbally agreed to refrain from such teaching, and that without any sacrifice of conscience. All editors are restricted by the word of God. He plainly told us that his judgment concurred with ours that it was best to refrain from such teaching. He asked to be permitted to adopt the judgment as his own and to omit the verbal agreement from the published statement. To this we consented, as we believed him sincere in making the agreement and that he would be true to it. Hence we allowed him to publish the following statement:

STATEMENT FROM BROTHER BOLL.

Relative to my teachings on unfulfilled prophecy, I have arrived at an amicable understanding with my former associates on the Gospel Advocate and resume my work with the paper with all personal differences eliminated and with feelings of the most cordial friendship toward all.

I resume my work on the Advocate free under God to teach and write as in the sight of God I believe I ought to write; as free toward men and as restricted and responsible toward God as all the other editors are, and as all other Christians are and should be. Such judgment as I shall use in reference to certain questions over which there has been some disturbance lately is not dictated to me by any man, but is a matter of conscience between me and the Lord Jesus Christ, in the love of the truth and of the brethren.

R. H. BOLL.

Construed in the light of the "amicable understanding" "relative to his teachings on unfulfilled prophecy," there is nothing in this statement that every faithful Christian does not most heartily indorse. Since his teachings on unfulfilled prophecy had created "some disturbance," he had "arrived at an amicable understanding with his former associates on the Gospel Advocate" that he would refrain

from such teaching. Instead of any contradiction in the "amicable understanding" and the statement, they agree with each other as the key fits the lock. The statement of R. H. Boll is a senseless jargon of words only as interpreted in the light of the agreement. And yet Brother Boll says in a letter to Brother McQuiddy: "Either we made a verbal agreement contradicting the written statement, in which case all of us appear in a bad light, or else the written statement was the true one, and the talk about the verbal agreement an afterthought designed to meet some exigency." It takes a wiser than Solomon to see how a verbal agreement must necessarily contradict a statement that simply gives the fact of an "amicable understanding" without giving what the "amicable understanding" is! This talk of a contradiction is a puerile afterthought. *Let it be understood that Brother Boll's statement is in no sense a statement of the terms of the agreement upon which he resumed his work on the Advocate, but merely an announcement that an agreement had been reached.* Until Brother Boll made the verbal agreement to refrain from such teaching, we did not seriously consider the statement as published. When he did make the agreement, however, we depended on his living up to it.

We published Brother Boll's statement and kept his name on our editorial staff until he denied the verbal agreement and removed it immediately on the reception of his denial. It is not proper to call the statement an agreement. A sensible body of men would not seriously put themselves in the silly attitude of according to an individual the inalienable right that belongs to every man. Without any agreement with his fellow-men, every man is free under God to write as he thinks he should write.

When the "amicable understanding" was arrived at, we trusted Brother Boll to hold it sacred, until he denied it, and consented for him to make a statement that corroborates the agreement so far as it goes and in no way conflicts with it.

We perceive that our critic has been with Brother Boll, in consequence of which he has accepted without investigation Brother Boll's one-sided statement and misrepresentation of the facts. In one sentence he pleads for freedom of speech and action, and in another he charges the Gospel Advocate with practicing deception because it grants Brother Boll the privilege of omitting the terms of an amicable understanding! We have made many verbal agreements with our editors that we did not publish. In fact, we know not of one we did publish, and yet we practiced no deception. Brother Neil is palpably inconsistent in condemning us for not publishing the whole truth while denying us the right to decide on what should be published.

This brings us to our rights, duties, and responsibilities as publishers. We cheerfully accord to every man the right to think, believe, and act for himself. Yea, it is his duty to do so. In matters of faith there should be unity, and opinions should never be taught and pressed to the division of churches. All should "preach the word." As publishers and editors, we must pass on the scripturalness or fitness of the contributions that are published in our papers. If we associate those with us who teach opinions that destroy the peace of churches and uphold them in so doing, we will be guilty before God. In order to be true to God, to our fellow-men, and to ourselves, we have simply exercised our God-given right in removing Brother Boll's name from our editorial staff, inasmuch as he elected to continue to teach opinions that gender strife. Since we heard Brother Boll say that the kingdom of Christ had not been established, and that when it was established in the future there would be new conditions of entrance into it, and that on account of changed conditions it was reasonable to expect new revelations from God, we have felt that we would not and could not give our influence to build up such views.

Brother Neil is mistaken in thinking we have had many

complaints. Just a few of Brother Boll's most intimate friends and partisans have found fault, while the *great body* of Christ has approved. The church of God will move on to triumph and victory long after the doctrine that Christ came to establish his kingdom, but failed; that the kingdom will be established by physical force, and that force a rod of iron, during the millennial age; and that Christ shall rule in a material body on the earth, with Judaism as the center of his kingdom, the temple rebuilt, and the bloody sacrifices restored, is forgotten. The Holy Spirit teaches that Judaism was abolished, never to be restored, when it led us to Christ.

The church, firm in the conviction that Jesus spoke the truth when he said, "All authority hath been given unto me in heaven and on earth," and that the gospel is God's power unto salvation, is still preaching the word which has resulted in the conversion of millions of souls in our country alone and still joyously singing:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved,
With his own precious blood.

"Jesus, thou Friend divine,
Our Savior and our King,
Thy hand from every snare and foe
Shall great deliverance bring."

The Gospel Advocate has no quarrel with any man, neither does it assume the sole honor of teaching and defending the truth. It is only a humble instrument in the hands of Jehovah. As, Elisha prayed the Lord to open the eyes of his servant that he might behold his heavenly defenders, so we shall pray that the eyes of Brother Neil may be opened so that he may see the innumerable host of true, strong, and valiant defenders who stand unalterably pledged to preaching the gospel which is God's power for the salvation of the world. It is not simply our work, but equally the work of every Christian in so far as he is able, to contend earnestly for the faith once for all delivered to the saints. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Ps. 34: 7.)

PUBLISHERS GOSPEL ADVOCATE.

Unsound Teachers—Ecclesiastical Anarchy Further Considered.

BY M. C. K.

The case of the Louisville churches presented in our last article on this theme, as illustrations of upholding unsound teachers, is not only vital and fundamental in a general way, but the principle which it represents affects the entire New Testament order. For this reason we continue the investigation.

Not since the great apostasy under Constantine the Great has there been a more disastrous and destructive encroachment upon the divine order, whether doctrinal or ecclesiastical, than that represented by the action of the two churches criticized in that article; and because the serious offense committed was of this nature and magnitude in principle, we give it further attention on our editorial pages. Indeed, the offense involved in each case is sufficiently serious and far-reaching in principle to be worthy of the attention of every religious journal and of every pulpit throughout the land.

That the reader may see the correctness of this position and that our indictment of the offending churches is grounded on the unquestionable truth of the Bible, we now invite attention to a more detailed consideration of the facts in the case. We shall see that, if such action on the part of churches is to be accepted as a model for the imitation of other churches, then the New Testament from its first to its last word is a worthless volume and we may very properly repudiate it *in toto* at once.

1. *On the matter of doctrine.* We are not concerned in

this discussion with any doctrine which does not affect the faith in Christ or the revealed will of God in the Bible. And the particular doctrine upheld by one of the churches which we criticized, and which we respectfully but pointedly condemned, is nothing less than the open and avowed denial of the virgin birth of Jesus. We have already pointed out that this doctrine is the chief corner stone and the very foundation of Christianity. We now add that, if Jesus was the son of Joseph as all other men are sons of their fathers, and hence was not miraculously begotten by the Holy Spirit and born of the Virgin Mary as the only begotten Son of God, then Matthew and Luke and Acts were written by deliberate and willful falsifiers and their testimonies are unworthy of the faith of men. Moreover, these books and their writers are so related to, and interwoven with, all the rest of the books and writers of the New Testament that, if they are thus unreliable, then the whole volume becomes a tissue of unmitigated falsehood and deception and deserves to be thrown to the moles and the bats. Yet a church calls a man to preach for it who has openly published to the world and avowed this destructive doctrine, and, of course, to that extent, gives countenance and influence to the destructive doctrine in question. What if such a man does preach nice sermons? What if he be as eloquent as Demosthenes or Cicero? And what if he even "speak with the tongues of men and of angels" (1 Cor. 13: 1), and is graceful and cultured and polished in manner? How can all of that atone for a doctrine which eviscerates Christianity and robs it of God and of all truth? Yet that is precisely what churches do when they uphold, as religious teachers, men of that type.

To appreciate the enormity and magnitude of such an offense, just think of a church—a church professing to teach and uphold the doctrine of the New Testament—having a man to preach for it who denies the virgin birth of Jesus and thus heralds to the world a doctrine that gives the lie to the New Testament! To complete the picture, we need only add that, if all the churches should follow this example, Christianity and the New Testament would be gone.

2. *On the matter of polity.* The autonomy and independence of the local churches are clearly taught in the New Testament. In fact, no proposition is more clearly established in that volume. Hence, any legitimate action taken by a local church is as clearly stamped with divine authority as is any other doctrine or any command in the New Testament. Why not? And, of course, to set aside and repudiate such action is to set aside and repudiate the authority of God. If not, why not? Let us look at this principle in connection with certain inspired commands to the churches.

(1) Churches are commanded to withdraw "from every brother that walketh disorderly;" and when a church obeys this command and withdraws from a disorderly brother, it is as clearly the duty of every other church to respect and abide by the action of withdrawal as it was for the other church to take that action at all. Again we ask, if not, why not? Of course the same divine authority that demands an action by one church demands respect for that action from every other church.

(2) Again, churches, as we have seen in these articles, are commanded to "mark" and "turn away from" religious teachers sometimes, and one of the times is when they needlessly cause division in the body of Christ. Now, when a church obeys this command, as was done in the case of one of the three churches recently presented in these columns, every other church, of course, is under the solemn obligation to respect and abide by that action; and when such action is ignored and set aside by another church, as was done in the case referred to, the authority of God is as completely ignored and set aside as it would be in ignoring and setting aside baptism or the Lord's Supper. The church which disregards and sets aside such action

in such a case not only encourages the division in question, but sows the seeds of general disorder and opens the way for ecclesiastical anarchy.

We have still other facts and considerations to be presented in a later article.

A Shot from the Bushes.

BY A. B. L.

Under the caption, "My Wish for 1916," the publisher of the Christian Leader had the following article in his issue of December 28:

[The following is taken from a private letter of a well-known evangelist in Texas. There is so much in it that is good that we pass it on to our readers.]

I pray for some great power to come among the so-called "loyal" disciples of Christ that will at least check, if not stop, the obvious tendency on the part of some managers and editors of religious journals or periodicals to so magnify their office as to form and foster various factions, and dictate what contributors, preachers, and laymen must believe in order to be "indorsed" or "recognized" by them, the self-appointed repositories of all truth and the defenders of the faith, infallibly (?) interpreted by them.

For, as I see it, whether we admit it willingly or close our eyes to it blindly, the fact is, our editors have more power, our journals more influence, than any other one force or factor among us. They (our papers) are becoming our final and highest court of appeal, our creed makers, faction builders, general assembly, etc., and practically all that other religious bodies use as means of church-government. We claim to be scriptural—that is, congregational—in polity. We are, theoretically; practically, it is congregational polity plus "What does the Gospel Advocate or Firm Foundation say?" And now it is clear to me that the Gospel Advocate practically says to Boll: "As long as you subscribe to our interpretations (for they are, as you surely must know, always correct), you may have the honor of being a 'copy supplier'; but as soon as you think too loud and dare to express something we have not discovered or taught, we part company; for if you do that, don't you see, you'll be supplanting us, and we would no longer be what we must be to make our business a financial success, the first and final authority. Now, be a good boy and swallow only our creed; drink only the water that we've been giving 'the churches' for, lo, these many years, and, behold, from within you shall flow rivers of blessing to others which you can't possibly touch unless 'we,' the infallible, indorse and protect you."

One may be pardoned for wondering how Christianity managed to exist at all before the churches were blessed (?) with weekly (weakly) control and oversight of the modern popes in editorial garb.

With me it isn't so much what Boll teaches. I may not agree with him in everything, either; but if the churches must look to the Gospel Advocate, or any other paper, for recognition, protection from heresy and heretics, and must subscribe to the unwritten creeds or verbal hobbles of "the scribes," isn't it high time for us, as people eager to be scriptural, to raise the question: "Shall the churches control their publications or the publications control the churches?"

What is the difference in principle between churches and preachers being controlled by the Gospel Advocate and churches and preachers being controlled by the Foreign Christian Missionary Society? Ever since the Gospel Advocate assumed so much authority in the William J. Bishop Mission, I have seen their tendency to take it for granted that they were the elders or Sanhedrin in Israel, and have, therefore, seldom sent in any copy to any paper, because I don't know what my attitude should be toward them. I can't consistently help build up what I truly believe to be the most prolific source of strife, contention, and hobbyism among us, and yet I'd like to reach the brotherhood with certain messages, especially on missions, which I feel prepared to give.

I very seldom read the Gospel Advocate now, except to keep abreast of the times and get the news re Boll, etc. I can't endure the —, and the — isn't fit for kindling.

Now the Leader is different, for I believe you see your opportunity to contribute toward placing religious journalism where it properly belongs, or else you wouldn't be publishing Fred Sommer's articles. You seem to have no hobbies to ride, and are publishing the paper to help people be better; to prepare them for heaven, rather than to stir up in them all the hostility and animosity "Old Nick" has so liberally helped most of us to; and I want to see Boll on that Leader if you can possibly place him.

Excuse my frankness. I didn't intend to write so much when I started, but my cup was full, and now that it has run over I feel much better.

How the publisher of the Christian Leader could discover anything that was edifying in the above article is beyond our ken. He prefaces the "wish" with the statement that "there is so much in it that is good that we pass it on to our readers," but we rather think the "good thing" in it to Brother Rowe is the paragraph toward the close where the author of this scurrilous screed pins a medal on the publisher of the Leader in representing his paper as the only one in the brotherhood worthy of his notice. Had Brother Rowe simply reproduced this compliment, we would have nothing to say and would certainly have evinced no signs of journalistic jealousy, since all papers receive a certain meed of praise from their readers; but when he allows his "well-known evangelist" to cast an unwarranted aspersion upon the self-sacrificing efforts of honest men, we are compelled to give it at least a passing notice.

So far as the Gospel Advocate is concerned, if the head of the unknown writer depended upon it, he could not substantiate his charge of popery so flippantly brought against us. We are not, of course, intimately acquainted with the policy and affairs of our esteemed contemporary, the Firm Foundation, but we venture the assertion that "it will be a cold day in August" before its publisher allows a "wish" like this to creep into his columns with no name signed to it.

The unknown writer charges the Gospel Advocate with mistreating Brother Boll, and gives as his apology for reading our paper that it is necessary to "keep abreast of the times and get the news regarding Boll." He evidently missed entirely or else read very carelessly our issue of December 3, in which appears Brother Boll's own statement as follows: "The impression, therefore, that the Advocate management mistreated me is groundless." We remind our critic in the shadows that Brother Boll's own statement "practically says" he has misstated the facts.

He also makes reference to the Gospel Advocate's relation toward the late Brother Bishop's mission. Our chief and only activity in this matter was in securing support for this brother while in Japan and during his illness. It is a fact that this paper, through its columns and through the personal efforts of one of its editors, raised more money than all other agencies combined for this very deserving work, and, so far from assuming any undue authority, made no request at any time except that all contributions received be promptly acknowledged. We are willing to leave the justice of that request to our readers. Again, if our critic in the dark really believes that the Gospel Advocate has pursued an unscriptural course toward Brother Bishop, let him present his charge to the Nashville churches who supported this mission. We will cheerfully abide by their judgment in this matter.

The man who shoots from the bushes is not the kind of character who is likely to disclose his name. Not infrequently he is a man whom you have befriended, and I should not be surprised to learn some day that the author of this "wish" had been helped in more ways than one by the very papers he covertly maligns. He bemoans the fact that he cannot consistently "reach the brotherhood with certain messages, especially on missions;" but let me say, without hesitation, that unless he repents, it would be best for his message to stay where his identity is—undisclosed.

Really, Brother Rowe does not treat himself right in publishing this private letter. Some of his readers and some of ours will be apt to think that "birds of a feather flock together." They will hardly distinguish a difference between the motive of the man who writes such a letter and the motive of the man who allows it to be printed in his paper with a remark of approval. Brother Rowe has recently allowed some flagrant misrepresentations of the Gospel Advocate to appear in his columns, and has even gone

to the extent of allowing Brother Boll to preface his own article. When our editors asked the privilege of a hearing, he denied it on one pretext and another. Yet he gives ample space to the above beautiful (?) "wish." If such tactics portray the heights of clean religious journalism, we are well content to plod along at an appreciable distance from the heights.

We write this without any ill feeling toward the Leader. We say again, Brother Rowe did not treat himself right in publishing this attack from his "well-known evangelist." It should have been consigned to the garbage pile. Such stuff is too malodorous even for the lowly wastebasket.

"Review and Forward."

BY E. A. E.

SELF-EXAMINATION.

Continuing from last week, let more be said on self-examination.

Robert Burns wishes that we could see ourselves as others see us. This, indeed, would be a great help and free us from many a blunder. Oliver Wendell Holmes is one point ahead of Burns. He says there are three persons in one: John, for instance, as he sees himself, John as others see him, and John as God sees him. We see ourselves from our own viewpoint, others see us from their viewpoint, but God sees us in the true light. Our greatest concern must be about how we appear in God's sight. We should say with Hagar: "Thou God seest me." Many times while in school I heard our president quote this in order to impress his pupils with it.

Realizing that God knows all our thoughts, hears all our words, and sees all our deeds, we will become purer, humbler, meeker, and will be governed more by godly fear; we will more and more endeavor to do all we do in word and deed in the name of the Lord Jesus—that is, if we want hearts right before God.

Paul makes a clear and encouraging point on self-examination when he says to his critics at Corinth that with him it was "a small thing" that he should be judged ("examined"—margin) by them, or by man's judgment; that he knew nothing against himself, yet for that reason he was not justified, because he who judges all is God, and one stands or falls according to God's judgment. Let all read 1 Cor. 4: 1-5 in the Revised Version until they both see and feel the force of this truth, and the further statement that the Lord "will both bring to light the hidden things of darkness, and make manifest the counsels of the heart," and that "then shall each man have his praise from God." The judgment of men cannot fix one's character or settle one's destiny. Neither the condemnation nor praise of men moved Paul, because both the judgment and praise of men are human and partial and partisan, and by such no one can be justified. The judgment and praise of God are the only judgment and praise which count. Even when Paul examined himself and found nothing against himself, he realized that he was not for that reason justified, because God is the judge, and God knows all persons far better than they know themselves.

If we would see ourselves as God sees us, we must study his word more, and receive it, as it is indeed the word of God, and not the word of man. This means the word of God must be received in faith and into good and honest hearts—hearts which will deal with it *honestly and truly* and be developed by it. Then, as seed in the ground, it will work effectually in all. (See 1 Thess. 2: 13.) We must study and practice the word of God until we drink in the very spirit of Christ's humility, lowliness, meekness, forbearance, forgiveness, gentleness, quietness, gravity, genuine goodness, and implicit submission to God, and reflect "as in a mirror the glory of the Lord," and "are transformed into the same image from glory to glory, even as from the Lord

the Spirit." (2 Cor. 3: 18.) The transformation of our impure hearts and imperfect characters into the image of our Lord's heart and character "from glory to glory" is the "glory" all must seek. If we would see ourselves as God sees us, we must exercise the courage to bring ourselves up squarely before the mirror of God—his word—with all our deformities of character and view ourselves there. This is the way to "bring to light the hidden things of darkness" in our lives and to make "manifest the counsels" of our hearts. Stand still! Do not draw back! You are frightened at your own spiritual deformity and horrible appearance, but this is your only salvation from yourself and your sins.

Or the word of God is the dissecting knife of the inner man.

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do. (Heb. 4: 12, 13.)

This passage is frequently quoted to show that the word of God is living and active, is powerful; but is not so frequently quoted to show that it dissects the inner man, lays bare to us the thoughts and intents of our own hearts, and enables us to see ourselves as God sees us. It is strange that we so easily miss the meaning and application of some passage of scripture.

Thy word have I laid up in my heart, that I might not sin against thee. (Ps. 119: 11.)

The first thing to be done in studying the word of God is to apply it to our own hearts and lives. Sins in ourselves are as horrible and condemning as in others. We should hate sin and preach against sin in ourselves as much so as in others. We should forsake sin in ourselves before we ask others to repent. The word of God is to develop our inner man into the image of Christ as we practice it and teach it to others.

There is more writing for the papers, more preaching, and more teaching otherwise than there is development of Christian character. Christian character should keep apace with the writing and teaching. More practice of Christianity and less writing and teaching *about it* is in order until the practice overtakes our teaching.

GRIEVING THE HOLY SPIRIT.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. (Eph. 4: 29, 30.)

Children sometimes grieve their parents, but, learning that they have done so, cease the conduct which causes the grief. Just so by our conduct we may grieve the Holy Spirit. This we should never do. Acting contrary to the above passage or any part of God's will grieves the Holy Spirit. For every idle word we speak we must give account in the judgment. This, then, with other passages, shows that God sees and knows all we do, or the Holy Spirit could not be grieved over our conduct.

If we could but be impressed with our standing before God and desire to be pleasing always to him, we would be saved from many sins of thoughts and words and deeds and our influence would be mighty for good.

There is almost an immeasurable difference between the way the Laodiceans appeared in their own eyes and the way they appeared in God's eyes. In their own eyes they were rich and had need of nothing, but in God's eye they were wretched and miserable and poor and blind and naked. (Rev. 3: 14-22.) Are not many to-day who think of themselves more highly than they ought to think, and who are *wise and righteous* in their own eyes, in the eyes of God wretched and miserable, poor and blind, naked and undone? None of us who see ourselves as God sees us could be vain

and proud, self-conceited and self-exalted, or congratulate ourselves, as did the self-deceived but lukewarm Laodiceans, on our present attainments.

God would not so often and in so many different ways and in so much love and forbearance seek to impress us with the duty and beauty of counting others better than ourselves were there not great danger of our considering ourselves better than others. We may make a show of our humility, do our aims and righteousness before men to be seen of them, and make vain prayers to be heard of men.

KEEPING OUR OWN HEARTS.

Keep thy heart with all diligence; for out of it are the issues of life. (Prov. 4: 23.)

The heart is the source of all thoughts and words and deeds—of the very issues of life. How could the Pharisees, being evil, speak good things? And how could they, being under the rule of Satan, attribute pure motives to Jesus? Hence, to them he says that "out of the abundance of the heart the mouth speaketh." (See Matt. 12: 22, 37.) Again, he says that "the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." (Matt. 15: 18, 19.) Such thoughts come from the heart to-day and produce such deeds, and men are yet defiled thereby.

After telling his apostles how grievous the sin and how fearful the punishment of causing even the poorest and weakest child of God to do wrong, Jesus says to them: "Take heed to yourselves." Paul says to elders: "Take heed unto yourselves." (James 5: 16) says:

Confess therefore your sins one to another, and pray one for another, that ye may be healed.

And John (1 John 1: 9) says:

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

But how can we confess our sins without diligent self-examination, or if, like the Laodiceans, we in self-conceit think we have no sins and are in need of nothing?

While under the preaching of many there have been numbers of additions, new churches have been established and old ones edified, and much "fellowship in furtherance of the gospel" has been manifested, yet the most necessary thing is self-examination, and the most important of all reviews is that of our own lives.

Jesus shows in many ways the importance of constantly seeking our own salvation; he declares that we should cut off the hand or foot or pluck out the eye which causes us to sin and be lost, and that, when the test comes, we must give up and forsake all relatives and all possessions and even life itself in order to be saved. Nothing must come between us and our living the Christian life. We must not yet count ourselves as saved in heaven. We may have been preachers forty years, or in the church fifty years; yet God must be obeyed still, and we must press *forward* "toward the goal unto the prize of the high calling of God in Christ Jesus." (To be continued.)

The Millennium.

I wish some one would tell us just what they mean by the millennium. I have been hearing of it and reading of it all my life, and I do not know now what is meant by it. I have searched the New Testament all through, and find nothing of it, and I long since concluded that the millennium, as discussed so much by man, is an imagination of men, invented by the scrap doctors. I am sure there is nothing in the Scriptures to justify the state of things men fix up and call the millennium. Yet, men pitch out and write and talk about it as though it were plainly taught in the New Testament, and as if they knew all about it. Now, if the Scriptures teach it, as men talk and write it, I have not found it.—John T. Poe, in Christian Leader.

This short paragraph, written by an old student of the

Bible and man of thoughtfulness and faith, should impress some of our younger preachers with several things. One is that Brother Poe says he has been hearing of this millenium theory all his life; hence it is no new thing under the sun, which some young men by their profound study and deep research have just learned from the word of God. Another is that the present theory, as all others have done, will die out after a while.

The great trouble is that the hearts of many in some places are being filled with these speculations and led by them away from the daily service of God in the common affairs and relationships of life. The plain, simple faith of the gospel and the everyday and happy, prosperous and peaceful duties of life and, therefore, of Christianity are the things people need and are hungering for. It is destructive of the peace of the churches and sinful to draw the hearts of the people from these blessed duties to vain theories and speculations.

E. A. ELAM.

Ordaining Preachers.

Brother Sewell: A young Baptist asked me why we do not ordain our preachers. I want you to help me on this question.

JEROME MYERS.

There was a time when our brethren did ordain, and they thought they were following the word of God in so doing; but after a more careful study of the word of God, they have been going a little slow on it. When I was young, our brethren generally thought that by ordination some sort of authority was imparted, so that when men were ordained they had authority to do things they did not have till they were ordained. For example, when I was a young man and began preaching, it was thought that a preacher that had never been ordained had no authority to baptize any one or to administer the Lord's Supper. What they meant by ordination then was that the elders or preachers who had themselves been thus ordained should come together on an appointed day, and should come fasting, and that in connection with solemn prayer, and, while kneeling, the elders and preachers present should lay their hands upon the person or persons to be ordained, and by this sort of solemn ceremony those that were thought fit and competent were ordained to be elders, deacons, or duly authorized preachers; and they were by this solemn ceremony authorized to serve in whatever capacity they were expected to serve, whether as deacons, elders, or preachers. When I began preaching, and before I had been ordained, it was understood that I had no authority to baptize any one till I should be ordained. When people made confession under my preaching then, we had to call on a preaching brother that lived several miles away to come and do the baptizing for me. It was understood then that I had no authority to baptize any one till thus ordained myself. But when I had been thus ordained, then it was considered all right for me to baptize any that were ready to be baptized I mention these facts to show what was meant by ordination in those days. But when it comes to the matter of Bible authority for such ordination and that any sort of official authority is imparted by such ordination, I really do not know where to find it. Hands were frequently laid on in the miraculous age of the church by inspired men to impart miraculous powers; but if hands were ever laid on to induct men into some sort of an office, I do not know where the Bible records it. And this is the reason why the brethren in many sections have left out the matter of official ordination as it was once done. But it is still generally practiced in the denominational world. But since the days of miracles no divine power or authority has been imparted by the laying on of hands.

Jesus declares that unbelief is the great condemning sin of the world, and there is no appeal from his judgment.—The Young People.

Thoughts on the Kingdom.

Brother Sewell: Please explain Matt. 11: 12; also Luke 16: 16. What is meant by taking the kingdom "by force" and men pressing into it? When was it to be, on Pentecost or after that day, when every one that was baptized was said to have entered into it?

W. B. BROWN.

The passage in Matthew is: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The one in Luke says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Both were telling what Jesus said. It is likely that Jesus said these things more than once, but at different times expressed it in language a little different. But there is no conflict in the way Matthew and Luke express it. It is a matter of fact that the record called "the law and the prophets" was the only record the people had from God to teach them the will of God. We to-day call that part of the Bible "the Old Testament." But from the days of John the Baptist on, a new system of teaching was given, which is called "the New Testament." The very beginning of the New Testament was the announcement that "the kingdom of heaven is at hand." At first the Jewish people did not understand the nature of the kingdom thus foretold, but took it to be an earthly kingdom like the kingdoms that already existed among men, and they evidently wanted to just lay hold of it and help to make it that sort of a kingdom. But this would have been an utter perversion of what God intends his kingdom to be. The Jews at one time even plotted to take Jesus by force and make him a king. (See John 6: 15.) These are some of the ignorant and rash ideas many of the Jewish people had regarding the kingdom of heaven when the kingdom was first proclaimed as "at hand." It is also a fact that when John the Baptist began his preaching that the kingdom of heaven was at hand, vast numbers of the Jewish people went out and were baptized of him in Jordan. It is also a fact that when the masses of the Jewish people saw that he did not at once establish his kingdom as they at first thought, they turned against him and put him to death, thinking to put a final end to him and his kingdom. But they failed in their rash effort. From the time that John began his preaching and to say that "the kingdom of heaven is at hand," the preparatory state of the kingdom was present, and continued to be present in that state till the day of Pentecost. On that day it was fully established, and about three thousand souls entered into it on that day. From that day it was never spoken of as "at hand," but as actually present, and will be here till time shall end.

"Studies in Recent Adventism."

We have on hand a few copies of the scholarly book on the above subject, written by Henry C. Sheldon. It is an especially timely review and analysis of the assumptions, claims, and teachings of Adventism. The name of the author guarantees the character of the book—its lucidity, its scholarly style, its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and preachers who must meet and answer this false teaching.

In view of the recent agitation concerning David's throne and the claim that the kingdom of Christ has not been established, but will be established in the near future in the city of Jerusalem, this book should receive a careful reading and wide circulation. We will send the book, post-paid, for fifty cents. Write quick, as the supply is limited.

McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

F. W. Smith is "abroad," having begun an interesting meeting last Sunday at Woodsfield, Ohio.

Thomas J. Wagner, of McMinnville, Tenn., writes: "Your paper is splendid, and especially the special numbers."

R. C. White, of Nashville, will begin a meeting at Bunnell, Fla., on January 29. Christians visiting in Florida are cordially invited.

John W. Beasley preached at Jones Avenue church of Christ last Sunday. One confessed faith in Christ and was baptized at Foster Street Church the same day.

John A. Klingman, who labored faithfully in Cincinnati, Ohio, for several years, has moved with his family to Lebanon, Tenn. He reports a good start in his new field.

Ben West changes his address from Houston to Lometa, Texas. His last message reads: "I find a good and excellent church here. This is a beautiful country and town."

Mrs. H. W. Kirk, at Fountain Creek, Tenn., writes: "I think the Gospel Advocate grows better with each number. The special numbers are just grand. I enjoyed the 'Home and Father and Mother' Number so much, especially Brother Larimore's piece. It was the crown jewel of them all."

The 1916 "List of Preachers" is ready for distribution. It was compiled by J. W. Shepherd, coditor of the Christian Leader, and A. W. Young, the well-known evangelist, of Gainesville, Texas. In order to secure a copy, send ten cents to F. L. Rowe, Publisher, 422 Elm Street, Cincinnati, Ohio.

E. S. Jelley, Jr., writes from India: "I wish to congratulate you upon the 'Lord's Supper' Number. On the whole, I believe it the best of the special numbers to date. I hope the special-number idea will be kept up and that they will begin to come twice a month instead of once. I enjoyed Brother Larimore's article on the Supper most of all."

From W. D. Bills, at San Antonio, Texas: "The South Heights congregation, this city, has made gradual progress and is stronger to-day than it has ever been before. Our membership increased about one-third during 1915. We enter the new year with the best of prospects, with no internal trouble to mar the peace of the congregation. My address is 1124 South Hackberry Street."

From G. M. Rance, at Fayette City, Pa.: "I congratulate you on the special numbers of the Gospel Advocate during 1915. I shall send in my renewal soon. I hope to send at least one other, too. The work here is in a better condition than for several years. A 'digressive' said our singing was better than theirs, where they have the instruments. We use 'New Christian Hymns.'"

From S. R. Cassius, the colored preacher, at Meridian, Okla.: "God bless, keep, and prosper you this year! I am shut in to-day—not because I am sick, but because I am too poor to go where I am needed most and have no desire to go to them that already know the way. Surely among the readers of the Gospel Advocate, Christian Leader, Firm Foundation, and the Gospel Way, I ought to be made able to get a tent and enter the field that is open before me. Forgive me if I prove a nuisance. My whole desire is to 'go.'"

From Charles P. Abbott, at Durant, Okla.: "My father, W. P. Abbott, of Coyersville and Puryear, Tenn., took the Gospel Advocate up to the time of his death in 1896, and either my mother or my sister, Mrs. Emma Littleton, of Puryear, has been taking it since. I think your paper has always been a power for good, and I am glad to see it live. Christ means more to the world to-day than ever before, and those who present his plea to fallen man deserve the greatest honor this world is able to bestow. I wish you a happy New Year."

From Willis H. Allen, at Jacksonville, Fla.: "I preached to attentive audiences here last Lord's day, morning and night. This marked the beginning of my work with the faithful in Jacksonville. The work is hard, but enjoyable; and with the Lord's strength and help, we hope to accomplish much in the Master's name. We shall be glad to have visiting brethren stop with us. Take Lackawanna car and get off at Grape Street. Correspondents will please note change of address from Valdosta, Ga., to 1651 Rosselle Street, Jacksonville, Fla."

From C. A. Buchanan, at Wichita Falls, Texas: "I am beginning my second year's work under the direction of the church here. The church has a wider acquaintance in the city than it had a year ago, and the members are in perfect harmony and all have a mind to work. These conditions combine to make our opportunities greater than they have ever been before. The past year's work has been the best the church has ever done. We are determined to make this year still better. J. B. Nelson and Austin Taylor will assist us in a month's meeting in June."

From D. L. Halle, at Atlanta, Texas: "In regard to some inquiries as to whether or not I expect to make a trip to Tennessee any time during this year, I will say that my time is all promised till October 1; but if I could get as many as two or three meetings in that State for next fall, I would be glad to make the trip. Those who want me should write me now and allow me time to hear from others before answering, so I could give an answer. I am better adapted to (and I rather prefer) work in the country or small towns. Up until now my work has all been in Oklahoma, Missouri, Arkansas, and Texas. Andy T. Ritchie is the only Tennessee preacher I am personally acquainted with."

Itinerary Notes.

BY F. B. SRYGLEY.

I spent the first Sunday in January at Hohenwald, Tenn., preaching morning and night. The congregation at Hohenwald seems to be in good behavior and is working away as formerly. Some one said that our congregation was as large as, or larger than, all the other congregations of the town put together. Nearly all the business men of Hohenwald are our members. The main hotel, the bank, nearly all the dry goods merchants, and about all the grocerymen are with us. If it is not a good town, our congregation, perhaps, is more to blame for it than any one else, as the town is nearly run by the congregation. There has been a lot of faithful work done in and around Hohenwald in the days that are past. Brother Land, a faithful preacher of the gospel, spent a long and useful life in and around Hohenwald. The Halbrooks, Joseph and Steve, were reared not far from there. All three of them were good and strong men. All these men have passed to their reward, but the effects of their lives are still seen in the community. There are many good brethren and sisters in Hohenwald, and it is always a pleasure to be with them.

From Hohenwald, on Tuesday, January 4, I went down to Riverside, Tenn., where we have another good congregation of Christians. This is the home of Brother Horace Mann, who has worked hard to build up this congregation, and in doing so has developed into a first-class preacher of the gospel. While he is almost too modest to claim that he is a preacher at all, still the brethren say he is a preacher; and they must be right about it, for he preaches somewhere nearly every Sunday. Brother Mann could hardly be anything but a faithful Christian and have the mother he had. I knew both his father and mother at old Salem, in Franklin County.

I spent Wednesday night at Centerville, but it rained so hard we did not have many out at the meeting. The next day I visited around among the members and met a goodly number of them. They seem to be at peace and are working away. Brother Willie Morton, who preaches for them one Sunday in the month, is held in high esteem by all the members. I spent the night with Brother Derryberry, a druggist of the town. It is a pleasure to be in such a fine, Christian home.

Thursday night I was at Lyles, and preached to a good audience for such an unfavorable night. Brother George Lovell told me the congregation at Lyles was in good condition. Their weekly meetings are well attended and they take a great interest in their Bible study on the Lord's day.

Friday night I was at Dickson. This is the home of Brother I. B. Bradley. They have a nice meetinghouse and a large congregation at Dickson. Some one has evidently done good work there. I knew the congregation when it was not nearly so strong as it is now. The Gospel Advocate has a large list of subscribers at Dickson, and every one whose time was out seemed glad to get the chance to renew. If all the congregations were as loyal to the Advocate as the Dickson congregation is, it would flourish as it never has. No one turned me down, but they all seemed glad to see me. Brother Bradley was of great help to me. He is a friend to the Advocate, and so are all the brethren in Dickson.

I am now (January 9) in Waverly, but I will tell of my visit here in my next notes.

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Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

He Saw Cain.

BY E. B. NEAL.

Who saw Cain? Apostle David W. Patten, of the Latter-Day Saints' (or Mormon) Church.

When and where did he see Cain? In the spring of 1836, near Paris, in the State of Tennessee.

But to the story. Apostle Patten preached at Paris. He was making his way to the home of Levi Taylor, step-father of Abraham O. Smoot. Riding in the evening, just where his road lay through a dense growth of brush, called in Tennessee a "barren," he suddenly became aware that a person on foot by his side was keeping pace with the mule on which he rode. The following letter tells the story:

President J. F. Smith, Salt Lake City.—Dear Brother: In relation to the subject of the visit of Cain to Brother David W. Patten in the State of Tennessee, about which you wrote me, I will say that, according to the best of my recollection, it was the month of September, 1835.

It was in the evening, just twilight, when Brother Patten rode up to my father's house, alighted from his mule, and came into the house. The family immediately observed that his countenance was quite changed. My mother, having first noticed his changed appearance, said: "Brother Patten, are you sick?" He replied that he was not, but had just met with a very remarkable personage who had represented himself as being Cain, who murdered his brother, Abel. He went on to tell the circumstances as near as I can recall in the following language:

"As I was riding along the road on my mule, I suddenly noticed a very strange personage walking beside me. He walked along beside me for about two miles. His head was about even with my shoulders as I sat in my saddle. He wore no clothing, but was covered with hair. His skin was very dark. I asked him where he dwelt, and he replied that he had no home; that he was a wanderer in the earth and traveled to and fro. He said he was a very miserable creature; that he had earnestly sought death during his sojourn upon the earth, but that he could not die; and that his mission was to destroy the souls of men. About the time he expressed himself thus, I rebuked him in the name of the Lord Jesus Christ and by virtue of the holy priesthood, and commanded him to go hence, and he immediately departed

out of my sight. When he left me, I found myself near your house."

There was much conversation about the circumstances between Brother Patten and my family which I do not recall, but the above is in substance his statement to us at the time. The date is to the best of my recollection, and I think it is correct, but it may possibly have been in the spring of 1836; but I feel quite positive that the former date is right.

Hoping the above will be satisfactory to you and answer your purpose, I am, with the kindest regards, as ever, Your friend and brother,

A. O. SMOOT.

What an opportunity Patten had for solving the old problem, "Where did Cain get his wife?" with first-hand authority! Cain knew, if anybody did. Of course Prophet Joseph knew, and had, no doubt, informed Cain. He might have asked Cain why he stayed in Tennessee rather than in Missouri. There's an answer to that. I have more about Apostle (?) Patten and about Cain. I will close this article with the remark that this is a sample of the sop Mormons are fed on that the public generally does not learn about.

Nature Will Cure Cold in the Head

if you will cleanse the air passages with a douche, or spray, of warm salt water and then apply Mentholatum (as an antiseptic and delicate counter irritant).

Its volatile aromatic qualities destroy the germs and encourage restoration of the membranes. It brings easy breathing and relieves attendant headache.

Mentholatum is harmless, cleanly, and soothing. Its constituents are prescribed for this purpose by leading physicians everywhere.

It is also excellent for catarrh, croup, chapped skin, burns, and other forms of inflammation.

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A Simple, Home-Made Remedy, Inexpensive but Unequaled

The prompt and positive results given by this pleasant tasting, home-made cough syrup has caused it to be used in more homes than any other remedy. It gives almost instant relief and will usually overcome the average cough in 24 hours.

Get 2½ ounces Pinex (50 cents worth) from any drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. This makes a full pint—a family supply—of the most effective cough remedy at a cost of only 5¢ cents or less. You couldn't buy as much ready-made cough medicine for \$2.50. Easily prepared and never spoils. Full directions with Pinex.

The promptness, certainty and ease with which this Pinex Syrup overcomes a bad cough, chest or throat cold is truly remarkable. It quickly loosens a dry, hoarse or tight cough and heals and soothes a painful cough in a hurry. With a persistent loose cough it stops the formation of phlegm in the throat and bronchial tubes, thus ending the annoying hacking.

Pinex is a highly concentrated compound of genuine Norway pine extract, rich in guaiacol and is famous the world over for its splendid effect in bronchitis, whooping cough, bronchial asthma and winter coughs.

To avoid disappointment in making this, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

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God has two thrones—one in heaven, the other in the hearts of his people. Where he has a throne he must rule undisputedly.—The Young People.

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More than half a million thin men and women have gladly made this test, and that Sargol does succeed, does make thin folks fat, even where all else has failed, is best proven by the tremendous business we have done. No drastic diet, flesh creams, massages, oils, or emulsions, but a simple, harmless home treatment. Cut out the coupon and send for this free package to-day, enclosing only 10 cents in silver to help pay postage, packing, etc.

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Library Fund Must Be Raised For Abilene Christian College.

Under present regulations, junior colleges, to be classed as standard and to receive credit for their work in higher institutions, must have libraries of at least two thousand volumes bearing directly on the subjects taught. This means that Abilene Christian College must within a given time raise and expend at least two thousand dollars on her library, or cease to be classed as standard and to receive credit for her work.

Shall the first of our schools to obtain this recognition lose it because of the lack of this small fund? Surely not. We must not. We will not.

Not one who reads this would find it impossible to send a dollar on this fund. Won't you? Send in at once before you forget. Let it be one of your New Year gifts. Let us join hands and make Abilene Christian College a present of this absolute necessity. Of course some will not send their dollar. Others will have to make up for this by sending more. So you may honor yourself by sending five or ten or any number of dollars you can. We feel sure that the friends of Christian education will quickly take care of this demand on us.

We publish a live little college paper—the Optimist. The subscription price is fifty cents a year. This year we are going to give every cent of the subscription money to the library fund.

Each month we are going to publish in the Optimist the names of those who subscribe for the Optimist and send fifty cents or more as the honor roll. Every cent of this subscription money and of these donations will go to the library fund.

If you have good books on history, English, German, Latin, Greek, mathematics, chemistry, physics, economics, psychology, logic, ethics, the Bible, or education, you are willing to part with, send these. Get on the honor roll.

Send your subscriptions and gifts to Miss Wilna Zellner, secretary of the Library Committee.

Signed: H. E. Speck, Miss Wagstaff, Miss Walker, Miss Phillips, Miss Adams, Miss Philpott, Cland Sikes, Ed Whitmore, Howard Noles, Oliver Dobbs, Oran Hall, Alice Ezell, Lora Branch, Lorna Draper, Ova Harp, Annie Lou Estes, and Wilna Zellner, Library Committee.

We earnestly urge our brethren and sisters everywhere to respond promptly and as liberally as possible to this appeal of our Library Committee. Our school is in the best condition it has ever been in, and we feel sure you

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

could help no more worthy cause. A large number of small gifts and a few large ones will meet this demand made on us by the authorities, no one will be hurt, and our work will go right on without injury.

J. P. SEWELL,
President of the College.
M. ZELLNER,
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**Old Folks Saved
from Suffering.**

Mrs. Mary A. Deas, Taunton, Mass., in her eighty-seventh year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes: "My kidney trouble was worse at night, and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says: "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and, though I am sixty-one years of age, I feel like a sixteen-year-old girl."

Foley Kidney Pills are tonic, strengthening, and upbuilding, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

Among the Colored People

Another Year's Work Begun.

On the second and third Lord's days in December I preached to the little band at Flower's Chapel, Ky. The weather was rainy and bad and the attendance small. This is a weak point with a few members; but if they will be faithful, much good will be done. On the fourth Lord's day, morning and night, I spoke at the Jackson Street Church, in Nashville. This closed our work for 1915, and by the help of the Lord we have entered into another year's labor. The first Lord's day in January was a great day with us at Jackson Street. Brother G. P. Bowser spoke for us.

S. W. WOMACK.

Making Things New.

BY S. R. CASSIUS.

They tell us that "hell is paved with good intentions," and I fear that its walls are papered with good resolutions; and if we could gaze up at its ceiling, we would find it frescoed with standing committees. But in spite of all these handicaps, my intentions are such that I must tell them to the brethren.

Now listen! Thirty-five years ago God, through Christ, chose me to be a minister to my people—not a minister that wants to be a "pastor," but a minister that just cannot be satisfied unless he is among those that do not claim to know God in the pardon of sin. For this reason I am always poor and in need. Do you know, I don't think much of a preacher that never has to guess about where his car fare or money to buy food is to come from. It is so different from what the apostles had to contend with in their effort to carry the gospel to every creature

and from the experience of the prophets. Some of them were stoned, some were sawn asunder, tempted, and slain in various ways. Instead of fine raiment, they wandered about clothed in the skins of sheep and goats; they were destitute, afflicted, and even tormented; but, saith the Scriptures, "the world was not worthy of them." They had to wander in the deserts and on mountains, and even had to live in caves and dens, but, praise the Lord, "the world was not worthy of them." Like Enoch, they had the testimony, that they pleased God. Those men, who suffered in order that we through their suffering might have access to God through faith, have set us an example, that we might through suffering show others the way of eternal life.

I believe the preacher's place is always out in *new fields*; that when he has preached the gospel in one place, he should move on to a new place. If he converts men and women to Christ, he should choose out from among them a "shepherd," or "pastor," whose duty it should be to feed and care for them until they become strong in the Lord. But the preacher, or evangelist, or whatever you might call him—his duty is to "go," and, as he goes, to "preach." It should be none of his business whether there are any "visible results" or not. His whole duty is to preach the word and to baptize those that believe his preaching.

My whole desire to-day is that I may this year make a new, high record for Christ and his church. But, brethren, my hands, my feet, and my will are tied for the want of the wherewith to go. It is with you. Shall I go, or shall I stand still and let my people continue to accept cunningly devised fables and believe the doctrine of devils, which is surely leading the entire race away from Jesus?

Let this be the beginning of years with us. Let us say, with the angel that talked with John: "Behold, I make all things new." "*Here am I; send me.*"

Address S. R. Cassius, Route 2, Box 54, Meridian, Okla.

When the Baby Is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy, you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

The Song Book That Pleases.

Some hymn books are passable; others give entire satisfaction. "New Gospel Song Book," edited by Brethren G. H. P. Showalter and Austin Taylor, is a selection of gospel songs especially prepared for use in the churches of Christ, and it pleases wherever it is used. Read the following from a well-known editor and preacher:

Paducah, Ky., 915 South Fourth Street, December 6, 1915.—Dear Brethren: We recently ordered and are using one hundred and twenty-five copies "New Gospel Song Book;" in fact, all the near-by churches are using it. We have used many different books, but have never had the equal of "New Gospel Song Book." I shall in the future, as in the past, do all I can to assist in its circulation.

Faithfully and fraternally,
C. M. STURBLEFIELD.

Another well-known brother from Louisville, Ky., who recently ordered a supply, writes that this book is giving splendid satisfaction. We have just filled a nice order for a large church in Canada. A few days ago a church in the State of Washington called for one hundred and fifty copies. Every day the book is being shipped in considerable quantities over the various States. We earnestly ask congregations of the churches of Christ to carefully examine this book before adopting a song book.

Prices, prepaid: Limp, copy, 35 cents; dozen, \$4; hundred, \$30. Full cloth, copy, 50 cents; dozen, \$5.50; hundred, \$40. If it is desired that the book contain rudiments, send five cents per copy extra.

Special Offer for Introduction.—One hundred copies in full-cloth binding for introduction, \$25; one hundred copies in limp binding for introduction, \$22. Transportation charges prepaid in each case by us.

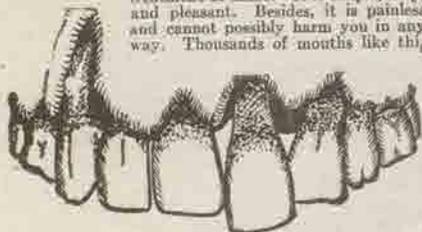
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You may now save the teeth nature gave you and make your mouth healthy, by following this new treatment at home. It is simple, easy, and pleasant. Besides, it is painless and cannot possibly harm you in any way. Thousands of mouths like this



are seen every day. The trouble is known as Pyorrhea, or Riggs' disease. These soft, discolored, bleeding, foul-smelling, and receding gums, loosened and sensitive teeth, can be made firm, strong, and healthy by this simple home method.

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STOP DESPAIRING! DON'T GIVE UP HOPE OF
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A simple home treatment which we are placing before the public may now bring you the relief and comfort you desire. Stop spending money with those who do not help you. Don't waste your money on drug-store remedies that are invariably, as you know, disappointing.

Write to us to-day and learn more about this painless, speedy, inexpensive remedy that you can use at home, so there may be no further need for you to undergo long, painful, or expensive treatment.

If you are suffering with Pyorrhea, or Riggs' disease, gingivitis, receding gums; elongated or loose teeth; soft, discolored, or spongy gums; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes, then, for your own sake, send for Dr. Willard's book and learn how easy his method is, how painless and speedy—how this home treatment quickly and permanently has helped others to sound, healthy teeth.

Just sit down NOW and write us for this free book. A few minutes will convince you that Dr. Willard's home treatment is what you are looking for. Don't wait. There is no pain connected with it. We have received scores of letters from people saying they would have given hundreds of dollars had they known of Dr. Willard's home treatment in time. Address DR. F. W. WILLARD, Suite B391 Powers Building, Chicago, Ill.

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The Master's Vineyard

Arkansas.

Buckner, January 4.—Brother Billingsley has just closed a very successful debate with L. S. Ballard at Beech Creek, near Waldo. Although Brother Billingsley is a young man and this was his first debate with the Baptists, yet, armed with the mighty truth of God, he was more than equal to the occasion. Considering the bad weather, the debate was well attended, and I believe it will result in much good later on. I fear that it will be some time before we get another debate there.
T. W. CROOM.

Colorado.

Boulder, January 2.—Perhaps it may not be amiss to again let the brotherhood hear from this part of God's vineyard, as we have not given up the fight yet, although we have had to part with Brother C. L. Huffman and family, which consisted of five adult and faithful members of the one body, they having had to move to a lower altitude for the benefit of Brother Courtland Huffman's health. But listen! While we were mourning the loss of those good, faithful, and true brethren, our hearts were made to rejoice by the moving into Boulder of the family of Brother Spencer, from Bedford, Iowa, who have proven themselves to be splendid, loyal brethren. Brother Spencer and son are both splendid singers, and both have gone to work in earnest with us, which we greatly appreciate, and we hope and pray for greater activity in the congregation here during the coming summer than has ever been before. On the second Lord's day in December the writer preached twice for the Bellvue congregation, the visible results being two added to the one body. The Lord willing, I will begin a protracted meeting there the latter part of this month, as the brethren there are very anxious to do something for Christ. While at Bellvue we located two families of brethren at Fort Collins, who promised to begin keeping house for the Lord by meeting in their own homes on Lord's day. They are Brother O. H. Brown and family and Brother Warren Harvey and family. We hope and pray that by the faithfulness of these brethren others may be led to accept salvation upon the terms specified in God's word. Brethren everywhere, pray for more good, consecrated workers for the Colorado field; and while you pray, if there is any other way you are able to assist us, either financially or otherwise, let me ask you in the name of Jesus, who died for you, to do so; for "the harvest truly is plenteous, but the laborers are few."
JAMES H. BAILEY.

Florida.

Tarpon Springs, January 3.—Brother J. M. Norwood has just located at Tarpon Springs. He expects to establish a church here. Though the brethren are few in number (only about twenty) and poor in this world's goods, yet most of them seem rich in the faith, and I trust they will succeed.
A. M. JONES.

Lake City, January 6.—I shall leave home and loved ones next Saturday for a series of meetings to continue indefinitely. I expect to be away four or five weeks doing the work of an evangelist, and continuing in that line when and where the Lord directs. Pray for me and the work.
J. O. BARNES.

Georgia.

Atlanta, January 3.—The new year had a glorious beginning yesterday with the Atlanta work. Brother Ritchie has taken charge of the Golden Hill work, and the interest is growing weekly. Brother Graves preached at East Point in the forenoon. A brother from whom we had to withdraw confessed his wrongs and was restored to fellowship. He spoke in the afternoon at Ingleside to a splendid audience. Dr. Pain spoke at South Pryor Street, and reports a most interesting service. Brother Bearden preached at West End Avenue at night. The writer spoke there in the forenoon. There were two confessions and baptisms and one from the Baptists. He spoke in the afternoon to a splendid audience at the Chestnut Street Mission. To-day I began my fifth month's tubercular treatment for tuberculosis. I am now on my eighth pint of Solguatone, a tonic with creosote as its principal ingredient. The doctors tell me that they will dismiss me at the end of this month, if no new developments are seen. I weigh one hundred and ninety pounds, eat well, sleep well, and am working as hard as I can. I am so thankful for the way God has blessed me. I am beginning my tenth year's work in this city, and everything indicates that it will be the best. I ask the brethren to continue their prayers for me.
S. H. HALL.

Indiana.

Coal City, January 3.—Brother O. D. Maple has delivered his historical and scriptural lectures for the church of Christ here. Brother Maple is true to the Book and the primitive cause; he hews to the line and sticks to the Book. We especially mention his lectures on the Reformation and the Restoration as masterpieces and just what our brethren everywhere should hear. From what we know of Brother Maple and from his sermons and lectures, we regard him as true to the Book. We wish the churches would keep him busy proclaiming the truth. Write him at Vincennes, Ind., or 422 Elm Street, Cincinnati, Ohio.
J. W. FULK.

Terre Haute, January 3.—The three-weeks' campaign in the revival con-

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Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. MURINE is compounded by our Oculists—not a "Patent Medicine" but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c-50c per bottle. Murine Eye Salve in Aseptic Tubes, 25c-50c.
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 he probably is not getting the right food. See how quickly he will change into a serene, happy baby when you give him "Eagle Brand."

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For 50 years wise and careful mothers have brought their babies up on pure, safe "Eagle Brand." Easy to prepare.

ducted by the church of Christ in Terre Haute resulted in much good for the cause of Christ. Three were baptized and three restored, with the promise of several new members that were located during the meeting by seeing the outline of the sermons in the daily papers, then visited the meeting, and discovered that it was the church they were looking for, and expressed themselves as being numbered with the congregation, and all the members expressed themselves as greatly strengthened; and while they are using a rented building at present, they contemplate, in the near future, buying or building near where they now worship. This congregation has a very bright future. They are all in perfect unity and harmony. There appears to be nothing that would prevent their prospering in the good work. They are fortunate in having two splendid preachers in the congregation—Brethren Slough and Perkins. They will assist the brethren in the advancement of the cause in Terre Haute, each one preaching regularly. In addition to their services, Brother Carl Mann will preach part of the time; and they hope to have Brother D. O. Squire, of Linton, to visit them.

E. A. BEDIČEK.

Kentucky.

Bowling Green, January 3.—I began work at this place the first of the year. We had good audiences on Lord's day, and one young man made the confession and was baptized at the service at night. In the afternoon I preached at Woodburn to an attentive audience. We are hoping to see the cause of our Lord move forward here this year. I am living near the Potter Orphan Home and School, and that institution is getting along well under the faithful management of Brother J. H. Hines. Arrangements are being made as rapidly as possible to take others into the Home. It is a blessing to be in the Home and see the interest taken in the study of the word of the Lord. May the Lord bless all in this and like homes and cause his people to do more and more of such work in his name.

M. L. MOORE.

Louisiana.

New Orleans, January 4.—We began the new year at Forest Hill with our usual week-night crowd. We were rained out Sunday morning, but we had communion service in the after-

noon, and a small crowd came out through the wet at night. The brethren there are planning to put in some good weeks this year. A. K. RAMSEY.

Missouri.

Rogersville, January 2.—I have just closed an interesting meeting at Cox Chapel, near Zalma. I am at home now to fill appointments in this section unless I am called to hold a meeting. Let us all labor for the cause.

M. S. MASON.

Sedalla, January 3.—I am now ready to do mission work in Central Missouri. Any brother of the church of Christ may write me here, and, if possible, I will come. All that will keep me from responding to worthy calls in mission work is that I cannot raise the railroad fare. I am fixed now so I can live at least a few months without work, and I would like to devote that time to preaching the word of God to people in mission fields who have not heard the real truth.

A. J. HOGAN.

For Weakness and Loss of Appetite.

The old standard general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. A true tonic and sure appetizer. For adults and children. Fifty cents.

CABBAGE PLANTS FREE.

Send \$1.65 for one thousand frost-proof cabbage plants and receive an extra thousand free. Make large heads.

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Ugh! a Dose of Nasty Calomel.

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a fifty-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't salivate; so let them eat anything afterwards.



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 Hawking & Snuffing by using King's Healing Catarrh Cream; instant relief. Agents make big money or can earn over 500 handsome premiums selling this excellent 75c Cream. Wonderful offer. Catalog & box of 10 mailed Free to any address. King Mfg. Co. Dept. 71-V St. Louis, Mo.

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Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alterative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a disease which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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Notes from India.

BY W. HUME M'HENRY.

In America, in many places, you no doubt find it difficult to give away a religious tract or book. This may be the reason why our dear brethren are slow in sending funds for this part of the work in India. If you could have been with us as we made our recent trip to Naini Tal and seen the eagerness with which the people cried for books, I feel sure that your purse strings would loosen and that you would joyfully give to this fund. Just imagine this scene—people, old and young, clamoring: "Sir, give me a holy book." But after a short time our only answer was: "Friend, they are all gone." O, how we wished that we had had a train load of them to give away! One boy, almost grown, came to us as we were leaving the station, and said: "I gave away the books you gave me. Please give me some more of them." He gave us his name and asked us to send him some so that he might give them to the people. The man who takes care of the station made the same request. This is a golden opportunity for us to reach several millions of people with the gospel; and printing is so cheap. Did you know that five dollars will purchase one thousand copies of either of the Gospels or Acts? Did you know that with our press we can print nearly twenty thousand copies of a good tract for only five dollars? Shall such small amounts keep us from giving them the gospel in their own tongue? Please send me an offering for this fund. Do not forget, also, that we want five dollars per month for native workers' support. We will also appreciate an offering to help pay for our press. Remember!

When we reached the station at Satara road as we were leaving on our recent trip for Naini Tal, we found that there was not available a comfortable European compartment for third-class passengers. The guard placed us in the second-class compartment. As our custom is, we began to hand out tracts and books to the people along the way. The guard, noticing this, came and asked if I had some in English. I had a few copies of our tract, "We Have Forgotten God." He inquired of us who we were and about the church we represented. I gave him such information as I could during the time he had to spend in talking with us. He said: "I could have put you in a car with some other rough people; but I could see the mark of the Lamb upon you and knew that you were God's people; so I wanted to make your journey as comfortable as possible." This we appreciated very much. After reading the tract, he came back to our window and told me

Sage Tea Dandy to Darken Hair.

It's grandma's recipe to bring back color and luster to hair.

You can turn gray, faded hair beautifully dark and lustrous almost overnight if you will get a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous sage-tea recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly, and thin, have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around: so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

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You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

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that this was just what he himself believed. He said that he had a number of friends along the line and that he would give away the copies which I gave him and would write for others when these were all given away. He also said that he and his wife and others of the guards called themselves "Christians" and spoke of themselves as members of the church of Christ, yet I was the first person that he had ever met that was a member of the church of Christ. He asked me to visit him whenever I had time. This I will do if the Lord wills, for it seems to be an opportunity to open up work among the English-speaking people of this country, especially among the English-speaking natives.

On Abusing the Scriptures.

BY GUY RENFRO.

The Bible, used and applied aright, is an unerring guiding star, leading one to think noble and pure thoughts, to direct his life in such a way as to develop a character of the greatest usefulness, and finally to make one an heir of an eternal home brightened by the never-fading glory of God. But the word of God can be woefully abused to support one's theory; and because the Scriptures are recognized as authority by the majority of people, it is no uncommon thing to see examples of such abuse in both the religious and political realms.

Our President recently gave us a notable example of a case of this kind. When he changed his mind about the necessity of extra preparedness for war, he gave Ezek 33: 2-8 to justify his policy before the people. Then Mr. Roosevelt comes out and claims first honor for finding this passage, saying that he had already used it in a speech and also in a magazine article. As the passage is so significant to the minds of some, I give it here: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, and the people of the land take a man from among them, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the

trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand."

Who would have thought of that passage applying to the present conditions in our nation, except a man who already had his mind fixed, and was looking for something to justify him?

I want it understood that I am not trying to make an impression either for or against preparedness, but simply want to show how easy it is to desecrate the Scriptures to support our theories. Any person who uses passages from the Bible to support his doctrine without taking into consideration the "whole counsel of God" on the subject is, to my mind, abusing the Scriptures. So if one of my brethren, even one in whom I have great confidence, comes to me with some new or peculiar doctrine, claiming scriptural support, I am slow to take it up, realizing that there is danger, unless the "whole counsel of God" demands such a course. There seems to be no limit to divisions in the religious world, all claiming scriptural authority for their existence; but any one must know that the word of God, rightly used, could not justify them.

Danger from Little Wounds.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Do not take any risk. Apply a little Gray's Ointment; it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820; for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25 cents a box, at druggists; and it will save you many an ache and possibly a life. Get a free sample by writing to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

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How many will volunteer this week to work for the Gospel Advocate?

Many Failures Are Due to Headaches.

A headache saps your energy and ambition; it kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

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The Rev. J. A. Riley, of Trout, La., has the following to say: "For over ten years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies, and have always found them to do their work to perfection, and never in a single instance have they had any bad after effects. I heartily recommend them as a safe, pleasant, and effective remedy."

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Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga

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75, all different, for the names of two collectors and 2 cents postage. 5 Bosnia pictures 1906, 10 cents; 30 Sweden, 10 cents; 6 Roumania 1906 pictures and heads, 10 cents; 20 different foreign coins, 25 cents; large U. S. cent, 5 cents. List free. We buy stamps and coins. Buying list, 10 cents. Toledo Stamp Co., Dept. J, Toledo, Ohio, U. S. A.

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FROM THE FIELD

Tennessee.

Livingston, Route 1, January 1.—Brother J. P. Watson recently held a meeting at Holly Spring. Three confessed the Saylor and were baptized. The meeting was hindered much by bad weather. I preached at Flat Creek on the first Sunday in December, in the morning, and at Walnut Grove in the afternoon. On the second Sunday I preached at Holly Spring, and on the third Sunday I preached at Hilham. All of these places seem to be pressing forward in the good work.

WILLIE HUNTER.

Texas.

Fort Worth, January 3.—Our work here in Fort Worth is beginning the new year in fine shape. I preached to two large crowds at the Glenwood congregation yesterday. One confession. During the year 1915 one hundred and four were added to the congregation. The freewill offerings were more than fifteen hundred dollars.

HORACE W. BERRY.

Denison, January 3.—Two were baptized Wednesday night, two more Sunday night. Audiences fine, interest good, prospect encouraging. May the Lord help us to do greater things for him this year than ever before. He has wonderfully blessed us, and will bless us if we will keep busy in his vineyard. I trust that brethren will spend less time and space this year about "words to no profit" and more to the use of edifying. I am resolved to do more work for the Master.

T. E. MILHOLLAND.

Fort Worth, January 4.—I desire to tip my hat to the Gospel Advocate and wish it a most happy and prosperous New Year. The grip sent me in home from my work up in Kansas in December. Brother W. M. Davis (of the Central Church, of this place) is now in a meeting in Topeka, Kan. (a meeting I aimed to have held), and I am taking his place here while he is away. Brother Davis is a great man and a strong preacher. The brethren in Texas should be, and are, proud of him. At the regular monthly business meeting of Central Church last Sunday evening, the church was reported as being out of debt and happy over the work accomplished in the year 1915. After this month I will be ready for work wherever I may be needed and wanted. I am anxious to be a very busy man in my Master's vineyard all the while. My address is 1500 North Ballinger Street.

T. W. PHILLIPS.

Mount Pleasant, January 2.—I here give a brief report of my work during the year just passed. I made an average of preaching twice on each Lord's day for fifty Lord's days. I held six protracted meetings and one debate. My debate was with A. L. Eaves, the Baptist champion for this part of the State. I consider him very good material for the boys to practice on. I baptized a goodly number and helped several to restore themselves. My support fell short of what it should have been. There is great need of

Letters from Rheumaties.

Possibly you have imagined that you could never get your own consent to write a testimonial letter; but if you have ever experienced the excruciating pains of rheumatism, you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including indigestion, gout, uric-acid poison, and liver and kidney diseases; but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles and in nervous and sick headaches, and find that it has acted usefully in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. It will purify the blood, relieve debility, and stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there, and still I was not benefited. I had about despaired of living, when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for rheumatism. I know of several who were cured of rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with rheumatism or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring, Box 21, R. Shelton, S. C.

Gentlemen: I accept your guarantee offer and inclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial, in accordance with instructions which you will send; and if I derive no benefit, you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Post Office

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gospel preachers in this district; but it will take grace and grit, as the work is nearly all mission work. There are about eight counties here in the north-east corner of Texas that have about two or three preachers in them, and these preachers are too poor to do the work for nothing—I mean too poor to put in all their time for the support they would get out of it locally. There are two or three good-sized towns where Bible Christianity is practically unknown. I am poor and

In debt and have a large family to support, but I am going to do what I can to reach these lost people. If our people had more system about their work, I could go into this work with the assurance that we would not suffer. I think the heathen (people without the gospel) in our immediate vicinity are just as precious to God as those across the seas. As to who and what I am, I refer to Brother T. R. Burnett, of Dallas; and if any are interested enough to write me, I can give them the names of some of the best men in Texas who will stand by me. I was for years one of the field editors of the Eye-Opener and of the Faithful Witness. Now I want to take up this work as a missionary, or evangelist, depending upon those of the brotherhood far and near, who love the cause of Christ and the souls of men better than this world, for a support. My whole heart is in this work. I am not making a call for help, but merely stating conditions and facts, and I know that all who are true to Christ will feel that they should help. One reason that digression is making such headway is because we who love the truth are so afraid of being called "digressive" that we will let people be lost before we will try to send them the gospel. Why not put a man in this field, as well as all other destitute fields, and furnish him with a full supply of tracts, leaflets, etc., setting forth the truth, to be distributed free, so that many could get the truth? Adventists and Mormons do this with their error; then why not give the truth the same chance to be heard? Brethren, I am in earnest; what say you? Later I will send proper commendations. Pray for me.

ED S DUNCAN.

Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla if our blood is impure, impoverished, or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism, and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs, and other medicinal substances that have long been used by successful physicians. Get it to-day.

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The Cause of Backache, Rheumatism, Gravel, and Sudden Death.

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pendent on an accumulation of uric acid within the body. Send to Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., for a pamphlet on "Anuric," and send ten cents for a large trial package of "Anuric" Tablets.

If you feel that tired, worn-out feeling, backache, neuralgia, or if your sleep is disturbed by too frequent urination, go to your best store and ask for Dr. Pierce's Anuric Tablets.

Dr. Pierce's reputation is back of this medicine, and you know that his "Pleasant Pellets" for the liver and his "Favorite Prescription" for the ills of women have had a splendid reputation for the past fifty years.

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I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.

Don't shut your eyes and say "impossible," but put me to the test.



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So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F, Delano Bldg Syracuse, N. Y.

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WINTERSMITH'S
CHILL TONIC
For **MALARIA** CHILLS & FEVER
& FINE GENERAL STRENGTHENING TONIC

The Work in Anniston, Ala.

BY RUSSELL S. KING.

In my last report I told of the purchasing of the building in which we worship, paying for it forty dollars per month and the interest on each note. Since then we have put in new electric lights, a baptistry, and a pulpit. All these repairs and the purchase of twenty-five chairs cost us about one hundred and forty dollars. Sunday, January 2, was a great day with us. Our Sunday school was well attended and the crowd at each preaching service was greater than at any time during the meeting. At the morning service a young man came forward and was baptized in the afternoon. This is our second addition since last report. We are confidently expecting two others next Lord's day. No one outside of our congregation has contributed to our support yet, but we hope some will do so and thereby help us hold another meeting soon. Will not some congregations send us five dollars monthly until our debt is paid? I am doing the preaching for the congregation now, and have refused to accept a penny from the work before the church debt is raised.

We shall be very glad to have any preaching brother visit us when passing near, and any brother or sister in Anniston on Sundays or Wednesday nights will find a royal welcome at Fifteenth and Cobb Streets.

The Dog in the Manger.

BY H. W. JONES.

A dog was lying in the manger and would neither eat the hay himself nor allow the ox to eat it. He would growl and bark and bite at the ox when the ox would eat the provender.

Moral: Our religious neighbors among the denominations should not growl and bark at us for wearing the God-given names in the Bible when they will not take them as their only names, etc., but persist in calling themselves other names than those found in God's holy word. While we claim to be Christians only, members of the church of God, the church of Christ (which is the only church we read about in the New Testament), they discourteously dub us as "Campbellites," "water dogs," members of the "Campbellite Church," etc., and persist in calling themselves "Methodists," "Baptists, Presbyterians," etc. Why? They say: "If we call you people 'Christians,' etc., it leaves the impression that we are not Christians and members of the church of God or church of Christ." So they will neither eat the hay themselves nor allow us to do so without growling, barking, and biting at us continually. And why, I cannot see, as we claim no

Salts Fine For Kidneys.

We eat too much meat, which clogs kidneys, then the back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness, and all sorts of bladder disorders.

You simply must keep your kidneys active and clean; and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia water drink, which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

monopoly on the God-given names in the Bible, but rather invite them to unite with us on the Bible as our only creed and accept and wear the God-given names, etc., as the only appellations to be known by; but they will not. (See Luke 11: 52.)

Your Heart

is closely connected with your nerves—so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, fifty cents and one dollar. Manufactured by the Van Fleet-Mansfield Drug Company, Memphis, Tenn.

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Knowledge and Wisdom.

BY JOHN T. POE.

If a man lack knowledge, let him give his time to reading, to study, and to meditation. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." We may find knowledge by association with men and books; but God is the fountain of all wisdom, for in him are hid all the treasures of wisdom and goodness and all that goes to make one wise and noble and good. And in Jesus are hid now all these uplifting treasures that elevate, ennoble, and purify humanity. So that we can truthfully say that "every good gift and every perfect gift is from above, and cometh down from the Father of lights. There is no other source, and he who would be wise or truly noble and good must draw his supply from God alone.

Knowledge is not wisdom. Many men have great knowledge, but little or no wisdom. But I speak not of the wisdom of this world, which is only foolishness in the sight of God, but of that wisdom which cometh from God, that wisdom which enables us to look at things as they really are—the shortness of life here, the certainty of death—and, on the brink of eternity, to realize the worth of flying moments here and the value of a soul saved in the eternal world. In this we recognize that true, divine wisdom which cometh from God. Man's wisdom is but foolishness in the sight of God. In his own wisdom, man builds for himself on earth; in God's wisdom, he pours himself out upon others that he may lift up and save—that he may ennoble and purify his race. In God's wisdom, he denies himself all good here that he may be glorified and have all good in eternity. Man's wisdom cannot see the grave, except as he seeks all good here and looks not beyond this life. Man's wisdom looks at it for others. For him there is no death, no grave, but for others there is a certainty of both; and if he himself must die, it comes to him as the greatest surprise of his life. And as a last resort, in his worldly wisdom, he tries to take advantage of some sort of bankrupt law and go in for another life, anyhow. But human wisdom cannot thus settle accounts with God. God's wisdom provides a means of cancellation of all our misdeeds here and a birthright to eternal life, in Christ; but men, in their own wisdom, refuse it and walk after their own ways and are lost. God created man for his own use, for a great and noble purpose. Man assumes to be his own Master, to guide his own way, and is lost. He gets much of this world, leaves it behind at death, and loses all he might have had in store

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.**

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beyond the grave. Wisdom cries aloud to men on earth, but they do not regard. Every moment

Time is flying,
And souls are dying,
Who hear not,
Nor care not
For things divine,
Or worlds that shine,
For joys that never fade,
For which Christ's blood
hath paid.

THE INWARD EFFECTS of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.

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"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Brother Hines Expresses Gratitude.

During the personal ministry of our Savior he told a certain man to go unto his friends and tell them of the great things the Lord had done for him and how he had mercy on him. I feel that it would be very ungrateful, indeed, on my part, not to tell our many friends who are interested in this great work of caring for poor, homeless children how great things God has done for us and how he has had mercy on us.

Among the many things which we have received from God is health. It gives me pleasure to inform our friends that we have had no sickness, except one case of tonsillitis, for two years. He has blessed us with a good home, plenty of food and clothing. To sum it all up, he has supplied every

need of ours according to his riches in glory in Christ Jesus.

Our prayer has ever been: "Lord, enlarge our border." I am glad to state that the Lord has answered the prayers of his children and has provided a way for twenty or twenty-five more children. To him be the praise, glory, and honor. J. H. HINES, Superintendent Potter Orphans' Home.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Value of An Intimate Glimpse.

Balzac and De Maupassant are accounted to be unusually forceful and original writers because, instead of writing down the regular annals of the French court as preserved by its historians, they tell the inner secrets of the court as revealed by chambermaids, ladies in waiting, butlers, and other attaches. It is often the hardest task in historical research to get such an intimate glimpse. We know the outer life of societies, of families, of dynasties; we see them in their external form and symmetry; we behold them in their company dress and in their public appearances; but till we get to know and realize their common everyday life, how they ate, drank, and slept, we fail to grasp the most important side of their existence. That is why the sixth chapter of Acts is so important. It gives us a useful glimpse into the inner life of the primitive church. This church is often spoken of as if its social and spiritual fabric were wholly unlike our own; as if sin and infirmity were entirely absent and perfect holiness prevailed. But this chapter disillusionizes that thought. When the disciples were increasing by the thousands and the hearts of the apostles were all aglow with the success of their labors, "there arose a murmuring of the Grecian Jews against the

Hebrews." This shows us that the presence of supernatural gifts, the power of working miracles and speaking with other tongues, did not raise the spiritual level of some of the believers above that we find in the church of the present day.



The Happiest Days.

The cause of the appointment of the seven helpers is shown in these words: "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." The appointment sprang out of the multiplying, and the multiplying begat a murmuring among the disciples. Let us learn from this that increase of numbers does not always mean increase of happiness, increase of devotion, increase of spiritual life, but has often brought increase of trouble and discontent. A very rich man said not long ago that he would give a million dollars just to be able to drink a glass of milk with the same zest and enjoyment he felt when he was yet a poor boy. He is clothed in fine linen now and rides in a limousine, but the happiest days in his long, eventful career were the days when he used to "wade in the branch and stub his toe and get stung by bumblebees." The same is true of the life of a congregation. Our neighbors over at Belmont Avenue are happy in the possession of a brand-new, substantial, up-to-date house of worship, but the most of them will tell you that they are not quite so happy as when they met every Lord's day in the little shanty just behind the new structure. It might be a good idea to let the little shanty stand for years to come to keep them humble and poor in spirit and to serve as a constant reminder of the happiest days. Some of our members at Russell Street can remember when this congregation was a handful and met in a small rented room, and I have no doubt but what the memory of those days of struggle and sacrifice will always be among the most pleasant of their lives.

Somehow God has made all things double one against another; and when he bestows such notable increase as he granted to the apostolic church, he adds thereto some counterbalancing disadvantage to keep his people poor in spirit. Undiluted joy, unmitigated success, is not to be the portion of God's people while tabernacled here below. There is always the bitter with the sweet. Peloubet says: "There are two ways of multiplying a church. One is to multiply the numbers on the principle that ten times one is ten; the other way is to multiply the quality of the members so that each one counts for more. Ten times a thread makes a small cord, but ten times a rope woven of a thousand such strands is a vastly greater power."

The New Testament Deacon.

Our word "deacon" comes from a Greek word which means "to serve." In the opening verse of the letter to the Philippians, Paul salutes the deacons of the church in connection with the bishops. Their qualifications are stated in the third chapter of First Timothy. The office of the deacon has been permanently retained by most of the modern churches, but with different functions in different denominations. The Methodist Church has deaconesses. In the Roman Catholic Church the deacon is an assistant to the bishop; in the Episcopal Church he assists in the administration of the communion and is a teacher of the Scriptures; in the Congregational Church the deacons are nominally the dispensers of the charities of the church, really the pastor's spiritual advisers; in the Presbyterian Church the deacons have entire charge of the money affairs of the church. I like the New Testament idea better than any of these. It does not prescribe or limit the duties of the deacon. It makes him a servant, or minister, and it does not matter whom or what he serves, just so it is honorable and good. The fact is, no one is given an official designation in the New Testament. "Apostle" is not an official title. It simply means "one sent;" and it might be applied to any one sent, regardless of the mission. The same is true of elders, bishops, and deacons. These names designated the work they did or the qualities they possessed. The New Testament glorifies the work to be done, rather than the title. The seven men mentioned in this chapter were appointed especially to look after the needs of the neglected Grecian widows, but their duties were by no means confined to this particular service of serving tables. Two of them, Stephen and Philip, developed into most useful preachers mentioned in the book of Acts. Stephen headed the roll of the martyrs.



The Standard of Qualifications.

The standard of qualifications required of the seven is very significant and timely. They must be seven men "of good report, full of the Holy Spirit and wisdom." The modern method is to fill the official board with men who have money and influence. Is there a banker in town? Put him on the official board. Is there a capitalist who is an occasional visitor to the church services? Make him a member of the board of stewards. Is there a business man who is noted for his keen executive ability? Secure him by all means. It makes no difference as to piety; business is first, and the church needs their money and influence. There is no doubt but what a real Christian who is a good business man, capitalist, or banker makes a good elder or a good deacon. God expects a man to use the qualities which have made his business success in promoting the success of the church. System and spirituality are not opposites. The efficient organization of the church itself as one body is an important factor. But let us never forget that the apostolic order is piety, then wisdom. The church was to furnish the money; these men were to distribute it.



"I Serve" is the Grandest Slogan.

The fact that these men were chosen to serve tables teaches us that the commonest duties of life demand the highest qualities, and they can be fulfilled perfectly when the soul is at its best. Some gardeners, it is said, can grow orchids better than wall flowers; and society abounds in social climbers who court "great places" and things, despising the homelier posts and callings. But I must remember that when princes like Stephen and Philip are made stewards of carnal things, appointed to wait on tables, that even the most homely duty is sovereign and the utmost

salutfulness and wisdom are necessary for the ordinary routine of life. I must never belittle the work of a servant, because I find that the apostles preferred that appellation over all others; and when one of them would exact his Lord in the presence of the cruel men who put him to death, he tells them: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus." When it comes to pleasing God, the two greatest words in the English language are the words "I serve." An ancient prince had them engraved upon his crest. Write them not upon your crest, but write them upon the tablets of your heart; and write, too, the simple couplet:

"The heart can only live in loving,
And by serving love will grow."



The Blessed Pushers.

The joy that comes from service is unique. It is a joy that cannot be realized in any other way. You cannot buy it and you cannot borrow it. You do not receive it by having others serve you; you yourself must serve to get it. A little orphan girl who was almost sightless and who "belonged to the State," as she quaintly expressed her dependence, was placed in a suburban home where they were willing to receive her. It happened one summer evening that she was on the sidewalk with a group of children who were new acquaintances. They had a little wagon in which they were riding by turns and were generously ready to give their handicapped little guest even more than her share of rides; but she would have none of it. "I want to push," she said; "I like to get tired." She couldn't pull, but she could push, and she insisted upon doing it. "I like to get tired," she insisted, with a radiant face.

A remark like that should make the onlooker thoughtful. We who so often complain of our weariness forget the blessedness of having a part in all the activities that bring it. Perhaps I could not express my wish for the deacons of the churches anywhere in a simpler or more forceful way than just to say: "I wish that they may all become efficient pushers, and that all the members of the congregation may push with them," looking unto Jesus the author and perfecter of our faith, who for the glory that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

The World-Wide Design.

Everything about the gospel seems to be world-wide in its design. Christ announced a world-wide enlightenment: "I am the light of the world." As such, he has thrown light upon all the complex problems of human life—on life, death, character, duty, and destiny. He claimed a world-wide field of activity: "The world is the field." In his parable of the leaven he gives us to understand that the truth of the kingdom will ultimately permeate the entire race. When Christ broke the bands of death and came forth from the tomb with the keys of death and the grave swung to his girdle, he issued his marching orders to the church, announcing a world-wide evangelization: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." When the disciples came to inquire as to the time for restoring the kingdom, Christ replied: "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses . . . unto the uttermost part of the earth." It was not the work of the disciples to be sitting up in Jerusalem reigning, but to go out and bear this revolutionizing and elevating truth of Christ to all the world.

—Watson B. Duncan.

OUR CONTRIBUTORS

"Let Him That Stole Steal No More."

BY F. W. SMITH.

The leading editorial in the Earnest Worker (the Presbyterian teachers' monthly) for December, 1915, has the following to say on the above topic:

It has frequently been said that when a man possesses himself of one million dollars of other people's money, he is a high financier; but when he breaks into a house and takes a pair of pants or lifts a pig out of his neighbor's pigpen, he is a low-down thief. It is too common for mankind thus to permit bigness to cover badness. The success of a thing is all that men inquire into; its squareness and fairness they do not consider.

It must not be thought, however, that men who have made large fortunes by questionable means are the only sinners against the eighth commandment. Our readers may remember what happened in New York City when an upright commissioner of weights and measures began to discharge his office—how he gathered wagonloads of scant measures and a junk shop full of false scales in a short campaign among the retail dealers. And if the countrymen should say that dishonesty is confined to the cities, glance at the farm papers and that idea will be quickly dissipated.

In a recent number of a prominent farm journal we find described a sharp practice in the business of selling hay, known as "trimming" a car—which consists in putting worthless hay in the ends, and bright, sound hay at the doors. The car is shipped with bill of lading and sight draft attached and the privilege of examination before buying. The doors are opened and everything looks fine, and not until the last buyer unloads the whole car is the fraud detected. In the same paper there is an allusion also to matters which need looking after in the fruit business. There is something said about a system of "facing" and "talling" a barrel of fruit—which secures highly colored, uniform apples at the ends, but does not show the worm-eaten culls in the center. And apple barrels are not the only agricultural packages which are not always what they seem. Sometimes reports float across the waters from Liverpool and Manchester which show that all is not cotton which goes inside of a cotton bale.

What shall we say to these things? That all men are rogues and liars? No; but that dishonesty in either open or more roundabout form is all too common, and runs like an evil disease through the commercial life of our time. Few men can resist the temptation to make money by stretching, evading, or positively breaking the command, "Thou shalt not steal!"

One of the most flagrant instances of dishonesty which has ever come to our notice, and which is found where you would least look for it, is what has been called, for want of a better name, "college stealing." Of course, it is not meant by this title that any band of robbers has ever actually gone off with college property, removed the buildings, or feloniously made away with the educational equipment of any learned institution. But what we mean is this: When an educational institution has been founded for the purpose of training men to defend and propagate certain definite religious doctrines, and those who gave the money to found it put into its charter the obligation to support these doctrines, and then by adroit management men who hold religious views directly opposite get possession of the institution and use it to propagate views subversive of those for the defense of which it was founded—this is "college stealing."

If we are correctly informed, the histories of Harvard, Yale, the University of Chicago, Vanderbilt University, and now Princeton, all furnish cases in point. Here, for example, is the history of a Baptist institution:

"Many years ago a Baptist minister named 'Harvard,' whose abode was then not far from where we now reside, gave time and gave money from a scanty store to establish a school for the education of young men, especially for their preparation for the Christian ministry. The school was established and has grown. Is it doing the work he had in view? Would a Baptist Christian, believing in our Lord Jesus Christ, and in the word of God, to which he gave his attestation, select an advocate of the religious

views there held as a teacher of the doctrines we profess?" (Bible Champion.)

The case of Vanderbilt is still more recent and furnishes an illustration which is a sore subject with our Methodist brethren; and, unless all signs fail, Princeton is traveling the same road under the leadership of Dr. Hibben.

It is believed that a systematic and carefully worked out campaign is being pushed throughout this whole country by the advocates of liberal views (both in doctrine and ethics) to capture every center of educational influence for themselves. Their method in obtaining control of a college or a seminary has been thus described:

"They finance the campaign against the church by filching from church funds. They never build a church; they steal one already built. They never found or endow a school; by hook or by crook they get in the faculty or on the board of trustees. The rest is easy. Finesse adds a comrade; then there are two of a kind. More finesse, and a majority is in hand. The school is modernized. The hidebound creed of the founders is displaced by 'the assured results of the world's best scholarship.' Our readers can name the schools, once orthodox, now the fortresses of infidelity. All schools of all denominations are threatened."

Are our own educational institutions, our church colleges and seminaries, safe from the danger which these methods indicate? This much may certainly be said by way of prophecy—and the prophecy is based, as just seen, on past history: Just as soon as our colleges and seminaries get strong enough and rich enough to be worth stealing, an effort will be made to steal them; and unless they are anchored to the church by direct control of church courts—such as we believe is the case with most of our Southern Presbyterian institutions—what has been done before will be done again, and we will have our institutions captured and used to destroy the faith which once they defended and propagated.

This is certainly a very strong arraignment of some things which need to be emphasized through the columns of every truth-loving paper and from every pulpit in the land. The common standard of success is found in dollars and cents. No matter over what route a man travels in pursuit of wealth, he is respected and honored if he succeeds in raking together an abundance of filthy lucre. Intrinsic worth and the maintenance of correct principles in the affairs and concerns of life are completely overshadowed by the ill-gotten gain of the trickster who filches others out of their sweat and blood. We should not be surprised at, nor should there be any marvel over, the cold-blooded scramble of the ungodly and wicked after the things of time; but to witness this spirit masquerading in the garb of education and religion is cause for wonder. We wonder how men can become so destitute of the principles of honor as to steal in the name of religion and rob under the pretense of "higher" and "broader" education. Any education that does not have for its very bedrock honesty and uprightness is not worth the name, and any religion that does not inculcate honesty and uprightness of dealings in all things is a travesty upon the Bible. Men engage in the meanest and lowest political scheming and plotting to get possession of property bought by others for the purpose of diverting it from the ends and aims of its original owners. As is shown by the editorial here quoted, there are college and university buildings which are being used to propagate doctrines and theories wholly at variance with the intention and wishes of those whose money erected them. Men who meant to leave their money as a blessing in the propagation of a faith that implicitly accepts the Bible as the word of God would now, if living, see that money used to disseminate infidelity pure and simple. Nearly all the big colleges and universities of the world are honeycombed with infidelity, and it is extremely dangerous to send either boys or girls to them. What a pity that those who founded them did not have the "restrictive" clause in the deeds to such property! But is the misappropriation of college and university buildings any worse than the misappropriation of church buildings? The principle is precisely the same; and if it be right to protect one by the civil law, why would it not be right to so protect the other? There are numberless church build-

ings to-day that are being used to propagate doctrines radically at variance with the doctrines which those who built said houses intended to be taught within their walls. Political trickery and deceptive scheming were resorted to in gaining possession of these houses, and yet, when in view of past experience men insert the "restrictive" clause in deeds to such property, some *pretend* to lift up their hands in holy horror! *Shame on them.*

Studying and Interpreting Prophecy.

BY R. N. MOODY.

I have just read "Jesus is Coming," by W. E. Blackstone, and "Lessons on the Kingdom," by Charles Neal, besides some articles in the papers along the same line, which has suggested the subject heading this article to my mind.

The right to study and interpret the prophecies is defended as though some one was denying students of the Bible that right. Of course it is right to study the prophecies and to learn all we can from them.

The burden of the Old Testament prophets was to teach Judah and Israel to keep God's law and to emphasize the importance of faithfulness to him. They also foretold future events which contained promises of blessings to the faithful, and assurance of punishment and destruction to the wicked and disobedient. The one served to encourage and stimulate them to keep the law of Moses; the other, to warn and deter them from departing from the path of righteousness. Though they were clothed in the enigmatical language of prophecy, they were sufficient to show them that there was a better day awaiting the obedient and that a day of wrath was in store for the disobedient, and doubtless did much as a helping hand to the "schoolmaster" in bringing them to Christ.

The same may be said of the New Testament prophecies. Take, for example, the wonderful book of Revelation. All the way through it the importance of keeping God's word is emphasized. After a graphic description of the new Jerusalem, the throne of God, the river of life, and the tree of life, it is said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." As to the wicked, it is said: "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Whether we ever, in this life, fully understand what the literal fulfillment of these things is to be, they are sufficient to show that there is a glorious reward awaiting God's faithful children, and that a terrible doom will be the fate of the wicked. So, if we will faithfully do all of God's bidding, an eternal home will be ours, and in due time we will understand the great mysteries that he has seen fit to conceal with figurative prophetic language.

It is, at least, implied that we ought to study the prophets so as to be able to interpret them. To be sure, if one has studied the prophets so as to be able to interpret them, and is sure that he can do it correctly and that he can demonstrate to others that his interpretation is right, beyond all doubt, he ought by all means give the public the benefit of his knowledge. But how can we know that our interpretations are correct?

The question is raised as to whether prophecies should be interpreted literally or spiritually. It is apparent to any one that a prophecy should be interpreted just as it is to be fulfilled. If it is to be fulfilled literally, the interpreter should so interpret, giving the exact details of the fulfillment; if it is to be fulfilled spiritually, he should so interpret. How can he, without knowing the mind of God, do this?

Mr. Blackstone, in his argument in favor of a literal interpretation of the prophecies, cites a number of Old

Testament prophecies that, *he says*, were literally fulfilled at the coming of Jesus Christ, and from this argues that the prophecies of his second coming will be literally fulfilled and should be so interpreted. The point we would raise here is that, granting that those prophecies were literally fulfilled, who could have known beforehand, without being inspired, just what the literal fulfillment would be?

He cites Isa. 7: 14, which reads thus: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy has been fulfilled as near literally as any I can call to mind; but could an uninspired Jew, who knew that the word of God abounded in similes, metaphors, and figures of speech, have foretold *just how* it would be fulfilled? Could he have foreseen the visit of the angel Gabriel to Nazareth, his appearance to Mary, the annunciation, the espousal to Joseph, the trip to Bethlehem, the birth of Jesus, and his being laid in a manger? If he had foretold all of this in interpreting that prophecy, how would the people then living have known but what it was a mere guess? It is plain to us now that the birth of Jesus fulfilled that prophecy; but would we be sure of it had not an inspired man said: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet?" (Matt. 1: 22.)

Another prophecy cited is Micah 5: 2, which foretells the birth of Jesus in Bethlehem; and when Herod inquired of the chief priests and scribes where Christ should be born (Matt. 2: 4-6), they readily produced this prophecy as showing that he should be born in Bethlehem. Perhaps no prophecy was better understood before being fulfilled or was more literally fulfilled than this one; yet, through their misunderstanding and consequent misinterpretation of it and other prophecies, they were led to reject the very person of whom the prophet spoke. It seems that the birth of Jesus in Bethlehem had entirely passed out of the minds of the people by the time he appeared before them in his public career, so little had it impressed their minds. Another citation is Jer. 31: 15, which reads: "Thus saith Jehovah: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not." The fulfillment of this prophecy was a real occurrence, but it did not fulfill it literally, or "according to the natural import of words." Instead of its being in "Ramah," it was in Bethlehem; and instead of "Rachel," one woman, weeping, many mothers, evidently, wept. Could any Jew, be he ever so well informed, without inspiration, see, hundreds of years beforehand, that Herod would order all the male children under two years old in Bethlehem killed and thus fulfill this prophecy? The language of this prophecy is figurative, and no one would know of its fulfillment had not Matthew said: "Then was fulfilled that which was spoken through Jeremiah the prophet." (Matt. 2: 17.)

Another prophecy referred to is Hos. 11: 1, which is as follows: "When Israel was a child, then I loved him, and called my son out of Egypt." We know *now* that this prophecy was fulfilled when Joseph and Mary were called out of Egypt after their flight from Herod, but we would not know it had not Matthew, by inspiration, said: "That it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son." The language of this prophecy is in the past tense, and no Jew who was acquainted with the history of the Israelites from their bondage in Egypt to the time of Hosea would have ever thought of its referring to anything but their delivery from bondage unless guided by inspiration.

In proof of the resurrection of Jesus, Peter quotes Ps. 16: 8-11: "I beheld the Lord always before my face; for he is on my right hand, that I should not be moved; therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope: because thou wilt not

leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance." (Acts 2: 25-28.) Here David speaks, as it were, of himself, and no one knew, nor would not yet know, what he meant, had not Peter, guided by the Holy Spirit, said: "Brethren, I may say unto you freely of the patriarch David, that . . . he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." (Acts 2: 29-31.)

Many other examples of prophecy could be cited, but these are sufficient to show the futility of uninspired men's efforts to interpret unfulfilled prophecy.

Let us study the word of God that we may know and "do all the words of this law," and leave "the secret things" to Him to whom they belong, and in his own good time, and as soon as it will be good for us to know, the things contained in the mysteries of his word will be revealed.

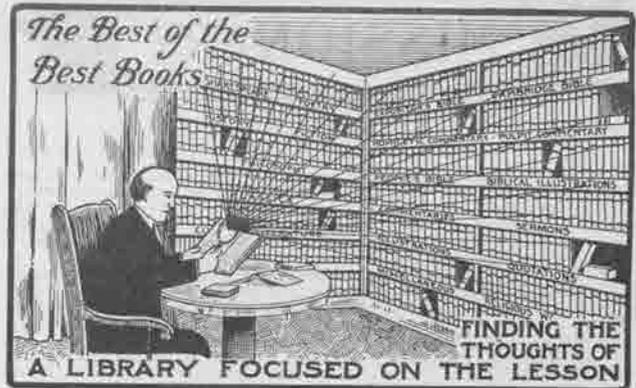
Our Wish for 1916.

BY J. D. WALLING.

Jabez' prayer was that "thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested." (1 Chron. 4: 10.)

We are in the midst of five counties in Kentucky, and no other preacher to help us. Our labor has been confined to one county. The other counties need the gospel and are calling for it. Before one should pray for his border to be enlarged, he should have so worked his bounds that it can spare him. Wayne County is not yet in that condition. While we have much to encourage us to greater efforts, we have yet much to do. We hope for this year to be a time of reaping. The seed has been sown in many places and is bearing fruit, but we are hoping for a great harvest. We need and want a helper for at least three or four months of this year—say, from July to November. We are not able to support him, and I cannot invite him without a hope for his support. With his help, we will be able to move into another and very needy field by another year. Now what I want is enough churches or brethren who will agree to support this extra work. Brethren, here is the work. It is badly needed. We can reclaim this field if we have the interest of Jabez. In two of these counties we have not been able to hear of a single congregation. In two others we know of three—one in one county and two in another. In Wayne County we now have four, with four others in strong prospect, which we hope to complete this year. Somerset is in one of these five counties, with a population of over five thousand, and not a congregation in it. Russell is ripe for the gospel and can be taken easily, but no one at work in it. I have letters from young brethren wanting to come and help in the work, but I cannot invite them to come till I have some assurance of their support.

Now, brethren, you know my wishes for 1916. Can I have this helper? I will say that he must be a man that will "endure hardness, as a good soldier," must preach the word and be courageous. Will not enough churches become interested in this field of labor to support this helper? If so, will you please write me? Please do so at once, so that I can arrange the year's work. I want you to know that I am only asking support for this helper. We could very easily use two or more if we were able to sustain them. So do not be afraid that we will receive too much. We will use it all in this way or return it. Our American people surely are worth an effort to save. Shall we not make the effort? Please write me your wishes. Address me at Monticello, Ky.



The Bible Study Helper

New Magazine

EDITED BY

A. B. LIPSCOMB

In response to many urgent requests, we announce the inauguration of the **BIBLE STUDY HELPER**, a new monthly publication, which will be devoted exclusively to the subject of Bible study, both in the church and home. This publication will supply a long-felt need. It will be abreast with modern scholarship and at the same time in accord with the teachings of God's word. Among the many helpful features will be: "Incentives to Bible Study," "Timely Practical Illustrations," "Quotable Prose and Poetry," "Suggestions for Teachers," "The Boys' Column," "The Girls' Column," "Reports from Teachers," "Letters from the Children," "Thought-Provoking Questions."

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A new undertaking firm has been formed under the name of Davis, Rains & Co., and has opened parlors at 121 Seventh Avenue, North, between Commerce Street and Broadway. The house was the former home of the Centennial Club, and has been fitted in the most modern way for its present uses. The equipment will be thoroughly modern.

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A Christian's Typewriter Speed Exercise.

"It is high time to quit slacking and work fervently, as Jesus bids, to evangelize every existing people."

The above contains every letter of the alphabet.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Koishikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

An Indication.

For more than a year I have been going once a week to teach a Bible class of Chinese young men of the Young Men's Christian Association. It may be proper for me to restate that I am in no way connected with the Young Men's Christian Association, except I go and teach this Bible class the same as I would do in a Methodist Church if I had the opportunity. I do not in any way try to avoid controverted points, but do my best to present a full gospel message. The following letter from Mr. Chang, recently from Shanghai, China, and dated October 30, may be of interest:

Dear Mr. McCaleb: If I could find out the way to your home, I would certainly come to see you personally on a question which is vitally important to the association. We appreciate very much your former service rendered to this association, and I am writing to ask if you could be kind enough to continue your service again this time. We plan to conduct some Bible classes in this building from next week, and we need leaders badly. Cannot you come to lead one class once a week? I shall be ready to help in interpretation if you can simply consent to come. I need not say how important and invaluable your assistance will be, for nothing is more important and invaluable than to let those Chinese young men know something about Jesus Christ and his wonderful way of salvation. You know when these young men go back to their respective places they become the tiptop men in the community; and how manifold the result will be if they could be Christians themselves! And how big the obstacle will be if they should be heathen leaders of the community.

Kindly let me know which night of the week you can spare. Wednesday nights will suit us nicely. All of our meetings begin at 7 P.M. Will this be convenient for you? We know you are very busy every day with your own work, and we know we are asking a great favor. We ask it simply trusting in your generosity and readiness to sacrifice.

Awaiting your favorable reply and thanking you in advance.

Yours very sincerely,
H. S. CHANG,
Secretary Waseda Association.

* * *

Report on Mission Funds.

The last previous general report included funds handled between May 16 and August 31, 1915. This report covers September.

For Free Literature: Balance on hand, 66 cents; received, \$1.76; on hand now, \$2.42.

For C. G. Vincent: Received, \$24.33. All forwarded.

For J. M. McCaleb: Nothing received.

For John T. Glenn: Received, \$30.39 (travel money). On hand.

Optional: Balance, \$10; received, \$5; on hand, \$15.

India Travel Fund: Received, \$250. Deposited on interest awaiting the going of a worker to join Brethren Jelley and McHenry.

For E. S. Jelley: Balance, \$100; received, \$94.02; sent him, \$129.60; on hand, \$64.42. (Part of these receipts was for printing fund.)

For native helper of Brethren Jelley and McHenry: Balance, \$139.45; received, \$22.05; sent, \$79.45; on hand, \$82.05.

Summary: Balances, September 1, \$250.11; received in the month, \$427.55; disbursed, \$233.38; on hand, October 1, 1915, \$444.28.

I have made three general reports since October 1, 1914. The Lord permitting, I shall hereafter report in detail every month or two and make one or two general reports in the year. All funds are handled as directed, the full amounts being applied to the specified funds. Persons residing outside of Kentucky and border States will please remit by money order or draft on New York, Chicago, or St. Louis, to avoid cost of collection of checks at the bank.

2225 Dearing Court, Louisville, Ky.

DON CARLOS JANES.

An examination of Brother Janes' accounts shows the above report to be correct.

E. L. JORGENSEN.

H. N. RUTHERFORD.

J. EDWARD BOYD.

* * *

Report for October, 1915.

Horse Cave, Ky., \$25; Portland Avenue, Louisville, Ky., \$10; Perryville, Ark., \$1; Spencer, Tenn. (two offerings), \$12.12; O. E. Shields, \$5; L. A. McKeel, \$1; J. R. Phillips, \$5. Total, \$59.12. Income in Japan, \$21.87. Whole amount, \$80.99.

Japanese evangelist: Lubbock, Texas (for two months), \$20. Need fifteen dollars a month. Who will supply the other five dollars?

Literature fund: Nothing received. Need five dollars a month to print the Joyful Message (Fukuin). Who will supply this and in this way reach a thousand Japanese every month with the very best literature? I am already fifteen dollars behind for this paper.

Misses Okel and Oharu: Mary Walker's Sunday-school class, \$3.50; Miss Mae Anderson, \$12. Total, \$15.50. Monthly expenses, \$10. In hand, \$21.83.

Sendagaya Church: Broadway church of Christ, Los Angeles, Cal. (two months), \$20. Monthly expenses, \$19.

Brother Ishii in the slums of Shinjuku: Nothing received. Monthly expenses, \$7.

Brother Vincent: Laura Cooke, Pilot Point, Texas (1st), \$5; O. E. Shields, Louisville, Ky., \$11.25.

Miss Yoshié: Nothing received. Sisters of the church at Charleston, Miss., and the Nashville Bible School Church send regularly five dollars a month. Need twenty dollars a month.

New chapel at Zoshigaya: First church of Christ, Bryan, Ohio, \$50; a missionary couple in Japan (for the seats), \$12.50. Still need one hundred and fifty dollars to pay off the debt on the house and thirty dollars more for the seats. In order to meet the last payment on the house, I borrowed one hundred and fifty dollars for a short period. I am paying six per cent interest. I wish to pay this off immediately. I was only able to send my family twenty-five dollars in October, the least amount I have sent them any month yet during six years. I have associated with me seven Japanese workers—three men and four women. Brother Ishii receives hardly half a support; Brother Hosogal, who labors with us at Sendagaya, receives only five dollars a month as a gift; Brother Sato, who preaches at Zoshigaya on Sunday nights and is a very valuable assistant among our young men, receives only two dollars and fifty cents; Miss Oharu receives only enough to pay her tuition in vocal training; the other three Sunday-school workers are the only ones that receive full pay from me. Four, then, are working partly at their own charges. There could hardly be a more economical arrangement unless we declined to give them anything at all.

J. M. McCALEB.

Georgia and the Far Southern Field

By S. H. Hall

How to Study the Bible—Lesson II.

1. Remember that the Bible is divided into two main divisions—viz., the Old Testament, subdivided into thirty-nine books, beginning with Genesis and closing with Malachi, and the New Testament, subdivided into twenty-seven books, beginning with Matthew and closing with Revelation, making sixty-six books in all. It was written by about thirty-six different writers during a period of about sixteen centuries. The Old Testament was written in Hebrew and the New Testament in Greek; hence we have what is called the translations of the Bible, by which we mean simply taking the thought expressed in the Hebrew and Greek words and expressing these thoughts in English words, or words of our own tongue. For this we should be thankful; for were it not for these translations, only those who know the Hebrew and Greek languages could read the Bible.

2. *The Two Covenants.* Much confusion comes from our not recognizing what the Bible teaches about the two covenants, and where the first ended and where the second begins. In 2 Tim. 2: 15, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Revised Version translates this sentence this way: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." "Rightly dividing the word of truth" and "handling aright the word of truth" mean the same thing. No man "rightly divides" or "handles aright" the word of truth who fails to recognize the difference in the two covenants, when the first ended and the second began. In reference to this, please to note the following facts:

(1) One of the reasons for Christ's coming into the world was to remove the first covenant in order that the second might be established. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10.) In Heb. 8: 7, Paul says: "For if that first covenant had been faultless, then should no place have been sought for the second." Read all of the eighth chapter of Hebrews. And in connection with this reading, read also Jer. 31: 31-34. It was prophesied, therefore, that the time would come when a new covenant would be established.

(2) Christ did not remove the first covenant until he died on the cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.) Hence, in Heb. 9: 15-17 Christ is declared to be the "mediator of the new testament," and it is there declared that this testament of which he is mediator could not go into effect until after his death. Hence, Christ was born under the first covenant, lived and died under it. For this reason he was circumcised when he was eight days old. (See Luke 2: 21.) His mother offered for her purification a "pair of turtledoves and two young pigeons." (See Luke 2: 22-24; Lev. 12: 1-8.) This is one reason why we know Christ's parents were poor; for a lamb, a year old, was to be offered in such cases, unless the parents were too poor to furnish it. In such cases, a "pair of turtledoves and two young pigeons" would suffice. Christ kept the passover feast (Luke 22: 14, 15) and he observed the Sabbath day. Even when he cleansed a man of his leprosy, he instructed him to go and offer what was commanded according to the law. (See Mark 1: 40-43.) Not a "jot nor tittle" could pass from the law

till it was fulfilled. (See Matt. 5: 17, 18.) It was not fulfilled till he died on the cross. While dying he declared: "It is finished." (See John 19: 28-30.) We do not circumcise our male children when they are eight days old; it would be a sin to do it as a religious act. (See Gal. 5: 2.) Neither do we teach our mothers to offer the lamb or turtledoves and pigeons for their purification when children are born unto them; it would be a sin to so teach. Nor do we teach people to observe the Sabbath and the passover. All of this Jesus did during his personal ministry. But the old covenant then existed, and to be loyal to his Father he had to observe it. But this covenant he ended when he died on the cross.

(3) Now let us read a few more scriptures on this subject. In Heb. 7: 12 we have these words: "For the priesthood being changed, there is made of necessity a change also of the law." The law had to be changed; we are now under the *new law*, not the *old*. Then go to 2 Cor. 3: 6-13. There you learn that the apostles were made "able ministers of the *new testament*." Too, you find Paul declaring that the old was "done away," was "abolished." Read also carefully Gal. 4: 21-31. Note there that Paul says: "Tell me, ye that desire to be under the law, do ye not hear, the law?" That is, if they will really hear the old law, they will cease to live by it, for it taught that it was to end when the new was established. Hence those who now try to live by the old are in rebellion to both the old and the new testaments. Then turn to Gal. 3: 23-25. Here the law is called a "schoolmaster" by which people were governed until Christ came and established the "law of faith." But it declares that "we are no longer under a schoolmaster."

In conclusion, I submit a few helpful suggestions with exemplifications. In studying the Bible, observe the following rule: Be careful to notice (1) who is speaking and (2) what the speaker is talking about, and (3) do not fail to note under what dispensation the speaker is talking, whether it is under the *old* or *new*. To exemplify and illustrate this rule, I suggest that you read Matt. 28: 16-20; Mark 16: 15, 16; Luke 24: 44-53. Now answer the questions numbered (1), (2), and (3) above. Then turn to Acts 2: 22-41 and read and answer the same questions. Who speaks in verse 37? Who speaks in verses 38 and 39? Note that aliens here want to know what to do, and an inspired apostle tells them what to do. Now turn to 2 Pet. 1: 1-11 and read carefully and answer the questions suggested above. Here you note that Peter is the inspired speaker, and that he is telling God's children how to make their calling and election sure—how to keep from *falling*. Read 1 Pet. 1: 22, 23; 2: 2; and 4: 12-16, and you see more clearly that Christians are the ones he is addressing. (4) The first gospel sermon under the new covenant was not preached until the "day of Pentecost" in the city of Jerusalem, as you find recorded in the second chapter of Acts. It is easy to see this. The new covenant could not go into effect until after Christ's death and the removal of the first. (Read again Heb. 9: 15-17; 10: 9.) But the apostles were not permitted to begin their preaching after his resurrection until the Holy Spirit came to guide them. (Read again Luke 24: 46-49.) The question has been raised: If Christ ended the old covenant when he died on the cross and the new covenant did not begin until the day of Pentecost, under what law were the people governed during the fifty days intervening between these two events? Under the old covenant; of course. When an old law is repealed, there is always a day set for the repealing act to go into effect and for the new law that is made to take its place to become operative or effective. Pentecost—the first one after Christ's ascension—was the time and Jerusalem the place appointed by Jehovah for this to take place, as we will see more abundantly in other lessons that will follow.

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Unsound Teachers—More on Ecclesiastical Anarchy.

BY M. C. K.

In connection with the cases of ecclesiastic disorder already presented in this series, we have one to present this week which caps the climax as an outrage upon New Testament church polity and as an open and shameful violation of every principle of decency and good order in the conduct of church affairs. If in this attempt to magnify the divine order in church government we accomplish nothing more than to awaken the churches to a sense of shame at the outrage committed in the instances presented, our labor will not be in vain. In fact, were it not for the inroads already made in the churches in some quarters by the propagation of human opinions and unprofitable speculations coupled with a spirit of apathy and indifference on the part of the churches, such instances of the violation of New Testament order as we are presenting in these articles would never have occurred.

As a proper background and setting for the case now to be presented, we recur briefly to that prime and leading fact in New Testament ecclesiastic polity—the independence of the local churches and the solemn and imperative obligation resting upon every church on earth to respect and abide by any legitimate action of another church. So important and sacred is the principle here involved that a divine safeguard in the way of letters of personal commendation and intercommunication between churches is thrown around each church as a protection against the possible

reception of impostors into its membership. Of course, where members are otherwise known, such letters, as Paul explains to the Corinthians (2 Cor. 3: 1-3), are unnecessary, their purpose being already thus served; but in all cases where members, removing from one church to another, are otherwise unknown, New Testament order requires that they be introduced by letter that the church receiving them may know what it is doing and whom it is receiving. The "need" of such letters under such circumstances is clearly indicated in the passage just cited.

Asking the reader to keep these facts in mind, we now, withholding names and places, present a *bona fide* case furnished by a thoroughly reliable brother who is a preacher of the gospel of wide reputation with a thorough knowledge of the New Testament and who knows when the vital principle now under discussion is violated. We cannot do better than present the case in his own language. Referring to the conduct of a brother who had been called on to return thanks at the Lord's table and who abused the solemn occasion to vent a personal grudge, he says: "The party grossly trampled upon every principle of Christianity by railing at and reviling an elder of the church who was presiding at the Lord's table, while said party was pretending to return thanks for the wine. The official board notified him to appear and answer to the charge of conduct unbecoming in a Christian; and when he received the notice, he went to a neighboring congregation and, without a letter, transferred his membership to this congregation."

Now, to put the case mildly, does not that cap the climax of irreverence and wickedness? That the reader may see that our contention here is no mere fancy or idle dream, let us look somewhat closely into this case. Let us get an accurate picture of the case before our eyes. A church is assembled for the solemn and impressive worship of God. The time has arrived for participation in the sacred feast in solemn commemoration of the Savior's death, and a brother is called upon, in conformity to the example of Jesus, to render thanks for the cup; but instead of doing so, he substitutes the sacred occasion to the base and nefarious end of venting a personal grudge! Was there ever a more atrocious deed at such a time? "Pretending to return thanks for the wine," but really "railing at and reviling an elder of the church who was presiding at the Lord's table!" That would indeed have been a very inefficient "official board" if it had not "notified him to appear and answer to the charge of conduct unbecoming in a Christian;" but—lo!—when he received the notice, he went to a neighboring congregation and, without a letter, transferred his membership to this congregation!"

If the church receiving him knew his character, it thereby became guilty itself of willfully indorsing and upholding the heinous offense of which the renegade member was guilty; if it did not know his character, it should, of course, have stayed action until it ascertained the facts, and by failing to do so, it still, in ignorance of the real situation, became guilty of upholding the offense in the case; and so in either case, the receiving church, in this instance, became guilty before God. It should have first ascertained the facts in the case, and, as they would have proven to be in this instance, it should have promptly and positively refused to receive him. Such a course would not only have been best for the offending member, but it would have shown respect for the New Testament order by protecting another church in its legitimate action.

Now, if the action of this church in thus ignoring and setting aside the legitimate course of another church in dealing, as the Scriptures require, with a disorderly member, and the action of the Louisville church in ignoring and setting aside the legitimate course of another church in refusing, as the Scriptures also require, to uphold a teacher who needlessly causes division in the body of Christ, should be accepted as examples for the churches to

follow, what would be the result among the churches at large? One word alone is sufficient to answer this question, and that one word is *marchy*. The very reprehensible and flagrant action of the Louisville church and the equally reprehensible and flagrant action of the church presented in this article, to whatever extent they may be accepted and followed as examples, inevitably open the way for the reign of lawlessness and general disorder among the churches.

We here pause for the present. Let the reader ponder these things seriously and let the churches everywhere wake up to the duty of the hour.

"Review and Forward."

BY E. A. E.

COMMENDATORY.

The different articles on the question, "Is the World Growing Better?" were all thoughtful and helpful. But for my own article, I would say all the articles of the same issue of the paper were likewise interesting and encouraging. The one by our venerable and beloved brother, J. O. Blaine, telling of service and love, was beautiful as well as helpful, and before I had finished reading I had to wipe my eyes. But its helpfulness and beauty are reflections of the life which preceded it. The most logical, eloquent, and beautiful articles and sermons are not written and preached in words, but in deeds. A man's life is his own funeral sermon. The poet says something of making "life, death, and the vast hereafter one grand, sweet song." By his helpfulness to the afflicted, the poor, and especially to orphans, Brother Blaine has made his life this song. As completely as any one we know, he has lived for others. And the most timely article on the front page by our senior editor and lifelong defender of truth and right cannot be surpassed for faithfulness to God and loyalty to his word. "When will we see Brother Lipscomb's like again! So long as I may live I shall miss his wise counsel and clear and sound teaching.

THE GREATEST QUESTION TO ME.

While the question, "Is the world growing better?" is of very great importance, there is one still more important, the settlement of which will help to settle the one about the world. This question is, *Am I growing better?*

Let me settle first this question before I sit on the cases of others in particular or the world in general. This every one in the light of the Bible must do. What if the world, upon the whole, is growing better, and I am no better? Let us obey Christ: "Take heed unto yourselves." Am I more studious of the Bible; more prayerful; more dutiful; more forbearing; more long-suffering; more merciful; more forgiving; more charitable in every way and more generous with my means; less selfish; less egotistic; less worldly and ambitious of place and prominence; gentler, kinder; meeker; humbler; more zealous; more conscientious; purer in heart; more practical and faithful in all relationships in life—as citizen, neighbor, friend, brother, son, husband, father, employer, employee; more godly; and more Christlike than I was last year at this time or ten years ago? What progress have I made? Have I any better control of my temper and tongue, pen and passions? Have I on the whole armor of God, that I may be able to stand against all the wiles of Satan? Am I firmer in the faith and more determined to contend for it as it was once for all delivered unto the saints? Am I more fixed in purpose to worship God "as it is written?"

Really, *am I growing better?*

How can I grow better? By practicing that which I preach to others that they may grow better. I am commanded to "grow in the grace and knowledge of our Lord and Savior Jesus Christ;" to give diligence to make my own calling and election sure; to so live that I "may be

found in peace, without spot and blameless" in Christ's sight; to study that I may "be approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth;" and on and on and on, until I myself have escaped from the corruption that is in the world by just, have the spirit of Christ and the mind of Jesus, have become a partaker of the divine nature, "have fought the good fight," "have finished the course," "have kept the faith," and am ready to receive "the crown of righteousness," which the Lord will give to all who "have loved his appearing."

If I would devote more time to the study of the word of God in order to practice it, to my own uprightness and integrity, to rendering to all their dues, to owing no man anything except love, to taking thought for things honorable in the sight of all men as well as in God's sight, to my daily duties at home and obligations away from home, to my own personal piety and godliness, I would have less time for fault-finding, theorizing, hairsplitting, and ungodly contentions. The Pharisees had more theories and show than any sect, yet there were no greater sinners in the world and none more condemned by the Savior. Sometimes a man's theories, hobbies, and bitter contentions attract the attention of people from his dishonesty, rascality, and deformities of character.

THE OUTLOOK.

As has been stated, while there is multiplied wickedness in the world of every form and name, the greatest war the world has ever known is raging, and religious sects and divisions are increasing, there are more true gospel preachers and more faithful and zealous congregations than at any time since the Dark Ages. More Bibles are printed and translated into the various languages of earth and more missionaries are sent out than ever before. Many congregations are living in peace, building themselves up in love, prospering spiritually, and proving themselves zealous in extending the kingdom of Christ. In all this all God's children heartily rejoice. But in some places the outlook is gloomy.

1. In not a few places there are strife, contentions, bitterness, and division over things not in the gospel and, therefore, not essential to salvation. In other places, so far as those who are not engaged in the strife can see, the divisions are over men—over the question of who is the greatest. Not long ago I was told that a brother said he and those holding with him intended to follow a certain preacher to the judgment. Concerning another preacher, I was told by an intelligent Christian that, while not knowing whether the preacher's teaching was correct or not, this Christian was for him. All these feelings come from prejudice and a partisan spirit and are both divisive and sinful. The unity of the Spirit in the bond of peace must be placed above our preferences for men. Paul would not have the church at Corinth to divide over preachers—himself, Apollos, and Peter. Our implicit obedience to God and our standing before God must be our first consideration. We must seek first the kingdom of God and his righteousness.

2. The church in New Orleans presents a sad and shameful spectacle. As much as ten thousand dollars or more has been contributed by churches and individuals in different States to build up the cause of our blessed Lord there, and behold the picture! Besides this amount, it is stated that as much as fourteen thousand dollars of the money of one man in New Orleans has gone in the same way. As much, then, as twenty-four thousand dollars has been thus used, besides the other costs of property, and the church now divided! It makes no difference just now *what* or *who* divided it, it presents a miserable use of so much money and great discouragement to all who are disposed to respond to other appeals.

The churches and individuals that contribute to any

cause have a right to know, and ought to know, the use to which their money is put. They ought to be made to rejoice over the good their money has done.

The contributors have a just right to know the facts in this New Orleans church. It should be investigated and the ones who have done wrong should repent.

3. Too many brethren seem to feel but little or no sense of duty and obligation to follow Paul's example in handling the money of others. Paul declares that he took thought for things honorable in the sight of all men. He means he did that which honest men of the world consider just and honorable and handled money in such a way that no one could impugn his motives or suspect any misuse of it. He did not misuse it, and he knew that God knew he did not, but he wanted men to know he did not. He took thought, or complied with the honest ways and means used by all honest men to let men know this. Men in the church who are honest, preachers who are honest, want all who have placed money in their hands to be used for the cause of Christ to know just how it has been used, and that it has been used for the purpose for which it was contributed.

4. A good and wise man, a preacher of good conscience and more than ordinary ability, told me not long since that in a certain large section of country where there are numerous churches the man who endeavors to preach the simple and powerful gospel as it is in Christ for the salvation of souls is not considered by the majority of churches as a strong and great preacher. But the preachers who have some notions and theories of their own and are fighting in a partisan spirit and denunciation the theories and notions and hobbies of others are considered the strong and great preachers. These things seem to be the standard of strength and greatness, whether all agree with the preachers or not. These things of necessity drive spirituality and devoutness and the true worship of God and practical and pure Christian living out of the church where they prevail.

5. Reports are in circulation that some preachers are dishonest, or have no regard for truth, and that others are impure in morals. I have heard of five preachers being guilty of the same sin, which I shall not mention here. These preachers are not of the same State, but are more or less prominent. I do not pretend to say myself that they are all guilty. I do say this shows a very bad state of affairs if they are guilty or are not guilty. If they are not guilty, the circulation of these evil reports is very sinful and strongly condemned by the Lord. The circulation of these reports shows a bad and sinful spirit in the ones who originated them and the ones who circulate them. This is fearful indeed. If they are guilty, they should be dealt with according to the Bible and in the spirit of Christ and brought to repentance or withdrawn from. It is very wicked indeed to help to circulate evil reports on people, and especially in order to interfere with the good they are doing. It is hypocrisy of the deepest dye to pretend to be teachers of purity and virtue, righteousness and godliness, while living in impurity, unrighteousness, and ungodliness.

These things in places and certain "teachers in Israel" are enough to make us say with Isaiah: "The whole head is sick, and the whole heart is faint."

The most important review is self-examination, and the most important forward movement is that of every individual to a better life.

Who is wise and understanding among you? let him show by his good life his works in meekness and wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (James 3: 13-18.)

QUERY DEPARTMENT

Brother Sewell: Please answer through the Gospel Advocate the questions asked herein. In 1 Cor. 14: 34-36, also 1 Tim. 2: 11, 12, Paul places some restrictions on women speaking and teaching in the public assembly. To what extent does this restriction apply? May she read in a Bible class? May she ask and answer questions relative to such lesson? May she teach a class in the Bible? Would she usurp authority over the man when called upon by the elder to lead the public prayer, if she did so? We have had confusion and division here over this woman question. Please answer and help us to correct all mistakes that may have been made in the matter.

T. J. DUNN.

The prohibition of women teaching or speaking in public, as I understand it, is in worshipping assemblies, where the church is assembled in one body to worship. In all such assemblies the women are required to keep silent. But in the Sunday school, where they divide up into classes according to age and advancement in Bible knowledge, then these classes are in a measure private, each class to itself, and not all together at all. I do not understand that the prohibition holds in that case. It was evidently in the matter of public worship of the church that the prohibition was made on the woman. Therefore, in the classes, each one to itself, each class private and apart from the other classes, I do not understand that the prohibition holds. I think in such cases women may speak out and ask or answer questions as occasion may require, in the classes, and may teach classes if they have opportunity.

Brother Sewell: I would like for you to give a full explanation of the parable in Luke 19: 12-27—a certain nobleman that went into a far country. We would like to ask, if this nobleman was typical of Christ, where was the far country to which Christ went to receive for himself the kingdom and return? Please give a full explanation of the whole parable, as there was quite a difference in the views of the brethren at our Lord's-day Bible study.

GEORGE W. BROWN.

The nobleman evidently represents Christ himself. When he ascended to heaven, he was made King and is still reigning as King over his earthly kingdom, and over which he will still reign till all things are subdued unto him. The divine record says: "For he must reign till he hath put all enemies under his feet." (1 Cor. 15: 25.) So Christ is reigning and will still reign till all his enemies are put under him. Then, in verse 28 we have: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." As to how long it will be till all these things are accomplished, I do not know and will not try to guess at it. All that the word of God says on these things is true and will be fulfilled as declared, and it is our business to believe it, but it is a waste of time to begin to guess and speculate as to the time. If those who are speculating on these things would drop their speculations and preach the word as written, they would then be useful servants of God instead of vain speculators. The record says he will come again, but does not say when.

Brother McQuiddy: Please write a short article on 1 Pet. 3: 15: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."

X.

"Sanctify" literally means to make holy, but it is impossible that God should thus be sanctified. The word

also means to set apart, and doubtless signifies here that we should separate God from anything earthly—that is, from any common use or purpose—so that he may be looked to for sacred uses or purposes. We are to entertain just notions of God—of his nature, power, goodness, truth, and justice. We should not conceive of him as being fleshly and as being actuated by such passions as men. Ascribe to him no human passions, for this would desecrate him, and not sanctify him. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 7-9.) It is high time that we should no longer *know God after the flesh*; for even if we have known Jesus Christ after the flesh, we are to know him so no more. Hence the Spirit says: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more." (2 Cor. 5: 16.) Most creeds and religious systems are incapable of rational explanation because founded on some misconception of the divine nature. Regarding Jehovah as holy and separate from all imperfection, we thus sanctify the Lord God in our hearts and are ever ready to give a reason for our hope of a resurrection from the dead and eternal life at God's right hand.



Brother Sewell: Please answer the following question: What is it for one person to cast a stumblingblock in the way of another? Or, to be more plainly understood, what must one person do to become guilty of casting a stumblingblock in the way of another?
X.

To cast a stumblingblock literally would be to place something in the pathway of another that he would not likely see, but over which he would be likely to stumble or fall. But in common use it means to place something before another that would lead him into some sort of trouble without seeing at the time the nature of the trouble he is likely to get into by taking hold of it; to lead one to believe that a certain thing would be of great benefit, when it works his downfall when he undertakes to carry it out. Many people get their downfall in just such ways. Sometimes these stumblingblocks consist in erroneous teaching given under the claim of Bible truth, when they are only the opinions of men and have no power in them to save any one. When people accept such errors and trust in them instead of taking the plain word of God, they are simply stumbling and falling over impediments placed by some one in their pathway. These errors may be placed before people by those who themselves are entirely ignorant of the fallacy of them, but those that receive them stumble and fall all the same. Stumblingblocks may also be placed before people from evil design, with the evil intent of procuring their downfall. Temptations may in various ways and through various channels be placed before people that may easily cause their downfall. Hence all who desire to make their way safely to the glory home should be exceedingly careful in their religious service not to accept and follow anything but the plain word of God and to do nothing as service to God except what they can read in the sacred volume. There are, indeed, many ways in which people may be caused to stumble and fall and lose their souls at last. Hence all should watch and pray continually that they may not from any cause stumble and fall and lose their souls. Also, all Christians should be careful never to do or teach or say anything that could in any wise cause any child of God to stumble and fall. The word of God is wonderfully strong on this line. Jesus said it would be better that a millstone were hanged about a man's neck

and that he be drowned in the depth of the sea than to cause another to stumble and fall. This is one point that should be especially guarded by all who desire that they may themselves be saved.



Brother Sewell: Before our Heavenly Father calls for you to "come up higher," I would like to see an article from your pen on "Redemption," and what it means from a Bible standpoint. I believe many besides myself would appreciate it and be made to realize more than ever what it means to be redeemed.
SAM L. CARVER.

The word "redeem" means, in a general sense, to buy back again. Sometimes a man who owns a home lives extravagantly, goes in debt and fails to pay, and the creditor sues him and takes his home or some piece of property which he esteems very highly as payment of the debt. But after a while he changes his course in life, saves up money, and buys back the property that was sold from him. This is called "redemption" of his property.

The redemption of people is partly that way. Man was made upright and free from sin. The whole race of man is free from sin at birth, just as the first man, Adam, was free from sin when created. But as time moved on, Adam went into sin and was rejected from the garden of Eden. So also all children as they grow up go into sin, and must of necessity be redeemed from sinful lives before they can be prepared to stand in the presence of God. Hence, Jesus was sent into the world that he might die for sinners, might shed his own blood for the remission of sins. In this way, therefore, the gospel plan of salvation is a plan of redemption, that sinners may be redeemed from sin and from sinful lives, and thus become God's children here on earth and be made ready to dwell with God in eternity. Hence, Paul says: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2: 11-14.) This passage shows precisely what this plan of redemption will do for man, if he will apply it to himself as the word of God directs. But redemption is peculiar in some respects. It makes man responsible for the application of this plan of salvation to himself, and thus to receive it into himself; to enjoy its great benefits. It is just as God gives us our daily bread. He does not give our daily bread into our hands ready prepared for us; but he gives us all the means of securing this bread, and we have to go to work and raise or secure this bread or starve, after all that God has done. So it is in regard to the redemption of our souls. God has prepared the plan of redemption for man and has revealed it to him, telling him just how to apply it in order to the redemption of his soul. Again, Paul says: "Neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9: 12.) So Jesus not only provided redemption from sin and sinful lives here, but has arranged for eternal redemption for all the faithful in the heavenly home. The conditions upon which this heavenly and eternal home may be reached by the people of this world are all plain and fully adapted to their capacities. Hence, if the people in Bible lands fail to reach that heavenly home, it will be their own fault. The Bible is intended to lead people to that beautiful home, and will, if they will follow its divine guidance. So this plan of redemption is so complete that there cannot be a failure in it, if men will faithfully observe its divine directions. The words "redeem" and "redemption" are used abundantly and plainly in the Jewish Scriptures, the Old Testa-

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Do something worth while for Jesus' sake.

It is hovering around the zero mark at home.

Get a grip on the grippe or it will get one on you.

The next special number will appear on March 2.

"Put a value on yourself and never mark it down."

Blessed is the man who has not formed the excuse habit.

W. J. Johns gives Paragould, Ark., as his new address.

Srygley's "Itinerary Notes" sparkle with good news. Don't fail to read them.

William P. Walker reports one baptism at Highland Avenue, this city, last Sunday.

Hog-killin' weather "at last! Cheer up! If you have no hogs to kill, there are the germs.

Tate Ring writes that the white brethren at Erin, Tenn., will do a special work among the colored people.

Price Billingsley came to see us Saturday. He is looking unusually well. He was en route to Columbia, where he preached Sunday.

W. T. Hines, a good evangelist, who lives at Morganfield, Ky., is arranging his schedule for the year and has some open time. Write him early.

We had thirty-three new scholars in our Bible classes at Russell Street, this city, Sunday. Prospects are bright for the growth of the congregation.

The editor of the Christian Herald is entirely right. He says: "Revenge is a poor investment. It pays small dividends and calls for big assessments."

John T. Smithson has moved from Berry, Ala., to Hopkinsville, Ky. He is an energetic worker, well content to preach a plain "Thus saith the Lord."

Brother Larimore is just as fashionable as the rest of us. He has la grippe; and, of course, "Sister Emma" is one with the preacher in this experience, too.

New subscriptions to the Bible Study Helper, our new monthly magazine devoted exclusively to Bible study, are coming in every mail. Don't fail to get yours.

Brother Sewell is still improving. It is our prayer that he may be able to meet and worship with us at an early date. He is deeply appreciative of the kind solicitation of hundreds of friends.

From E. V. Wood, at Trenton, Tenn.: "I am in Memphis on my way to Roswell, N. M., for a month's stay. Very best wishes for you and yours and the Gospel Advocate force to be enjoyed during 1916."

Ben West is tickled with the prospects at Lometa, Texas, his new field of labor. "The strongest membership and the best meetinghouse in town" is the way he puts it. Let us hope their piety is commensurate with the other assets.

Barring mishap, Sister Sarah Andrews, the new missionary to Japan, has reached her post by this time. Brother Bradley will have a full report of her voyage and prospects in our next issue. Don't fail to read it, and in the meantime get your offering ready.

From J. Paul Kimbrell, at Plant City, Fla.: "I arrived in Florida on Tuesday night (January 11) and will do evangelistic work here. I do not know just where my work will be, but the brethren are making arrangements. Plant City has about four thousand inhabitants, is two hundred and five miles south of Jacksonville and twenty-two miles north of Tampa. I will write more when I learn more to write."

To-morrow, Friday, January 21, will be the eighty-fifth birthday of David Lipscomb, Sr., one of our senior editors. While not physically able to write much, his mental faculties are alert and his counsel, backed by years of prayerful study and waiting upon God, is more valuable than ever before. Serene and happy in the consciousness of having fought the good fight of faith, he awaits the Master's call to higher ground; but for our sakes we pray that it may not come this year. Rejoice with us in the preservation of his life and in the fact that Brother Sewell, his faithful co-laborer, is improving in health every day.

Itinerary Notes.

BY F. B. SRYGLEY.

I reached Waverly on Saturday evening, January 8, and preached for the church there on Sunday and Sunday night. The church at Waverly is not a large one, but they are at peace among themselves and are doing a good work. They have the largest number of children in attendance at their Lord's-day meeting of any congregation in the town. Dr. Porch, who was for many years one of the pillars of the church at Bakerville, now lives in Waverly. He is growing old now, but he grows old gracefully. It is such a pity to see an old man become sour against the world and his brethren as he gets old. Brother Porch is sweet and kind toward all his neighbors, and especially toward his brethren in the Lord. He delights to tell of the work of Brother E. G. Sewell at Bakerville in the long ago. There is a faithful band of Christians at Waverly. I was denied the pleasure of a visit to Bakerville on account of the bad roads and the probability that Duck River might get too full to cross.

On account of missing my visit to Bakerville, I reached Paris on Tuesday, January 11, a day in advance of my appointment, and so I ran down to Henry and spent the night. They announced my coming in the school; and though they had but short notice, they got together a good audience and we had preaching. They certainly know how to sing at Henry and to make a preacher feel good. Brethren Denton and Austin have a fine school there. It is not a Bible school, but they teach the Bible every day to all the pupils who wish to recite the lessons. I had to leave Henry early the next morning, so did not have the opportunity of visiting the school. A good school where the Bible is taught every day by faithful men is certainly a great blessing to any community. A number of the young men who attend the school preach on Sundays in the community around Henry. The cause of truth will be firmly established here and in the entire community in a few years.

I was with the little band at the courthouse in Paris on Wednesday night. They are as full of faith and zeal as ever. This is the place where I held a meeting in the courthouse nearly two years ago. They began meeting regularly in the courthouse then and have kept it up ever since. The opposition would have discouraged a less loyal band, but it has only served to make these more determined and faithful. They had another good meeting last year, with several baptized; and while a few of the faithful have moved away, some others have moved into Paris, and they about hold their own in numbers. Several who, perhaps, feel that they ought to be with them have not the courage to stand by their convictions. But none of these things can move an honest man or woman. The truth will be represented in Paris as long as the courthouse crowd endures, and some of them will endure to the end.

My next stop was at Paducah. This is the home of Brother C. M. Stubblefield, a preacher of no mean ability. He is always on the go, and carries a bright smile and a ray of sunshine with him everywhere. I confess it is easy for me to believe that it frequently does more good to laugh than it does to cry. Why should a Christian be unhappy? It has been said that if you laugh, the world laughs with you; that if you weep, you weep alone. It is also true that if you snore, you sleep alone. It is very convenient to say sometimes: "Now, brother, it doesn't bother me to room with you—only, I don't sleep quietly. I can't help it, but I am very bolsterous in my sleep." When one is thus warned and is looking for trouble, he becomes nervous, and he will detect danger at the very first appearance of evil. Why one should set the whistle when he sleeps is more than I can tell. It would be a great burden to him to carry on such a racket throughout his wakeful hours. The church at Paducah is full of zeal and good works and they will succeed. Since the congregation was established here, a number who met with them here have begun meeting at Loneoak, a suburb of Paducah. This is right. The more meeting places we have, the more people are reached with the gospel and the more workers are developed. The Gospel Advocate has many warm friends in these parts.

To The Churches of Christ in Tennessee.

I am anxious to have the name and post-office address of every member of the church in the State. Will not some member of each congregation collect as complete a list as possible of the membership of his or her home congregation and send it to me? Be sure and send correct address. If you are unable to send a complete list of the membership, send what you can.

W. T. BOAZ,
Superintendent of the Tennessee Orphans' Home.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Neutral.

Some men are so neutral that they will not contribute a cent to either side of anything or occupy either side of any question, but sit bolt upright a-straddle of the fence on all issues.—Burnett's Budget.

Some men will sit on the fence and decline to defend the doctrine they have been teaching all their lives when it is attacked. This is neutrality or cowardice gone to seed. Every Christian should have the courage of his convictions.



Burnett's Budget.

We rejoice with the Budget in its success. Its editor declares: "The Budget has been printed fifteen years, without missing an issue, and has not borrowed a dollar, nor made a debt of a dollar, and has not dunned its subscribers a single time. How is that for a record?" We would be glad to have the Budget tell us if it thinks it is a mistake to send a statement to subscribers who are in arrears. Is it not as proper to send a statement of the amount due on a paper as it is for an amount due on groceries? Clearly the editor does not think it wrong to send the subscriber a statement, for he says in the same issue of the Budget in which the above appears: "If you see a cross mark after your name, it indicates that your time is out or you are in arrears. Send some cash." The Budget may not call this dunning, but it is a very effective way of getting the cash.



Some Things Settled.

A man's belief is not worth much unless he can crystallize it in definite statements—though they need not be many or long or conform to any school's "say so." The eagerness with which large congregations are listening to ministers declaring themselves on the great themes of religion—God, Christ, Bible, sin, salvation, immortality—shows that the multitudes yearn, not for a nebulous hypothesis or a beautiful guess, but for solid, definite convictions, plainly stated. Surely we who have for years tested for ourselves the religion of Christ and seen its workings in the world ought to be able to say modestly, but firmly: "Christianity is no longer a question to be reopened every morning; I believe in it with all my heart."—Congregationalist.

Christians should have convictions and should openly avow them. Men who are afraid of their shadows or of public sentiment when the truth is assailed are not the men who lead the cause of Christ to victory. Abraham, Moses, Joshua, Peter, James, and Paul all stood for something.



Christians Should Prepare Bible Lessons.

An evangelical publishing house has no right to employ an unbeliever to furnish its Sunday-school lessons or other helps. Even if he does agree to be careful and not say anything hostile to the faith of the church, he is not fit for the work. If he is honest, his unbelief will crop out.—Herald and Presbyterian.

Teachers should be in hearty accord with their own teaching. They should not expect others to believe what they do not believe themselves. An honest man will impress his convictions upon others. "For as he thinketh within himself, so is he." No man can be too careful and prayerful of his teaching. The weak are liable to be led

astray. It is a fearful thing for one to use his abilities in misguiding others. The position of a teacher is fraught with fearful responsibilities. "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18: 6.)



The War in Europe.

We commence another year with the terrible carnage of war unabated. Fresh horrors are reported each day. It is as though the very fiends of the infernal regions were delighting themselves with the infliction of diabolical atrocities in the murder of young men by the millions. It seems that there is no likelihood of a cessation of the war except through the depletion of life, the exhaustion of property, or the mutual annihilation of the nations. We must not permit ourselves to grow cold-hearted and stolid. These are our fellow-men who are suffering and perishing. Let us continue to pray that in some way justice may be accomplished, that strife may cease, and that God may be glorified.—Herald and Presbyterian.

Christians should neither write nor do anything that will give encouragement to war. "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21.) While people have ridiculed the peace party led by Henry Ford, yet, after all, the man who prays for peace is as much the subject of ridicule as the one who works for it. If it is right to pray for peace, it is right to work for it. Instead of seeking to lay up treasures on the earth, it would be well for the whole Christian world to labor to bring about peace.



Another Lesson on the Kingdom.

After thoroughly exposing some of the sophistries of premillennialism, Brother Ira C. Moore closes an article on the above subject as follows:

If this is the best support that can be given to the theory that the kingdom of Christ is to be set up at his second coming, and that he is coming then, divested of his glory as he will have to be, to personally reign on earth for a thousand years—if this is the best support such a theory can have, then please excuse me from believing it. I am "open to conviction," but not on such unreasonable testimony and evidence as this.

In this Brother Moore is preaching the second coming of Christ, yet he is denying that the kingdom must wait the second coming of Christ before it is inaugurated on the earth. We have never heard of any one calling Brother Moore an Adventist. Yet Brother H. L. Olmstead says: "Another brother began to tell the brethren that Jesus is coming, and they called him an 'Advent.'" Brother Olmstead, to have been within the bounds of accuracy, should have said: Another brother began to tell that the kingdom would not be established until Christ comes again to reign in person upon a material throne for a thousand years, and that during the millennial age Christ will rule with a rod of iron, and they called him an Advent. He should also represent the brother as telling that the Jews are to be the heart and center of the kingdom restored, that the temple is to be rebuilt and the bloody sacrifices restored, and that on account of changed conditions it is reasonable to expect new revelations giving new conditions of entrance into the kingdom. If the brethren were to call such a brother an "Adventist," they would speak the truth. Will Brother Olmstead tell his readers just what he believes will transpire when Christ comes again before the kingdom is established or restored to Israel? Also, will he tell what will happen when it is restored and how long will he reign before Satan is loosed for a little season?

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Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

Lime-Loss in Tuberculosis

In the *Journal of the American Medical Association* (January 17, 1913), was the following: "It has been many times stated that in tuberculosis or in the pre-tuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alternative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alternative seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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OVER 300 ACRES HIGHEST QUALITY.

At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Best Lettuce and Onion Plants, \$1.50 per 1000.



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Large outside rooms, use of bath, one person \$1.00
Two persons, \$1.50

Large outside rooms, private bath, one person 1.50
Two persons, \$2.00

Parlor, bedroom, and bath, one person or two persons 2.50

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P. V. LAND, Manager

Broadway at 63rd St., New York City

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Abilene Christian College Notes.

BY J. F. SEWELL.

We have had one week of school since Christmas, and it has been decidedly the best after-Christmas opening Abilene Christian College has ever had. We have not lost an old student over the holidays and we have a fine body of new ones.

Brother G. W. Harvey, who has been here for ten years, stated in the church service yesterday morning that everything is in better condition in the school and church than at any time since he came; that there is perfect harmony among all connected with the work and that a better feeling prevails.

I am sure this is correct as to conditions during the past four years. Our enrollment is larger and better than before. Perfect harmony prevails, and I have never seen a finer spirit of cooperation and loyalty. We have room for only one more boy and a few more girls in our own buildings, and we have as many more outside as in our own buildings. We are expecting still others. Abilene Christian College is growing in size, equipment, and strength.

Every member of our board of trustees and faculty is grateful and happy, and we daily pray God to help us to be faithful to, and efficient in, our trust.

Missionary Needs.

BY DON CARLOS JAMES.

Our mission work in distant fields has grown to considerable proportions and there is a prospect of still more increase. There are more needs, and the brethren should know what they are.

For Brother McCaleb's Japanese evangelist, five dollars a month more is needed. Will some church that is not already full of obligations take this up?

For publishing the *Fukuin*, a paper for Japanese readers, five dollars a month is needed; also to cover a three-months' deficit, fifteen dollars.

For Misses Oharu and Okei, who are preparing themselves to be useful workers, about twelve dollars.

For the Sendagaya Church, twenty-six dollars a month. Cannot some preacher among us enlist one, two, or more churches to care for this amount?

Balance on the new church house in Zoshigaya at last report, two hundred dollars.

Any of the above can be forwarded to Brother McCaleb or to any of the persons who remit for him.

Brother Vincent needs funds to enable him to secure a building site for the Koishikawa Church. This has been needed a long time.

For printing, the brethren in India

Big Eaters Get Kidney Trouble.

Take Salts at first sign of bladder irritation or backache.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out. They weaken from overwork, become sluggish, the eliminative tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

can use funds from time to time. The cost is small.

Both McHenry and Jelley should be kept supplied with funds for a full force of native helpers. These cost five dollars a month.

Brother Jelley's personal support has been light for some time.

Regular support for Brother and Sister Glenn is to be considered.

Another American is desired in India, and a worker is wanted and needed in South Africa to cooperate with Brother Sherriff.

2225 Dearing Court, Louisville, Ky.

Recipe for Gray Hair.

To one-half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up, or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

TRY THE OLD RELIABLE

WINTERSMITH'S
CHILL TONIC

For MALARIA CHILLS & FEVER
& FINE GENERAL STRENGTHENING TONIC



Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

Announcement of the Boaz-Locklear Debate.

BY G. C. BREWER.

What promises to be a battle royal will take place at New Decatur, Ala., beginning on the night of January 31, 1916, and continuing for six nights, unless one side is sooner repulsed. The forces engaged in this contest will be commanded on the one side by Brother W. T. Boaz, of Columbia, Tenn., and on the other side by Mr. J. A. Locklear, of East Gadsden, Ala. For three nights Brother Boaz will fight behind the breastwork of truth: The church of Christ, of which he, W. T. Boaz, is a member, is scriptural in origin, doctrine, and practice. Mr. Locklear will besiege this fortification of ages in three night attacks. Then Mr. Locklear will retreat to his own territory and defend a like claim for his own church, which is, as I understand, the Ordinance Branch of the Holiness Church, Capital, Anderson, Ind.; munition factory, Gospel Trumpet. They have one or two impregnable forts—as, Lord's Supper, immersion, and holy living. They depend, however, upon miraculous conversion, direct operation of the Holy Spirit, second-blessing sanctification, divine healing, foot washing, etc. Brother Boaz will rout his opponent from these positions with the siege guns of truth and the howitzers of heaven. Having always believed in preparedness, he is thoroughly equipped and ready for the fray. He has been called the "Napoleon of Polemics," and he has seen many an Austerlitz or Lodi, and we predict that this will not be a Waterloo.

The Work at Eldorado Springs, Mo.

BY IRA L. PLANK.

The following is a statement of the contributions for the church at Eldorado Springs since September 1: From the church at Monmouth, Kan., \$5.78; church at Basil, Kan., \$16.60; Mrs. George M. Scott, Prosser, Wash., \$5; Zoe D. Spears, Johnstown, Mo., \$1; Myrtle W. Wilson, Johnstown, Mo., 50 cents; church of Christ at Cedar Vale,

Kan., \$10; Pleasant Valley Church, Lone Jack, Mo., \$15; church at Bona, Mo., \$5.75; Park Smith, Reno, Kan., \$5; Mrs. Park Smith, Reno, Kan., \$1; Alvah Salee, Reno, Kan., \$1; Charley Litchfield, Reno, Kan., \$1; church of Christ at Stafford, Kan., \$7.80; church of Christ at Cunningham, Kan., \$5; First church of Christ, Bryan, Ohio, \$40; Mrs. Cheek, Texas, \$5; church of Christ at Eldorado Springs, \$30. Total sent in to pay on the church building since September 1, \$161.58. We wish to express our sincere thanks to the good brethren who have helped us.

The following is a statement of the present standing of the church: Original cost of building, \$1,182; total amount paid, \$393.58; amount yet to pay on building, \$788.42.

Besides the building fund, the congregation has raised and paid out for insurance, installing of lights, interest, and fuel, \$115.69. Of this amount, \$34.50 was donated by the business men of the city.

The contributions of the church since September 1 have been about eighty dollars, which has been used in holding meetings and in mission work. There have been five additions to the congregation since September 1.

These brethren are doing a great work. Let us help them all we can. Any one desiring to move to Eldorado Springs will find a happy and prosperous church with which to work.

Information may be had by writing T. B. Dry, Eldorado Springs, Mo.

Gray Hairs

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food; and unless you give your hair the proper attention, you cannot expect it to retain its luster and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles, of Louisiana, many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original luster. As a hair dressing it has no equal, keeping the scalp in a clean, healthy condition. It has stood the test for over fifty years. Do not use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

How many will volunteer this week to work for the Gospel Advocate?

Stop! Calomel is Quicksilver.

It's mercury! Attacks the Bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

One Hundred Dollars for One Cent.

It will cost you a one-cent postal card to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club, which will explain to your thorough satisfaction how the Club of One Hundred Piano Buyers saves each member one hundred dollars or more on the price of high-grade pianos and player-pianos. You cannot afford to buy a piano until you have investigated the club, for you cannot afford to throw away the money-saving opportunity it offers you.

As an individual buyer, purchasing at random, you are weak; but as a member of the club, you have the strength of an army of one hundred buyers, and, therefore, secure the lowest possible factory price. The club makes the payments easy, ships your piano at once, freight prepaid, subject to your approval after one-month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

PIMPLES GO QUICK, SURE

Stuarts' Calcium Wafers—Quick-est Blood Purifier and Skin Beautifier Ever Known. Trial Package Mailed Free.

Thousands of people throughout the country owe the beauty and attractiveness of their complexions to Stuart's Calcium Wafers. Why not gain for yourself the blessing these have obtained?

Skin disorders—except those caused by parasites—are also blood disorders.



Goodnight forever to pimples and muddy complexion. Stuart's Calcium Wafers do more than all the face creams put together!

Purify the blood, and at the same time you drive out the pimples.

Stuart's Calcium Wafers are convenient to carry and pleasant to take. Get a fifty-cent box of your druggist. Mail coupon below for a free trial package.

FREE TRIAL COUPON

F. A. Stuart Company, 317 Stuart Building, Marshall, Mich. Send me, at once, by return mail, a free trial package of Stuart's Calcium Wafers.

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PARKER'S HAIR BALSAM. A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS. Removes Corns, Calluses, etc. Stops all pain, causes comfort to the feet. Always waiting ready. 50c by mail or at Druggists. Blasco Chemical Works, Patchogue, N. Y.

WE PAY \$80 A MONTH SALARY and furnish rig and all expenses to introduce our guaranteed poultry and stock powders. Address: BLOOMER COMPANY, X538, SPRINGFIELD, ILLINOIS

The Work in Jacksonville, Fla.

BY CHARLES P. WATSON.

On the last Sunday in April, 1911, Brother R. E. Wright commenced a tent meeting in Jacksonville. The congregation at Largo loaned the tent and a Presbyterian friend loaned a lot on which to place the tent. This was probably the first time in the history of this city when any man stood before a public assembly to proclaim God's eternal truth without addition or subtraction—absolutely free from the doctrines and commandments of men. For five weeks he preached every night and on Lord's days and formed a little congregation of earnest Christians, determined to stand by God's word and "contend earnestly for the faith," amid strong opposition and, in some cases, bitter persecution. By far the larger part of the little band have proved faithful. The few falling to study God's word sufficiently and neglecting to assemble regularly have returned to that from which they came or are drifting along, making very little progress in the Christian life.

Arrangements were made for keeping the tent, and for one year we met in a tent, through sunshine, rain, and storm, sometimes with a preacher and sometimes without, but never failing to meet for the Lord's-day worship. By and by a lot was bought and a house for worship built. A large part of this time Brother Wright was with us, working earnestly day and night to plant the cause firmly in this city and making his home with C. P. Watson, with whom he worked as a true yokefellow, teaching and preaching, and appealing to and receiving help for the cause from other cities and States. The brethren responded cheerfully and helped us nobly in our weakness. The Campbell Street Church, at Louisville, Ky., has been especially generous in its assistance, making liberal financial gifts and sending Brother M. C. Kurfess, one of God's noble men, to hold two meetings for us, thus adding new material and building us up in the faith.

In the fall of 1912 Brother Wright moved his family to Jacksonville and lived among us, spending most of his time and energy for the spread of the truth in Jacksonville, occasionally holding a meeting in some other part of the State, and returning to Tennessee each summer for several meetings and to visit his parents.

Thus the church here has grown from a little band of seven, meeting in a private home on the night of each Lord's day (or, going a little further back, to the time when two sisters met in the edge of the city alone), to a congregation of about forty souls, almost owning its house, supporting one man and his family the larger part of

To Darken Hair Apply Sage Tea.

Look young. Bring back it's natural color, gloss, and thickness.

Common garden sage brewed into a heavy tea, with sulphur and alcohol added, will turn gray, streaked, and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray, or dry, scraggly, and thin. Mixing the sage tea and sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about fifty cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

You Are Invited.

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum factory discount (forty per cent) on high-grade pianos and player-pianos. All you have to do is to place your own order through the club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted; but in order to make you feel perfectly safe, the club offers to pay the return freight if you are not pleased with the piano. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.

625 NEW BIBLE STORIES. Illustrations & Scripture Anecdotes. Interesting Stories for Bible Talks, Christian Workers and Home Reading. Arranged under Topical Heads for use of Speakers, Teachers and others. Complete Manual of New Word Pictures on Bible Subjects. Pocket Size, 128 pp., Cloth, 25c. Mor. 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

the time, having a Bible school of three fairly strong classes meeting every Lord's-day morning and a Bible class meeting on Thursday nights, caring for its own poor, and extending its care, help, and teaching to others, thus growing in strength and influence.

But we have neither worked nor grown as we should. Many good works have been neglected. And though for nearly five years we have never failed to meet on the Lord's day for Bible study and worship, yet we are far from being able to say, "Every member is present at every service." This is the goal toward which Brother Wright has earnestly labored, teaching faithfully God's word and giving kindly advice and encouragement wherever he could. He has been rewarded by the increasing strength and widening influence of the church and the love of the people among whom he labored.

Brother Wright returned to Wartrace, Tenn., a few weeks ago. We regret to let him go, but hope that Tennessee will gain much by his return. While in Jacksonville it could well be said of him, as of young David of old, that "he behaved himself wisely in all his ways; and the Lord was with him." Brother Wright's friend and classmate, Brother Willis H. Allen, has just come among us to help carry the work forward, and we hope soon "to esteem him very highly in love for his work's sake."

Christmas at Bible Haven Orphans' Home, Luling, Texas.

BY JENNIE CLARKE.

For the first time in the history of the Home the children were given two trees. Besides our own tree given on Christmas Eve, furnished with gifts from the churches of Christ in Texas and other States, on Christmas morning a municipal tree was given exclusively for the children of Belle Haven by the business men and other citizens of Luling and near-by towns and communities. Many of the gifts were staple articles, such as flour, sugar, and other groceries. We are glad that our Home merits the respect and aid of this town and county. If it did not have friends at home, it would not deserve friends abroad. I think almost every firm in Luling, banks included, donated to the municipal tree. The children rendered an interesting program, consisting of recitations and songs, which delighted the audience.

It is all over for another year. The trees, once made so beautiful by the divine Artist without the embellishment of art, have been robbed of their glittering decorations and conveyed to the trash pile. How sad to think that a scene of such rare beauty must prove so transient! And the thought is also expressed that we, too, like

those beautiful trees, are dying; that earthly pleasures are transient, and that we are soon to go where Christmas trees and orphans are unknown. Another lesson was impressed—that an appeal in behalf of dependent orphans always touches a responsive chord in the hearts of the people.

Brother W. W. Stone, of Flatonia, preached two excellent sermons on the first Lord's day and night. We appreciated his visit.

Now, as Christmas pleasures are over, we must direct our minds and hearts to more practical things. We must interest the children in the growing of garden truck, raising poultry, the replanting of fruit trees and grapevines, and beautifying the grounds by replanting roses and shrubbery. If brethren can donate seeds or poultry or anything in the line mentioned, their aid will be appreciated, as we desire to save every dollar possible with the view of starting the long-talked-of "schoolhouse on the hill" by May, if not earlier. We desire to make the year 1916, with the help of God's people, children, and friends, one long to be remembered by erecting a building that will stand as a monument to the liberality of the churches of Christ and their unselfish interest in the education of orphan children.

We wish God's people and all the friends of Belle Haven a happy and prosperous year.

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

Geo A. Davis (Formerly of Combs & Davis) Stake E, Raines

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John B. Shacklett

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation if you write to me—Eugene M. Pullen, Carpenter, 612B Marcellus Avenue, Mansquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Learn to Play the Piano In One Evening

If you don't play the piano or organ and want to learn, won't you let us loan you for five days 100 pieces of the world's sweetest music and full instructions for playing?

Old Style Way  Example: When the music says "H D G" just strike the keys marked "HDG" You can't go wrong.

Easy Form Way  Same Music Written In

As Simple As "A B C"
A postal card brings it to you FREE.

Would you give a penny to learn to play the piano or organ in one evening? Impossible! No, not at all. Hundreds of thousands of others who never played before, played their first piece in just a few minutes. THEN WHY CAN'T YOU?

"My boy, who could never play a note, sat down and played three pieces first night."—Mrs. E. Winderover, Halls Bridge, Ont.

"I never could learn anything about music until I got 'Easy Form.' I learned to play a piece and carry the four parts in an hour."

Amanda West, Scottsboro, Ala.

On request we will send you thousands of similar letters from almost every part of the world.

Doesn't this convince you that you can play by this wonderful new method?

Any child or old person can now understand and play the Piano or Organ without previous knowledge. No teacher. No tedious instructions by mail. Simply write us a post card, saying, "Please send me Easy Form Music for 5 days' free trial. If I don't want to purchase it, I will return it promptly." Be sure to answer these questions:

How many white keys on your piano or organ? Do you play note music?

We will then send you complete instructions, together with 100 of the world's most beautiful pieces of music. If you find you can play at once, send us \$1.50 in 5 days after you receive the music, and \$1.00 a month until \$6.50 in all is paid. If you are not delighted with the music, mail it to us in 5 days and owe us nothing. Isn't that fair enough?

Address—EASY METHOD MUSIC CO., 815 Clarkson Bldg., Chicago

\$3000 FOR YOU

That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My Folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I tell you it's great! GREAT! Rivals \$100 bath room. Now listen I want YOU to handle your county. I'll furnish demonstrating tub on liberal plan. I'm positive—absolutely certain—you can get bigger money in a week with me than you ever made in a month before. I KNOW IT!

Two Sales a Day—\$300.00 a Month

Exclusive Territory. 100% Profit.

That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these months—Smith, Ohio, got 13 orders first week; Meyers, Wis., \$200 profit first month; Newlon, California, \$40 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Little capital needed. I grant credit—help you out—back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name on penny post card for free tub offer. Hurdle!

Demonstrating Tub Furnished

H. S. Robinson, Pres., 1208 Factorles Bldg., TOLEDO, OHIO
Canadian Branch—Walkerville, Ont.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated,
cleans little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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The Most Charming Musical Hits of the
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The following ten publications (elegant sheet music in 10¢ and 15¢ sizes) are regular fifty-cent issues, which are offered to the retail trade for twenty-five cents per copy, or five copies for one dollar. They are considered the cream of songs, and are above the average of popular music. The enormous demand for our music by all classes of people compels us to affirm the fact that it outshines all other musical publications, which fact is also declared by our agents or representatives, who report that "it is the kind of music that sells."

"Sweet Caroline," "America Our Home," "Rosa Lee," "Pride of My Heart," "Courage by the Lake," "Fair Harvest Has No Fear," "Sweet Madeline," "Take Me Back to Dixie," "Belle of Broadway," "My Alabama Belle," are also exceedingly charming pieces which music lovers admire.

The above selections are the BEST and most desirable music on the market. "Alabama Belle" is the latest issue, is exceedingly brilliant, catchy, and melodious throughout, as is also "Belle of Broadway" and "Sweet Caroline."

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Jackson.

John D. Jackson was born in Osage County, Mo., on June 27, 1849; came to Wise County, Texas, in April, 1876; was married to Fannie Nickell, daughter of Isaac and Isabel Nickell, on January 14, 1877; was baptized in 1881 and lived a faithful Christian; and died on April 21, 1915. He reared a family of four children, a daughter and three sons, all married—Mrs. Laura L. Furlow, Elmer E. Wilmer, W. and Alba A. The children are all faithful Christians, and were all at the bedside when their father passed away. Funeral services were conducted by Brother G. W. Farmer.

MRS. JOHN D. JACKSON.

Searls.

Mrs. M. C. Searls, of Denison, Texas, died very suddenly on December 28, 1915. She had been a member of the church of Christ for fifty years. She leaves two sons—D. C. Teurman, of Elk City, Okla., and William Teurman, of Cordell, Okla.; a niece; and her husband, who lived with her for nine years. The goodly number of people and the floral offerings were evidence of the high esteem in which she was held by all her friends. She was seventy-three years old. This dear old sister was the grandmother of one of our very splendid young preachers—Clarence Teurman, of Georgia.

THOMAS E. MILHOLLAND.

Vaughn.

Mattie E. Lee was born in Quality, Ky., on May 13, 1882. She came to Texas in 1892, and was married to Ben F. Vaughn, at Oenaville, Texas, on December 3, 1902. To this union two children were born—Holden and Joe Bray. Holden died at the age of two years. Sister Vaughn obeyed the gospel in 1907. She died at Tolbert, Texas, on December 20, 1915. The writer tried to say words of comfort to the bereaved ones. Another Christian has been called home, and friends and loved ones are left mourning on this side of the dark river. To the heartbroken husband and motherless boy I would say: Weep, but not as those that have no hope; and earnestly strive to live so as to meet her on the eternal shores of Eden.

W. P. SKAGGS.

Morrow.

Thaxton Morrow died at Mobile, Ala., on November 10, after a short illness and an operation for appendicitis. He was born in Maury County, Tenn. She obeyed the gospel in 1854 born into Christ's family in April, 1814. He was a truthful, faithful, and humble Christian, and never neglected the Lord's Supper. We regret very

much the loss of our brother on our pilgrim way. There is a grand difference in a pilgrim traveling to eternity and one to his temporary home. The former leaves his fellow-traveler and soon reaches his destination, while the latter only falls behind. But we will press on till our call to go home, and surely our young brother will be there to greet us in that perfect home. Brother Watson, of Mobile, conducted the funeral services. C. H. WEAVER.

Bivins.

On December 13, 1915, at our home, while on a visit, Aunt Mary A. Bivins departed this life, aged seventy-four years and twenty-four days. Her maiden name was "Sanders." She was born in Tennessee and came to Illinois in the sixties. She married Lewis Bivins, and four children blessed them, two dying in young manhood and womanhood. Hugh and Roscoe are living near Metropolis, Ill. Early in life she became a member of the one body and lived and died true to the cause. She was sick about ten days. Among the last things of her last day she said: "I am coming; my head is bending low." Truly, according to God's word, her head bent low, and she will pass through the pearly gates to that sweet haven of rest prepared for the saints. She was of a jolly nature and was loved by all. Everybody called her "Aunt T." Her remains were laid to rest in Hazel graveyard, near Dixon Springs, Ill.

JAMES H. LUNN.

Clark.

Brother Simp Clark was born in Jackson County, Tenn., on March 6, 1846, and died on October 11, 1915. He obeyed the gospel under the preaching of Brother A. Alsop in 1880. He was the son of Alex. Clark. He married Rebecca Shoulders on January 24, 1869, and to this union seven children were born. "Uncle Simp," as we all called him, was a lover of home, and was rarely ever seen away, except at church. His place at home and at church is so lonely to all of us. Uncle Simp was so good, so kind and true, always in a jovial mood, and was the first to meet you and extend to you such a warm, cordial welcome to his home. He was so thoughtful of those around him who needed a helping hand and fostering care. Yes,

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Uncle Simp lived a quiet, peaceful, happy, Christian life, and was loved by all who knew him. His wife, five children, brothers and sisters, and a host of sorrowing friends mourn his death.
 MRS. F. B. CLARK.

Hobbs.

Brother John C. Hobbs was born on August 15, 1853. He was married to Miss E. J. McMurray on December 24, 1874. Six children were born to this union, all of whom are living except one. Brother Hobbs, after losing his first wife, was married to Mrs. Tiny Pigg, on February 19, 1914. On August 3, 1915, Brother Hobbs died, leaving his children, wife, and a host of friends to mourn their loss. He had been a member of the church of Christ forty or forty-five years. He and his first wife obeyed the gospel at the same time at an early age. He was very active in church work, never missing any of the services and contributing liberally of his means to support the gospel. His home was the home of preachers who labored for the church at Culleoka. He will be missed by the congregation there and by the community at large. He was a true Christian, a good citizen, a splendid business man, a loving father, a devoted and affectionate husband and companion.
 W. T. BOAZ.

Gibson.

Martha A. Gibson was born in January, 1839, and died at her home near Hanner's Gap, in Lincoln County, Tenn. She obeyed the gospel in 1854, and was a member of the church sixty-one years. She was a daughter of James B. Tally, one of the charter members of the old Cane Creek congregation. She was married on January 28, 1858, to James L. Gibson. She was left a widow early in life. She did not think because she was a widow that the world owed her a living. She depended on her own efforts. Not only that; she helped others. Sister Gibson was a strong character. Surrounded as she was religiously, had she been a weak character, she would have been swallowed up by the denominations. But she maintained the faith to the end, and taught her children the faith. She possessed two elements that made her great. One was firmness, the other was modesty—two traits not often combined. It is hard to estimate a life like this one. I praise the Lord that she gave this noble example to the world. Sister Gibson died of pneumonia. She was sick but a short while. After the funeral services by Dr. E. A. Davidson and the writer, her body was laid to rest in the cemetery at Petersburg. I cherish the memory of this noble and true woman.
 B. F. HART.

Northcutt.

As the last fading hours of 1915 drew their weary length to a close, Mrs. Mary A. Northcutt died at her home in Spencer, surrounded by her family and friends. She was born in Walton County, Ga., on April 17, 1856, and married P. K. Northcutt on August 8, 1881, who survives her and who must climb the remainder of the hill of life alone. She is also survived by one son, H. E. Northcutt, postmaster at Spencer, and one daughter, Mrs.

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BY G. DALLAS SMITH

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the mountain. When the college building burned in 1906, her home, familiarly called "The Mansion," was freely offered and used for recitation rooms. Her life was filled with consecrated service to God and suffering humanity. "She hath wrought a good work." She hath done what she could." For thirty-five years she was a devout and active member of the church of Christ. Her home was ever the resting place for the ministers, and many of them will remember with pleasure their most welcome stay in her home. Freely she gave to the cause of Christ, which she loved; and now she has gone home to glory, where she will live at peace forever with Jesus and the white-robed angels and gather beautiful flowers and fruit from the everlasting Tree of Life. The funeral services were conducted by Brother J. D. Gunn, of Sparta, Tenn.

Wilson.

With the passing of the old year passes not away in the memory of hundreds who knew and loved her the splendid and noble Christian example and the countless beautiful deeds of love and sacrifice that filled the cheerful life of Mrs. Elizabeth Wilson, Mrs. Wilson, wife of Berry F. Wilson, affectionately known as "Uncle Berry," finished her labors of this life on July 25, 1915, at the old homestead, a half mile from historic old Blood River Church, in Henry County, Tenn., where she and her husband had spent the last half century of their lives together. Her husband preceded her to the grave some five or six years. Throughout the long years in the history of this home and that of the church near it, it proved a place of attractive interest to a very large circle of relatives, neighbors, and friends—the "preacher's home" and a favorite place of welcome to both young and old. For many, many years, perhaps a half century, the Blood River congregation has held its annual protracted meetings, beginning on the fourth Sunday in July each year. Mrs. Wilson had been ill for more than a year, and it was on the beginning day of the meeting—the fourth Lord's day—that she passed to her final rest and reward. The funeral services were conducted by Brother W. E. Morgan, in the presence of hundreds to whom the annual meeting, in the absence of Mrs. Wilson from her place in the congregation, seemed incomplete. Mrs. Wilson, who in her younger life was Elizabeth Fisher, was a daughter of Reuben Fisher, of one of Henry County's pioneer families. She was born on October 12, 1836, and thus was of the age of seventy-eight years, nine months, and thirteen days on the date of her death. Early in life she was married to Mr. Wilson, and to the union ten children were born. Five survive her. They are: N. J. Wilson and Tommie Wilson, of Buchanan, Tenn.; George Wilson, of Hazel, Ky.; and Mrs. Nellie McClure and Mrs. Ella Nix, of Buchanan. Two died while quite young. Others preceding her to the grave were: Dora, who was Mrs. Allen Salmon; Emma, wife of J. T. Burton, of New Providence, Ky.; and Elmus Wilson, who died in early manhood, in the autumn of 1900. Mrs. Wilson obeyed the gospel at about nineteen years of age, and practically her entire life is interwoven with the life and work of the Blood River con-

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gregation. She lived to see each of her children render gospel obedience. The passing of the years envelop not a life like hers; fond memories linger and the new crowds them not out.

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The Social Evil.

BY MURRELL PITTS.

While so much is being said and written on the subject of caring for the fallen girls, I would like to give expression to a few thoughts that I believe should be of vital interest to every Christian man or woman in our land and country.

The social evil has existed thus far because society has tolerated it as a necessary evil. But let us remember that God does not tolerate any evil or sin as necessary. We often hear the expression that "every boy must sow his wild oats." But strange we never hear the expression that a girl must sow her wild oats. And in the event she does, she is shunned by decent society; while the man who sowed his wild oats is invited and taken into decent homes to mix and mingle with pure, decent girls, and countenanced as a gentleman. But some will say: "How are we to eliminate this condition that has existed so long?" First, teach our young ladies to require of the men they marry as much as men require of them—that is, a virtuous, decent life—and quit saying: "O, well, he is a man; he can do as he pleases and still be respected." If the young ladies will do this, it will be but a short time until all men will begin to see the necessity of being a gentleman rather than the necessity of sowing wild oats.

True religion is inseparable from purity. Its devotion to its God is seen in its compassion for the man or woman who needs the helping hand. It cannot be deaf to the agonizing cry of her who has missed her way and stands on the brink of despair ready to plunge into its awful depths, nor the wail of her fatherless babe. Neither will it be clear of her blood by saying, "That is not my calling." While a few of God's chosen ones battle with the dark waves of public opinion and rescue a few who are sinking, where hundreds could have been reached if all Christians had been willing to help pour in the oil and wine and bind up the wounds that sin had made, to help care for those who have been brought to the inn with the shackles they acquired in sinful luxury and uncurbed appetites and needless adornment, it should be a pleasure to those sacrificing in order to save money to reach out the helping hand to those who need it. Then the press would have a clearer vision of their duty to give a clarion call for help in behalf of the oppressed, that they may go free, and sound an alarm that the responsibility lies on the church in these last days to take the gospel to every creature, even in the slums, that they may seek and find those diamonds in the rough, that Jesus may be glorified in the manifestation of this glorious power in their

BACKACHE, PAIN IN SIDE, RHEUMATISM.

Dear Mr. Editor: For a long time I suffered from backache, pain in left side, frequent urination (bothered me at all times during the day and night), and the uric acid in my blood caused me to suffer from rheumatism along with a constant tired, worn-out feeling. I heard of the new discovery of Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., called "Anuric," and, obtaining these tablets, I at once began their use. After giving "Anuric" a good trial, I believe it to be the best kidney remedy on the market to-day. I have tried other kidney medicines, but these "Anuric Tablets" of Dr. Pierce's are the only ones, in my opinion, that will cure kidney and bladder troubles.

[Signed] HENRY A. LOVE.

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from the body. For those easily recognized symptoms of inflammation, as backache, scalding urine and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, it is simply wonderful how surely "Anuric" acts. The best results are always obtained in cases of acute rheumatism in the joints, in gravel and gout, and invariably the pains and stiffness which so frequently and persistently accompany the disease rapidly disappear. Send ten cents for a large trial package or go to your nearest drug store and simply ask for a fifty-cent package of "Anuric" manufactured by Dr. Pierce. If you suspect kidney or bladder trouble, send him a sample of your water and describe symptoms. Dr. Pierce's chemist will examine it, then Dr. Pierce will report to you without fee or any charge whatever.

salvation. Where there is no vision, the people perish.

So let us all make this amendment to our New Year's resolution, that we will put our stamp of disapproval on this social evil, and that, as far as is possible, we will do all we can to take care of and redeem those who have fallen and to close the door of the underworld so no others may enter.

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Resolve to take better care of your health the coming year; it is money in your pocket. Resolve to get rid of that la grippe cough; it is wearing your strength and weakening your system. Resolve to use only Foley's Honey and Tar; for it is prompt, sure, and effective, and goes to the right spot for la grippe and bronchial coughs, colds, croup, tickling throat, and hoarseness. Resolve to be well and strong; and Foley's Honey and Tar will help you. Sold everywhere.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Master's Vineyard

Louisiana.

New Orleans, January 11.—We had encouraging meetings at Iota on Saturday and Sunday. We are hopeful for an enlarged work there during 1916. I go to Nutbank, Miss., next Saturday to begin the first meeting ever held there. We hope to continue over the fifth Sunday. This is a mission point with only four disciples. Pray for the success of the work.

A. K. RAMSEY.

Tennessee.

Cornersville, January 9.—On December 24 I went to Hohenwald, Tenn., and preached there that evening at seven o'clock and again at eleven o'clock on Christmas Day. At Hohenwald I spent a very pleasant, though short, stay. We had a good audience at each service, and I met very pleasantly many friends whom I had not seen for several years. At three o'clock Saturday (being Christmas Day) I left for West Tennessee to spend a few days with my sick father, and, of course, a glad welcome awaited me there. I was there five days and preached ten sermons, which resulted in one baptism and, I trust, much good toward encouraging the small congregation at that place. Brother Pittman, of the Nashville Bible School, came to me on Thursday, and I had to leave, so he conducted the meeting until Sunday night, January 2, I suppose; as to what further results, I have not heard. I know, however, that much good was accomplished, for God has said that his word shall not return unto him void; and as Brother "Sam" always preaches the word, hence good will follow. I came back to Nashville on Friday night, December 31, spent Saturday and Sunday in Nashville, and preached three times on Sunday—twice at Reid Avenue and once at Watkins Hall. I do not write this to boast about what I have been doing, but that all may know that I have found a most enjoyable way to spend all holidays hereafter. We have long thought that we could not have a successful meeting during Christmas week. That is a mistake; we can. I did. One soul was led to Christ, and Jesus tells us that that is worth more than the wealth of the world. (Matt. 15: 26.) I am writing this from Cornersville, where I have preached twice to-day, and once at Ostella. I have been very busy, but hope I shall never be compelled to spend another idle day. May we all strive to do more in the Master's vineyard than ever before. Let us all be "doers of the word" (James 1: 22), remembering that the promise is given to those who do his commandments. (Rev. 22: 14.) I pray that God may awaken all that are indifferent and check all who are drifting.

W. W. BATES.

Texas.

San Angelo, January 10.—The work here is moving along very nicely. We have begun the new year with greater determination to accomplish good in the Master's vineyard.

JEWELL MATTHEWS.

Cleburne, January 10.—I held fifteen meetings during 1915, had two hundred additions, and received a liberal support. I spent September and October in Tennessee and Kentucky, returning by Vicksburg, Miss., for my Sabinal meeting. Here is the "glad hand" for more and better work in 1916.

A. B. BARRETT.

Weatherford, January 6.—I here report meetings held by me in 1915. At Mineral Wells, embracing the second and third Sundays in June, with one baptized. Austin Taylor conducted the song service. At Mount Calm, the fourth Sunday in June and the first Sunday in July. Eight were baptized. I shall hold another meeting in Mount Calm next August. At Poolville, the second Sunday in July. A short meeting, with no additions. At Parker, the third and fourth Sundays in July. Eight were baptized and some were restored. I am to hold another meeting at Parker in July. This will make my fourth meeting there. At Carey the first and second Sundays in August. Six or eight were baptized. At Estelline, the third and fourth Sundays in August, with ten baptized. This was my fourth meeting at Estelline. At Westover, the fifth Sunday in August. A short meeting, with one baptized. At Smyrna, Mo., the first and second Sundays in September. No additions. At Purdin, Mo., the third Sunday in September over the first Sunday in October. Six were baptized and eight or ten took membership. At Brownlog, Mo., three full weeks, including the second, third, and fourth Sundays in October. Eight baptisms; some by membership. At Grantsville, Mo., the fifth Sunday in October and the first Sunday in November, with one baptized. I have some time that I could arrange for meetings in the spring and summer. Address me at 212 Spring Street, Weatherford, Texas.

E. S. FITZGERALD.

El Paso, January 10.—We feel that 1915 was a good year for the cause of the Lord in El Paso. The membership of the church is twice as large at the beginning of 1916 as it was at the beginning of 1915, and the members are much better prepared for their task now. A house that will accommodate five hundred people has been erected—a very substantial structure—on the most prominent street in the city. The property is valued at seven thousand five hundred dollars. Some evangelistic work has been done outside of the city which resulted in even ninety additions to the church. The sacrifices of our local forces have been great. For all purposes the home forces have contributed to the work, in money, one thousand seven hundred and ninety-six dollars and twenty-six cents. This was a glad surprise when made known to the congregation on the first Sunday of the new year. We can hardly realize that so much has been done, especially when we consider how few there were to do it. A great amount has been done in visiting the sick, who are so plentiful here, admonishing the careless, and attend-

ing regularly upon every service of the church. Never have I labored with a more willing people than many of our members here. Each meeting is full of enthusiasm, and their desire to know is equal to the most zealous. The meetings are strictly conducted in a business manner, any and all taking a hearty interest. Young men, as well as old men, lead any service in public. The work is carried on like a well-ordered family and the disposition to appear wise or great is unknown. The new year is entered full of hope and determination. Aside from gifts at home, several friends from abroad have contributed monthly to this work. A strict account of all has been kept by a conscientious Christian and acknowledgments of the same made direct to each individual and church as the case may be. I am sure these good people rejoice with us. The present indebtedness is three thousand and eighty-three dollars and sixty-five cents. To keep up our work and pay off this indebtedness is too much for home forces alone; but we are sure that many of our friends are with us to the end, and a few more would come in mighty good. I know of no place where the work promises more. The surrounding territory lies uncultivated. El Paso is a great distance from any city and offers exceptional opportunities. The percentage of its growth is the greatest of any Western city, and it is our desire and prayer to our Father that the church's growth may be in proportion to the city's and prove a power for good in this long-neglected field. Last, we hope to convince our religious friends that the Lord's plan will work to-day, thereby

reconstructing primitive Christianity. The version of a vice president of one of our banks (a Presbyterian) may be of interest to many. He recently remarked: "The church of Christ, being a new organization in El Paso, has been closely watched by us, and we are convinced that it has had the greatest growth and accomplished more according to number than any religious body in our city. I wish you continued success." For all assistance we are profoundly grateful, whether from individuals, churches, or editors. May each be rewarded in the glorious hereafter. Occasionally shall you hear from us, often enough to keep you apprised of the progress. J. W. DUNN.

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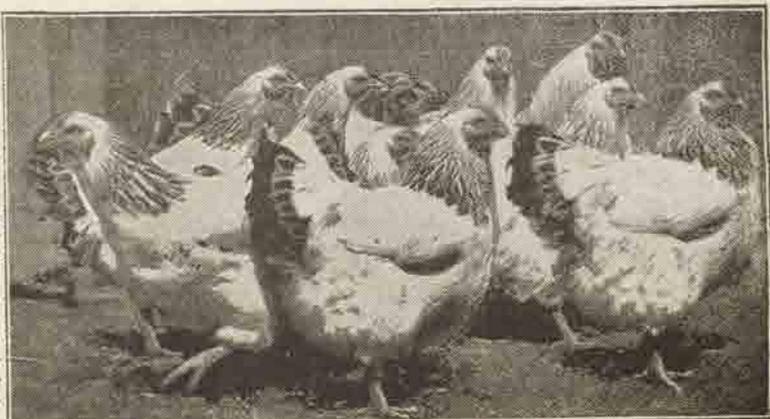
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Sins of Omission.

BY JARBATT L. SMITH.

What is a Pharisee? A Pharisee is one who is so good that he is good for nothing. The Pharisees paid their debts; they prayed every day; they did not steal, nor kill, nor commit adultery, nor do any disgraceful thing. They were so good that everybody pointed their finger at them and said: "There goes a religious man; he keeps the commandments (ritual), and God loves him so much that he has enriched him." But one more thing is necessary: the Pharisee knows that he is good. He knows that he is much better than the common folks. When he tells God about his virtues, he tells the truth. Why, then, did Jesus use such scathing language against the Pharisee? The only harsh words uttered by the Master were against these punctual, moral people. They had ceased to grow. There were worlds of opportunity awaiting them which they did not enter. Their religion was legalism. Their thought was on the reward rather than the service. They did their religion with the spirit of contract or bargain, rather than love.

Let us look at a few Pharisees. Dives is our best example. He was a fine, respectable citizen. He paid his debts, harmed no one, and was proud because of his wealth. He was sure that God loved him more than most men because he gave him wealth. Not a single sin (from the Jewish point of view) is laid up against Dives. But Lazarus was at his gate. This made a crisis. What has this to do with Dives? He did not harm Lazarus; he did not drive him away; he merely neglected him. But that neglect—failure to show love and sympathy—made all the difference between the Christian and the moral man, between heaven and hell. It is the sin of omission. The opportunity for service and kindness came to his door and he refused to be loving. Can any one enjoy the meal he refuses to eat? Can one enjoy a heaven of love when he refuses to exercise love? One does

not need to do bad things to be lost, but merely neglect to do good.

The goats referred to in Matt. 25 were not the wicked people of the slums, not the robbers and sinners, not the publicans. No, they were fine, well-fed, moral, proud Pharisees. How they were surprised at the words of the Master! They thought they were sheep, but they were really goats. Why? Because they did wrong? Did they kill and steal and profane and blaspheme? No, they only neglected to be merciful and did not develop the essence of heaven—love. Their sins were the sins of omission.

So it is to-day in the church of Christ. They are very good people, blessed with health, strength, talents, money, and all that God's goodness could give them. Opportunity comes to their door and says: "Help a young man to prepare himself to preach." "Help the cause of the church or kingdom." "Help the preacher preach the gospel." But they sometimes answer that salvation is free and make many other excuses. This class sows sparingly, will reap sparingly, and may get in by the "skin of their teeth." But the luxuries of the home continue, plans for larger investments are propagated, and worldliness grows unhindered. What will you do with the opportunity? What you do determines your fate. The sins of omission are the sins of the Christian. How many times have we failed in the deeds of kindness and love! The letter we did not write, the good words that were not spoken, the comfort that was not given, the encouragement that was not tendered, the support that was not rendered—these are things that have not been done, even to the least, that face us in the judgment. The Christian life is not a negative life, merely abstaining from wrong, but a positive life, using every opportunity to enlarge the kingdom of Christ.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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Some time ago I was taken with kidney trouble, which caused me to give up my work as blacksmith. I lost my appetite and could not sleep from the dreadful pains that would come over me from my kidneys. I was treated by a physician for about three months. He could not help me; so finally he prescribed Dr. Kilmer's Swamp-Root. I started taking same, and before I had finished taking the first bottle I began to eat and sleep better than I had in a long time. I continued to take same until I was entirely cured and took on considerable weight.

I am now back working at my trade again, and never felt better in my life. I appreciate what Swamp-Root has done for me, and will recommend it to any one who suffers with their kidneys. When physicians fail to give relief and then prescribe Swamp-Root, they sure know of its merits. I am

Very truly yours, S. A. HALE,
Henrietta, N. Y.

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S. A. Hale, of Henrietta, N. Y., being duly sworn, deposes and says that he is the person who wrote the foregoing testimonial letter to Dr. Kilmer & Co., and knows the facts stated therein to be true.

Subscribed and sworn to before me, this 20th day of July, 1909.

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Our Red-Letter Offer.



AT this season of the year we make an extraordinary good offer as a mark of appreciation to new subscribers and in order that we may close our fiscal year free of debt. For a few weeks we will send the "old reliable" Gospel Advocate and The Bible Study Helper, the new monthly magazine devoted exclusively to Bible study, to new subscribers for one dollar and fifty cents, which is the price of the Gospel Advocate. If you send renewal, add twenty-five cents.

New subscriptions for The Bible Study Helper are coming in every mail. Here are some expressions from those who read the first number: "Indescribably good;" "deserves a liberal patronage;" "a fine piece of work;" "comes to fill a place not filled by any other magazine;" "like food to a hungry soul;" "its comments on the international lessons are excellent;" "the first number was worth the price of a year's subscription;" "every teacher and advanced student should have it."

Send your order to-day while you have the advantage of this exceptional offer.

"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Fifteen Minutes With Noah.

A short lesson is not indicative of the length of this patriarch's career, nor is it a measure of his greatness. "All the days of Noah were nine hundred and fifty years," and he is accounted to be one of the great men of the Old Testament. His name appears first in Paul's muster roll of the Old Testament heroes of faith, not because he was a greater than Abraham, but because he lived and wrought his deeds of righteousness before him. The author of the book of Genesis tells us he was a "righteous man, and perfect in his generations," and in the same connection we learn that he "walked with God." Peter describes him as a "preacher of righteousness."

Historically and proverbially, Noah is chiefly known to the world as the man who built the ark. As a feat of mechanical construction, there was nothing very remarkable about the ark. Compared with gigantic structures of to-day, it pales into insignificance. Almost any reputable architect could easily point out flaws in the building. It does not reflect any credit upon the inventive genius of Noah, for he did not make the plans. God furnished the plans. Noah built exactly according to instructions. His work was that of a carpenter rather than an architect.

What a privilege and relief it would be, we think, if only God would plan, outline, and describe our exact work for us to-day as to measurement, material, and arrangements, just as he did for Noah when the time came for him to build the ark! It would be easy to go ahead and do our duty with God's clear specifications in our hands. That is exactly what God wants to do for us and will do for us, if we will let him as Noah did. We must remember that Noah had been walking with God as a consistent habit for many years. The building of the ark was only one of the many things that God had planned for Noah. It was because he had been faithful in other things that God made him superintendent of the ark.



Noah Kept On Building.

Paul commends specially Noah's faith. Of course you have heard of the man who never mended his roof because he could not fix it when it rained, and when the sun was shining he could not believe that it would ever rain hard

enough for it to leak. But Noah's great faith in God's word made him keep on building the ark through all those years that the sun kept on shining—building for a deluge that was to come far in the future. Through all the building period he lived and worked by faith, being assured that, in spite of all appearances to the contrary, the divine determination would be carried out. All around him were godless men of great physical strength who seemed, to all outward appearances, to be flourishing. It is more than likely that for gain they coöperated with Noah to the extent of furnishing some of the material for the building of the ark which they held in supreme disdain. Public opinion was wholly against Noah. The evil men of that time must have made sport of his labors, declaring that there never had been a great flood and there would likely never be one. If the young men were like the modern youth, they may have touched their foreheads significantly, saying: "He is not all there." Noah kept on building. All the while, by every blow struck, by every foot of work completed, space was given to the evil generations to repent, for by the construction of the ark Noah became a preacher of righteousness. His daily work upon the ark was the biggest part of his sermon. God was wonderfully patient with the people. Peter says the "long-suffering of God waited in the days of Noah, while the ark was a preparing." He wasn't trying to see how quickly the ark could be built. He was stretching out the time on purpose, hoping against hope that they might repent.



How Noah Drives Away the "Blues."

Noah was wonderfully patient, too, for a man. Mr. Moody used to tell how he learned to put away discouragement. One day he was in his study brooding over his lack of success, when a young man, who conducted a Bible class of a hundred members, came in. The young man was on the mountain top of exhilaration, while Mr. Moody was in the valley of humiliation. "What kind of a day did you have yesterday, Mr. Moody?" asked the visitor. "Very poor. I feel quite cast down. How did you get on?" "O, grandly! I never had a better day." "What was your subject?" asked Mr. Moody. "The life and character of Noah. Did you ever preach on Noah? Did you ever study upon his life?" "Well, no. I can tell what there is about him in the Bible. You know it is all contained in a few verses." "Study it more," the young man said. "It will do you good. It will drive away the blues." "When the young man went away," said Mr. Moody, "I read all I could find out about Noah. Presently the thought came stealing over me: Here is a man who toiled on for one hundred and twenty years and never had a single convert outside of his own family; yet he was not discouraged! I have never hung my harp on the willows since that day." We may find in Noah's hammering upon the ark year in and year out a wonderful example of how to wait upon the Lord. As the psalmist said: "Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."



Spiritual Lessons from the Flood.

The story of the flood has, of course, a great many moral lessons. It reminds us of the wise man's saying: "He that soweth iniquity shall reap calamity." (Prov. 22: 8.) It reminds of Plato's truism: "Sin and penalty go through the world with their heads tied together." It reminds us of Horace Bushnell's quaint proverb: "When God prepares a hammer, it will not be made of silk." It reminds us of what *Mommsen*, the scholarly historian, said:

History has a Nemesis for every sin!
Who spurns the Shrine of Right, nor wealth nor power
Shall be to him a tower.

But the best moral and spiritual lessons I get from the New Testament. Having already commented upon Paul's declaration, I remind you of Simon Peter's comparison of the ark with the ordinance of baptism: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God." The lesson in this comparison, briefly stated, is this: To honor God in his commandments means to come into the church through baptism as the eight souls came into the ark; to refuse to obey means to be lost as the evil men of Noah's time were swept away for their disobedience. G. Campbell Morgan, speaking to a company of ministers recently, said that the attitude of the world to-day might be summed up in one word—*indifference*. This remark reminds us of our Savior's application of the story of the flood. "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh." (Matt. 24: 37-42.)



No Better Off Than the Antediluvians.

Thus it appears that, despite all our boasted civilization, when Jesus comes again, thousands of the world's leading citizens will be no better off than the antediluvians. Should not this solemn warning from God's own Son inspire every man among us to be watchful and to say with Joshua: "As for me and my house, we will serve the Lord?" To be "in the same boat" with the wicked means to be in no boat at all. "Noah's ark" has long since been gathered to the dust, and people use it now as the butt of many a joke. But if you despise its lessons, it will come back to you in the judgment, reminding you as never before how the omniscient Father "chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God."

Partial Parents.

Do you not think parents make a mistake when they show partiality to a firstborn child and an indifference toward the younger ones?

This would be a truly frightful condition to be found in any home, and should least of all be expected in a Christian home. The only excuse for partiality would be when one child in the family is weak or sickly or in trouble of any kind, and so requires special sympathy and care. It often happens that one child will be by disposition and temperament specially congenial to a parent. In such a case the parent should take special pains to be thoughtful, helpful, and winsome to the others, so that they could not feel any restraint at thinking that one is a favorite. Kindness and attention to all and real comradeship will help the rest to come up to the parent's ideal. It is inconceivable that any Christian parent could be "indifferent" to any of the children. Almost the cruelest heartaches of life are those suffered by children who fancy their parents do not love them. Any mother who finds herself tempted to be specially fond of one child must exert herself to extra thoughtfulness for the others, and, in trying to make all happy, will find her heart expanding to give all an equal place of love.—*Christian Herald*.

FOUR CONTRIBUTORS

Golden-Wedding Anniversary of Brother and Sister J. D. Floyd.

Through the kindness of a Christian friend and brother who was in attendance, the publishers of the Gospel Advocate have received an account of the fiftieth anniversary of the wedding of Elder John D. Floyd and his wife, of Flat Creek, Tenn., which was celebrated on December 28, 1915. The great host of friends of this beloved couple among our readers will read this account with unfeigned pleasure:

Members of the Flat Creek church of Christ, their home congregation, planned that the event should be celebrated appropriately at the Christian meetinghouse at Flat Creek, and to that end sent out the word and invitations. The house was beautifully decorated for the occasion, and, despite the rain and high waters of the day, the crowd was as large as could be comfortably cared for. Fifteen churches of Christ were represented by members and ten others by cards or letters and gifts. The meeting was presided over by Eugene Pearson, one of the Flat Creek boys. Singing, Scripture reading, prayer, and short talks were the order for part of the time. Elder B. F. Hart, of Petersburg; Mr. Ernest Bryant, Presbyterian minister, of Normandy; Dr. Enochs, a companion of their youth; Mr. W. W. Hix, a neighbor of forty-five years; Mr. Watt Gowen, an elder in the Flat Creek congregation; Mr. Jesse Neece, of the County Line congregation; Rufus Pearson, of Washington City, a relative; and Dr. Reager, of Shelbyville, each had part in this service, and strong was their testimony to the value of the lives Brother and Sister Floyd have lived in that country.

Mr. J. W. Frost, representing the community, read the following resolutions, which were unanimously adopted, and presented them to him with well-chosen words:

"Whereas, in the administration of the affairs of an all-wise Providence, the community of Flat Creek has been given the life of Brother John D. Floyd; and whereas every day of his life has been lived or spent in such a manner as to fittingly represent the highest type of citizenship, the highest ideals of morality, and an honorable Christian character; therefore, he it resolved:

"First, That we, the citizens of the Flat Creek community, on this occasion of his fiftieth marriage anniversary, give expression of our profound appreciation of his kind association, wise counsel, and congenial fellowship.

"Second, We gladly acknowledge that the community has been materially benefited and blessed by his example and influence for good, and we sincerely hope the future holds in store for us many more years of his life, and that they may be happy and pleasing to him.

"Third, That these resolutions be presented to him as representing what his neighbors and friends think and say of him."

One of the main addresses of the day was made by C. E. Wooldridge, of Fayetteville, Tenn., on "I Have Fought a Good Fight," and was able and inspiring. Hon. J. J. Bean represented Lynchburg and made a fine address. He was one of the many who could say: "Brother Floyd baptized me, married me, and ministered in our family in sad hours." As Mr. Bean was the one designated to deliver the presents, he had the liberty to bring in other things, such as showing the wedding dress and the tablecloth used at the supper fifty years ago. He also read the names of representatives of five generations of the family (but not in direct line) who were present—namely: Elder J. D. Floyd; Mrs. T. J. Kimbro, a niece; Mrs. J. A. Wallace, great-niece; Mrs. T. E. Noblitt, great-great-niece.

The golden-wedding cake was beautifully decorated in yellow roses and dates and was sent by Mrs. T. K. Williams, of Tullahoma, Tenn. The following poem composed by her for the occasion was read by Mr. Bean:

The bells of youth for some may chime,
Making poetic fancies rhyme,
And Christmas bells for others jingle,
Making merry hearts to tingle.
But the bells that please my ears
Are the ones of fifty years;

They make your heart to rise and swell,
How they echo! and they tell
Of years else wrongly or rightly spent,
If wrong, then I should close my song,
And I would make my soul content
Of other bells my lips to tell.

But these are golden years that went,
On all that's pure and useful bent,
Making others' burdens lighter,
Making lonely hearts to brighten.
Many lips your praises sing,
Many prayers for you doth wing,
And methinks the gates of heaven will swing
When the message comes: "Tis done."
May the God of all your days
Guard you tenderly in the last days,
And may the wheel turn back to you
Some of its precious morning dew.

The congratulatory gifts were numerous and beautiful. In addition, letters and cards were received from various parts of the country. The honorees of this memorial occasion expressed their deep appreciation for the many tokens of love they received.

A Belated Article on the Song Service.

BY J. D. FLOYD.

Brother Lipscomb wrote me requesting an article for the "Song" Number of the Gospel Advocate. By some means the letter miscarried and was not received in time to prepare the article for that number. Articles in that number consider the song service from almost every conceivable angle, but at the risk of repeating some things already published I add a few thoughts.

J. M. Kidwill, of blessed memory, used to say the song service was the pulse of the congregation and that by it you could tell the state of the spiritual life of the congregation. Singing is commanded and is a part of the service of the church. The command to do a thing carries with it the obligation to learn how to do that thing. We are commanded to pray, and we learn that John the Baptist and Jesus "taught" their disciples "how to pray." It would be well for every congregation to spend a few days every year in being drilled, by a competent teacher, in singing. This, in my judgment, would result in greater good than the custom many congregations have of employing a leader for the protracted meeting. The song leader in the protracted meeting adds interest to that work, but my observation is that the regular services of the church afterwards receive little benefit from it. The leader in the meeting does not have time to give the necessary drill without interfering with the preaching of the gospel, which should be the important thing in these meetings. We have many worthy song leaders, and I would not deprive them of work in their chosen field; but if a church can do but one thing, let it give the singer employment in the drill in preference to the protracted meeting. Our congregation at Flat Creek has been noted, during the nearly fifty years of its existence, for its good singing. The first year of its existence it employed A. D. Fillmore for a ten-days' drill. His work resulted not only in great improvement in the church's singing, but in other churches around. J. H. Fillmore, in his young days, was with the church a great deal. Other good instructors have followed these, with the result that the singing has been good all the time. One of the most profitable drills we have ever had was last year, by Hugh A. Price, now of Morven, Ga.

I may be written down as an "old fogy," and I shall not complain at the appellation, but I fear the song service will never be what it ought to be until there is a great book burning. Too many little books filled with music of the jiggety-jig, skippety-skip, and jumpety-jump style are being scattered among the churches. A number of years ago the editor of the Musical Messenger, of Cincinnati, Ohio, asked two questions of a great number of preachers and evangelists: (1) "What is wrong with our church music?" (2)

"How can the wrong be remedied?" Out of a great number of answers received and published, Zack Sweeney's was the shortest and, I believe, the best. To the first question he said: "Too much Jim Crow." To the second: "Put Jim Crow out." If this was done, many books that have given currency to this style of music would go out. On one occasion, as an invitation song following an impressive sermon by Brother J. M. Kidwill, the brethren sang one of those jiggety-jig songs. When they were through, he said: "Now sing a song that has some religion in it"—a suggestion that would be in place often.

A few observations and I close. Singing should be with the spirit—that is, the sentiment should be in harmony with the truth. It should be with the understanding—that is, so those who hear can understand. Operatic singing in worship is a burlesque. Let the song fit the occasion. "Scatter Bright Smiles" would be out of place at a funeral; equally so would "Hark! from the Tomb a Doleful Sound" at a wedding. Let the singing, as well as everything else, "be done unto edification."

He Annihilated a Hobbyhorse.

BY F. W. SMITH.

J. M. Dixon, M.D., writing of J. B. Moody's pen productions, has this to say in the Baptist Builder of December 8:

It would be difficult to mention the best book or tract that the Doctor has ever written. Possibly, however, "Grace" excels any other. Other tracts that I might mention are: "Love the Greatest," which gets better every time I read it; "The Two Covenants," which, from a fundamental viewpoint, serving as a key to the whole Scriptures, excels anything I ever saw; "The Name Christian," in which he perfectly annihilates the Campbellite hobbyhorse. "My Church" is a Baptist work par excellence; "The Twelve W's of Baptism" is, likewise.

Mr. Moody has written extensively on religious subjects and engaged in a number of oral debates with those he delights to designate as "Campbellites." His very ardent admirer, Dr. Dixon, thinks Mr. Moody's tract on "The Name Christian" "perfectly annihilates the Campbellite hobbyhorse." Wonder why Mr. Moody did not "perfectly annihilate" the rider as well as the horse? Ah, he has nearly worn himself out trying to kill "Campbellism;" but the more he beats and pounds on that animal, the fatter and stronger it grows.

My first acquaintance with J. B. Moody was about twenty-seven years ago, when he tried so hard to kill "Campbellism" in Nashville. But he met an advocate of the truth in the person of James A. Harding, who made it uncomfortably warm for the "Campbellite" killer, inasmuch that Mr. Moody has been rather scarce in these parts ever since. Instead of his killing the thing he calls "Campbellism," he only gave it an increased impetus that went on in leaps and bounds until it has spread nearly over the city.

But back to Dr. Dixon's "hobbyhorse." Were not the followers of Christ called "Christians?" Did they not graciously accept and wear the name "Christian?" Is it wrong to follow precedents set by the inspired apostles? If not, where is the justice of dubbing those who follow the example of the early disciples "hobby riders?" Would Dr. Dixon become offended if some one should call him a "Christian?" In fact, does he not claim to be a Christian? If so, is not that his "hobbyhorse," too? Shame on the Doctor, Mr. Moody, and all others who berate people for their refusal to wear sectarian or denominational names. If any one should say to Dr. Dixon, "You are unworthy of the name 'Christian,'" he would be mortally offended, and yet he cries "hobbyhorse" at those who refuse to be anything else religiously than simply Christians. The Doctor has this to say about Mr. Moody's tract on "Grace:"

At the outset his doctrines of grace were too "strong meat" for my digestion, and gave me no small amount of

anxiety for the justice of God and my own big-headedness; but as I grew less, God grew more gracious, until at last, as the poet said, I found myself praising with deep emotion, "None of self and all of thee."

No wonder he so felt when he imbibed Mr. Moody's theory of the grace of God, for that theory comes as near making a *nonentity* of mankind as anything ever invented by the wild imagination of man. Mr. Moody's theory of the grace of God leaves man a hopeless wretch, so dead in sin that he cannot think a good thought nor do a good deed until overpowered by the *irresistible* (?) and mysterious *direct* influence of the Holy Spirit, by which he is raised from the grave of sin. His theory of the grace of God in the conversion of a sinner is as much a physical work as the raising of Lazarus from the literal dead. There is absolutely no moral quality or spiritual power in Mr. Moody's theory of grace, and no one was ever converted to Christ by that theory. If any one was ever converted to Christ under the preaching of Mr. Moody, it was not done by his theory of grace, but in spite of it. The convert learned the truth from some other source.

Doctor Dixon says that at the outset Mr. Moody's doctrines of grace were "too strong meat" for his "digestion." We admit that they are *tough* on the spiritual digestion of any one used to the doctrine of grace set forth in the New Testament, and just how the Doctor ever managed to digest such food at all will always remain a mystery. It gave him "no small amount of anxiety for the justice of God." Well, I would not only be anxious about the justice of God in the matter, but the welfare of my digestive organs would give me great uneasiness also. No wonder the Doctor was anxious about the justice of God in the face of a theory that *damns* man if he *does not*, when he is *absolutely powerless* to do. "If ye believe not that I am he, ye shall die in your sins;" and yet man is powerless to believe until moved by an irresistible power! Mr. Moody's theory of grace makes null and void the gospel of Christ, which is the power of God unto salvation. It robs God of the glory of saving sinners by the power he ordained to that end.

"Studies in Recent Adventism."

We have on hand a few copies of the scholarly book on the above subject, written by Henry C. Sheldon. It is an especially timely review and analysis of the *assumptions*, claims, and teachings of Adventism. The name of the author guarantees the character of the book—its lucidity, its scholarly style, its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and preachers who must meet and answer this false teaching.

In view of the recent agitation concerning David's throne and the claim that the kingdom of Christ has not been established, but will be established in the near future in the city of Jerusalem, this book should receive a careful reading and wide circulation. We will send the book, post-paid, for fifty cents. Write quick, as the supply is limited.

McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

God's will is an angel bearing in his hand a little lamp to light you step by step on your heavenward way, at last bringing you to the door of home. If there are perplexities before you, simply begin to do your duty—the little of it that is clear—and the perplexities will vanish. If the task set for you seems impossible, still begin the doing of it. It would not be a duty and be really impossible. God never requires anything he does not intend to help us to do. The giving of a duty always implies strength to do it. In due time the mountain will yield to your faithful strokes. You will learn by doing. Life will brighten as you go on.—The Young People.

Words of Encouragement

"Success to you!"—John Hayes, of Mooresville, Ala.

"May the Lord bless you and all the faithful."—J. C. Estes.

From Philip A. Wall, at Obion, Tenn.: "The Gospel Advocate is growing better."

From J. H. Whisnant, at Atkins, Ark.: "I certainly do appreciate your special numbers."

"The Gospel Advocate, as usual, is all that one could ask for."—Mrs. Lucy Wilson, Russellville, Ala.

John T. Hinds, of Fayetteville, Ark., writes: "The special numbers during the year have been very fine."

From Jesse P. Sewell, at Abilene, Texas: "I could not but love the Gospel Advocate and the Nashville Bible School."

From Mrs. Agnes Williamson, at Argenta, Ark.: "Brother D. Lipscomb has stood the storms of persecution like the Rock of Gibraltar."

"I love the paper, as it has been in our family over thirty years. The special numbers are treasures."—Mrs. Agnes Williamson, Argenta, Ark.

From Murrell M. Pitts, at Murfreesboro, Tenn.: "I congratulate the Gospel Advocate upon its getting our esteemed Brother Larimore on the force."

From Robert L. Moore, at Mulberry, Tenn.: "I have been reading the Gospel Advocate from the beginning, and expect to continue so long as I can see."

From Annie Smith, at Lawrenceburg, Tenn.: "The special numbers are fine. I almost always read my paper through the day it comes and reread it."

From A. T. Kerr, at Brookport, Ill.: "I know that a word of encouragement now and then helps a fellow. May God bless you and the other editors of the Gospel Advocate."

From C. Petty, at Flomaton, Ala.: "The issue of the Gospel Advocate of December 30 is before me, and it is surely a good one. D. L.'s piece is worth the price of the paper."

"May the Gospel Advocate and The Bible Study Helper, all their editors, contributors, and beneficiaries, have a most prosperous year during 1916."—T. B. Thompson, Murray, Ky.

From J. Y. McQuigg, at Abilene, Texas: "May God bless you all in the great work in which you are engaged and spare you to your threescore and ten—and then some, if it be his will."

From Miss Mattie Holder, at Bridgeport, Ala.: "Your 'specials' are all fine, but the 'Song' Number was par excellence. Many, many thanks for your priceless New Year's gift. It is invaluable."

From I. B. Bradley, at Dickson, Tenn.: "I hope for the best year you have ever had. Let us all do our best. 'The King's business requireth haste.' 'Whatsoever thy hand findeth to do, do it with thy might.' May the Lord bless you in your work."

Editorial comment in the Christian Standard: "The Gospel Advocate of January 6 is a 'Review and Forward' Number, and contains much splendid matter. We are glad to note continued improvement along all lines by our Nashville contemporary."

From Isaac C. Hoskins, at Florence, Ala.: "Hearty congratulations on the acquisition of Brother T. B. Larimore as a member of the already strong and versatile editorial staff of the Gospel Advocate. His facile pen will enrich the pages of that excellent paper."

From W. S. Long, Sr., at Union City, Tenn.: "The 'Review and Forward' Number is the best. All have been good, but this one excels them all. If this is a sample for the year, I know we have something fine. I file it as my New Year's gift and will read it often."

From J. G. Malphurs, at Bunnell, Fla.: "Permit me to say that I enjoy your worthy paper, and I read nearly every line in it. Especially have your special numbers been of much benefit to me. I am at a loss to know how you will make the 'specials' of 1916 better than those of 1915."

From R. A. Craig, at Shelbyville, Ky.: "I want to congratulate you on your firm stand against untaught questions. I feel sure that you take the right side when you say you love the truth more than you love any man. May God

bless you in your humble efforts to defend the truth and teach it only 'as it is written.'"

From John W. Kurfrees, at Germantown, N. C.: "After reading carefully the special 'Home and Father and Mother' Number of your valuable paper, I cannot refrain from expressing my hearty appreciation of it. I wish everybody in the country could read it. If at all possible, it should be distributed in tract form."

From W. T. Martin, at Madisonville, Ky.: "I am sending my renewal to the Gospel Advocate another year. I am glad to see the name of Brother Larimore added to the editorial staff. I am not acquainted with him personally, but he is well known through his pen. The special numbers are fine. I cannot get along without the Advocate."

From Mrs. F. C. Sowell, at Columbia, Tenn.: "I want to say that of all the good editions of the Gospel Advocate last year and of all the extra good special editions, to my mind, the 'Home and Father and Mother' Number was the best. It was hard to specialize, but somehow that number appealed to me more strongly than the rest. I am glad the special feature is to be continued."

From Mrs. H. W. Kirk, at Fountain Creek, Tenn.: "I am not a new subscriber, for I was 'raised' on the Gospel Advocate. My father, the late Thomas White, took the Advocate during his lifetime, being a subscriber from the time it was first published. After his death, my mother took it until she left us last spring to join father in the 'beautiful home of the soul.' I will renew her subscription when it falls due in April."

From John T. Poe, at Longview, Texas: "Your issue of January 6 is fine, instructive, and will induce much thought along the line of the world's moral status. I want to suggest a number on 'first principles,' to be followed by one on 'second principles,' or that which builds up and perfects Christian character. This one might be designated as 'The Model Church;' then 'Duty of Elders,' 'Duty of Evangelists,' 'Duty of Members in Whole.'"

From Dr. S. M. Dorris, at Bandana, Ky.: "I have been a subscriber to the Gospel Advocate for twenty-five or thirty years, and it gets better all the time. It is always full of good, solid Bible thoughts from a host of loyal brethren. I have often thought of the amount of good Brethren Lipscomb and Sewell have done through the pages of the paper in their long service. It cannot be estimated, and is felt from the Atlantic to the Pacific."

From W. T. Blalock, at Lead Hill, Ark.: "Inclosed you will find one dollar and fifty cents to renew my subscription to the dear old Gospel Advocate for another year. I have taken it for over forty years, and it gets better every year. Your special numbers are just fine. 'Around the Lord's Table,' the 'Song' Number, and the 'Home and Father and Mother' Number cannot be beat. I am getting old and cannot do anything much, but I certainly enjoy reading the Advocate. It is the next thing to the Bible with me. I pray that the Lord may bless you all. It was through the preaching of Brother David Lipscomb at McMinnville, Tenn., in 1872, that I first saw the light of the gospel. Brother Smithson, a blind man, held a meeting at McMinnville the same year, which converted me from sectarianism to the truth as it is in Christ Jesus. The longer I live and the weaker I get physically, the stronger I get spiritually. I am now in my seventy-sixth year and growing stronger in the Lord all the time."

From E. S. Jolley, Jr., British India: "After reading the last special number of the Gospel Advocate, I feel like I want to write you a letter and tell you that I think that it was just fine. I have often lamented the fact that our brethren, of all others, who should know how to sing, are the most backward of all. We claim that we stand for the New Testament order of things and are given to much "sputing" with our religious neighbors because they have substituted an instrument for the melody of the heart, when at the same time, perhaps, in a majority of our congregations, there is difficulty to find one who will even attempt to start a song. Are we excusable for such negligence? When the special came, I was in bed with a touch of sciatica and a pain in the side (all this has since passed away, for which I am very thankful); so my good wife read the paper to me. Before she had read half of the articles, I told her to get a song book and let us sing some. She readily consented, got a copy of 'Redemption's Way in Song,' and we began by singing our favorite, 'There is Music in Heaven,' followed by 'The Precious Name of Jesus,' and on and on we went singing until time to retire for the night. I hope that at least the part of that number relating to singing will be put in tract form and scattered broadcast among the churches and preached from the pulpit until every congregation in the land learns to sing spiritual songs with the spirit and the understanding also."

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson III.

1. *What is it?* In Matt. 16: 18 Christ says: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." As much as can be known about this institution we want to learn; hence we enter this third lesson with a most earnest prayer that God may bless us and help us to be as nearly perfectly honest as man can be, that we may see clearly God's holy will and be able to identify the institution that Christ calls *his church*.

(1) As to name, you will observe that it is called "the church of Christ" and "the church of God." (See 1 Cor. 1: 2; 20: 32; 11: 22; 15: 9; 2 Cor. 1: 1; Gal. 1: 13; Acts 20: 28; Rom. 16: 16; 1 Cor. 11: 16.) In referring to all the congregations existing at the time or in a given section, you will notice they are spoken of as "the churches of God" or "the churches of Christ." (See 1 Cor. 11: 16; 1 Thess. 2: 14.) It is easy to see why this great institution can be thus spoken of as both "the church of God" and "the church of Christ," when we see Christ's language in John 17: 10, where he says to the Father: "And all things that are mine are thine, and thine are mine." Whatever belongs to God belongs to Christ, and whatever belongs to Christ belongs also to God; hence this institution that Christ built is spoken of as God's church, Christ's church. Too, let it be remembered that it still belongs to them; they built it for themselves and have never leased it to any man or set of men; hence all of this talk about "your church" and "my church" should be banished from our fair land, and we should recognize the fact that God and Christ are the only ones who should have a church.

(2) It is spoken of as "*the house of God*." (1 Tim. 3: 15.) As a *house*, we see (a) Christ as its foundation (1 Cor. 3: 11); (b) God's children as living stones built upon this foundation (see 1 Pet. 2: 5; Heb. 3: 6; 1 Cor. 3: 9).

(3) It is also spoken of as "*the body of Christ*." (Eph. 1: 22, 23; Col. 1: 24.) As a *body*, we see (a) Christ as its *head* (Col. 1: 18; Eph. 1: 22, 23); (b) God's children as the members of this *body* (1 Cor. 12: 27). Too, it must be remembered that there is *but one body*. Christ, as head, does not have a multiplicity of bodies. (See Eph. 4: 4; Rom. 12: 5; 1 Cor. 12: 20.) It is a mistake, therefore, to try to make denominationalism stand for the *one body* or *church* of our Lord. "For in one Spirit," says Paul, "were we all baptized into one body," which is the church. (See 1 Cor. 12: 13.) If a man and wife will let the *one Spirit* guide them through the teaching of God's holy word, it will always lead them into the *one church*, and never lead the husband into one church and the wife into another, which two different churches actually forbid their eating the Lord's Supper together. In spite of this all-important fact, there are some of God's children in Babylon, and it is our duty to call them out. (Rev. 18: 4.)

(4) It is called "*the kingdom of heaven*." (Matt. 16: 18, 19; Heb. 12: 22, 23, 28.) As a *kingdom*, we see (a) Christ as its King (Ps. 2: 6, 7; Acts 13: 32, 33); (b) God's children as its citizens (Eph. 2: 19).

(5) It is also spoken of as a "*sheepfold*." (John 10: 16.) As such, we see (a) Christ as the *door* and the *Shepherd* (John 10: 9, 14); (b) God's children as the sheep.

(6) Then, with a beauty that is sublime, the church is presented as the "*Lamb's bride*." (Rev. 19: 6-9.) For a fuller study of this relationship, read carefully Rom. 7: 4; 2 Cor. 11: 1, 2; Eph. 5: 22-32.

(7) From all of the above, we see that it is, indeed, a mistake to speak of a house made of wood or stone as "the church." The church of Christ is God's dwelling place on earth (Eph. 2: 22); but he dwells not in houses made

with hands (Acts 7: 48; 17: 24). The *house of God* is a *living, loving, praying, and working* body. It assembles for worship, comes together into one place (1 Cor. 14: 23); and through persecution the church at Jerusalem was scattered abroad, and the scattered church went about preaching the word (Acts 8: 1-4).

Now, do you see what the church is? If you are not a member, why not become a member *now*? If you are a member, let me beg you to live *pure*, that your light may shine for the glory of Him who built the church and for the salvation of those with whom you associate.



The Blessed Assurance.

In connection with the lessons now appearing on this page, I wish to say that of nothing do we have greater assurance from our Heavenly Father than that we *shall* know his will if we *want* to know it. Away with the idea that we have to live in darkness about our soul's interest! Christ says: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak for myself." (John 7: 17.) Again, he says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) David says: "The friendship of Jehovah is with them that fear him; and he will show them his covenant." (Ps. 25: 14.) It is our Father's will that we "walk in the light, as he is in the light." (See 1 John 1: 7.) The *light* in which we must walk is the "light of the gospel of the glory of Christ." (2 Cor. 4: 4.) He assures us that those who follow him shall not walk in darkness. (John 8: 12.) Those who walk in darkness know not whither they go, as our Lord hath said. (John 12: 35.) Paul, in writing to the brethren at Thessalonica, says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. 5: 4.) How thankful we should be that Jehovah has given us the *light*—an abundance of light—in the gospel of his Son, in which gospel we are so clearly shown how to become his children and how to live as sons of God. Too, don't forget that the desire of the devil—the enemy of our soul's interest—is that we walk in darkness, that we live in ignorance of Jehovah's will. Let us see to it that he suffers a complete defeat at this point. There is but one way that we can drive him from the field, and that is by learning what the will of our Lord is. Don't forget the timely words of Paul: "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5: 17.) Blessed, thrice blessed, is the man who delights in the law of the Lord and who meditates on that law day and night.



Should Be Read Again.

The following words from Brother C. W. Sewell, in our issue of January 6, should be read again:

Men are full of mistakes; the irrational animals make none. Yet the lower animals make no improvement, while men are capable of unlimited development. The sparrow that built its first nest in the trees of the garden of Eden knew as well how to lay the straws across and weave the feathers in as do those of the twentieth century; but man, taking advantage of his mistakes, is capable of continued improvement. Especially is this true of the Christian and the divine life. By a careful review of the past and a diligent study of God's word, the soul mounts higher and higher on the scale of Christian perfection.

If we are living conscientiously before God, our ground for improvement lies mainly in our increased knowledge of God's word and a resolute determination to improve on our every mistake. Perhaps we did the best we could last year; but our increased knowledge of the truth not only gives capacity for better work, but brings greater responsibilities. To meet this requires renewed effort.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Koishikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos James, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

Sister Andrews at Her Post.

BY I. B. BRADLEY.

By the time this reaches the readers, if all has gone well, Miss Sarah Andrews, who has gone out from the church of Christ at Dickson, Tenn., as a missionary to Japan, will have reached her field of labor. She left Dickson on the morning of December 25 for Vancouver, B. C., where she embarked on the steamship Empress of Japan, for the port of Yokohama, on January 1. She is due to arrive in the above port on January 15. This port is eighteen miles from Tokyo, the location from which she will conduct her work. She went alone, Brother and Sister Glenn, with whom she expected to make the trip, having been delayed on account of sickness. They expect to go to Japan later in the year. She went with the utmost confidence in her ability to make the trip in safety, trusting in the Lord to guard her and keep her to the end. She was eager and anxious to get started on her way, and reports from her up to the time of her departure on the steamer were hopeful and joyous. She had found some congenial companions and was doing splendidly. Everything had gone well and she was feeling good.

At the time of her departure I had on hand for her use a little more than three hundred and fifty dollars. After paying for her transportation to Yokohama and giving her one hundred and fifty dollars, I had as a nucleus for her future support about twenty-five dollars. Since her leaving I have received a few small amounts, so that I have on hand at this writing about thirty dollars. I should like to have about twenty dollars more to send her by February 15. Will not those who are interested in her success send me a donation at once? I have ten dollars and fifty cents per month pledged on her support. I would like to have others write me how much I can depend on for a monthly contribution. Will not some of those who have been so generous to send to her expense fund now help regularly in her support? Let me hear from you. Hereafter a personal receipt will be sent to every contributor and a monthly statement will be given in the Gospel Advocate and the Christian Leader. Who will be forward to make this pledge?

This is a great work, and is a part of the work of the great commission, which teaches: "Go ye therefore, and make disciples of all the nations." We believe that Sister Andrews will be a valuable assistant to the workers in Japan. She is full of zeal and energy for the work, and is equipped with a good literary training received in Dickson Normal College and the West Tennessee Normal College. She has been a student of God's word since her childhood and has great reverence for the revealed way of the Lord. In this community she took great interest in looking after the sick and the poor and talked to them about their souls. She will make a valuable aid to the workers already in the

field. With Brother McCaleb, who has been there more than two decades, to help her, and also with Miss Yoshie as a daily companion, she will have excellent opportunities to quickly learn the language, so that she can soon do her work personally. Let all who love the work of the Lord and desire to have a part in the work of converting the heathen help support Sister Andrews. Send direct to me. "What thou doest, do quickly." "The King's business requireth haste."



Report for November, 1915.

Personal Support: Florence, Ala., \$20.05; Beech Grove, Tenn., \$12.50; Highlands Avenue, Louisville, Ky. (October), \$6.10; Harbert Avenue, Memphis, Tenn., \$10; Blaine, Ark., \$3; Concord (Sherwood), Ontario, Canada, \$4.90; Patterson, Cal., \$7; by Christian Leader, \$6; name withheld, \$5; Ashford Todd (October and November), \$2; D. L. Lindsay, Texas, \$15; P. E. Myers, Arkansas, \$3; Portland Avenue, Louisville, Ky., \$10. Total, \$102.55. Also the following: House rent, \$23.13; critical reading of a series of English textbooks, \$15. Total, \$38.13.

Japanese Evangelist at Zoshigaya: Receive ten dollars a month from the church at Lubbock, Texas. Need fifteen dollars a month. What other church will cooperate with the Lubbock brethren and give five dollars a month?

Literature Fund: Nothing received. Thirteen dollars behind with the printers for the Fukuin. Need five dollars a month to publish this paper. Who will furnish the five dollars and thus reach a thousand people each month? Also, we need forty dollars for tracts for the coming Katori festival on May 5.

For the support of Okei and Oharu: Mrs. J. J. Walker, \$5. Balance on hand, \$18.23. Need \$8.60 a month.

Sendagaya Church: Richardson Church, Richardson, Deer Island, N. B., for Brother Ishii's support (by Christian Leader), \$10. Pay him seven dollars a month. Paid in all for this work in November, \$35.40. Funds short by \$18.30. Had to supply this from my own personal income.

C. G. Vincent: "A Friend," Texas, \$5.

Sister Tomie Yoshie: Sisters of the church at Charleston, Miss., \$5; Nashville Bible School Church, \$10. Total, \$15. Need twenty dollars a month. Nashville and Charleston are giving regularly each five dollars a month. If two more churches will do as much, this will make the twenty dollars needed. I am now short with our sister's support thirty-one dollars and fourteen cents. I have had to supply this out of my own income. I sent my family in November only a little over half what they ought to have had. That our work may not be hindered, we need a more hearty support.

Chapel Fund: D. L. Lindsay, \$10; church at County Line, Tenn., \$6. Total, \$16. Previously reported, \$422.40. Including November offerings, \$438.40. Cost of chapel, \$627.95. Balance needed, \$189.55. Given in Japan, \$132.64, making a total of \$571.04. This leaves a debt on the house of \$56.91. The seats and pulpit will cost us sixty dollars. We hope our friends will help us meet these obligations at once so we may make better progress.

To The Churches of Christ in Tennessee.

I am anxious to have the name and post-office address of every member of the church in the State. Will not some member of each congregation collect as complete a list as possible of the membership of his or her home congregation and send it to me? Be sure and send correct address. If you are unable to send a complete list of the membership, send what you can.

W. T. Boaz,

Superintendent of the Tennessee Orphans' Home.

The Gospel Advocate and The Bible Study Helper, to new subscribers, for \$1.50.

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Some Questions and Answers.

BY E. A. E.

Brother Elam: In 1 Cor. 11: 5 Paul says: "But every woman praying or prophesying with her head unveiled dishonoreth her head." (1) Is this in the public assembly? (2) Is she to pray in silence? (3) Can she prophesy in silence? (4) If she reads with the assembly of the church in the Bible lesson, will she sin? (5) If one part of the congregation is willing to leave off the Bible lesson in the assembly of the church as only a preference of theirs, but the other part demand that they submit to the demand as to a divine law, can they submit under such requirement without doing violence to their consciences? What should be done in such cases? These may appear silly questions; nevertheless, they are here. With charity in your heart, what is your advice?
T. J. DUNN.

"With charity in your heart, what is your advice?" It is this:

I . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. (Eph. 4: 1-3.)

This is an age of contention, strife, denunciation, and division in many churches of many places. There are almost as many theories and ways in some places as there are teachers and preachers.

When Paul exhorted the Ephesians to "keep the unity of the Spirit in the bond of peace," and the Corinthians that they "all speak the same thing," that "there be no divisions among" them, and that they "be perfected together

in the same mind and in the same judgment" (1 Cor. 1: 10), he did not write in a partisan spirit of a few denominational practices and names, but in the Holy Spirit of the contentions and factions of congregations of Christians. Every church must endeavor to obey God here. It is just as rebellious to refuse to obey God at this point as to refuse to repent or to be baptized. If we are not bound by the word of God at this point, we are not bound at any. If the word of God is not our guide and standard in keeping "the unity of the Spirit in the bond of peace" and in all that it says in regard to avoiding many questions which produce strife, then we have no standard and guide and there can be no such things as unity and peace. If we are not bound by the silence of the Bible, we have no standard and guide and are left to be driven hither and thither by "every wind of doctrine." But God binds us by his silence:

The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law. (Deut. 29: 29.)

God has revealed his will that we may do it. Submission to God is the supreme lesson he seeks in all ways to teach us, and it is our supreme happiness to obey him. We are forbidden to go beyond the things which are written. (1 Cor. 4: 6; 2 John 2.) To do this is not only to transgress God's law, but it is to turn from him and Christ and the Holy Spirit.

In grief I often wonder if brethren in numerous places realize the enormity of the sin of gendering strife, producing bitterness, being filled and filling others with a partisan spirit and with cursings, and causing unholy divisions over their whims, notions, theories, speculations, and doctrines.

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God [not unto men, not unto one's own vanity and pride of opinion], a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene; of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. (2 Tim. 2: 14-19.)

Amidst all error and false teaching God's firm foundation stands, and whoever hears and does the words of Jesus builds on it.

As I have written before, we have seen men dying of cancer, which eats away the flesh and bones and blood until the whole body becomes corrupt and is consumed. Just so, says God, all these forbidden questions will fill the church with gangrenous sores until in rottenness it dies. Men who are guilty of these sins are worse than the ones who nailed Jesus to the cross. The latter tore and pierced Jesus' flesh with nails and spear, while the former rip asunder his spiritual body. The latter were ignorant; but the former, in self-conceit, pride of opinion, and willfulness, tear apart the church.

Gentle reader, how do you suppose Hymenæus and Philetus theorized and philosophized and concluded that the resurrection had passed already? How could they persuade others to believe such a theory? Those whose faith was overthrown doubtless thought Hymenæus and Philetus were specially qualified and sent of God to lead the benighted into fuller light and greater knowledge than Paul possessed. They doubtless, too, fell out with Paul for correcting this error and comparing false teaching to a gangrenous sore. And doubtless they accused Paul of making the sore and producing all the division caused by this false teaching. Well, Paul was accustomed to this. The ones who persecuted him, followed him from city to city, raised

howling mobs, stoned him, dragged him out as dead, and disturbed the whole land, accused him of turning the world upside down. (Acts 17: 6.) Paul knew that the wicked and idolatrous Ahab accused the faithful and loyal Elijah of troubling Israel and Elijah's reply that Ahab with his own sins had caused all the trouble. (1 Kings 18: 16-18.) This is one of the strange and sad things of human nature: the ones who are faithful to God, as was Elijah, and who contend for the truth only—"the faith which was once for all delivered unto the saints" (Jude 3)—are to-day criticized, blamed, abused, condemned, and accused of dividing the churches. The "digressives" have not quit this yet. But they are by no means the only ones thus guilty. All who divide churches over their own theories and over any error do the same. This is the trick of all false teachers. The demons Jesus cast out of people requested him to let them alone. Error wants to be let alone. The false teachers at Corinth impugned Paul's motives, bemeaned him, and denied that he was an apostle.

To preach the truth simply, and all the truth, is the effort of all true gospel preachers. Justice to all and the spirit of Christ are the desires of all Christians. A partisan spirit, prejudice, and bitterness are condemned. Hence all Christians must determine to be neither partisan nor prejudiced. The impugment of motives is always wrong, and all should purpose in their hearts to never be guilty of that sin. All should pursue that upright and straightforward course which stands for itself and does not require explanation every few days. All should first *live* the truth and then teach it to others; thus they will be happy and a blessing to others.

The course of not a few is grievous. Some seem determined to seek preferment among brethren and to have the chief seats at feasts and in synagogues; others, to make and to wear some sort of religious titles and to form some kind of order of the clergy; and others, to crystallize around some theory.

Since Hymenæus and Philetus overthrew the faith of some by their false theory that the resurrection had passed already, we should not be surprised at some otherwise sensible people believing any theory or speculation offered in the name of religion. Preach anything, and some will believe it.

The Pharisees, so strongly condemned by the Saviour, were great theorists, and scrupulously exacting about them; but they said, and did not. They had the theory that swearing by the temple did not bind one, was nothing, but swearing by *the gold on the temple* bound one; swearing by the altar was not binding, but swearing by *the gift on the altar* was binding. (Matt. 23: 16-22.) Jesus called them "fools and blind." Not a few of the hairsplitting theories of to-day remind one of the Pharisees.

But has question 5 been answered? Yes, if the parties concerned will obey God. Lowliness, meekness, long-suffering, and forbearing one another in love are the foundation of "the unity of the Spirit in the bond of peace." This foundation is not in the theories, speculations, and opinions of men; certainly not in the vanity, pride, self-exaltation, and factions of men. Commit to memory Phil. 2: 1-11. When brethren strive and pray to be of the same mind, to have the same love, to be of one accord, to do nothing through faction or vainglory, but in lowliness of mind to count others better than themselves, and to look to the peace and good and welfare of the whole church and salvation of sinners, they will understand how to study the Bible "in the assembly of the church" so as to learn the most, benefit the greatest number, and accomplish the greatest good.

"What should be done in such cases?" Each should count the other better than himself and do that which will maintain peace. No one can be conscientiously opposed to the study of the Bible and to teaching the Bible "in the assembly of the church." If "the Bible lesson" (whatever

is meant by that) is left off by "preference," that cannot be a matter of conscience. "Preference" is not conscience. I might prefer one way of teaching the Bible to another, but I would most cheerfully yield that way to one on which the whole church could harmonize. God has not given *just one way of teaching the Bible*. All exhorting, reproving, rebuking, persuading, and edifying are teaching. (2 Tim. 4: 2.) He who would confine the church to just one way—and his way, at that—sins against the church and against God.

The other questions I answer in the order given:

1. No.
2. Yes, and in private.
3. Not "in silence;" but privately, as Priscilla taught Apollos (Acts 18: 26), and as Philip's four daughters (Acts 21: 9), Mary and Elizabeth (Luke 1: 41, 42, 46-55), and Anna prophesied (Luke 2: 36-39), and as the aged women taught young women (Tit. 2: 3-5).
4. No.

A Sword That Cuts Both Ways.

BY M. C. K.

Our journalist neighbor, the Western Recorder, of Louisville, Ky., does not at all times seem to have an accurate conception and appreciation of the matter of consistency. From a recent sermon of Dr. E. L. Powell on "Damnable Heresies" it quotes the following extract:

Sometimes the question is asked: "Do you think that this man who has just passed away will be saved?" He was not in any church; he did not subscribe to any creed; and you begin to think of the man's life and you recall his quiet ministrations. There come before you his stealthy benefactions, and we cannot understand why it is that he did not identify himself with any church organization; but will any one of us dare to say that he did not live the Christ life, and is there doubt on the part of anybody that if there is a heaven he has gone to it?

On this paragraph the Recorder then makes the following editorial comment:

This is both unique and refreshing, emanating as it does from an unexpected source. Indeed, Dr. Powell is the first preacher of this denomination, so far as we are informed, who boldly affirms without reservation or explanation that baptism is not essential to salvation.

Now, is not that a most remarkable conclusion to be drawn from such promises? Did not the editor of the Recorder see that, in thus criticizing Dr. Powell's theology on baptism as set forth in that paragraph, he is handling a sword that cuts both ways? Dr. Powell did not say a word about the essentiality or the nonessentiality of baptism, nor, indeed, did he even mention baptism at all. Of course, when the editor of the Recorder makes the point that the Louisville pastor preached a man to heaven without baptism, his criticism is entirely correct; but why limit it to baptism? Dr. Powell did not preach the good man in question to heaven without baptism any more clearly and certainly than he preached him to heaven without faith in Christ, and, for that matter, without everything else that constitutes a Christian, except the fact of being morally a good man. If it is "unique and refreshing" and furnishes comfort to the doctrine of salvation without baptism for Dr. Powell to preach a man to heaven without baptism, why is it not equally "unique and refreshing" with comfort for the doctrine of salvation without faith for him to preach a man to heaven without faith? If the Gospel Advocate understands Dr. Powell, he means to teach in the sermon in question that being morally a good and benevolent man who dispenses "stealthy benefactions" is all that is essential to salvation and going to heaven, "if there is a heaven." This is the way the sermon reads; and if the Recorder will look at the facts, we cannot see how it can be otherwise impressed.

After all, so far as the matter of the essentiality of baptism, or of faith, or of repentance, or of confession, or of

prayer, or of the church, or of anything else is concerned, what is the real question at issue? Is it a question of whether, under any possible circumstances and for any possible reason, God Almighty could and might save a human being without these things? Or is it not rather the question: Does the New Testament teach and require faith, repentance, baptism, and membership in the church, with all that constitutes the Christian life? The latter question is clearly and abundantly answered in the New Testament, but the former is not. Then, why not present the teaching on the latter and let it go at that? Why not speak where the Bible speaks and stop where the Bible stops? Neither Dr. Powell, nor the Western Recorder, nor the Gospel Advocate, nor anybody else on earth knows that the moral man with even a multitude of "stealthy benefactions," who is not a Christian, will be saved; but they all know, or should know, that such a man with all other men will be in the hands of "the Judge of all the earth" and that he will do right about it. Why not preach this, and along with it lay all possible emphasis on what God, in the New Testament, requires of men, and on which its precious promises are based? Why not preach simply what is revealed, without addition, and without subtraction, and without modification?

Then, if in the final issue we shall behold "the Judge of all the earth" saving the non-Christian with his "stealthy benefactions," or anybody else who, to human perception, does not come within the purview of the revealed promises, we can all be grateful and rejoice over it. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)

QUERY DEPARTMENT

Brother McQuiddy: "With the heart man believeth unto righteousness," etc. Why is it that the word "mind" is not used in the place of "heart?"

J. G. BARLOW.

"Heart" and "mind" are sometimes used interchangeably. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 37.)

Brother McQuiddy: One of our members here has announced that she has left this congregation to go with her people, who are going to meet for Bible reading and singing in this community at the same hour the church meets. Pleading with her was all in vain. Some of her people left the church some time ago. If she should come to church now, should we pass her the bread and wine? X.

The right thing to do would be to go to her and endeavor to show her the mistake she is making. If she returns to the church, it is an indication that she is looking in the right direction, and in this she should be encouraged. It would then be proper to encourage her for returning and seek to lead her to make confession for leaving. When this is done, you will know where she stands, and, accordingly, how to act.

Brother McQuiddy: Is it right to have a Christmas tree in the church building on Christmas night, when it has already divided the Sunday school and has started trouble in the church? Give us scripture either for it or against it, if any.

B. H. MURPHY.

There is no divine authority for or against having a Christmas tree. There is no authority for the observance of Christmas Day, and its observance is no more binding than any other day. Indeed, it is a misfortune to have a

day of this kind observed religiously that is not appointed by God. It tends to destroy the distinction between things divine and human. There is no sin in observing it as a day of thanksgiving and for giving gifts as thanks for the blessings of the year, but it is a sin to divide over its observance and to observe it as consecrated to God.

Brother McQuiddy: Is there any Bible reason for or against inviting a Baptist preacher to preach in a house where Christians only worship? Did the brethren who invited him commit a sin in so doing? Some of the brethren and sisters left. Did they commit a sin by leaving or not? I want these questions answered so that all the brethren and sisters may read them, and, too, that the church may not be torn up at this place.

E. W. PARKS.

Christians should not fellowship error; but it is to be presumed that the brethren invited the Baptist preacher as a courtesy, and not as an indorsement of his doctrine. No one should be invited to preach in the meetinghouse at a time that conflicts with the worship of the church. When God's worship is not interfered with, there is no sin, as a matter of courtesy or accommodation, in inviting a Baptist to preach in the church house. The walls of a meetinghouse are not sacred. Christians condemn sectarians for refusing to allow them to preach in their houses. Paul preached in the synagogue at Ephesus for three months, and because some were hardened and disobedient he went into the school of Tyrannus. (Acts 19: 9.) We cannot see that the brethren necessarily sinned in giving the invitation, neither did those sin who left and did not hear the Baptist preacher.

Brother McQuiddy: (1) Would it be wrong to permit the teacher of our literary school to put on a play in the church house, the school building being too small to accommodate the audience, the proceeds to go to improve the schoolhouse and grounds? (2) I would like for you to offer some comments on 2 Thess. 3: 6-12.

CAL MITCHELL.

(1) Provided the play is not corrupting in its tendency, we can see no wrong in permitting the teacher to have it in the meetinghouse. The people, however, should have enough interest in education to build and pay for a schoolhouse for their children without resorting to plays. (2) The scripture on which comment is asked (2 Thess. 3: 6-12) reads: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us; for we behaved not ourselves disorderly among you; neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, if any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." In these passages several truths are very clearly taught. First, Christians are commanded to withdraw from the disorderly walking. They should not associate with them in any way that will encourage them in their wickedness. Secondly, Paul would have Christians imitate him as he followed Christ. Thirdly, while they who preach the gospel should live of the gospel, he had not used this right, but had labored with his own hands for support that he might not burden any one and that he might be an example to Christians. Fourthly, men should not be upheld in idleness. "If any will not work, neither let him eat." Idle men tempt the devil and become busybodies.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

The Pale Horse in Mexico.

Famine follows war in Mexico. There are long bread lines in the cities. Women come at midnight for the distribution that opens at eight the next morning. "We have seen," writes Dr. Butler, of the American Methodist Mission, "many of them so exhausted with the heat or by hunger that they were actually sleeping while leaning against the side of the house, or in some cases prostrate on the ground. One day a soldier came along and, seeing a poor woman with a crying baby in her arms, took her out of the line where she stood and placed her at the head of the procession. As she turned away a few minutes later with her three quarts of corn, about twenty women begged for the loan of her baby in the hope of being treated similarly."—Record of Christian Work.



Loving Service.

Christian service is a service of love. The more we do for Christ, the more we wish to do for him. When a Russian artist showed Tolstoi his beautiful painting, "The Last Supper," the latter, pointing to the central figure, said: "You don't love Him." "Why," said the artist, "that is the Lord Christ." "Yes," said Tolstoi, "but you don't love him, or you would paint him so that men and women would not only love him, . . . but be inspired for a life of loving ministry and heroic service." When we are so selfish and stingy that we hesitate about giving twenty-five cents to the church of God, are we properly painting Christ? When we are filled with envy and jealousy because another can do more for Christ than we, what kind of an impression are we making on men and women? When we act the part of a gloomy pessimist, finding fault with the service of our brethren, what kind of a picture of Christ are we painting? If there is no love in our service, it is cold, formal, and lifeless. "We should love as brethren." We should have fervent love one toward another. We may well appropriate the sentiment of the following lines from Henry Van Dyke:

There are many kinds of love,
As many kinds of light,
And every kind of love makes
A glory in the night.

There is love that stirs the heart,
And love that gives it rest;
But the love that leads life upward
Is the noblest and the best.



A Church Certificate.

A young man who was going to Chicago to make his way in the world fell in with an old sea captain who asked him if he had letters of introduction. "Yes," said the young man, showing them. "Have you a church certificate?" asked the captain. "O, yes, but I did not suppose you desired to see that." "Yes," said the captain, "I want to see that. As soon as you reach Chicago, hunt up your church and present that. I am an old sailor, and have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide." This is good advice. Every Christian, when going from one community to another, should always take

his church letter with him and present it to the church on the first Lord's day after his arrival in his new field. The writer recalls an incident. Over thirty-five years ago, with his brother, he visited a church. Both left their church letters at home. A preacher had recently practiced a fraud on the church. The church had passed a ruling that no preacher who was not known to it could preach in their church house without a letter of commendation. This law was like the law of the Medes and Persians—unalterable. The crowd assembled for preaching. My brother and I were present. When our church letters were called for, we could not present them, for they were in our trunks at home. The suspense was great. The brethren had every reason to believe that there was no reason why we should not preach, but there was that law! Fortunately, just at this juncture Brother E. A. Land, now gone to his reward, came in, and, realizing the predicament, he very promptly vouched for the integrity of us both, saying that he had seen our recommendations in the Gospel Advocate. The meeting began that night and resulted in the addition of about thirty persons to the church. The report the Gospel Advocate gave of our work helped both us and the church. It is well to read a good religious paper, and it is also proper to have letters of introduction when going among strangers.



Bible Study Among the Blacks.

The Continent publishes an extremely interesting account of neighborhood Bible classes among the negroes of Birmingham, Ala. A quarter of a century ago two ladies, Miss Boorman and Miss Knapp, were sent South by the Baptist Home Mission Board to engage in colored work. They started by organizing classes of negro women for the study of the Bible, of missions, and of other lines of Christian activity. Each year in May these black women have an annual graduate service with certificates and contests in the recitation of Scripture.

But the thing has not stopped here. The learners have turned about and become teachers, and, as is natural, their pupils have been the little negroes of their own households. At thirty centers in Birmingham these black mothers have, once a week, held a neighborhood Bible class in their own homes, the core of whose work has been Bible memorization. During the last six months the lessons have been on the life of Christ. Not only have the important events been studied as we study them in the average Sunday school, but whole passages have been committed to memory. At the annual exercises in a Birmingham colored church five hundred little negroes, ranging between six and sixteen years, came to the front, individually or in groups, to repeat pages of Scripture narrative—the crucifixion, the resurrection, the parable of the good Samaritan, etc. In an hour and a quarter there was only one case of lapsed memory, and that due to stage fright. "I was amazed and delighted," says Mr. Lee McCrae, who tells the story, "not merely at the amount of Scripture that had been learned, but with the accuracy and intelligence shown by the pupils." At the close, each of the five hundred children received as a present the Testament from which he had been memorizing. This considerable gift came from the pockets of the black mothers. Music of a characteristic Afro-American type filled an important part in the exercises. "The Words of Jesus," set to music, was sung by the entire five hundred with great ease. And there were new folk melodies—"Dere ain't no hidin' frum de Lawd;" and one about heaven which is described as unusually beautiful, with allusions to the present conflict in Europe—"Whar we ain' gwine study war no mo', no mo', no mo'."

One could wish that white children generally could receive the training these black bairns are getting in the systematic memorization of the New Testament.—Record of Christian Work.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

F. W. Smith is in a good meeting at Woodsfield, Ohio.

From Janie Thomas, at Kanima, Okla.: "The paper gets better with every number."

J. A. Hardison is preaching in and around Winter Garden, Fla. That sounds good these cold days.

M. C. Kurfrees returned to Louisville, Ky., Sunday, having closed a good meeting at Cloverdale, Ind.

Alvin J. Reagan died at San Angelo, Texas, on January 31. The Gospel Advocate expresses sympathy for the bereaved family.

From W. B. Newby, at Temple, Texas: "I shall do all in my power to get each adult member to read the Gospel Advocate before the year closes."

From James M. Daniel, at Lobelville, Tenn.: "I am an old man, and have read the Gospel Advocate for several years, and have received much comfort from it during the time I have read it."

We had two splendid services at Russell Street Church, this city, Sunday, with one confession at the morning service. We confidently expect Brother Sewell to be able to worship with us next Sunday.

W. T. Goalen, of Dothan, Ala., has been spending a few days with us. He was here to secure a tent to be used in Southeastern Alabama. Brother Goalen is a hard worker. He reports good results from his field.

The church at Shelbyville, Ky., is making splendid progress these days. R. A. Craig reports that "three young people were added to the congregation on January 16, and the interest is growing at every meeting."

Married, at Donelson, Tenn., on January 4, 1916, at the home of the bride's parents, Miss Naomi McFarland and Mr. Charles Combs, of Galveston, Texas, R. V. Cawthon officiating. This young couple have many friends who extend best wishes.

From P. R. Slater, at Shelbyville, Ky.: "It has been my desire that the Gospel Advocate be better supported and that its full space be given to editorials and helpful contributions. I have had you send the papers to others at different times."

From Ben West, at Lometa, Texas: "I have been reading the Gospel Advocate regularly for nearly one year, and most of the time for about ten years. I have gotten more real good from it in the past year than from all other readings except the Bible."

From H. S. Owen, at Christiana, Tenn.: "I am sorry Brother Sewell is sick, but hope and pray that he may get well if it is the Lord's will. I love to read his articles, for he always writes to the point. I wish the Gospel Advocate a long and useful life."

S. S. Lappin, editor of the Christian Standard, writes: "I drop you a word this evening to congratulate you on the addition of T. B. Larimore to your editorial staff. He is a man of clear thought and fine spirit. I believe he will be of value to our cause through this new connection and the Gospel Advocate be a better paper than ever."

T. M. Porch, of Ferris, Texas, one of our oldest subscribers, cheers us with the following note: "The Gospel Advocate was better last year than ever before. 'Around the Lord's Table' I consider the best number last year. I cannot see to read it now but very little, but wife reads it to me. I pray God's blessings on your good work and that the Advocate may grow better, if possible, all the time. I think it the best paper in the world. I have been reading it many years and will continue so long as I live."

T. W. Phillips changes his address from 1500 North Balinger Street to 1000 South Adams Street, Fort Worth, Texas. We are grieved to learn of the sad mishap to Brother Phillips, and hope that the earnest appeal in his behalf, written by Brother Poe, may meet with a quick response. Brother Poe writes: "Brother T. W. Phillips, of 1000 South Adams Street, Fort Worth, Texas, fell on the sidewalk, broke his right leg in the hip, and is flat on his back, in bed for, perhaps, two months. Let us keep his family alive till he can get to work again. Do not let his flour barrel get empty. Read Matt. 25: 31-46, and send what you want

to meet on that side of the question in the judgment. My contribution has gone forward."

H. H. Montgomery, one of the elders at Shreveport, La., writes: "Please note in the Gospel Advocate that B. U. Baldwin is now traveling through Texas, visiting the churches in the interest of the church of Christ here, hoping to enlist the brethren in the much-needed work of building a meetinghouse in this city of thirty-five thousand souls. We are worshipping in a tent, which is the best we can do now; but if we can get a house, we can do much more for the Master's cause. Brethren, receive Brother Baldwin and lend a helping hand to the little, struggling band of forty men and women who are having much opposition in their efforts to build up a loyal church of Christ here. Pleas Bagget and I are elders of the congregation, and we will keep the work moving while Brother Baldwin is away."

We are glad to report that our friend and brother, V. I. Stirman, is getting some stronger after a serious illness. We print the following extract from an encouraging letter, written by Ira L. Winterrowd to Brother Stirman: "I have for a long time associated you, Brother Lipscomb, and Brother Sewell together, for the reason that you are all about the same age and all have battled so long for the same principles. To you and Brother Lipscomb I owe so much for whatever I may be as a preacher. You baptized me and encouraged and instructed me when there was no other who could at home. He was my Bible teacher while in school. I hope you both may be spared by the good Master years yet to do good. I consider, as I have said many times, that the church at Garrett owes its beginning and success to your constant teaching. I will never forget you."

Itinerary Notes,

BY F. B. SRYGLEY.

I spent Sunday, January 16, at Murray, Ky., where I preached twice. The bad weather and the grip cut the audience down, so the brethren thought, but still there was a fair audience of earnest workers present. This is the home of Brother T. B. Thompson, who some time last year took unto himself a wife from Brother Bradley's home congregation, of Dickson. Sister Thompson is a sister in the flesh of the brave little sister who went recently to Japan as a missionary. Brother Thompson showed good judgment in his selection of a wife, and I do not know that Sister Thompson made any great blunder in her choice. The little congregation at Murray has a lot of opposition, but they seem to have a mind to work and are not afraid to stand up for their faith with any of their opponents. The Baptists seem to have a fine hold on the town of Murray, and they are well organized and ready to use the town just as far as they can, and they can go a long way for the benefit of the Baptist Church. I have heard of things being "priest-ridden;" but if I am not mistaken, this town is a little "Baptist-ridden." This is where the Baptist preacher, Taylor, lives; and if I am not mistaken, he has the town "Taylored," all except our little congregation. Well, if this is the thing the people like, then that is the thing they like. There are a few there who will bow to no denomination or religious clique, but will be found ready to contend for the truth on any part of the ground.

I left Murray on Monday evening and came home for a few days' rest. I was well received on my entire trip, and I find that the Gospel Advocate has many friends everywhere. It deserves them. When this is read I will be back in the field preaching and looking after the interests of the oldest and best paper there is representing the truth—the Gospel Advocate.

Following is my schedule for several days: Union City, Wednesday, January 26; Rives, Thursday, January 27; Obion, Sunday, January 30; Glass, Sunday (evening), January 30; Newbern, Tuesday, February 1; Dyersburg, Wednesday, February 2; Halls, Thursday, February 3; Ripley, Friday, February 4; Covington, Sunday, February 6; Henning, Tuesday, February 8; Memphis, Wednesday and Thursday, February 9, 10; Gadsden, Friday, February 11; Dresden, Sunday, February 13; Huntington, Monday, February 14; Camden, Tuesday, February 15; Fayetteville, Sunday, February 20; Huntland, Monday, February 21; Winchester, Tuesday, February 22; Estill Springs, Wednesday, February 23; Tullahoma, Thursday, February 24; Manchester, Friday, February 25; McMinnville, Sunday, February 27; Viola, Tuesday, February 29; Sparta, Wednesday, March 1; Science Hill (Rutherford County), Thursday, March 2; New Hope (Rutherford County), Friday, March 3; Woodbury, Sunday, March 5.

The Cause of Christ in Northern Cities.

BY E. A. BEDIČEK.

I recently held a three-weeks' meeting in Terre Haute, Ind. I preached in Cincinnati, Ohio, on the second Sunday in January. I have preached in St. Louis, Mo., and will again. I know a great work can be accomplished in all these cities, with the proper coöperation on the part of all disciples in Tennessee, Arkansas, Oklahoma, and Texas. They need church houses and an evangelist in each city. They are able to contribute about one-half the amount. The church in the South must contribute the other half. There are sixty thousand people in Terre Haute, five hundred thousand in Cincinnati, and seven hundred thousand in St. Louis. One can speak every day to a nice audience at the noon hour at some of the public works. I did so at Terre Haute. They came to hear me at the revival. If the churches perform their duty toward each other and the world, they will cooperate and save themselves and others. Write H. T. Shake, 1000 North Center Street, Terre Haute, Ind.; P. B. Johnson, 4936 Fountain Avenue, St. Louis, Mo.; F. L. Rowe, 422 Elm Street, Cincinnati, Ohio. Help them build a house of worship and support an evangelist all the time in these cities.

Preachers write these churches and offer your services. If a preacher will locate in any of these places, he can and will be supported. Who will be first to act among the preachers and churches? Write me at Fresno, Cal., after February 1. Let us all keep in close personal touch with each other and the needs of the work. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6: 1.) If we do not fulfill our mission, help evangelize the world in the United States and across the waters, we will receive God's grace in vain. Let us cooperate. Do it now. Greater things for God, Christ, his church, and the lost in 1916! Be sure to coöperate. Northern cities need the help of Southern churches in Southern cities.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

A New Remedy for Kidney, Bladder, and All Uric Acid Troubles.

Dear Readers: I appeal to those of you who are bothered with kidney and bladder trouble, that you give up the use of harsh salts or alcoholic medicines and in their place take a short treatment of "Anuric." I have taken many of Dr. Pierce's medicines for the past twenty-five years with good results. I suffered with kidney trouble for some years. I recently heard of the newest discovery of Dr. Pierce—namely, his "Anuric" Tablets. After using same, I am completely cured of my kidney trouble. A doctor pronounced me a well-preserved woman for my age, all due, I believe, to Dr. Pierce's medical aid.

MRS. MELINDA E. MILLER.

NOTE.—Dr. Eberle and Dr. Braithwaite as well as Dr. Simon—all distinguished medical authorities—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate

knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine, or frequent urination bother or distress you; or if uric acid in the blood has caused rheumatism, gout, or sciatica, or you suspect kidney or bladder trouble, just write Dr. Pierce at his Surgical Institute, Buffalo, N. Y., and send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemists have examined the urine. This will be carefully done without charge, and you will be under no obligation. Dr. Pierce, during many years of experimentation, has discovered a new remedy, "Anuric," which is found to be thirty-seven times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best druggist and ask for a fifty-cent box of "Anuric," put up by Dr. Pierce.

The remedy is coöperation. Results strong and stronger. Churches and souls saved. Coöperate!

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator—price, only fifty cents—and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

A Sure Thing.

According to L. R. Eastman, of Nashville, Tenn., taking "Renwar" for rheumatism is just like betting on a proposition when you know you will win. Mr. Eastman writes us as follows: "My attention was called to your remedy, 'Renwar,' for rheumatic trouble. I gave it a trial and have been permanently relieved. It is with pleasure I indorse the merits for 'Renwar' for rheumatism." If your druggist does not sell "Renwar," accept no substitute, but send us fifty cents for a bottle. Money cheerfully refunded if it fails to satisfy you. Prepared and guaranteed by Warner Drug Company, Nashville, Tenn.

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

How many will volunteer this week to work for the Gospel Advocate?

A book is a friend; a good book is a good friend. It will talk to you when you want it to talk, and it will keep still when you want it to keep still—and there are not many friends who know enough to do that. A library is a collection of friends.—Lyman Abbott.

Calomel To-Day, Sick To-Morrow.

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

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Our cabbage plants this season are the finest we have ever grown, and if you want good strong plants that will be sure to make heads, send us your orders. We ship promptly, guarantee full count, and safe delivery. Varieties: Early Jersey Wakefield, Chas. Wakefield Succession, Flat Dutch, Early Drumhead. Price: 500 for \$1.00; 1000 for \$1.80 postpaid and insured. By express 1000 for \$1.25; per 1000 in lots of 5000 for \$1.00; 10,000 for 90c; 15,000 for 85c; 20,000 for 75c, per 1000.

Best and onion plants the same price. Big Boston lettuce plants \$1.50 per 1000. Nancy Hall and Porto Rico potato plants ready April 1st.

Write for our illustrated catalogue, which gives a full description of all our plants, and tells how to grow them.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Allen.

The church of Christ on Church and Catoma Streets, Montgomery, Ala., has sustained a great loss in the departure from this life of our very dear sister, Virginia Briscoe Allen, wife of Brother E. M. Allen, Jr. Sister Allen entered the Master's service in 1907. She was married to Brother E. M. Allen on December 1, 1913, and was called to her eternal reward on December 23, 1915. She leaves an infant named "Jane Briscoe Allen." I have never known a purer woman nor a more devoted Christian. She taught a class of young women in our Sunday school, and these young women loved her dearly. She was liberal with her money and time and talent. The whole church is grieved, and we all extend our deepest sympathies to the bereaved husband and parents and other relatives.

C. E. HOLZ.

Fleming.

On Saturday evening, December 25, 1915, death entered the home of Thomas Fleming and took from him his loving companion, Elizabeth Fleming. She was born on December 11, 1843, and was married at the age of fifteen years. She obeyed the gospel at the age of fourteen years, and maintained that Christian spirit which is characteristic of a child of God until she was called home. She was a true and devoted companion, a kind and loving mother. She became afflicted with dropsy about two and one-half years ago, from which she never recovered, notwithstanding she was attended by the best medical skill that could be procured. Like Job of old, she bore her afflictions and sufferings with all the patience and Christian fortitude possible for any one to have. She is survived by a husband and eight children, besides a number of grandchildren, to mourn their loss. But we should not sorrow as those who have no hope. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." X.

Burcham.

Irven B. Burcham, formerly of Carter's Creek, Tenn., died of typhoid fever at his home in Deming, N. M., on January 1, 1916. The writer baptized him into Christ in the summer of 1913. He became an active worker in the church at once and was a good student of the Scriptures. Very few times, if any, did he miss the Lord's-day services, although at times it was a sacrifice to go. Brother Burcham made many friends by his integrity of purpose and sterling character, and his memory will long be cherished by the people in Deming. His brother,

Carl Burcham, was with him during his last hours and took his remains to his old home in Tennessee for burial. Brother S. P. Pittman conducted the funeral services. Just before he died, he talked about departing this life, and he faced death bravely. He said he hated to be taken back to his home folks a corpse, but to tell them that he could say with the apostle Paul: "To be absent from the body is to be present with the Lord." Some day there will be a great gathering of all God's people.

E. N. GLENN.

Belew.

God never gave to earth a sweeter, fairer flower than little Juanita Allene, daughter of Mr. and Mrs. J. A. Belew, and the doting parents loved this precious jewel that God had given them with a passionate devotion. Her young life had been one glad ray of sunshine to all those of the home and to her grandparents, who so sadly miss her. She was ill but a short time, and all that skill and loving hands could do to relieve her was in vain. The pure and beautiful baby soul had heard the angels calling and went away to join the band of the good and pure with Christ, who so loved these little ones. Amid the sobs of loving friends, Brother T. C. King read God's solace to the broken-hearted. The burial was at Fuller's Chapel Cemetery, where little Juanita now sleeps beneath a wilderness of tear-stained flowers. While her life was short, just one year and eight months, we know that it was not in vain. So sweet and beautiful a thing could not be without its influence to make gentler and nobler the lives of those with whom it came in contact. Her influence will live on like the fragrance of a sweet flower till we meet in the better land.

X.

Carter.

Thomas Taylor Carter was born on August 10, 1839. He was married to Elizabeth Homes on October 11, 1860. Nine children blessed this union, six of whom survive him. Since the death of his wife, which occurred on December 2, 1907, he had made his home with his children. Several months ago he suffered a stroke of paralysis, from the effects of which he never recovered, and death came as a sweet relief on November 29, 1915. Brother Carter had been a Christian something like forty-five years, and few lives have been more consistent than was his. He had a large connection of relatives and friends, and all doors stood open to "Uncle Tom," as he was familiarly called by so many. He was a man of extreme modesty, gentleness, and kindness, by virtue of which he made friends wherever he went. His

love for his children and their devotion to him in his old age was such as is rarely seen and beautiful to behold. He leaves three sons and three daughters and a host of grandchildren to mourn his departure. May they ever show by their lives their appreciation for that beautiful Christian life of a godly parent who has gone to his reward. After the funeral services by the writer, he was laid to rest by the side of his wife's grave in the old Carter graveyard. J. T. CLARK.

Bond.

Mrs. Mary M. Bond, relict of Thomas H. Bond, died at the residence of her daughter, in the town of Franklin, Tenn., on January 8, 1916. Her maiden name was "Banks." She was born on April 19, 1832. In her nineteenth year, on September 12, 1850, she became the wife of Brother Bond. Soon after her marriage she became a member of the church of Christ worshipping at Hillsboro, in Williamson County, not far from Franklin. Her married life, while filled with cares and household duties, was a happy one. Some years ago her dear, devoted husband passed over the river, and she now has gone to meet him, as I trust, on the sunny shores of the "sweet by and by." Brother and Sister Bond were both devoted to the service of the Master. They were punctual in their attendance to the duties of Christian work and worship as health and strength permitted. For sixty-five years Sister Bond fought the battle of life under the blood-stained banner of the King of kings and Lord of lords. She passed her life in and about the town of Franklin. She was known and universally respected, and had a host of loving friends and relatives. Every one could bear witness that she was an exceptionally good woman. Of her immediate family, she leaves eight children—four sons and four daughters—who mourn the loss of a dearly loved, devoted, affectionate, self-denying mother. JAMES E. SCOREY.

For Emergency Use.

Every well-regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent antiseptic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

In the case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

Glad News Our 1916 Song Book contains a large number of old church tunes, most of book 1916 music—192 pages in all—muslin binding, 30c per copy, \$3.00 per dozen, postpaid. Send 15c and ten names of Singing Teachers, Choir Leaders, Sunday School Superintendents and Singers, and get one sample copy, postpaid. Address **Teachers' Music Publishing Company, Hudson, N. C.**

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Outlines of Bible Study (Revised and Enlarged) is a book of one hundred and twenty pages, besides five full-page maps covering all Bible lands. It is printed in large, clear type, on good, heavy paper, and is substantially bound in stiff cloth.

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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We offer Early Jersey and Charleston Wakefield, Succession and Flat Dutch, grown from the best strains of seeds obtainable, at the following prices f.o.b. here, 500 for.....75c 1000 for.....\$1.25
2000 to 4000, at \$1.00 per 1000
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S. M. GIBSON CO., Box X, Meggett, S. C.

Geraty's Frost-Proof FREE CABBAGE PLANTS

We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than those grown plants. Our prices by parcel post, postage paid, are 80 plants for 20c; 100 for 30c; 500 for \$1.25; 1000 or more, at \$2.25 per 1000. By express charges collect, at \$1.50 per 1000.
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FROM THE FIELD

Alabama.

Bear Creek, January 19.—I preached at this place on Lord's day. Though the weather was very disagreeable, we had a good hearing. I find some true, loyal followers of Christ at this place, and, with their help and the grace of God, we expect to do good in the name of Christ for his cause. I was to preach at a point about three miles out of town at night, but the storm became so severe that the people could not meet. The place of meeting was Mountain Home. I understand that there is a faithful band of workers at that place. I have some time open for summer meetings. Write me at Belmont, Miss.
FRANK BAKER.

New Decatur, January 20.—The work at Jackson Street Church is moving along nicely. All meetings are well attended and all seem anxious to grow, therefore all have good appetites for the "sincere milk of the word." (1 Pet. 2: 2.) We all heartily enjoyed Brother Charles R. Brewer's visit and the splendid sermon which he preached on the night of December 30. We welcome preaching brethren and shall be pleased to have those who may pass this way stop off and preach for us. The Boaz-Locklear debate begins on the night of January 31 and will continue six nights. Let visiting brethren write me and we shall make arrangements for you. Take "Loop" car and get off at Maple Street, then walk one block to the right.
J. P. EZELL.

Mooresville, January 15.—One night during my meeting at Merrimack Mills, which has just closed, I had cause to compare the teachings of Charles T. Russell with the word of God; and when I stated that Mr. Russell in his books claimed that God revealed these things to him and that his arguments were not of human origin, one of his followers shook his head at me. I stopped and said: "My friend, do you mean to deny my statement?" He said: "I do, sir. Mr. Russell makes no such claim." I then asked him if he had Russell's books; and when he said that he had them, I dared him to go and get them. He did so, and we turned and read: "Yet that this is the result of extraordinary wisdom or ability on the part of the writer is positively disclaimed. It is the light from the Sun of righteousness that reveals these things as present truth." (Volume I, page 10.) I then asked him if he would let me have his books until the next night, promising the audience that I would show that Russell was a false prophet and a deceiver. He let me have the books, but would not come back the next night. A large audience was back the next night, and after the services I spent half an hour reading and exposing the false doctrine of Russell. One Baptist obeyed the gospel and some brethren who left on account of a preacher putting in unscriptural elders came back. Why will preachers ignore the plain statements of holy writ and put off on the church a work that is unscriptural and hurtful to the church? I want some one to tell me where we get any authority to vote on

Glass of Salts Cleans Kidneys.

If your back hurts or bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast each morning for a few days, and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

elders and deacons. One of the elders this evangelist appointed claims that we are not born of the Spirit until the resurrection. See, pure Russellism! And when asked what a sepulcher was, he replied: "A coffin." Paul says the Holy Spirit made elders; and unless they fill the requirements of the Holy Spirit, the fact that a preacher appointed them and a few voted them in does not make them scriptural overseers. I was made glad to see them come together and tell me that my labors there in past years was the cause of their having a house of worship. On the first Lord's day in February I begin at Hazelhurst, Ga., a truly mission field. Who will fellowship me in a month's work there? Address me at Mooresville, Ala.

JOHN HAYES.

Arkansas.

Booneville, January 17.—I conducted twelve protracted meetings during 1915. Besides, I preached regularly once a month for the church in Booneville (my home congregation). I also preached for other congregations as often as I could reach them. I preached a great deal in destitute places. I here give the names of

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places where I conducted meetings. At Booneville, Ark., three baptisms; Monroe, Okla., no additions; New Hope Schoolhouse, near Alma, Ark., seven baptisms, two restored, one took membership; Indianola, Okla., two baptized; Romance, Ark., three baptisms, one restored; Enola, Ark., seventeen baptisms, two restored; Bryant, Ark., seven baptisms; Blaine, Ark., ten baptisms, one restored; Linker Mountain, near Dover, Ark., twelve baptisms, one restored; Conway, Ark., three baptisms; Bigelow, Ark., two baptisms; Canadian, Okla., one baptism, one took membership. Quite a number obeyed the gospel at different places where I filled appointments. My support did very well for the close times. I have promised to conduct meetings at four of the above-mentioned places during 1916. I am now ready to answer calls for meetings at almost any place and time except a part of July and August. Any congregation wanting my services in a meeting will please write me at once, so I can arrange time and date. Address Elder R. H. Johnson, Box 307, Booneville, Ark., as there is another R. H. Johnson at this place, and your letter may not reach me at all unless you address me as I indicate. Please keep this in mind, address me right, and I will get it. Brethren, let us make 1916 the best year of all in the Lord's work.

R. H. JOHNSON.

Colorado.

Olathe, January 16.—I am in the midst of a splendid meeting in Olathe in the "Christian Union" church building. Last night about every seat was filled and the interest was intense. Bad weather and sickness kept the brethren from attending, excepting two or three occasionally, but the outside people fill the house—at least they did last night. We have announced services indefinitely. We shall surely establish the church of Christ in Olathe by the help of God. Prospects are most flattering at this writing.

E. C. FUQUA.

Florida.

Ocala, January 16.—To-day was our preaching day at Capulet by Brother S. W. Colson. Large crowds and good attention. Please announce it in the

Gospel Advocate, as we want other folks to know we are still at work.
W. F. HOOPER.

Tennessee.

Oblon, January 12.—I will report my work during 1915. I have preached for the congregations at Oak Ridge, Rehoboth, and Poplar Ridge (where there is no church), in Oblon County. I have also preached some at other places and at Fairview, Dyer County. I was the first preacher to preach at the last-named place some eighteen months ago, and have continued with them ever since when it was possible for me to be with them. Brother Holloway held their meeting for them, and they are now thinking of building a house for worship. The visible result of this work was three additions to the church. I also preached two funerals and married one couple during the year. I did not hold any meetings last year on account of my school work, but would like to arrange for four meetings during June and July. Any church wanting a meeting at that time may write me at Oblon, Tenn., Route 1. PHILIP A. WALL.

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In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. F. Dison, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

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Conversion—A Sermon.

BY H. W. JONES.

I. EXORDIUM.

Conversion is a process instead of some instantaneous act or change. Conversion does not take place "all at once," as some people think. Conversion is the act or process of turning—yes, man's turning from sin to righteousness, from death to life, from Satan to God. Righteousness, life, forgiveness and "every spiritual blessing" is in Christ. (Eph. 1: 3.) How, then, do we get "into Christ?" How do alien sinners start and go on unto (toward) Christ till finally they become fit subjects to be inducted into him? "Unto" means motion toward, but not actually "into."

II. POSITIVE STATEMENTS.

1. "With the heart man believeth unto righteousness." (Rom. 10.) Christ Jesus is our righteousness. (1 Cor. 1: 30.) Therefore we believe "unto" Christ, but not "into" him. We cannot believe "into" any body, organization, society, or State. We are said to believe "on" Christ, "in" Christ, etc., but never "into" Christ. Belief alone is dead. (James 2.)

2. All men must repent. (Acts 17: 30.) Repentance is unto life. (Acts 11: 18.) "The blood is the life." (Deut. 12: 23.) Therefore repentance is "unto" (toward) the blood of Christ, but not to the place or state where the blood is applied.

3. We are "baptized into Christ." (Rom. 6; Gal. 3.) All who are baptized into Christ are baptized into his (Christ's) death. (Rom. 6: 3.) Christ shed his blood in his death. His blood was shed for (unto) the remission of our sins. (Matt. 26: 28.) Therefore we first come to the blood of Christ (pardon, or remission of sins) when we, as penitent believers, are baptized into Christ's death.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

So we see from a positive point of view that faith, repentance, and baptism are all conditions of conversion, or salvation. The heart is purified, changed, or cleansed, by faith in Jesus; the life is changed by repentance; the state, or relationship, is changed by baptism. Hence the whole man (heart, life, and state) is changed, or converted. And, mark you, all the above conditions are "bound" in a positive way and made effective by the blood of Christ.

III. NEGATIVE STATEMENTS.

Now, let us look at conversion from a negative point of view; let us see if man can "except" (take out) any one of these conditions and be saved.

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1. Jesus says: "Except ye believe that I am he, ye shall die in your sins." (John 8: 24.) So, we see, if you "except" (take out) belief, the result will be, "Ye shall die in your sins." Hence, no faith, no conversion; and no conversion, no salvation.

2. Jesus says: "Except ye repent, ye shall all likewise perish." (Luke 13: 3-5.) So, if you "except" (that is, take out) repentance, "ye shall perish." Hence, no repentance, no salvation.

3. Jesus also says: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) So if you "except" the water (which is used only in baptism), you "cannot enter the kingdom of God." And if you do not enter the kingdom of God, you can never be saved. Hence, no baptism, no promise of salvation to reponsible beings under the reign of Jesus Christ. "He that believeth and is baptized shall be saved," says Jesus. And Peter, who had "the keys of the kingdom," said: "Can any man forbid the water, that these [Gentiles] should not be baptized?" The answer is: "No; if any man does forbid (except) the water, he does so at the awful peril of his own soul's salvation."

IV. CONCLUSION.

So, then, *faith, repentance, and baptism* are, all alike, "bound on earth and in heaven," and all who comply with these conditions are loosed from their sins. (See Matt. 16: 19; Acts 2: 36-38.) Then ever afterwards we should live a humble, careful, prayerful, Christian life. "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.)

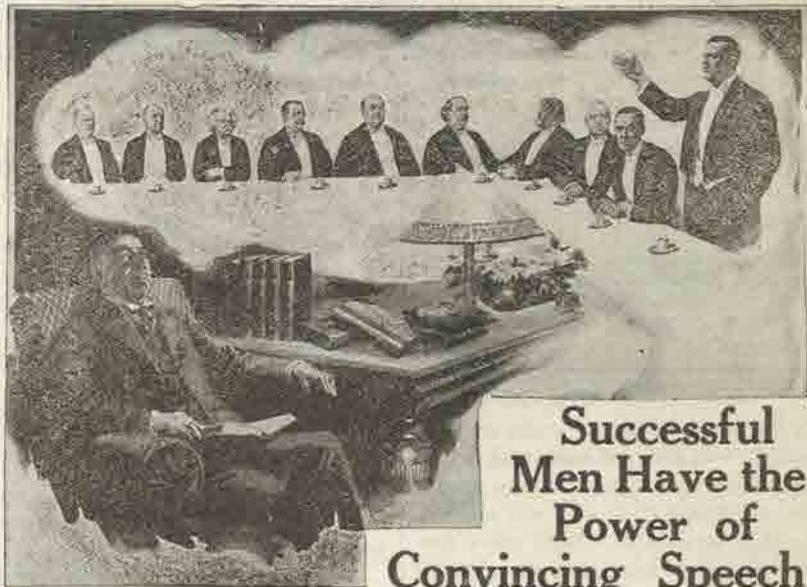
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A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The base notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

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Opening of New Meetinghouse in Detroit, Mich.

BY STEWART STEVENSON.

On New Year's morning, in spite of the inclement weather, a goodly number of brethren and friends gathered for the opening services of the Fairview church of Christ, Detroit.

Every one was expectant. Every one was desirous of seeing the new church house, but few realized the treat they were going to receive—a spiritual feast not soon to be forgotten.

A more suitable opening hymn could not have been selected—"All Hail the Power of Jesus' Name." Every one joined in the singing, and the sentiment of that hymn was that of every heart present.

The opening prayer, led by Brother McGarry, was a petition for assistance in the larger work in the new meetinghouse. Following this came an address of welcome by our Brother Lindsay, who, after welcoming the visiting brethren, briefly reviewed the work in Fairview, telling of those things already accomplished and of the greater things we hoped to do in our new house.

The chairman, Brother W. G. Malcolmson, of Plum Street, referred to the fact that the usual theme at opening meetings of churches was the raising of funds. Such, however, was not the theme of our meeting, since Brother Paul Gray, following in the steps of his father, Brother John S. Gray, had so generously donated such a fine building.

Brother Witty, of Warren Avenue Church, drew attention to the fertile field in Fairview, to our splendid plea, to our fine workhouse, and to the co-operation of the other city churches in our work. He reminded us of our mission to afford a place of safety for the people of our neighborhood, to feed the poor, and to develop the character of the boys and girls who come to our Lord's-day school.

Then we rose to sing:

Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Brother Shepherd, of Vinewood, followed by referring to several incidents in the life of Christ. Did Christ not tell those whom he healed to tell no man? Did he not charge his disciples, after Peter confessed that Jesus was the Christ, that they tell no man? Did he not, after the transfiguration, caution Peter and James and John to tell no man? Even after his death, resurrection, and ascension, there was the command that they remain in Jerusalem until they be endued with power from on high. But the time came when they could speak; the results we

Minister Tells How He Was Restored to Health.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently: "Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected, and I was seriously threatened with nervous prostration. I could not sleep at night, and was so nervous that I would start at every little noise. My appetite was poor, and it seemed almost impossible for me to gain strength. Through the advice of a friend, I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night, and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel 'run down,' I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles Nervine will prove equally beneficial to others who are nervous and run down from overwork or from any other reason; and if it fails to benefit you, your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL COMPANY, Elkhart, Ind.

AGENTS! Make a DOLLAR an HOUR Instead of a Dollar a Day

Sell MENDETS, the famous patent patch for instantly mending leaks in granite ware, hot water bags, tin, copper, brass, sheet iron, all cooking utensils and rubber goods without heat, solder, cement or rivet. They are put up in neat packages, are light in weight, easily and quickly demonstrated and sell all the year round.

Quick Sales—Big Profits.

Show a housewife how easily she can mend a leaky utensil of any kind and you have made a sale. Mrs. J. L. Baldwin, of Mass., writes: "My success has been wonderful. Have cleared \$21.00 in four days." M. E. Garfield, of Penn., writes:

"Out of 54 calls I made 52 sales." Chas. W. Francis, of Conn., writes: "Worked nine hours and sold 51 packages." Anyone, man, woman or child, can sell Mendets. You don't need a fine education or great experience to

MAKE A SUCCESS

If you are in earnest about making money, if you want to be free from financial worry, write for our liberal proposition at once and let us open the way for you to success and prosperity. Sample package of Mendets 10c, large package, all sizes, 25c, postpaid. Collette Mfg. Co., Dept. 706, Amsterdam, N. Y.

PEACH & APPLE TREES

2c & up

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. GENUINE HALE BUDDERED from BEARING J. H. HALE TREES. Genuine Delicious Apples. CATALOG FREE.

TENN. NURSERY CO., Box 13, Cleveland, Tenn.

WOMEN SUFFERERS NEED SWAMP-ROOT.

Thousands upon thousands of women have kidney and bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer a great deal with pain in the back, headache, loss of ambition, nervousness, and may be despondent and irritable.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, restores health to the kidneys and is just the remedy needed to overcome such conditions.

Get a fifty-cent or one-dollar bottle immediately from any drug store.

However, if you wish first to test this great preparation, send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing, be sure and mention the Gospel Advocate.

know. Even when scattered abroad by persecution, they "went everywhere preaching the word." We are not commanded to stand still; our instructions are, "Go forward." In the words of the hymn, we are to

Sound, sound the truth abroad:
Bear ye the word of God
Through the wide world!
Tell what the Lord has done,
Tell how the day is won,
Tell from his lofty throne
Satan is hurled!

Brother Clifton, of Fairview, reminded us that the fight is on—picket skirmishes are over and the real battle is being waged. On our side there are two forces—human and divine. From the human standpoint, we have the building, a band of united disciples working harmoniously, our Bible school with its staff of teachers and bright-faced boys and girls, and our smiling evangelist. With such human forces, we are encouraged and the work goes on. Then there is the divine side. We have the word of God, a book not made by hands; Christ is our Leader, and he never lost a battle; and God is on our side. If he be for us, who can be against us? But there is the adversary. The church is his battle ground. The world is his already, and so we have him to fight. He knows no fear and is ever busy. We can't fight him empty-handed. If we rely on our own strength, we lose. Again we sang:

Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

Brother Klingman, of Cameron Avenue, followed by referring to the beautiful church building, which brought to his mind a more wonderful house—the house built of spiritual stones meeting in it. As we must care

for this earthly house, we must also care for our spiritual house. Then, too, there is another house—a house prepared eternally in the heavens. What must it be to be there? We want to enter there.

Our well-known and smiling-faced brother, W. D. Campbell, stated that he could tell every Fairview member by their smiling countenances. His talk was a practical exhortation to continue as we had begun. If we work earnestly and faithfully, God will give the increase. He reminded us that good resolutions, if kept, pave the way to heaven. To make up our minds to do better work is half the battle done.

Our own optimistic evangelist, E. G. Rockliff, in his remarks referred to the challenge made by Jehovah to his people of old to try him and they would receive a blessing. Down through the ages comes the same challenge to us to-day. Let us try him.

Although the meeting lasted nearly two hours, no one was uneasy. Every one was happy. Truly the feeling of every one present was expressed in the words of our closing hymn:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Led by Brother Muirhead, the closing prayer was one of thankfulness to Almighty God for all the blessings we had received and a petition for determination to go ahead; that the building would be a place where pure, unadulterated, and primitive Christianity would be always preached, and that it

La Grippe Usually Leaves a Bad Cough.

Both la grippe and influenza often leave a bad cough that hangs on and is weakening and exhausting. Foley's Honey and Tar Compound is a simple, quick, and effective medicine for curing these bad la grippe coughs. E. C. Rhodes, of Middleton, Ga., writes: "When getting well of the grippe, I still had a hacking cough and for several months could get no relief. I began taking Foley's Honey and Tar, and soon I was well of both cough and cold, which never returned." All druggists sell it everywhere.

would prove a means of salvation to many.

After the meeting a photograph was taken of the building and those present. We look for great things in our new house, and a hearty welcome awaits disciples of Christ at the Fairview church of Christ, Detroit.

A Nervous Breakdown,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Reno-vine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

HOW ENGLISH ARMY OFFICER'S WIDOW KILLED ALL HER SUPERFLUOUS HAIR.

By Special Arrangement, She Offers Free Full Instructions How She Eradicated Hideous Growths on Face and Arms After Twenty Years' Failure With Electricity, Liquids, Powders, and Pastes.

Remarkable Secret of the Hindoo Religion, Now Exposed Freely for the First Time, Enables Any Woman to be Rid of Superfluous Hair Forever.

Through the generosity of Mrs. Frederica Hudson, widow of Major Hudson, of the Indian Army Medical Corps, Sixteenth Cavalry, British Army, any American lady can now secure quick and complete relief from the curse of superfluous hair.

Here is Mrs. Hudson's story: "For years I was sorely afflicted with a heavy mustache, several tufts of beard, and a hideous hairy covering on my arms. Like many others, I wasted a small fortune on the various preparations advertised, all of which made my growth all the worse. I also submitted to the terrible electric needle, but found that for every hair thus destroyed at least two came back in its place. My husband, who was Surgeon-Major in the British Army in India, discovered (as any one can learn by consulting the Encyclopedia Britannica and other standard works) that Hindoo women are forbidden by their religion to have hair on any part of their body except their head. Even the faintest trace of hair on lip, chin, or arms would forever ostracize a Hindoo woman. The Hindoo



MRS. HUDSON, Whose Soldier-Husband's Bravery Secured the Sacred Hindoo Secret.

method of destroying hair, however, has always been a closely guarded religious secret; but, just before his own death, my husband saved the life of a converted native soldier, and persuaded him to reveal the secret of the Hindoo hair destroyer. My husband gave me the entire formula. I tried it. The very first application made the hair weak and withery-looking. In a few days the hair entirely disappeared, and since then I have never had a trace of hair to show. And so, having found that this remarkable remedy absolutely killed my heavy mustache, the coarse tufts of hair on my face, and the heavy covering on my arms, from which I suffered twenty years' humiliation, I want every woman to have the benefit of the secret which my poor husband secured for me. So write me to-day, sending me your name and address (please state whether Mrs. or Miss), together with a two-cent stamp for return postage, and I will send you free full and complete instructions, so that you need never have any trace of superfluous hair to annoy you again for the rest of your life. Address Mrs. Frederica Hudson, Suite 641 F. Bronson Building, Attleboro, Mass."

IMPORTANT NOTE.—Mrs. Hudson belongs to a titled family high in English society. She is connected with leading officials there, and is the widow of a prominent officer in the British Army; so you can write her with entire confidence. She has opened an office in America for the benefit of sufferers from superfluous hair. Her full address is: Mrs. Frederica Hudson, Suite 641 F. Bronson Building, Attleboro, Mass.

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

**CABBAGE
LETTUCE PLANTS**

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

C. BACON & CO., Box 18, Burton, S. C.

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.

Don't shut your eyes and say "impossible," but put me to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F, Delano Bldg Syracuse, N. Y.

The Work in Macon, Ga.

BY M. H. CARTER.

God's work moves on. He ever provides ways and means for the accomplishment of his purpose in the lives of those who trust him.

Last year I refused school work that I might devote more time to proclaiming the gospel in Macon and Middle Georgia particularly. To God be all the glory for his use of me and others in this and all other fields wherein we have served our Master. All along the line he has blessed us in the Georgia work. There has been a harvest of precious souls; Christians have been strengthened; and material conditions have changed so that the one who comes into the field now to preach "as it is written" will find many faithful ones to cooperate in the extension of the kingdom.

God has granted the congregation which meets at the corner of St. John and Church Streets the privilege of obtaining a comfortable frame chapel, which, together with some essential repairs, has been paid for in full, except a little over six hundred dollars; and if other brethren and churches will cooperate in this great work, much may be accomplished for Christ.

We hope to see the truth gain many victories in this field. The field is white unto the harvest. Let all faithful Christians pray that God may grant victory unto his people. The special needs of the field are consecration and faithfulness in life and teaching of the Christians in that field, prayer and fellowship on the part of those interested in doing mission work for Christ.

Brethren S. H. Hall, Flavil Hall, Claus, Coleman, Price, Revis, and others will evangelize in the State to a large degree this year. There are quite a number of towns and cities in the State where congregations should be established this year. One of the great needs in new work is efficient leadership; and Christians who are contemplating a move to the South would do well to investigate conditions in Georgia with a view of helping build a new church. Because of circumstances the writer will be in other work for Christ, the Lord willing, but his heart's desire is that the greatest possible good may be accomplished in Georgia and everywhere.

Brethren and sisters, let us remember this work in our prayers; and let us cooperate financially with these people in sounding forth the word, and particularly at the present moment in meeting the remaining amount due on the building, that the work may not be hindered. And may God bless his people everywhere in living as he teaches, that when our days are done here we may enter in and dwell with him. Send contributions to W. M.

Back to Health by Nature's Route.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology; from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gallstones, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 21D, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly.)

Hotel Empire

In the Very Center of Every-thing

Subway and Elevated Railroad Stations, One Minute

Five-Minutes' Walk to Forty

Theaters and All the Famous Shops

All Street Cars and Fifth Avenue

Motor Buses Pass Our Door

Large outside rooms, use of bath,
one person..... \$1.00
Two persons, \$1.50

Large outside rooms, private
bath, one person..... 1.50
Two persons, \$2.00

Parlor, bedroom, and bath, one
person or two persons..... 2.50

Special rates for long and short periods

A Place Where Nice People Dine

Your Visit to New York is Not Complete Unless You Stop at the Famous Empire

P. V. LAND, Manager

Broadway at 63rd St., New York City

AGENTS \$40 to \$50 Per Week

Big money paid to men and women in every locality. Whole or part time. Experience unnecessary. **Bohner Self-Cleansing Filter.** Wonderful invention. Makes dirty city water pure wholesome and clear as crystal. Fully guaranteed. Saves health. Improves cooking. Needed in every home. Sell on sight. Write at once for exclusive territory. **BONNER MFG. CO., 1009-S S. Wabash Ave., Chicago, Ill.**

Mosing, treasurer, 352 Hines Terrace, Macon, Ga.

Following is a report of financial fellowship received for the building fund of the church at Macon from September 12 to December 31: From A. A. Cobb, Gordon, \$15; Arthur Lavender, Gordon, \$1; Brother Beck, \$5; church at Sheffield, Ala., \$9; Lewisburg, Tenn., \$10; Eagleville, Tenn., \$5; Trion, Ga., \$2.50; Austell, Ga., \$3; Rome, Ga., \$5; Bryan, Ohio, \$50; S. P. Pittman, \$11.26; church at Welcome Hill, Ga., \$12; also churches at Dasher, Black's Schoolhouse, Hahira, Union, Remerton, and Valdosta, \$55.

Special contributions from the Macon church were over one hundred dollars. These were given by Brethren Lenoire, Biggers, Cobb, Mosing, Jones, Delk, Hightower, West, King, Fulsom,

Carter; and Sisters Bullington, Dasher, Willis, and Walton. There remains a little over six hundred dollars due on the building, lot, necessary repairing, etc., which will be due in April and October, 1916.

The Macon congregation, Hardie's Chapel, and New Hope have contributed toward keeping an evangelist in this field. The remainder of the support has come from Dr. R. H. Carter, W. L. McQuigg, S. P. Pittman, R. F. Gill, Brother and Sister A. M. Holtz, Brother and Sister McKennon, and the writer, together with \$30 from College Street Church, \$10 from Franklin, and \$20 from Valdosta.

CONVALESCENCE after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

FIRM FOUNDATION An eight-page weekly religious paper devoted to the restoration of primitive Christianity. Excels in church news; an able corps of writers; extensively circulated. Subscription price, \$1 a year, payable in advance. Special rates for clubs. We believe that every loyal Christian should have the Firm Foundation visit his home.

FIRM FOUNDATION PUBLISHING HOUSE, Austin, Texas.

Learn to Play Piano or Organ in One Evening!



You Can Learn to Play Piano or Organ in One Evening at Home By NEW METHOD. Sent Absolutely FREE on a Seven-Day Trial to Prove It. We Will Teach You to Play the Piano or Organ, and Will Not Ask You One Cent Until You Can Play.

FREE

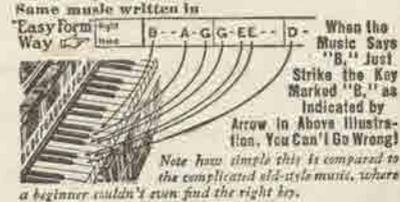
In this hurrying, busy twentieth century, people cannot afford to take several hours a day for several years in learning to play. They demand something easier, a shorter, simpler way—and this "Easy Form" Music Method is the result. Any person of ordinary intelligence can now sit right down and play, without any lessons, practice or special training. Just read the simple directions, turn to the selection you most fancy in the big volume of music, and PLAY it.

Any Child Can Play at Once

The "Easy Form" way is simplicity itself. No puzzling marks to study out, no mystic symbols and Chinese-looking characters to confuse you. With this new method you don't have to know one note from another, yet in a single evening you can play your favorite music with all the fingers of both hands, and play it well. It's so simple that it might justly be called

Shorthand in Music

No more spending of years in study and practice. Why? Because music has now been simplified so that anybody who can read printed letters—C-D-E-F-G-A-B-C—can read the new "Easy Form" music at a glance, and the key-board guide which is placed behind the keys shows you where to put the fingers of both hands on the right keys every time. No chance for failure, anyone can learn quickly. Young children and old people learn to play in a few hours and amaze and delight their friends.



You don't have to take anybody's word for "Easy Form," either. We think the best way to prove it is to let you yourself, be the judge. You can't doubt its value when you have learned to play by this method in a single evening. Therefore, we have decided to show our faith in "Easy Form" by sending the complete system—full instructions—100 pieces of standard music (all the favorites) and key-board guide—upon receipt of the coupon, without asking for a cent of money.

What Do You Think Of That! Never Played Before and Now Just Hear Her!

Thousands of Delighted Patrons

We have thousands of letters like the ones printed below, telling how quickly and easily people who didn't know one note from another learned to play by the "Easy Form" Music Method. It is so simple that there is no chance for mistake or failure—and the trial is absolutely FREE.

Much Easier Than Expected

I found your "Easy Form" just as you said. I think it is great and much easier than I thought. I do not doubt a firm when they will send their goods before they get their money.

E. R. BARNES, R. F. D. 2, San Marcos, Tex.

"Easy Form" In District School

I like the book and system very much. My little granddaughter, age 10 years old, plays for our district school. From the same book.

MRS. M. E. WADE, B. 2, Box 46, Boteourt, Kan.

Learned 100 Pieces in One Week

I have had "Easy Form" one week and can play any piece in the book, correctly. I am very much pleased with it.

ELEANOR EVERETT, Box 512, LaGrange, N. C.

Better Than Seven Years of Lessons

Have had "Easy Form" four weeks and was out of town one week. I practice about fifteen minutes daily, and can play several pieces as good as my sister-in-law, who has taken lessons seven years.

MRS. ARTHUR I. VAN KLEEK, Mason City, Iowa.

75 Years Old—Learned in Three Hours

If I could not use the "Easy Form" method I would be ashamed to say so. It is very simple and easy to understand, I learned it in three hours. I am 75 years old, and never tried to play on the piano or organ, and did not know where middle C was until I got your easy method. Yes, anyone can learn to play by it.

REV. G. D. KING, Pastor, Christian Church, Porterville, Cal.

Send No Money

We don't want your money until you have given "Easy Form" a trial and concluded that you want to buy it. Keep the system for seven days, test it, see how easily it is to play. Then if you can bear to part with it, return it in seven days and owe us nothing. If you want to keep it (as you will) it will only be necessary to send us \$1.50 at once. The balance may be paid in small monthly payments until the total price of \$6.50 is paid. Remember, you are the judge. If you don't want to buy the "Easy Form" system after using it for seven days, you will not be at even a penny's expense. But don't delay. Send the coupon now—today—while this remarkable offer remains open.

Free Trial Coupon

Easy Method Music Co., 811 Clarkson Bldg., Chicago

Please send me the "Easy Form" Music Method complete, with 100 pieces of music, by mail postpaid, for a seven-day FREE TRIAL. If I am satisfied and want to keep the system, I agree to send you \$1.50 at the end of the trial period and \$1.00 per month thereafter, until a total of \$6.50 is paid. If not satisfied, I will return the system to you, and I am to be at no expense whatever for the trial.

Name

Street and No. }
or R. F. D. }

Town..... State.....

Do you play old-style note music?.....

How many white keys on your piano or organ?.....

A Genuine Rupture Cure Sent on Trial to Prove It

Don't Wear a Truss Any Longer

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from ruptures if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am, Yours very sincerely,

JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

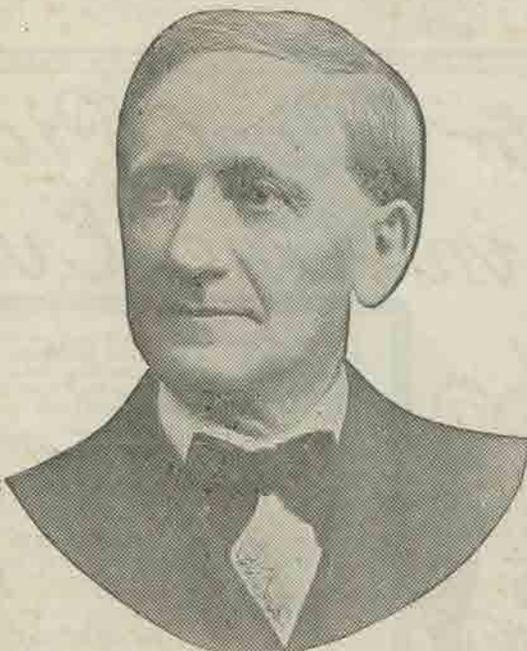
Commarca, Ga., R. F. D. No. 11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Ogleshorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.
Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today at Marshall, Mich.

relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
Jamestown, N. C. SAM A. HOOVER.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.
Brooks Rupture Appliance Co.
Gentlemen:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Quiet Evangelism. (Acts 8: 4.)

Coincident with the great persecutions against the church which was in Jerusalem following the death of Stephen, we read: "They therefore that were scattered abroad went about preaching the word." These words serve to introduce a phase of religious work which has been appropriately named "the quiet evangelism"—a term used to denote those methods other than preaching by which we bring the matter of primary obedience of the gospel home to the hearts of the people. In the nature of the case, we look to the regular services of the church mainly for its support. This is supplemented at intervals by what we call "protracted meetings." But the more we study the New Testament examples and principles, the more we are constrained to believe that evangelism should not stand for a mere spirit of special concern for the salvation of souls on special occasions, but should represent the constant attitude of every Christian's endeavor. Necessarily it means individual work for and with individuals. In some congregations individual work is carelessly thought of and in others it is totally neglected. The bane of what we call the "pastor system" is not found usually in the work that the pastor does for the congregation, but it is found in the neglect of the members, who, when they have contributed something to the pastor's support, feel that they have done all that God requires of them. Any system that we may adopt that does away with the "every-member" idea of teaching and preaching the gospel is pernicious.



When a Small Audience Was Inspiring.

The early disciples preached to multitudes, of course; but they made equal efforts with an audience of a household, or a few, or even one. These early propagators of the faith seemed utterly oblivious to the methods of organized work, of which the modern church makes so much. Philip the evangelist was just as painstaking when he preached to the Ethiopian eunuch as when he stirred the Samaritan capital; Simon Peter was just as earnest when he unfolded the gospel to Cornelius as when he opened the door of the kingdom to the multitudes on the day of Pentecost; Paul and Silas were as much rejoiced at the conver-

Our Red-Letter Offer.



AT this season of the year we make an extraordinary good offer as a mark of appreciation to new subscribers and in order that we may close our fiscal year free of debt. For a few weeks we will send the "old reliable" Gospel Advocate and The Bible Study Helper, the new monthly magazine devoted exclusively to Bible study, to new subscribers for one dollar and fifty cents, which is the price of the Gospel Advocate. If you send renewal, add twenty-five cents.

New subscriptions for The Bible Study Helper are coming in every mail. Here are some expressions from those who read the first number: "Indescribably good;" "deserves a liberal patronage;" "a fine piece of work;" "comes to fill a place not filled by any other magazine;" "like food to a hungry soul;" "its comments on the international lessons are excellent;" "the first number was worth the price of a year's subscription;" "every teacher and advanced student should have it."

Send your order to-day while you have the advantage of this exceptional offer.

sion of the jailer as when thousands paid their homage. Furthermore, the early disciples ignored the necessity of what the modern church calls an attraction or "drawing card." Every now and then you hear of a man who whistles sacred songs in order to get a crowd. The early disciples did not whistle their story. They told it in a plain, simple, straightforward way. You can depend upon it, all of these modern devices and machinery had their origin this side of the apostolic age. Among those early Christians the message itself was deemed sufficient to stir the emotions and win the allegiance of the people. A certain leper, whom Jesus had cleansed, was strictly charged to say nothing about it. "But he went out, and began to publish it much." It was a thing too good to keep. If the gospel is a precious message to us, it will be doubly so if we can bring others to share it with us. "No blessing is half enjoyed until it is divided." The pages of the New Testament abound with stir and life because every disciple had a good, hopeful word wherever he went, under whatever conditions he existed, for his fellow-creature who was in ignorance of the sweet evangel of the cross.



A Tonic for Lazy Members.

This kind of evangelism is needed for the development of the church. A Christian is never so strong and sure of his faith as when he has succeeded in winning others to the same hope. What a tonic it would be to the lazy, inactive members if each one would take it upon himself to "win one" and then to win another one to Jesus! Study the average congregation and you will note the meagerness of its spiritual development. Excepting a few—dozen, more or less—of the more forward and active, the members are doing nothing but coming to hear sermons and helping a little bit to defray expenses. A brother, who is a member of a congregation of four hundred members, made an inventory of their contributions. He found that there were six men, including himself, who were bearing the financial burden for that congregation. He consulted the other five and in that way learned how much they contributed every week. He deducted this amount from the average Lord's-day collection, and then he surprised the congregation by making this startling statement: "I find that we have three hundred and ninety-six members, many of whom come to church in automobiles, who contribute two cents apiece for the work of the church." I do not relate this incident as a rebuke to auto owners, but as an object lesson impressing the fact that there is a very vital connection between personal evangelism and the contribution we make for the spread of the gospel. If a Christian will make an honest effort to reach others with his message, he will soon discover their needs and the consequent importance of giving something for the proclamation of the glad tidings and the relief of the poor. You won't have to urge that Christian to increase his contributions. He will do it of his own accord.

Our churches need this quiet evangelism to save themselves from indifference and spiritual decline. The very effort to speak in the name of Jesus and to meet the objections of those who resist the invitation will turn the minds of Christian people back upon themselves and develop the much-needed faculty of introspection and give them a sense of their own unpreparedness. We often speak of deepening the spiritual life, and as a means thereto we generally think of high and lofty themes, right enough in themselves, which belong to the deeper things of the gospel. This is good, but the spiritual life is not deepened until the members go forth in some active way to bring this gospel to others and to make it influential in the actual life here and now. One of the fine sayings of Charles Kingsley was: "It is better to do a single good act than to dream of fine actions all day long." And on this point I can furnish abundant proof both from the Old Testament and the New

Testament. Micah reveals an open secret that so few have learned when he writes: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." (Mic. 6: 8.) When Jesus Christ would convince John the Baptist of his divinity, he sent the latter's disciples back to say: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up"—and then, last of all and best of all, "the poor have good tidings preached to them." Does not practical-minded James sum up this lesson in a nutshell when he writes: "But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1: 22-25.)



We Must Multiply the Voices.

The method of persistent, quiet evangelism is the only way to reach the world. Comparatively few people hear sermons, and fewer still hear them consecutively. We cannot depend upon the pulpit to do the work of evangelism. It has its place, and a very important place; but unless supplemented by the hundreds who hear approvingly, it will fail to accomplish its work. They must speak. "What thou hearest in the ear, that proclaim from the housetop," applies more forcibly to the gospel than anything else in the world. We sing with considerable enthusiasm, "The whole wide world for Jesus;" but one thing is certain, pulpit utterances will never do it. All the members must work, must bestir themselves, before this happy consummation can be reached. We must multiply the voices that speak the message. We must multiply the testimonies that prove so winsome when once they are honestly told. If you should ask me to state the one thing above all that would greatly increase the usefulness of any congregation, what would I say? I would not say, "Send for some well-known evangelist to come and hold us a big meeting in the spring or in the fall." I would not say, "Let us raise one thousand dollars and send it away for mission work in some other State or in a foreign land." These things are good and are relatively important. But I would say, first of all: "Let each and every member of this congregation bear the gospel message to those he meets in his own community. Let Jesus' name be heard in your homes and in your neighbors' homes, in your shops, in your stores, in your factories, and on the streets."



Let Christian Women Tell it Too.

The message comes with just as much propriety and meaning to the good women of the church as it does to the men. It is true that God makes her a "keeper at home," and Paul says, "Let the women keep silence in the churches;" but the New Testament does not restrict her from this quiet evangelism. Paul commends unto the church at Rome "Phebe our sister, who is a servant of the church that is at Cenchrea." Priscilla joins with her husband in expounding unto Apollos "the way of God more accurately." Lydia, with a little handful of other women, conducts a prayer meeting on the river bank. Eunice and Lois instill the great truths of the Bible into the heart of the youthful Timothy. Of others Paul said, "Help these women, for they labored with me in the gospel," suggesting to us that his missionary company included a number of godly women who could reach their own sex and teach them the

word of truth. If you will study the New Testament carefully, you will find that a large share of the work that was done for the church in its early history was done by the women who possessed the adornment of a meek and quiet spirit. Again, if you will search the annals of church history since that time, you will find it to be one long, continuous record of their good deeds.



She Loved to Tell the Story.

The other day I heard a very beautiful and gracious tribute paid to the memory of Sister Theresa Perkins, a devoted Christian woman, who had been called to higher ground after sixty years of faithful service in the church at Franklin, Tenn. When I say "tribute," I do not refer to the funeral discourse, but I have in mind the song that was sung by some of those who knew her works. It was an old, familiar hymn, but they had changed its wording

without changing the sentiment to suit the occasion like this:

*She loved to tell the story
Of unseen things above;
Of Jesus and his glory,
Of Jesus and his love.*

*She loved to tell the story,
Because she knew 'twas true;
It satisfied her longings
As nothing else could do.*

*She loved to tell the story;
'Twill be her theme in glory
To tell the old, old story
Of Jesus and his love.*

When you and I stand before our Master in the day of judgment, our eternal welfare will hinge upon the answer to two all-important questions. The first one will be: "Did you hear and obey the gospel?" The other one: "Did you tell it to others?"



OUR CONTRIBUTORS



"Baptist Truth" or Error—Which?

BY F. B. SRYGLEY.

In my rounds I was handed a small paper called "Baptist Truth," which appears to be, indeed, a peculiar kind of truth. As the name of the paper would indicate, it is devoted only to that truth which he calls "Baptist truth." It appears that the "Baptist Truth" has run against the thing which J. R. Graves once called the "bugbear of Campbellism," and he delivers himself on this wise:

We often ask men are they Christians? "O, yes, I belong to the Christian church." But we are not talking about that kind of a Christian, and sometimes tell them so. But we are talking about that kind that is born of the Spirit—one who loves and follows our Lord in the spirit and walks in his ways. We are not boosting Alexander Campbell's Christian church. That kind of Christians do not bless the world. They build no great churches to stand and give light and bear witness to the truth of our Lord. But their mission, it seems, is to oppose the truth and vaccinate men against the gospel of salvation through Jesus, lest they should believe the message and live. Like the scribes and Pharisees, they shut up the kingdom of heaven against men. They will not go themselves, and those that would enter they hinder. They sin against the Holy Spirit, blaspheming and ridiculing his glorious and divine work. Campbellism will do to live by, but it will not do to die by. It is the Romish, priestly, sacramental, ritualistic, blasphemous salvation of the old mammy of harlots dressed up in short gowns and called by a more euphonious and popular name. O man, as you value your immortal soul, shun the deadly, cold, lifeless thing as you would recoil and retreat from the dead reptile, whose fangs are known to be death to your physical life.

The brother says: "We often ask men are they Christians?" Why ask them that question, when his position is that they ought to be Baptists? If one is a Christian, he is saved; and if the Baptists are right, he cannot be lost. Then why be a Baptist? There is no salvation in being a Baptist. Then why be one? Then, Baptist truth does not make Christians. Then why bother with "Baptist truth," if there is such a thing? "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) But if one is made free, he is a Christian; but he can be a Christian and not be a Baptist. Then there is no such truth as the "Baptist truth." It would be well for the brother to change the name of his paper and call it "Baptist Errors." This would be an exceedingly appropriate name.

But this "Baptist error" says they will say: "O, yes, I belong to the Christian church." But he is not talking about that kind of a Christian. But suppose this man who says

he is a Christian says that he belongs to the body of Christ, which Paul says is the church. Then I wonder what he would say. Would he say he was not talking about that kind of a Christian, either? This is the kind the apostles frequently talked about. But the brother says he is talking about the kind that is born of the Spirit. Very well. But our Lord talked about the kind that is born of water and the Spirit, for he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

But the brother says he is not boosting Alexander Campbell. Neither am I; but I would like to boost the teaching of our Lord on this subject, and not the Baptist error. But the brother says this Campbellite kind builds no great churches. Maybe not; but if we will preach exactly as Christ and the apostles did, it seems that we might build up the body of Christ, which is his church, and that ought to give some light to the world.

The brother talks of somebody's vaccinating men against the gospel of salvation through Christ. These folks that seem to be haunting the brother ought not to vaccinate any one against the gospel of salvation through Christ, but they surely ought to teach the doctrine of Paul when he said: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) These ugly folks our brother is troubled with ought not to sin against the Holy Ghost and ridicule his divine work. Both they and our Baptist brother should remember that it was the Holy Ghost who said through Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.)

I do not think the brother should get excited if some should tell him plainly that the Holy Spirit has been credited with doing many things in Baptist meetings that he had no hand in doing. I think the brother is radically wrong in saying a thing will do to live by, but will not do to die by. No one should live by anything which he cannot afford to die by. As to his old mammy, I have no defense for her, in long or short dresses. His figure of the serpent would have been more frightful if he had given him with life instead of a dead serpent; but as I have no special love for the serpent family, dead or alive, I will let that pass.

What would our Baptist brethren preach or write about if they had not hatched up their bugbear of Campbellism? Brethren, preach the word.

"Thy Kingdom Come."

BY W. H. CARTER.

Paul teaches in 1 Cor. 12: 21 and Eph. 4: 4 that there is but one body, and this body is the church (Col. 1: 18), and that Jesus is the head of the body. This body is spoken of by several different names—as, the kingdom, the church, the household of God, the family, the temple, a building, a husbandry, etc.—none of which indicate different bodies, but all of them indicate some different feature or characteristic of the one body. God promised through Daniel that he would set up a kingdom which should never be destroyed, and should not be left to other people, and shall stand forever. (Dan. 2: 44.) The Jews, from this and other prophecies, were looking forward for the promised kingdom, and in announcing the birth of the Christ the angel said to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.) Notice here that this kingdom, when set up, "shall stand forever" and "shall have no end." A kingdom to be established at the second coming of the Christ, and which is only to continue one thousand years, does not, by a long time, come up to the predictions concerning the kingdom God said he would set up. It is to have no end, not begin and end with the one thousand years of the millennial reign of Christ.

John the Baptist came preaching to the people: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3: 2.) After John was cast into prison, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 14, 15.) "The time is fulfilled." What time is fulfilled? Certainly for the setting up of the kingdom God had promised, and that John and Jesus said was "at hand." How could this statement of our blessed Lord be true, that "the time is fulfilled," if these brethren are right when they say the time for the setting up of this kingdom will not be fulfilled until the Jews are gathered at Jerusalem and the Lord Jesus shall have made his second advent into the world? Yes, Jesus said "the time is fulfilled." What is meant by fulfilling the time? Can it mean more or less than that the time has come when God is going to do what he had promised—set up a kingdom that shall have no end? If we are to wait now, after two thousand years have passed, till the Jews are all gathered at Jerusalem, should that ever be, we might have to wait two thousand more years before this is accomplished, and then we might have to wait two thousand more years before Christ would come, which would be six thousand years from the time Christ said: "The time is fulfilled, and the kingdom of God is at hand." Leaving off all supposition, nearly two thousand years have passed, and you say the time is not fulfilled yet, and will not be till the Jews are gathered at Jerusalem; and Jehovah alone knows how long that will be, should it ever occur at all. You and Christ are at variance, brethren, and I have had my faith rooted and grounded in him too long to disbelieve him now. I am too near the end of the journey to allow heaven's truth to be supplanted by fiction or the speculative opinions of men.

"At hand." What does it mean? When Jesus said, "The kingdom of God is at hand," did he mean that it drew near or was a long time off; that the kingdom would not come until the Jews, thousands of years from that time, would all be gathered at Jerusalem? The best lexicographers tell us the word from which we have the words "at hand" means to approach rapidly, to come quickly, as of something that will take place in the near future. When Jesus sent his disciples out to preach, he said: "And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 7.) When he sent the seventy, he told them to say unto them "that the kingdom of God is come nigh unto

you." (Luke 10: 11.) Again, Jesus said: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) From this we get a definite statement as to time, as to how long it was to be before the kingdom was to come. It was to be before the death of some of those who were then standing in his presence. Here we have the positive promise of the Son of God, the world's Redeemer, that it was to come before some of those standing there died. Now, if the kingdom has not been set up, then it follows that some of those people are still living, and, according to this Russell idea, must live on until the Jews are gathered at Jerusalem and on until Christ comes. Do you say that maybe some of them may yet be living? This question cannot be proven, when its truth depends on a thing that uninspired men of the school of speculative theories cannot know. According to the law of nature, those men are all dead, and the kingdom came before they all died. If not, the burden of proof rests upon those who have adopted this phase of Russellism to show that some of them are still living. If you cannot do this, then your theory stands in direct conflict with this statement of the Christ.

The people, even the disciples of the Christ, thought his kingdom would be earthly, and that he would be seated on David's throne in Jerusalem and reign here on the earth; and because they had this idea we are told that Jesus "added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return," etc. (See Luke 19: 12-27.) Notice verse 15: "And it came to pass, that when he was returned, having received the kingdom," etc. When did Jesus return, and when did he receive the kingdom? "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.) When did Jesus, the "Son of man," go with the "clouds of heaven?" "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." (Acts 1: 2.) On the day of Pentecost, about seven days after this, Peter said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," etc. (Acts 2: 29, 30.) Where do we find God's oath to David? "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." (Ps. 89: 35-37.)

Let us note now that the words "at hand" mean "to come nigh," to rapidly approach. Jesus and John the Baptist said it was "at hand," and Jesus said "the time is fulfilled," and that the kingdom was to come with power before the death of some who were then present with him. Luke says Christ ascended and a cloud received him out of their sight, and Daniel says he came with the clouds of heaven, and a kingdom was given unto him. Peter said God raised him up to sit on David's throne. No question, it seems to me, could be made clearer than this. Everything shows that his kingdom began on the day of Pentecost. (Acts 2.) On this occasion his Lordship is proclaimed. God had made him both Lord and Christ. What, my brethren, do you hope to gain by arraying yourselves against these

truths and falling in line with C. T. Russell? You have all to lose and nothing to gain.

But we are told that the church was established on Pentecost (Acts 2), but the kingdom will not be set up until the Jews are gathered at Jerusalem and Christ shall come the second time. But notice that all the scriptures quoted above speak of the kingdom; and, if you are right (which you are not) in making the kingdom and church different institutions, then these scriptures show that the kingdom was set up on Pentecost (Acts 2), and it would be the church, and not the kingdom, that would be established at some time in the future. But the scriptures are too plain on this, that the church has been built.

One passage relied upon to prove that the kingdom is yet to be established, which will be done when Christ comes, is Acts 15: 13-17: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things." James says "after this." After this—what? We are told that it means after the calling of the Gentiles. (Acts 10.) After that event the tabernacle of David will be built—the kingdom will be set up—and this will be at Christ's second coming, after the Jews are gathered at Jerusalem. Well, supposing you are right, then what? James says: "That the residue of men might seek after the Lord." Then, during this millennial reign, the people, somebody, the "residue of men," will have a "second chance." So you will be forced to swallow another dose of Russellism—the "second chance."

Simeon had told of his visit to the house of Cornelius, and James says the words of the prophets agree to this, and not to a gathering of the Jews at Jerusalem. All Jews are not of the house of David, and to build again the tabernacle of David means to reestablish his throne. The scriptures quoted in this article show that was done after Christ was raised up and ascended to heaven. They show that David's throne was established in heaven and that Christ is now upon it. Paul teaches that Christ is our High Priest; that he offered his own blood for us and now makes intercessions for us; and it was said that he should be a "priest on his throne." (Zech. 6: 13.) Now, just so sure as the Christ is a priest, he is on his throne, for he is to "be a priest on his throne." If he is not on his throne, he is not a priest, and Paul is found to be a false witness when he declares him to be a priest. This idea of the gathering of the Jews and of the kingdom not having yet been established, like all other phases of unbelief, leads to the denial of the plain teaching of God's word.

I have in my possession a paper published in defense of "Pastor" Russell, in which it is contended that the Jews will be gathered as a nation, and then Christ will come and establish his kingdom. Recently some good brethren have accepted Russell's visionary, imaginative, conjectural, speculative theory thus far, which is but a step toward the acceptance of the whole batch of speculative assertions. Listen to this prophecy: "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee." After telling of the scattering of the people and the destruction of Jerusalem, which came to pass about A.D. 70, he then says: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break

this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury." (See Jer. 19.) C. T. Russell has the brazen effrontery to rise up in the face of this plain and positive prediction and say that the Jews will be gathered and made whole as a nation, and some of you boys have been caught in his snare. Now you need to repent, confess your sins, and get back in the "old paths," and be content to "preach the word."

Who is "a Well-Known Evangelist in Texas?"

An unsigned article under the caption, "My Wish for 1916," published in the Christian Leader and reproduced with editorial comment in our issue of January 13, has elicited the disapproval of many of our well-known and very deserving Texas preachers, who feel that in justice to themselves the name of the author of the "wish" should be made public. We have on file several letters urging this; but since one letter covers the case, we print herewith the request of Brother Charles R. Nichol, of Denton, Texas, who writes us that he has made a similar request of the publisher of the Christian Leader.

Brother Nichol's request follows:

In the Gospel Advocate of January 13, page 40, Brother A. B. Lipscomb writes under the heading, "A Shot from the Bushes," and quotes an article which appeared in the Christian Leader of December 28, 1915. The article in the Leader is prefaced: "The following is taken from a private letter of a well-known evangelist in Texas."

In this "private letter" from a "well-known evangelist in Texas," which the Leader publishes, the following is found: "I very seldom read the Gospel Advocate now, except to keep abreast of the times and get the news *re* Boll, etc. I can't endure the —, and the — isn't fit for kindling."

When I read the above in the Christian Leader, and then again in the Gospel Advocate, the question arose in my mind: Who is the "well-known evangelist in Texas?" There are a number of men in Texas who are "well-known evangelists." Is the above quotation from the "private letter" the statement of A. J. McCarty, A. B. Barret, T. W. Phillips, J. B. Nelson, Foy E. Wallace, A. W. Young, F. L. Young, J. S. Dunn, J. C. White? If not, who is this "well-known evangelist in Texas?" Possibly I would be counted as a "well-known evangelist;" but the statement quoted above is not from me. The publication of such statements as the above leaves me, as well as other brethren in Texas and elsewhere, in doubt as to whom reference is made by the preface above given in the Christian Leader. Is it just to the brethren that the name be withheld?

Again, this "well-known evangelist in Texas," as represented in the above quotation, names the Gospel Advocate and makes reference to some other papers, but he does not call the names of the other papers, or the publisher of the Christian Leader withholds the names of the other papers, and inserts a — and a — for the names. What are the papers reference is made to by "I can't endure the —, and the — isn't fit for kindling?" Does this "well-known evangelist in Texas" withhold the names of the papers to which reference is made by the dashes from the fact that he lives in Texas and fears the influence of these papers, or does he have reference to papers published in Texas by the dashes, or did the publisher of the Leader withhold the names? If the publisher withheld the names, why did he mention the Gospel Advocate and withhold the names of the other papers reference is made to?

Has the "well-known evangelist in Texas" the courage to speak out and let the people know just who he is, or will we have to learn by elimination?

Morbid curiosity does not cause me to write this inquiry. I want to know who this "well-known evangelist in Texas" is, and what papers reference is made to when he says: "I can't endure the —, and the — is not fit for kindling."

Our readers understand, of course, that the publishers of the Gospel Advocate are just as much in the dark as they are concerning the identity of the unknown writer. As to whether his name will be divulged is a matter to be settled by Brother Rowe, the publisher of the Christian Leader, and the unknown party himself.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson IV.

2. When was it established?

(1) *It had not been established when Peter confessed Christ, as recorded in Matt. 16: 15-19; for Christ then said, "Upon this rock I will build my church," showing that the building was yet in the future. Please to note that in verses 18, 19, in the scripture cited above, you have the future tense of the verb used seven times—viz.: (a) "Upon this rock I will build my church;" (2) "The gates of Hades shall not prevail against it"—his building the church, for the gates could not hold him, as is shown in his coming through them in his resurrection (see Acts 2: 24, 31); (3) "I will give unto thee the keys of the kingdom;" (4) " whatsoever thou shalt bind on earth" (5) "shall be bound in heaven;" (6) " whatsoever thou shalt loose on earth" (7) "shall be loosed in heaven." What would you think were I to try to make you believe that Peter then had the keys, had already bound and loosed, and that Christ had done the same in heaven? Certainly you would not believe me. Christ is speaking of something that is to take place in the future. Then why let any one come along and make you believe that the church existed, when Christ here promises that he will—pointing to some future time—build it?*

(2) *It had not been established at the time of Christ's burial; for Joseph of Arimathea was still looking for it to be established. (See Mark 15: 43.)*

(3) *It had not been established at the time of Christ's ascension to heaven; for the apostles were still waiting, expecting and inquiring about its establishment. (See Acts 1: 6-12.) The burden of the message of John the Baptist, Christ, the twelve, and the seventy was, "The kingdom of heaven is at hand," or "is come nigh unto you," showing that it was to be established in the near future. (See Matt. 3: 2; 4: 17; 12: 7; Luke 10: 1, 9.) Thus you follow the disciples in their expectation until their Lord ascends, leaving them waiting for it, with the instructions to tarry in Jerusalem till the Holy Spirit comes. (See Luke 24: 46-55; Acts 1: 6-12.) Now turn to Acts 2, read the whole chapter, and you find that the Holy Spirit came on the day of Pentecost, and the last verse in that chapter tells us that the church existed and the Lord was adding those that were being saved to it. When, then, was it established? On that day, of course.*

(4) But look at another line of reasoning. (a) Read Mark 9: 1, and you learn that the kingdom was to come "with power," or when the power came. (b) Read Acts 1: 8, and you learn the power was to come when the Holy Spirit came. (c) But turn to Acts 2: 1-5, and you learn that the Holy Spirit came when "the day of Pentecost had fully come, and came, too, upon the apostles in the city of Jerusalem. Hence, Christ points forward to this day as the "beginning" (see Luke 24: 47); and Peter, after Pentecost, points back to it as "the beginning" (see Acts 11: 15). If you find a man who is skeptical here and wants to deny that it began then, simply show him that Peter calls what took place in Jerusalem on the first Pentecost after Christ's ascension "the beginning." Ask him, the beginning of what? Kind student, you ponder well the same question. There is but one answer, and that is, the church that Christ said he would build began in her glory and power on that day, the Lord adding those that were being saved to it.

(5) Turn to Dan. 7: 13, 14, and you learn that Christ received the kingdom when he returned to his Father in the clouds, a kingdom in which "all peoples, nations, and languages should serve him." Read Acts 1: 9-11 for an account of the fulfillment of this prophecy. Please to note

that he received the kingdom when he "came to the Ancient of days" (Jehovah)—that is, when he returned to the Father, and not, as some would have you believe, when he leaves the Father and comes back to the earth. He is now reigning, and will so continue until all enemies are put under his feet. Then he will turn the kingdom back to his Father. (See 1 Cor. 15: 24.) Please to note, too, that Christ is preached by Peter in his first sermon as the one whom God had made both Lord and Christ; and made such, too, after he had been rejected by the people to whom Peter was preaching. (See Acts 2: 36; 4: 11, 12.)

(6) *This time and place had been fixed for centuries for the beginning of the new economy. Turn to Lev. 23: 10, 11, and you learn that the "first fruits" of the harvest, which typified the resurrection of Christ (1 Cor. 15: 20), were "waved" "on the morrow after the Sabbath"—the first day of the week. Christ did not rise, then, by accident, "on the first day of the week." (Mark 16: 9.) This was the day fixed by his Father for him to come forth a conqueror of death. But read, in the same chapter, verses 15, 16, and you will find that they were to offer the "new meal offering" on "the morrow after the seventh Sabbath" from the day they brought the sheaf of the wave offering. This was Pentecost, the fiftieth day, from whence we get the name. This fiftieth day was also the first day of the week, and the "new meal offering" was a type of the "new covenant" of which Christ is Mediator (1 Cor. 9: 15), which began with his church on the day of Pentecost. Truly did Peter speak of it as "the beginning."*



Two Important Questions.

The following questions have been submitted for con-
brother may have run well, and of that period of his life
sideration on this page:

1. When a preacher knows that a certain preacher has specific and grave charges pending against him in his home congregation, can he write glowing and favorable reports about him in the papers?

2. Can a church, under the same condition, have such a preacher to hold a meeting for them while such charges are being investigated?

These questions I answer in the order given:

1. We have no right to write glowing and favorable reports about any one when "specific and grave charges are pending against him in his home congregation," especially if such reports have a tendency to mitigate matters and blind the brotherhood to the man's real character. A brother may have run well, and of that period of his life in which he did run well favorable reports and references thereto could be made (see Gal. 5: 7), but never must such reference be made so as to blind the people from the present condition of the man. And most certainly men who have "specific and grave charges pending against them in their home congregation" must not be reported as worthy men until they are vindicated or repent and set themselves right with the home congregation.

2. No faithful congregation will have such a man to hold a meeting for them until the charges pending are shown to be false or the brother repents and is restored to the favor of his home congregation.

In conclusion, about both of these questions, let me say that the body of people on earth who claim the Bible as their guide and who are continually teaching others that they must "come back to the Book" are just as far from the Book, as a whole, on the how we should conduct ourselves toward disorderly members as others are when they teach sprinkling for baptism. It is a good thing that local congregations are independent and have the right to take the Book and go by it regardless of what others do or say. Too, I am glad to say that we have a few congregations that practice discipline as the Bible demands. It is certainly timely that one of the special numbers will be devoted to this question this year.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 204 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kojishikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos James, 2235 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

I Believe the Word and Preach It.

BY E. S. JELLEY, JR.

Of course all news is stale by the time it reaches India, and then a discussion of such stale news by me is still staler by the time it reaches you. Still, occasionally a matter arises which seems to need a few lines even from far-off India.

Well, I believe that the prophecies concerning Babylon and Nineveh have been fulfilled and that those concerning Israel will be fulfilled also. I do not preach these things out here, although they are a part of the word, because I have no Jewish audiences to convert; and while I have no doubt that such preaching would have a good effect upon Western unbelievers, yet it would not be understood by an Indian audience, and, hence, would not have a tendency to win them.

I also believe in the imminency of the coming of the Lord. The Lord himself says, "Behold, I come quickly," and I believe it; and if he comes to-day or in a hundred thousand years, I shall believe he has fulfilled his promise. I constantly preach the imminency of his coming; and while it may be that some of the brethren do not have "watch" for their watchword, it is mine, and should be that of every Christian.

I do not believe in the "futurist" program of Brethren Boll and Chambers, in which the antichrist who sits in Rome and who for twelve hundred and sixty years shed the blood of God's saints is ignored and an imaginary future antichrist is predicted, who will, they say, persecute the Jews three and one-half years. The Jews have been persecuted for many centuries, and I think they can stand a persecution for three and a half years. I do not believe with those brethren that God cares more for three and a half years' persecution of the natural Israel than he does for twelve hundred and sixty years' persecution of Christians (for that is the position they virtually take in denying that the antichrist is the pope.) That belief of theirs is not derived from the Seventh-Day Adventists nor from Russell; it comes from the Mohammedans via the Plymouth Brethren sect, of which George Müller was a member. The fact that the Mohammedans hold to it does not prove it false; but it is false upon its face.

I do, however, believe that the signs of Christ's coming, as outlined by him, were for the purpose of causing us to "lift up" our heads, for our "redemption draweth nigh;" and I believe the most of those signs given in Matt. 24, Mark 13, and Luke 21 have been fulfilled; and that fact, so far from dividing the church, should inspire every disciple to redoubled efforts and redoubled watching.

I do not believe the woman in the twelfth chapter of Revelation is the natural Israel at all, for she is said to be the mother of Christians; but Paul says Jerusalem which is above, which he pronounces to be the new covenant, is "the mother of us all."

In regard to baptism, I believe in and practice preaching Acts 2: 38. I have never denied fellowship to any one because he could not answer a cross-examination as to why he was baptized, but I also carefully avoid any remarks which may have a tendency to make one who may not have been scripturally baptized satisfied that he is safe. I leave the Scriptures to do their own convincing.

I never use that which the Spirit of Christ says "look not upon" to represent the precious blood of Christ; instead, I use "the fruit of the vine."

I believe that the Gospel Advocate is by far the most wide-awake advocate of discipling the nations at home and abroad (Matt. 28: 19) of any paper published among us; yet I doubt if it is nearly as strong on either home or foreign missions as many sectarian papers. I believe there is a strong tendency among our brethren to be content with faith, repentance, confession, and baptism, to the ignoring of growth in grace and fellowship in the spreading of the gospel.

Moving Pictures.

I baptized two men in our new baptistry at Zoshigaya on October 31—the first to be baptized in our new chapel. One is of our Gakuin students; the other, the ex-prisoner of whom former mention has been made. During the six months he has been working about the place he has rendered faithful service. He seems unusually happy at having found the Way. When these two men were baptized, only about half a dozen of the students attended, though all were invited. Brother Miyura's own brother (the two brothers room together) was one of those who did not attend. This is what Jesus meant, I think, when he said he came not to preach peace, but division.

From Sister Sarah S. Andrews: "I had a letter from Lois last week, saying that things were more hopeful now and that they hoped to start for Japan some time in November. The Lord willing, I will be ready when they are ready. The days are growing brighter, busier, happier, until from the depths of my soul I lift my voice in thanksgiving to God for allowing me a being in this wonderful world. In fact, I would rather have been a tiny blade of grass and to have shed forth for but one season that color which must have been uppermost in the mind of the great Creator than not to have lived at all. I have a great deal to give up in going to Japan, yet I am putting my trust in Jehovah and expect to go forward."

Custom often originates in ignorance, hence in error. Afterwards it is venerated and kept because it is an old custom, even though the reason for it cannot be given. Other customs have a reason for their origin; but in course of time the reason that gave the custom birth ceases to be a reason, and then the custom is perpetuated just because it has become a custom. For these reasons most customs are vain and unprofitable. "The customs of the peoples are vanity," says the prophet.

Brother R. S. King writes from Nashville, Tenn.: "We are going to make a special contribution next Lord's day [October 17] to be used toward Brother and Sister Glenn's expenses to Japan, and I am not going to be satisfied with less than fifty dollars. I am glad to have fellowship in this work. I want you to take especially good care of Brother John, as I love him like David loved Jonathan. I have never met your daughter yet, but hope to in the near future."

Speaking of the prohibition of the Christian religion in the public schools, a certain missionary said to me: "You may talk of Lincoln, Washington, Napoleon, or anybody like that, but you cannot speak about Jesus Christ. Mac, how can you explain that?" As one among other reasons, I suggested that it was because Jesus was not a patriot and made no attempt to help out the nationalism of his own country.

J. M. McCALEB.

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Loyalty to Christ.

BY E. A. E.

A good brother, whose query, I regret to have to say, has been misplaced, asks if loyalty consists simply in preaching against instrumental music in the worship and missionary societies.

No; nor by preaching simply against any other error or wrong practice, especially when this is done in the wrong manner and spirit.

First, let us remember that there is a right manner and spirit in which to do the right thing, and one right purpose to be accomplished. Paul expresses these as follows:

And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will. (2 Tim. 2: 24-26; see, also, verse 23.)

Paul says also: "Reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 2.) Reproof, rebuke, and exhortation must be given by teaching and with long-suffering. This is the way to respect, help, and save people. Some one says: "But some are to be reproved 'sharply.'" Yes, but there is nothing so sharp as the word of God. It is "sharper than any two-edged sword" and pierces "even to the dividing of soul and spirit, of joints and marrow," and "is quick to discern the thoughts and intents of the

heart." It pricks the heart and cuts to the heart. On the other hand, it is as soothing and healing as the balm of Gilead applied by the hand of the great Physician. To "preach the word" is all-sufficient. It contains all the reproof, rebuke, admonition, exhortation, persuasion, consolation, and blessings which God himself gives.

The errors, vain worship, and all sins of people must clearly and distinctly be pointed out and the fearful consequences shown in the light of the gospel; this must be done with all the firmness, power, and dignity of the word of God; but it must be done, too, with the *teaching* and *mercy* of the word of God. The *manner* and *spirit* in which one preaches depend upon *why* one preaches. If the one supreme and only purpose be to glorify God and save men, the right manner and spirit will be manifested; while the wrong manner and spirit cannot be concealed if anything else be the purpose.

"Loyalty" is a good word and means much. It should not be used in a sectarian sense or to designate a religious denomination. Elijah was loyal to God. To be loyal to Christ is to be true to him at all times; is to be honest in all the everyday affairs of life, honorable in all dealings with all men, truthful, reliable, upright, temperate, virtuous, just, merciful, generous, faithful in all relationships, godly, ready with all ability possessed to defend and to extend his kingdom in all the world, and to do all this in obedience to God and for Christ's sake. To pursue a gentle, kind, forbearing, humble, firm, steadfast, unswerving, straightforward, and unpretentious course in obedience to God is loyalty to Christ. A swaggering, daring, challenging, denouncing, boastful spirit and manner are anything else but loyalty to Christ. To suffer with Christ is to be loyal to him. Paul says far be it from him to glory," save in the cross of our Lord Jesus Christ," by which he was crucified to the world and the world to him. (Gal. 6: 14.) This is loyalty.

SOME THINGS LOYALTY IS NOT.

There was a good and needed article in the issue of this paper of January 13 by Brother Farmer. In this article he tells of a preacher who spoke "very vehemently" against "receiving people from the sectarian churches on their baptism, the class system of teaching the Scriptures," and "lesson helps as a gross innovation," but "who indulged too freely in the use of intoxicating spirits." I refer to this to show the idea and standard some have of loyalty, also their vanity and inconsistency. Drinking intoxicating liquor is a weakness of the flesh, but there is a very great inconsistency between such weakness and claims of loyalty. In the many weaknesses and imperfections of the flesh, men can be and should be Christians—first babes and then full-grown men—and God and good men are merciful toward all such; but in such weaknesses they should not set themselves up as examples and teachers in Israel. Men who do not restrain their appetites for strong drink, do not deal fairly and honorably, do not handle money committed to them in an open and honest way, or are not clean and virtuous, are not prepared to teach others. They may be logical and eloquent in the pulpit, but it is contrary to the word of God for any congregation to put them forward as teachers and examples of righteousness and godliness. When it comes to speaking out against the enemies of the truth, there can be no greater enemies of the truth than such pretended *defenders* of it. So, instead of such "vehemence" as Brother Farmer mentions, that preacher and all like him should be humble and penitent and should curb their own appetites, subdue their own passions, and endeavor to live soberly and righteously and godly in this present world. In so doing they will both save themselves and their hearers. While they may call themselves "loyal," they have a very low standard of morality and a miserably poor conception of the truth.

In this connection attention is called again to reports of

impurity in five preachers, more or less prominent. This is done to show that not one, but different preachers of different States, while considered loyal and defenders of the faith, are accused of immoralities. I can hardly think all these preachers are guilty of this sin. But if they are not guilty, the ones who originated these evil and slanderous reports *are*, and this shows a no-better spiritual condition in them. This is shameful and a reproach upon the cause of Christ. It is a sad state of affairs when some preachers are guilty of dishonesty, rascality, drinking, and other immoralities, or, if not guilty, when others fabricate and circulate such vile and slanderous reports. One of two things should be done: such preachers, if guilty, should repent and bring forth fruit worthy of repentance, and make themselves less prominent, or quit preaching and be dealt with according to the mercy and righteousness of the Scriptures; or such reports should be stopped, and the originators dealt with according to the Scriptures.

The church of God should not be allowed to suffer and to be divided on account of the sins and ambition of a few. Where are the elders, and what are they for? Another deplorable thing is the spreading of charges and counter charges in abusive and scurrilous language all over the country, begetting a partisan and bitter spirit in others and producing discord generally. It is very sinful and very foolish in a congregation's allowing itself to become divided in feeling and sometimes in reality over the mistakes and sins of a preacher of another congregation and even another State. I wonder what otherwise sensible and good people who do this think Christianity is and the church is for. There is a scriptural way to settle all troubles and to let such settlement be known. It is very strange indeed that some who are so loyal in pressing some points of Bible teaching are not just as loyal in pressing and practicing the Bible way of settling difficulties. To keep the whole law and to offend in one point is to be guilty of all. It is as disobedient to God, or *as rebellious*, not to settle troubles according to his will as it is to refuse to be baptized or to worship "as it is written." Some preachers who hew to the line in telling others how to settle troubles according to the Bible are as far from following the Bible in the settlement of their own troubles as the east is from the west.

Some men say they cannot see a dog fight without taking sides with one dog or the other. This is true in regard to every church trouble in the world and one reason the trouble cannot be settled more easily. Men thousands of miles away from the trouble take sides when they know nothing of the facts. This is not the spirit of Christ and cannot be anything else but sinful and divisive. Love for the wrongdoer seeks to save him from his sins. To uphold and to attempt to justify him in his sins is not only not to befriend him, but to become a partaker of his sins. This is to become an enemy to him, to the church, and to Christ.

When such courses as the above are pursued, how can the church prosper and maintain peace and unity?

Brother Kurfees in a recent clear and convincing article tells of a case in point, which he says "caps the climax." Nothing could be more unfaithful and disloyal to Christ. The emphasis Brother Kurfees gives to the Bible teaching on this point should be felt by all, or the teaching should be continued until all congregations see it and determine in loyalty to Christ to be governed by it.

Think of this: When a congregation proceeds according to the will of God to discipline a brother, God ratifies that in heaven. (See Matt. 18: 18.) Then for another congregation to ignore the action of this congregation is to ignore God. This is most fearful indeed.

About thirty years ago a preacher in a certain State became involved in a trouble. He removed to Tennessee and asked to be received by a congregation without even an effort to adjust the trouble. This congregation declined to receive him. This was right. He removed to another

congregation and asked it to receive him without adjustment, and this congregation likewise declined to do so. There can be no truth and right, unity and peace, without pursuing this course. As Brother Kurfees says, anarchy in the kingdom of Christ will prevail without this.

Christians and congregations of Christians cannot work in the spirit and after the tricks of politics—and dirty politics, at that. They cannot seek to carry their point, right or wrong, to have their own way, to do things through faction and vainglory, and to whitewash and uphold wrongdoers. They must seek to save the lost and to uphold in all particulars the government of Christ. This is loyalty to Christ.

(To be continued.)

When An Act is Obedience to God and Acceptable.

BY M. C. K.

We received, some time ago, the following communication and request, but this is our first opportunity to give it attention in these columns:

Dear Brother Kurfees: I have three questions that I wish you would kindly answer in full in an article in the Gospel Advocate: (1) Would God accept as an act of obedience an act performed by an alien that he has required only Christians to perform? (2) What effect would it have upon the acceptance of the said act if the performer thereof believed at the time of its performance he was a Christian, though, as a matter of fact, he was not? (3) Would God accept as an act of obedience an act performed by a man who understood and believed at the time that he was a Christian and did it as a Christian, though God has required only aliens to perform such an act? Yours fraternally, A. B. BARRET.

We give attention to the three questions in the order in which they are propounded.

1. It must be self-evident to every thoughtful mind that nothing can be "an act of obedience" to God which God himself has not commanded. The term "obey," to quote from Webster, means "to give ear to; to comply with the orders of." Hence, in any case where God has said nothing for man "to give ear to" and has issued no orders for man "to comply with," it would be impossible for an act to be obedience to him. Of course, any given act would be precisely the same act whether commanded by God or man, but it would not be obedience to God unless God had commanded it. And from these premises it follows that God could not "accept as an act of obedience" to him "an act performed by an alien," unless the "alien" were so commanded by God. He might "accept" the act, of course, whether he had commanded it or not, there being nothing revealed to the contrary; but the querist asks whether he would accept it "as an act of obedience" to him, and this could not be unless he had commanded it. Moreover, it follows, with equal clearness and conclusiveness, that "an act" which God "has required only Christians to perform," while it might be accepted by him if performed by others, yet it would not be "an act of obedience" to him, because he had not commanded it.

2. This would depend entirely upon whether or not the command were issued and limited to "a Christian." No matter how much "the performer thereof" may have "believed at the time of its performance" that "he was a Christian," yet if he was not one, his so believing would not make him such; and as to "what effect" this circumstance would "have upon the acceptance" by God "of the said act," it is impossible for us to tell without a revelation on the point. If it were a case in which God limited "its performance" to "a Christian," of course it would not be acceptable if done by others; if not so limited, while, in the absence of a revelation, we could not know that it would not be acceptable, yet we could not know that it would be.

3. This query is practically a reversal of the first one; and here again God could not "accept as an act of obedi-

ence" to him "an act performed by a man who understood and believed at the time that he was a Christian," unless "a Christian" were so commanded by God. In this case, as in the other, he might "accept" the act, of course, there being nothing revealed to the contrary; but he could not accept it "as an act of obedience" to him unless the one doing it, whether "a Christian" or an "alien," had been commanded by him to do it.

Referring to all these questions and to such questions in general, we think it proper here to observe that, unless we diligently guard ourselves, it is quite easy to allow hair-splitting distinctions and discriminations about the commands of God, on which there is no divine revelation, to lead us into unprofitable speculation and controversy. As far as we may be able, it is well to call the attention of both saints and sinners to the law of God and the requirements of God, giving due emphasis to the importance of respect for his authority; and where this is faithfully done, with equal emphasis upon the ruinous nature of sin and the certainty of the divine judgment and the divine retribu-

tion, it is not likely that men, whether saints or sinners, will fail to see what is required of them. Referring to certain instructions which he had given to Timothy, Paul distinctly says: "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." (2 Tim. 2: 14.) And with equal significance he again warns against those who are "puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmising," etc. (1 Tim. 6: 4.)

Nothing is more clearly set forth in the New Testament than the duty of avoiding questions which engender controversy, strife, and division in the body of Christ. Even with strict adherence to the simple requirements of men laid down in God's word, we will still find enough room for constant battle and strife with the world, as did our Master and his great apostle Paul. "So then let us follow after things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.)



QUERY DEPARTMENT



Brother McQuiddy: Do you think it wrong for Christians to attend picture shows? This is indulged in here to a great extent among our own church people, and those who are supposed to be leaders in the church. I believe I can see that picture shows are sapping the spirituality from the church.

M. CHESNUTT.

The simple act of going to a picture show is not wrong. It is sinful to patronize shows that are vicious in their tendencies, and I am led to believe that most of them are of that character. They certainly are not feeders of our spiritual nature. The money spent in attending shows could be used to better purpose. Good judgment and discretion should be exercised in attending the picture shows, and Christians would be wise not to indulge such a practice.



Brother McQuiddy: (1) Please explain John 5: 39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." A brother said that was applicable only to the Jews. I think it applies to everybody. (2) Explain, also, Rev. 22: 19, 20: "And if any man shall take away from the words of the book of this prophecy," etc. What book does John have reference to?

J. H. MACKAY.

(1) The Revised Version reads: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." There is no reason for limiting this to the Jews. (2) Rev. 22: 19, 20 refers to the book of Revelation; but if true of that book, it is also true of the whole Bible.



Brother McQuiddy: What is the duty of Christians toward soldiers and our country in times of war?

MRS. JAMES JAMIESON.

The Bible teaches very clearly that Christians should not go to war. It impresses upon Christians also that they should do good unto all men. It would be inhuman not to succor and relieve the soldier who is starving and suffering on the battlefield. While Christians are required to be in subjection to the higher powers (Rom. 13: 1), we are sure this does not require them to violate their conscience by giving of their means to buy machine guns in order to destroy and kill. We believe there are few governments that will demand their subjects to be false to their religious convictions. Christians, however, should be as true to these convictions in times of peace as in times of war.

Brother McQuiddy: Please explain 1 Cor. 1: 10, 13. What was the cause of the divisions in the church at Corinth? Was it simply a preference of teachers, or was it false teaching that caused the trouble? Does 1 Cor. 4: 6 have any bearing on the trouble? JOHN E. CAMPBELL.

Evidently the division at Corinth arose over their preferences for men. This is made plain in this passage: "For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (1 Cor. 3: 3, 4.) The same lesson of humility is found in 1 Cor. 4: 6: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." The worship of men rather than adherence to principle is one of the most prolific causes of division and strife in the church and in politics. People fall in love with a man and fight for him rather than for principle and right.



Brother McQuiddy: (1) Was Luke an inspired writer? Were the books of Luke and Acts given by inspiration? (2) On the day of Pentecost, who received the baptism of the Holy Spirit—the twelve alone, or the one hundred and twenty? R. L. HAYES.

(1) Luke was evidently inspired. Therefore, Luke and Acts were inspired books. (2) The baptism of the Holy Spirit was promised only to the apostles. (Acts 1: 5.) The division of the Bible into chapters and verses is not of inspiration. The last verse of the first chapter of Acts declares: "And he was numbered with the eleven apostles." The first verse of the second chapter says: "And when the day of Pentecost was now come, they were all together in one place." "Apostles" is the antecedent of "they." The most natural and reasonable construction of the language is that the twelve apostles were baptized in the Holy Spirit. There is no scriptural reason why the one hundred and twenty disciples should have received the baptism of the Holy Spirit.



Brother Sewell: Last summer I thought it necessary to have something to say in regard to church discipline to a congregation for which I was preaching monthly. I have lately found out that one of the elders became somewhat offended at my position, which was this: Inasmuch as we

cannot control the actions of others, we ought to control our own by avoiding offenders in a social way, letting our relations to them be something like the relations that exist ordinarily between the whites and the blacks of the South. While we should try to make them feel that their offense has cut them off from the society of Christians, we should do all in our power to reclaim them, admonishing them in such a way as to show that we have their best interest at heart. Please give the Bible teaching on the above, and also state what you consider the idea generally held by the brethren to be. X.

The scriptural way is to insist upon an erring one that he set himself right; and if, after reasonable insistence, he still refuses to do right, withdraw from him. Paul said: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3: 6.) I do not know any better way to do than that. The congregations that are trying to follow the word of the Lord, so far as I know, do that way.



Brother McQuiddy: Can a Christian belong to the Masonic lodge or any other lodge?
HOPE TAYLOR.

It has always appeared to me to be a reflection on the blood-bought church of Christ to enter any human institution. There is no authority in the Bible for any such action. On the other hand, Christians are admonished: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) There is not a kind word that one can speak, not one prayer that he can offer, or one noble deed that he can do, that he cannot perform in the church. If a man proposes to be an active, working Christian, he will have neither the time nor the inclination to enter any of the fraternal orders. The earnest, faithful, and devoted Christian has no time, taste, or service for anything else save the church of Christ. The man who loves Christ with all his soul, body, and mind devotes all his talents and means to the church of Christ so as to fit himself for heaven. Many of us may show a failure to hold the church of God and his religion in high esteem in some other way as displeasing as being a member of a fraternal order. We should seek to lead the world to a nobler life by giving it a good example.



Brother McQuiddy: We have a question in our congregation that we have been unable to settle, and would like to hear from you in regard to it. Sister A and Brother B married. Then Sister A filed a bill in court against Brother B for divorce on the charges of adultery, and sustained these charges and got the divorce. Then Brother B and Sister C married, and Sister A is yet living. Now the question is, Are Brother B and Sister C living in adultery? X.

Sister A was warranted in her separation from Brother B by the Bible. The Bible is clear on this point. B's first mistake was in committing adultery. His second mistake was in marrying Sister C. If truly repentant for his wrong, he should have sought reconciliation with Sister A, whom he had wronged. The Lord gives the charge: "That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." (1 Cor. 7: 10, 11.) What is true of the woman is true of the man. A person in a state of sin cannot become a Christian without trying to correct that sin. No lapse of time will purge the cohabitation of its sinfulness. Committing adultery when he married the second time did not manifest any repentance for the first wrong. He should have proven his repentance by turning away from the wrong he had done and by living a consistent life of virtue. No doubt Sister A would have been reconciled to him had he done this; at least, such a course would have repaired the wrong in so far as possible; and this should every man do. To grant

him the right to marry again while his first wife is living would be to place a premium on adultery. The church should not entertain the thought of factionalism over such a condition. Though God's way sometimes seems hard, it is always best.



Brother McQuiddy: Please answer the following questions: (1) In Heb. 6: 4, who are those who have been made partakers of the Holy Ghost? (2) What is the sin against the Holy Ghost? (3) What is the Holy Ghost?

J. A. CHAUDOIN.

Heb. 6: 4 reads: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit," etc. They had become partakers of the Holy Spirit in that they had received the knowledge of their salvation by the remission of their sins and had received the Spirit himself, witnessing with their spirits that they were the children of God. "The Spirit himself beareth witness with our Spirit, that we are children of God." (Rom. 8: 16.) Thus they were assured of God's mercy toward them, and of the efficacy of the atonement through which they had received such blessings. In the primitive church the extraordinary operation of the Holy Spirit was imparted by the laying on of hands. (2) Any sin may be persisted in until it becomes a sin against the Holy Spirit. Men could reject the teaching of John the Baptist and of Christ while here in person and be forgiven; but not so with the man who blasphemes, speaks against, or rejects the teaching of the Holy Spirit. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 31, 32.) (3) The Holy Spirit is usually regarded as one of the Godhead. In the Old Testament he is generally called "the Spirit of God," "the Spirit of Jehovah," sometimes "the Holy Spirit of Jehovah" or "the good Spirit of Jehovah." In the New Testament he is usually called "the Holy Spirit," sometimes "the Spirit of God," "of the Lord," "of Jesus Christ," as in Matt. 3: 16; Acts 5: 9; Phil. 1: 19. As a procreative power, he is called "the power of the Highest." (Luke 1: 35.) He was an influence with which Jesus was endued. (Luke 4: 4.) He was divine inspiration by which the prophets and holy men wrote and spoke. "Men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.)

Mothers!

When was there a generation since boys were born that women did not go to war? Never a bayonet lunged into the breast of a soldier that had not already cooled its hot wrath in the heart of a mother. While the soldier has fought through one battle, the mother has wandered over a score of slaughter fields looking for his mangled body. He sings and plays the rough games of outdoor men in camp for a month, and then goes out to fight one skirmish; but every day and night of the thirty the mother has waked through a hundred alarms that never were. She has watched on the lonely picket post; she has paced the sentry beat before his tent; she has prayed beside him while he slept; the throbs of her heart have been the beads of her rosary. If a mother should write her story of the war, she would pluck a white hair from her temple and dip the living stylus into the chalice of her tears to write the diary of her days upon her heart.—Robert J. Burdette.

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AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Brother Etam will preach at Flat Rock, this city, next Sunday.

Brother Sewell was able to worship with the Russell Street congregation, this city, last Sunday.

D. H. Halle preached the initial sermon in the new house at Blodgett, eight miles south of Winfield, Texas.

From B. B. Mears, at Horse Cave, Ky.: "I can live a Christian without your paper, but it would be a much harder thing to do."

W. T. Boaz, superintendent of the Tennessee Orphans' Home, will hold the spring meeting for the church at Sparta, Tenn., beginning on April 2.

M. L. Moore, of Bowling Green, Ky., will begin a series of sermons at the Nashville Bible School on Monday evening, February 7. All are invited.

F. W. Smith's meeting at Woodfield, Ohio, was very successful. Large audiences heard the sermons, and there were eight additions to the congregation.

C. M. Pullias writes that the work at Lewisburg, Tenn., is moving along well. This is the town where Brother Pullias hibernates a few weeks between seasons.

Ben West is making a specialty of children's Bible classes on Thursdays and Saturdays. They take great interest in the firing of questions at the teacher. The singing is fine.

T. B. Larimore has been prevented through illness from writing anything for the Gospel Advocate. He has been suffering considerably from sciatica, but we are glad to report that he is much improved.

From W. S. Long, Jr., at Manchester, Tenn.: "W. T. Goalen, of Dothan, Ala., was with us on January 30, and preached two very interesting sermons to large audiences. The church greatly appreciated his visit. He will spend this week at Decatur, Ala., and in that district."

F. C. Sowell writes from Columbia, Tenn.: "Price Billingsley is with us in a meeting at South Columbia, and his teaching is having a telling effect. His denunciations of sin are made strong by Bible proof texts. The leading aim in his efforts is to get members of the church to leave off their evil practices and do a greater work for God. May we as preachers make a heroic effort to stimulate the churches throughout this land and country to a greater and higher standard of Christianity."

From L. J. Jackson, at Valdosta, Ga.: "The meeting at Gainesboro, Tenn., continued more than two weeks and closed on Sunday night, November 14, with eight added to the fellowship. The audiences were most gratifying and showed a deep appreciation of the work done. This appointment concluded my work in the State for this year and one of the most successful religious campaigns I have conducted. All the meetings were largely attended and a spiritual awakening was manifest everywhere. I am now at home ready to begin again any day."

The news of the death of Sister C. C. Klingman, at San Angelo, Texas, on the evening of January 23, was received here with genuine sorrow and regret. She had made a hard four-years' fight with tuberculosis contracted in Japan. Let us all unite our prayers in behalf of the bereaved husband, and children, and for all who mourn the loss of this good woman. Have we not the right to feel that "she has not lost her life; she has only gained it?" Sister Klingman was a sister of R. C. Bell, president of Thorp Spring Christian College, and of S. A. Bell, a teacher in Cordell Christian College.

I wish to urge again that the readers of this page have fellowship with T. W. Phillips, of Fort Worth, Texas, who recently fell on the ice and broke his leg at the hip joint. This means that he will be physically helpless for several weeks. A. O. Colley, his collaborator at Fort Worth, writes as follows: "Brother Phillips has given his life to telling the story of the cross. Now that he is unable to work and on heavy expenses, we want to ask his many friends and brethren to rally to him in his affliction. Write him, enclosing a contribution for him, as soon as you read this. We will also help him here."

T. W. Bullington writes from Athens, Ala.: "Brother John Hayes, of Cedar Hill, Texas, closed a week's meeting with the Pleasant Valley Church, Athens, Route 6, on Sunday

night, January 23. It appears that much and lasting good was accomplished by Brother Hayes, who is a great lover of the truth. For those who are not absolutely blind, his gospel messages are a great 'eye opener.' He whips, but it is done on the principle that 'whom the Lord loveth he chasteneth.' Although the weather was unfavorable, there was a large audience at every service. The interest grew wonderfully, and no one was proud for the meeting to close. Any congregation would do well to support Brother Hayes in a meeting."

Our good friend, E. C. Brossard, calls attention to the good results attained during the meetings of R. A. Largen from June 1, 1915, to November 1. Here is the record of the visible results: At Arbor Hill, Marshall County, 4 additions; Nut Grove, Marshall County, 2 additions; Wayland Springs, Lawrence County, 4 additions; Booneville, Lincoln County, 5 additions; Delta, Lincoln County, 18 additions; Friendship, Lincoln County, 14 additions, 3 restored; Corder's Cross Roads, Lincoln County, 18 additions, 5 restored; Mc-Burg, Lincoln County, 25 additions, 7 restored. Two of these congregations have increased from a few to one hundred members in the last eighteen months and are now doing active work for the cause of the Master." This is an unusually good report.

Brother McCaleb is greatly pleased with the special numbers. He writes us from Tokyo, Japan, on January 1, 1916: "Dear Brother Lipscomb: I have just finished reading the 'Home and Father and Mother' Number of the Gospel Advocate, and my soul is blessed and refreshed. I see two advantages in these special issues with subjects assigned. The first is, it gets the old contributors off the beaten track into new fields of thought, which sometimes brings out treasures that would otherwise be buried. The second is, by making special requests the more diffident are encouraged to write, which leads to the discovery of some of our best talent and most gifted writers. Hence one of the chief features of the special numbers is that they give variety. Loyalty to truth does not mean that we must get in a rut and become monotonous. May the Lord bless both of you during 1916."

J. D. Walling writes from Monticello, Ky.: "There is to be a debate at Mount Pleasant church house (Methodist Episcopal), in Wayne County, Ky., between J. E. Woolridge and the writer. Woolridge affirms: 'The Scriptures teach that rational adults are saved by the baptism of the Holy Spirit in answer to the prayer of faith, and that only such adults as have been baptized with the Holy Ghost belong to the church of Jesus Christ.' This will afford us, we hope, a great opportunity to preach the gospel in a very needy field. We have only some few sisters there, and not a brother, but several sympathizers. Woolridge has had several debates, and his brethren are very confident of his ability. I will appreciate very much the prayers of the brotherhood and any helps or suggestions from any brother. This will be a fine opportunity to give out tracts; so if any brother has any for free distribution, I would appreciate them. The debate is to begin on February 28. An effort is being made to have other issues discussed. Any who are disposed to attend should come to Burnside, Ky., and take boat to the lock; they will then be in one mile of the church house. Those down the river should come up to the lock. We would welcome with pleasure any brother."

Editorial Richness.

Under the caption, "Editorial Richness," the Christian Standard of last week contained the following editorial:

"The discussion of recent efforts looking toward the reunion of Christendom is particularly fine and discriminating. As one of Brother Kershner's early utterances commands attention, and will, we think, challenge the respect and win the approval of all thoughtful readers. We congratulate the Evangelist on this clear, strong note, and gladly adapt it as valuable in the present 'doctrinal revival.'"

"Not less trenchant and timely is the work of Brother Kurfess on 'Unfaithful Teachers.' In this editorial the Gospel Advocate is stressing the very point we have sought to make so frequently in recent months—that unscriptural teachers should be discountenanced by both churches and Christians; only thus can they be silenced. We welcome this vigorous and scriptural discussion. It, too, is strong doctrinal meat."

"Week by week the forces that can join in harmonious restatement are drawing together. From all evidences that appear now, we shall very soon be speaking the same things again, and with such power and clearness that ground lost in recent years of unfruitful bickerings may be regained. Toward this good end may the Holy Spirit lead us all."

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Does Not Abrogate.

Christ commands the believer to be baptized. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The editor of the Western Recorder would do well to apply his teaching to baptism. He says:

Ignoring a command of God does not alter nor abrogate that command, not even if all the race unites in ignoring. The command to let the land rest on her Sabbath years was ignored by Israel for four hundred and ninety years; ignored by David and Josiah, by Isaiah and Ezekiel, by all alike. But God cannot be mocked and he was keeping count. When his day of reckoning came, the nation was sent to the hard captivity of Babylon for seventy years, one for every year in which that command had been disobeyed.

It is just as essential for people to obey the Lord in being baptized as it was for the Jews to observe the Sabbath years. If not, why not? For,

"Like unto ships far off at sea,
Outward or homeward bound are we,"

so long as we are faithful in keeping and obeying the commands of God.



Heretical Results of Sunday Revivals.

Not the least of the very serious injuries to the cause of free, reasonable, and wholesome Christianity resulting from the type of revivalism of which "Billy" Sunday is the leading exponent is the impregnation of communities with an abnormal interest in the heresy of a spectacular second coming of Christ.

Mr. Sunday, it appears, is laying increasing stress upon his views on this subject. In earlier years he preached a single sermon or so on it during his meetings. More and more it saturates all his preaching, and he works it into the motives upon which his converts act.

A communication from a Pennsylvania reader makes clear the wide-reaching after effects of the preaching of this doctrine under the intense conditions that characterize the Sunday revivals. He says: "The whole country around here in a radius of one hundred and fifty miles, in which are located towns where "Billy" Sunday has conducted revivals, is literally "daffy" over the millennial doctrine. The churches are studying the Bible from that point of view, and a large proportion of the ministers have adopted it and are preaching it. It is very difficult to interest the churches in practical social Christianity."

Such a result is inevitable. The premillennial doctrine that Mr. Sunday digs out of the Bible by the most crude and indiscriminating interpretation is thoroughly antagonistic to the social ethics and practical idealism of Jesus. The theory that things are to get worse and worse up to the time the Lord appears leaves no room for the great social reconstruction which is inspired by the dream of an earthly kingdom of God.

Premillennialism is essentially pessimistic in its relation to human progress and the goal toward which social forces are taking mankind. The indwelling, living Christ is impotent to save the world. Only a cosmic cataclysm can triumph over evil.

The planting and fostering of a heresy like this in the thinking of a Christian community injures the true cause of Christ, *in the long run*, more than the moral reform of ever so many individuals benefits it.

It is a factor to be taken into consideration when modern-minded—or, we might better say, New Testament-minded—pastors are casting their vote on the proposal to invite Mr. Sunday to their communities.—Christian Century.

Premillennialism is of Jewish origin and is not the doctrine of Christ and the apostles. It is based upon a literal interpretation of Rev. 20: 4-6, which is figurative and has never been accepted as the creed of the churches. There is but one passage in the Bible upon which the doctrine can be based even by a faulty and vicious interpretation. The doctrine is not taught in that passage, since the premillennialists differ very radically among themselves. Premillennialism contradicts the doctrine of the New Testament concerning the resurrection and the judgment. It is grossly materialistic in that it contends for the restoration of the bloody sacrifices. It involves a second humiliation of Christ and dishonors the Holy Spirit. That it is essentially pessimistic and belittles the work of the Holy Spirit and the church of Christ is clearly shown by the following extract from W. E. Blackstone, one of its leading advocates: "Here, then, we are most emphatically taught not only that the world is growing no better, but that the professing church itself will lose its saltiness, becoming nominal and lukewarm, fit only to be spewed out of the Master's mouth. The entire teaching of the word of God, we believe, agrees with this." ("Jesus is Coming," page 154.) Thus it will be seen that the church is designed for a failure, fit only to be spewed out of the Master's mouth. The man who heartily believes and accepts such views will not labor to build up the church of Christ, against which the gates of Hades shall not prevail. He will lose interest in the church, and as a visionary he will devote his time waiting for Christ to come in a material body to rule as King over the Jews in Jerusalem. Hence, Blackstone says: "There is no hope, then, for the world, but in the coming of Christ, the King." According to premillennialism, Christ was mistaken when he said to his disciples: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." (John 16: 7.) It was best for Christ to depart in order that the Spirit would come and convict the world of sin, righteousness, and judgment. I cannot believe that Christ was false and that the Holy Spirit has made or will make such an ignoble failure. Some people are ready to believe anything except the Bible.



Ministers Become Discouraged.

Ministers sometimes feel like leaving the work that has fallen to them because the field is so hard. This is not a good reason. If it is a hard field, it is because good work is greatly needed there that must be done by a good man. If the work is very easy, one might well be induced to go to some place where greater demands are made. A weaker man might do the easy work. If the work is hard, let it be done with dependence on God and with loving consecration. There are no really easy places. Any church calls for all that a minister can bring of genuine manhood and of the grace of God.—Herald and Presbyter.

Ministers should take their own medicine. They teach others to work and endure hardness as good soldiers. They should cheerfully do likewise. They should be so busily engaged in the work of saving souls that they have no time for loafing. Christ, who has shown us the way, declares: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) It is unbecoming a preacher to whine because his field is hard. The more difficult the field, the more room there is for achievement. Preachers must themselves pay the price of success. Their labor demands the greatest sacrifice, and yet their service must be rendered cheerfully and with the whole heart. The minister who is ready to labor and sacrifice in order to win souls is sure to succeed in any field. Longfellow has well said:

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

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The Randolph Street Church, Huntsville, Ala.

BY T. C. LITTLE.

This is the church that has attracted so much attention in the past by the things which they have suffered in the way of strifes, contentions, and divisions. It is not my purpose to discuss those troubles, but to speak of the present situation as I found it while visiting and preaching for them once a month last year. However, it is well for congregations to look backward occasionally and note their mistakes and failures of the past, so they may go forward the better. Since congregations and individuals are heirs to the same things, therefore they are never as perfect but what some wrong appears, or ever so bad that some good is not present. This congregation is not an exception to this rule. I have known them ever since its organization and before. There are now, and have been all the while, faithful, true, and self-sacrificing Christians, both men and women among them, but they are not congenial and have not dwelt together in peace. Some years ago they divided, then after a while they united again, and for a short while reports came from them that they were working harmoniously for the Lord. Soon the tempter came and sowed seeds of discord, and the heaven began to work, so that they were soon so unharmonious that another separation took place, a portion of the congregation going to the Masonic Temple to worship, leaving the others to worship in the house on Randolph Street. While I was preaching for these people as stated above, I visited and preached for those worshipping at the temple one Sunday morning and evening. I found in both congregations good, faithful men and women who deplore the conditions and are anxious to pursue the best course to allay any ill feeling that may exist among them and at the same time enable them to worship God in spirit and in truth. After preaching for them a year and giving the matter much earnest, prayerful consideration, without any ill will or unkind feeling toward any one, I believe separation was the proper solution of their troubles. The city is large enough for another congregation. It may require much patient, faithful long-suffering and many sacrifices before they enjoy the peaceful harmony and fellowship they desire; but if it will bring them into the presence of the Savior to hear him say to them, "Enter into the joy of thy Lord," it will more than compensate them for all they have endured. I do not believe they will dwell together in Christian love and fellowship as one congregation. I am sure there was a better feeling among these people when I gave up the work there

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic heels top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

than when I began, and I believe it will continue to grow better until they will recognize each other as coworkers in the Master's cause, and rejoice at each other's success. May God help them to forget the things that are behind and "press toward the mark for the prize of the high calling of God in Christ Jesus."

The Creoles of Louisiana.

the descendants of the original Spanish and French settlers, prided themselves upon their hair; and rightly they should, for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods—La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago; but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light, and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original luster; and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Opportunities in Florida.

BY JOHN E. BUNN.

During the last decade the State of Florida has, perhaps, had a greater percentage of development than any other Southern State. Her development has been unprecedented. This is due more to her climate than to any other one thing. Florida has a more pleasant winter climate than any other part of North America. Being a semitropical country, especially the peninsula, and fanned by the breezes from the Gulf of Mexico and the Atlantic Ocean, the peninsula of Florida is one of the most delightful winter homes in the world.

Vegetables are grown to perfection through the winter. Gardening begins in the autumn on the peninsula and is carried on through winter and spring. Summer is the no-crop or leisure season. The finest oranges and grapefruit grown in the world are grown in Florida. This industry is yet in its infancy. The world-famous everglades are being successfully reclaimed by a system of canals. The everglade soil is very rich. It looks as if in the near future the whole of the everglades will be made one vast winter vegetable garden. I have seen some of it in cultivation. I never saw prettier truck gardens in any State than we now have in midwinter in the everglades. More and more of it is rapidly being put in cultivation. In the past many mistakes have been made in truck gardening and fruit growing in Florida. The people are learning and fewer mistakes are made. People come here with almost nothing (some with no money at all), and by industry, economy, and good judgment are soon in comfortable circumstances. Those who have some money, of course, get along more rapidly. But, like everything else, some fail and abuse the country, while others succeed and praise it.

Florida is rapidly building up a fine system of transportation. The State has a good system of railroads, and others are being constructed. Seven of the great trunk lines traverse the State. The rivers and canals are becoming a network of transportation for small water craft. The great ocean liners plying the waters of the Atlantic and the Gulf of Mexico touch numerous ports on both the east and west coasts. A fine system of public roads is being constructed. The country being level and an inexhaustible supply of the best of material being at hand in the State, the cost of road making is reduced to the minimum. The east coast of Florida surpasses any country I have seen in good roads.

The growth of the church and the interest taken in the spread of the gospel in Northern Florida and on the

**END STOMACH TROUBLE,
GASES OR DYSPEPSIA**

**"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.**

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

SALESMEN WANTED.

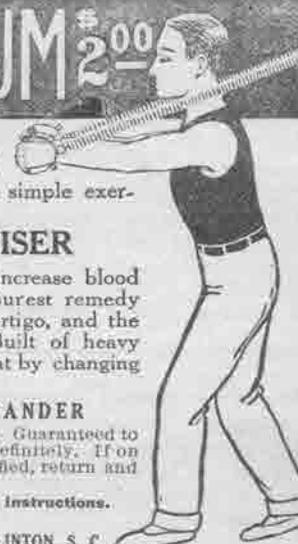
Sell Trees—Fruit trees, pecan trees, shade trees, roses, ornamental shrubbery, etc. Easy to sell. Big profits. Write to-day. SMITH BROS., Dept. 45, Concord, Ga.

Boon to Fishermen.

The majority of people suffer from rheumatism, more or less. Fishermen and hunters are especially afflicted with this nerve-racking ailment. Mr. Frank Legler, of Nashville, Tenn., is a great hunter and fisherman, and is a firm believer in "Renwar." He writes in part as follows: "I took a few doses of 'Renwar' for rheumatism and want to say that it gave me quick relief. As I am exposed considerably in hunting and fishing, I am subject to occasional attacks of rheumatism, but with 'Renwar' always on hand I have no fear, as I know it will quickly drive away that tired rheumatic pain." If your druggist does not sell 'Renwar,' we will send you a bottle, postpaid, for fifty cents, and refund the money if you are not satisfied. Prepared and guaranteed by Warner Drug Company, Nashville, Tenn.

**TRY THE OLD RELIABLE
WINTERSMITH'S
CHILL TONIC**
For **MALARIA** CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

A COMPLETE HOME GYMNASIUM \$2.00



Every abnormally weak and undeveloped man, woman and child needs exercise. Fifteen minutes each day in simple exercise on

THE HOME EXERCISER

will put muscle on limb and body, increase blood circulation and improve digestion. Surest remedy for sleeplessness, nervousness and vertigo, and the most sensible flesh reducer made. Built of heavy nickel plated steel springs, so made that by changing grips can be instantly converted into

AN EFFICIENT CHEST EXPANDER

to be used for developing chest and lungs. Guaranteed to retain its original strength and to last indefinitely. If on purchasing and testing, you are not satisfied, return and your money will be refunded promptly.

Send \$2.00 today for complete outfit and instructions. Send Money Order.

HOME EXERCISER CO., 3011 Carolina Ave., CLINTON, S. C.

\$3000 FOR YOU



That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I feel you're great! GREAT Rivals \$100 bath room. Now instead I want YOU to handle your county. I'll furnish demonstrating tub on liberal plan. I'm positive—absolutely certain—you can get bigger money in a week with me than you ever made in a month before. I KNOW IT!

**Two Sales a Day—
\$300.00 a Month**

That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men—Smith, Ohio, got 13 orders first week; Myers, Wis., \$250 profit first month; Newton, California, \$60 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. I meet a business of your own.

Little capital needed. I grant credit—Help you out—Back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

Demonstrating Tub Furnished

H. S. Robinson, Pres., 1206 Factoria Bldg., TOLEDO, OHIO
Canadian Branch—Waukegan, Ont.

ANOTHER WONDERFUL DISCOVERY FOR KIDNEY TROUBLE.

For nearly nine years I was a great sufferer from what my doctor said was kidney trouble and my blood was out of order, enduring all that time excruciating pain in my back and across my bowels. I was drawn down so that I could only walk with my hands on my knees. My doctor said he could do nothing for me. I tried many kinds of medicine, but all to no avail. A friend told me about Dr. Kilmer's Swamp-Root; and as I had tried everything else that I heard of, I bought a bottle of Swamp-Root, and it did wonders for me. I prize it higher than any other medicine, and I shall recommend it to my friends. I wish to add right here that after using Swamp-Root for two months I began to straighten up and am now sound and well, and feel like I might live a long time yet to tell what your medicine has done for me.

Yours very truly, T. C. CLAY,
750 Sugar Street, Marion, Ohio.

State of Ohio
Marion County

Personally appeared before me, this 19th day of December, A.D. 1914, T. C. Clay, who subscribed to the above statement and made oath that the same is true in substance and in fact.

CHARLES W. HABERMAN,

Notary Public, Marion County, Ohio.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do for You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample-size bottle. It will convince any one. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the Gospel Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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CLINTON, S.C.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

west coast during the last few years is encouraging. So far as I can learn, the churches are at peace and moving along smoothly. There are a number of good evangelists who are doing good work in this part of the State. Their lives, as a general rule, are above reproach. Other evangelists are being developed and others are coming to Florida.

The east coast was practically an untouched wilderness until Mr. Flagler, a few years ago, built the Florida East Coast Railroad from Jacksonville to Key West and connected with it a steamship line to Cuba and South American ports. It is three hundred and sixty-six miles from Jacksonville to Miami, and five hundred and twenty-two miles to Key West. The climate at Miami is ideal in winter. I am told by people here of means who have traveled all over the world that Miami has the most delightful climate in the world. Every day this winter has been a beautiful, sunny day. The weather in January is like beautiful May weather in Tennessee and Kentucky. The average temperature for Miami ranges between 67.1 for January, the coldest month, and 82.2 for August, the hottest month. Miami uses the shortest thermometer in the United States. The marked evenness of Miami's climate is due to its proximity to both the Atlantic Ocean and the Gulf of Mexico, whose vast waters are nearly constant in temperature. Miami is almost surrounded by the gulf stream, and, therefore, is never too cold in the winter, and in summer is frequently much cooler than States further north. The rainy season is in the summer, there being little rainfall in the winter months. No fogs nor electric storms. A lady who has lived in Miami two years tells me she does not remember to have seen lightning or to have heard thunder during the time. We have occasional showers in winter, but the ground is never damp nor muddy. One time in seven years Miami has had a rainy spell of weather in winter, and that was in January and February of 1915.

Tropical and semitropical flowers, fruits, and all kinds of vegetables are growing and bearing in perfection through January and will continue till summer. The shipping season for vegetables begins with the winter and continues through the spring.

The population of Miami is almost twenty thousand. Nearly fifty thousand tourists visited Miami during last season. The sanitary condition of the city is excellent. Centering in Miami is an excellent road system, totaling about five hundred miles of automobile highway, the prettiest roads I have ever seen. Miami is the Southern terminus of the Dixie Highway, the national thoroughfare from Chi-

MEAT CAUSE OF KIDNEY TROUBLE.

Take Salts to flush kidneys if back hurts or bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you suffer with a dull misery in the kidney region; sharp pains in the back or sick headache, dizziness; your stomach sours, tongue is coated; and when the weather is bad, you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure, and makes a delightful effervescent lithia-water drink.

cago through the South. Miami is also the Southern terminus of the Montreal-to-Miami International Highway. I have ridden over some of these roads—north, south, and west. The beautiful homes, gardens, and fruit groves are charming beyond my powers of description.

My leading purpose is to write about the cause of Christ in Miami and on the east coast. No effort has ever been made to establish a New Testament church on the east coast south of Jacksonville, except at Miami, a distance of three hundred and sixty-six miles. A few years ago a few members who had moved here from Georgia, Texas, and Indiana began meeting from house to house. A little later Brother J. J. Hart, his wife and son, from Detroit, Mich., who were here

Recipe for Gray Hair.

To one-half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up, or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

for the winter, united with them and took an active interest in the work. About the same time our beloved brother, Clifton Tatum, and his faithful wife, who were here for the winter, began worshipping with them and took much interest in building up the church. Brethren J. W. Grant, L. J. Jackson, W. P. Skaggs, W. J. Haynes, G. E. Claus, and the writer have at times labored with the faithful few in Miami. We have about forty members. They are all poor people—day laborers and "truck gardeners." We have a neat, frame church house, well located. The house is paid for, but we owe one thousand dollars on the lot. The church house and lot has been provided chiefly through the liberality of Brethren Hart and Tatum. The local members have done what they could.

Through the efforts of Brother Tatum and the fellowship of Campbell Street Church, of Louisville, Ky., and Brother Hart, I came to Miami on January 1, 1915, for three months' work. Brother M. C. Kurfees was to have been with us in a meeting at this time. About the time we were getting our work under good headway and the prospects seemed bright, our plans were all upset and our hopes all blasted. Brother Tatum was stricken with paralysis and in a few days went home to God. Serious sickness in my own family called me away. We were all discouraged and disappointed. We keenly feel the loss of one of our very best friends, Brother Clifton Tatum.

I am back for four months' work with this noble little band. The work is difficult and our growth will be slow. It would be fine for this work if we had our house paid for and a good evangelist located here for all of his time. The Miami church should become a radiating center from which to spread the gospel in this great Florida east coast country. People are moving to this country very rapidly. Disciples of Christ will more and more emigrate to this country. This church must grow. Any one wishing to get information about this country may write me, and I will give his name to the secretary of the Commercial Club. Any brethren desiring informa-

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed, and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation if you write to me—Eugene M. Pullen, Carpenter, 612B Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured; you may save a life, or at least stop the misery and danger of the worry and danger of an operation.

tion, who will inclose stamps for reply, will hear from us. Address John E. Dunn, 835 Sixth Street, Miami, Fla., till May 1, or Brother L. H. Dasher, Larkins, Fla., any time. If you know of any members of the church in the vicinity of Miami who need to be looked up, please notify us. We desire to get in touch with all of the members in this section of the Land of Flowers.

Invigorating to the Pale and Sickly.

The old, standard, general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. Fifty cents.

Tobacco Habit Banished

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless; no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Company, Department 90, St. Louis, Mo., for free booklet, "Tobacco Redeemer," and positive proof.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc. stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiseox Chemical Works, Patchogue, N. Y.



Purely Vegetable--Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

CABBAGE LETTUCE PLANTS

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

C. BACON & CO., Box 18, Burton, S. C.

WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives prompt and positive relief in every case. Sold by druggists. Price, \$1. Trial package by mail, ten cents.

Williams Mfg. Co., Props., Cleveland, O.

How many will volunteer this week to work for the Gospel Advocate?

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

LADIES! DARKEN YOUR GRAY HAIR.

Use grandma's Sage Tea and Sulphur recipe and nobody will know.

The use of sage and sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy, and abundant. Whenever her hair fell out or took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out of date. Nowadays, by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old recipe, which can be depended upon to restore natural color and beauty to the hair, and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears; and after another application or two, it becomes beautifully dark, glossy, soft, and abundant.

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.

Don't shut your eyes and say "impossible," but put me to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefits in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 641 E. Delano Bldg Syracuse, N. Y.

**10 CENT "CASCARETS"
FOR LIVER AND BOWELS**

**Cure Sick Headache, Constipation,
Biliousness, Sour Stomach, Bad
Breath—Candy Cathartic.**

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

**FROST PROOF
CABBAGE PLANTS**

We offer Early Jersey and Charleston Wakefield, Succession and Flat Dutch, grown from the best strains of seeds obtainable, at the following prices f.o.b. here:

500 for.....	75c	1000 for.....	\$1.25
2000 to 4000, at \$1.00 per 1000		5000 to 9000, at 90c	
10,000 to 24,000, at 75c		25,000 and over at 65c	

We guarantee count and delivery in good condition to your express office. We do not ship by parcel post, express being much cheaper, better and safer. We ship in light corrugated paper boxes, which reduces express charges from 20 to 40 per cent governed by distance and quantity shipped. Our plants are as good as the best, our prices as low as the lowest, our service is unequalled. Please send money with order.

S. M. GIBSON CO., Box X, Meggett, S. C.

PELLAGRA

Cured Or You Pay Nothing

I have cured—cured to stay cured—90% of all who have taken my Pellagra Cure. What I have done for others I GUARANTEE to do for you or my treatment will cost you nothing. Highly endorsed by Physicians, Bankers, Ministers, County Officials and others. If you doubt, write any official or merchant in Walker County. No interference with work—no restrictions on your eating.

SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about Pellagra, write for my **FREE Book** which fully explains my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of **NO CURE—NO PAY**. Free diagnosis to anyone sending symptoms. Send no money but write today!

Dr. W. J. McCrary, Dept 238 Carbon Hill, Alabama
Show this to some unfortunate sufferer

AGENTS \$6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick returns. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today. A post card will do—**FREE** for full particulars.



ZANOL PURE FOOD PRODUCTS

AMERICAN PRODUCTS CO., 4190 Third St., Cincinnati, O.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Pace.

William C. Pace was born on March 9, 1849, and died on January 1, 1916, at his home, Waterview, Ky. He was married to Miss Ellen Beck in 1870. Wife and two daughters survive their father and husband. Of the sixty-six years of his life, fifty of them were dedicated to his Master, and forty of those fifty found him faithful to the work of an elder. He immersed over twenty persons and was the life of the Waterview church. The people looked to him as their leader and his religion was never brought into question. One of the heroes of the church has departed from our ranks. His funeral services were conducted at his home by the writer.

R. T. HICKERSON.

Scott.

Brother J. F. Scott was born in Carroll County, Tenn., on August 15, 1853; obeyed the gospel in 1894, under the preaching of Brother John R. Williams; and died at Hydrick, Ark., on the evening of January 18, 1916. Brother Scott, on leaving Tennessee, the place of his birth, settled at Rector, Ark. He was a consistent, faithful member of the one body, a constant reader of the Bible and a ready advocate of its doctrines and principles, and a faithful attendant on the services. He ever manifested a desire to increase his usefulness in the church, notwithstanding the difficulties in the way of education. The congregation at Rector will certainly regret his departure from this sphere of action, but we feel no doubt of his triumphant entrance into the glory to which the good and true are entitled. He was one of the elders of the church at Rector, and was respected and loved by all. To Sister Scott and his boys and others we would offer our kindest sympathy in their bereavement. Let them be comforted in the Bible assurances of a final great reunion where there is no separation.

M. DONALDSON.

Miller.

On Sunday, December 13, 1915, death removed from the family circle Dr. L. D. Miller, after a short illness of paralysis. Brother Miller had been married twice. His first wife was Miss Fletcher. Two children survive that union. His last wife was Miss Brown. To that union two children were born, only one surviving—Esquire C. L. Miller, of Bradyville. By the death of Dr. Miller the family has lost a devoted husband and a loving father; the neighborhood, a faithful brother and a good doctor. He was ever ready to visit the sick and afflicted whether there was any compensation or not. He obeyed the gospel some forty-two

years ago. He had practiced medicine forty years, having reached the age of sixty years. He leaves, to mourn his loss, three children, several grandchildren, and a host of friends, besides a loving wife who in her loneliness will miss him so much. To her I would say: Weep not, for our loss will be his eternal gain. The body was carried to the church house near his home, and there, in the presence of a large crowd of people, the funeral was conducted by Brother G. B. Mears, after which the body was laid to rest in the Jernigan graveyard.

MRS. B. MEARS.

Marshall.

Brother J. W. Marshall was born on May 18, 1836, and on May 10, 1915, at the home of his daughter, Sister George Crook, near Lebanon, Tenn., after having been sick for several weeks, when all was done that the faithful physician, devoted children, and kind neighbors and friends could do, the dark-winged angel, "Death," bore his spirit away to the realms of eternal rest. On December 19, 1867, he was married to Lucretia Proctor, who preceded him to the spirit world some years ago. During the War between the States Brother Marshall enlisted in the Confederate Army and served through this awful conflict. He was greatly loved by all the surviving soldiers of his company. About thirty-three years ago he decided to enlist in the Christian's warfare, and under the preaching of Brother E. H. Rodgers he obeyed the gospel of Christ, and in this struggle he was faithful until death. He was the senior elder of this congregation at Antioch, in Trousdale County, Tenn., and was loved by all the congregations.

**IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED**

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Quiet and very unassuming, never speaking disparagingly of any one (if he could not speak well of any one, he never spoke at all), he went through life the friend of everybody. In the presence of a vast concourse of friends, his remains were laid to rest by the side of his wife, in the little graveyard at Antioch church house, to await the resurrection morn.

GEORGE W. FARMER.

Simpson.

Mrs. Kitty McMurry Simpson, beloved wife of A. B. Simpson, died on December 23, 1915, at the home of her stepmother, Mrs. G. W. McMurry, in Waverly, Tenn., aged forty-four years, eleven months, and nine days. Mrs. Simpson was a daughter of the late Dr. G. W. McMurry and his first wife. Her early years were spent at their home on Big Hurricane Creek, eight miles from Waverly. She was married to A. B. Simpson on November 11, 1894. Six children were born to them, three of whom survive—Mack Carroll, aged fifteen years; Olga, aged fourteen; and Inez, nine years of age. Mrs. Simpson was a sufferer from that dread disease, tuberculosis, and the family removed about two years ago from their home near Glenwood, on Blue Creek, to Greeley, Col., with the hope that a cure would be effected. Mrs. Simpson had been a member of the church of Christ since early childhood, and died with expressions of love and faith on her lips. Her remains were laid to rest in what is known as the "Bryant cemetery," near her late home. Funeral services were held by Brother H. I. Copeland. Surviving Sister Simpson, besides her immediate family, are her devoted stepmother, Mrs. Ida McMurray; two brothers—A. P. McMurry, of Waverly, and Will McMurry, of Dickson; a sister—Mrs. T. R. Meadow, of Union City; and two-half-sisters—Mrs. Zula Lowe, of Lowes, Ky., and Miss Beulah McMurry, of Waverly.

J. L. THOMPSON.

Brandon.

On November 19, 1915, at his home, near Wildersville, Tenn., Brother M. C. ("Clay") Brandon's spirit bid adieu to its house of clay and took its flight to "a house not made with hands, eternal in the heavens." Brother Brandon was born on January 23, 1855. He was married to Miss F. V. Utley on November 16, 1876. To this union three daughters were born, two of whom are living—Mrs. Joe Tillson, of Wildersville, and Mrs. Fernanda Walls, of Clarksburg. These, with the wife and mother, are left to mourn the death of a loving father and devoted husband. Brother Brandon obeyed the gospel at Roan's Creek, in Carroll County, in 1877, and was faithful till God called him. He was appointed an elder at Roan's Creek several years ago, in which capacity he served until, a few years ago, he moved near Wildersville and was appointed an elder there, serving the church with Brother Willie Wilson as coelder at the time of his death. Brother Brandon was one of God's noble men. He was always at his post, helping in songs, exhortations, and prayers. If he knew beforehand that he would be kept from the service, he would notify Brother Wilson and insist that he look after the service. He loved his family, his

New Strength for Lame Backs and Worn-Out Conditions.

Dear Mr. Editor: I suffered from a lame back and a tired, worn-out feeling. I was unable to stand erect and scarcely able to get around. It would usually come on at first with crick in the small of my back. I took one box of Dr. Pierce's Anuric Tablets, and my back commenced to get better soon after starting to take them. I did not have to walk doubled over, as I did before using the "Anuric." It is the best remedy I have ever taken for what it is intended to relieve. I hope those who are in need of such a remedy will give these tablets of Dr. Pierce's a trial. Yours truly, A. G. DRAKE.

NOTE.—When your kidneys get sluggish and clog, you suffer from backache, sick headache, dizzy spells, or the twinges and pains of lumbago, rheumatism, and gout. The urine is often cloudy, full of sediment; channels often get sore; and sleep is dis-

turbed two or three times a night. This is the time you should consult some physician of wide experience—such as Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Send him ten cents for a large trial package of his new discovery—"Anuric." Write him your symptoms, and send a sample of urine for test. Experience has taught Dr. Pierce that "Anuric" is the most powerful agent in dissolving uric acid as hot water melts sugar. Being so many times more active than lithia, it clears the heart valves of any sandy substances which may clog them and checks the degeneration of the blood vessels as well as regulating blood pressure. "Anuric" is a regular insurance and life saver for all big meat eaters and those who deposit lime salts in their joints. Ask the druggist for "Anuric," put up by Dr. Pierce in fifty-cent packages.

friends, the church and its service. We will all miss him, but we believe our loss is his eternal gain. After a talk by the writer in the presence of a large body of brethren, relatives, and friends, his body was laid to rest in the Sellars graveyard, near Clarksburg, to await the resurrection of the just. Let us meet him in that home where no good-byes are spoken.

J. L. HOLLAND.

Dainty Cook Book Free.

We will send you, FREE, a copy of our new 1916 recipe book, "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your Christmas candies at home. It also contains recipes for the daintiest desserts, jellies, puddings, salads, ice creams, etc. If you send a two-cent stamp, we will send you a full-pint sample of Knox Sparkling Granulated Gelatine, or for fifteen cents a two-quart package, if your grocer does not sell it.

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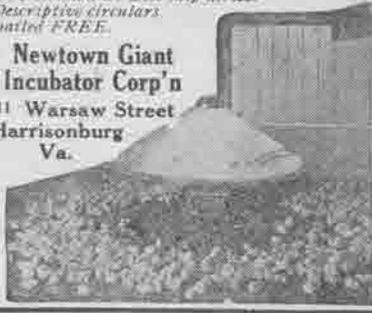
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Report of the Tennessee Orphans' Home for the Last Quarter of 1915.

BY W. T. BOAZ, SUPERINTENDENT.

We received for the Home by way of freewill offerings for the last quarter of 1915 the following amounts:

Tennessee: Wayne Thomas, \$1; A. B. Comer, \$2; Greenwood, Giles County, \$2.60; Rothchilds, Nashville, \$12; Luna's Chapel, \$3; Ethridge, \$1.86; Martin Forester and wife, \$2; G. T. Miller, \$2; Mary Collier, \$5; "A Friend," \$1; Farmington, \$4; Smyrna, Maury County, \$5; S. T. Anderson, \$5; Long Branch, \$2.03; G. A. Alsop, \$1; N. C. Laney, \$5; West Nashville, \$47.67; Martin, \$25; B. D. London, \$10; Mrs. Mattie Fox, \$25; J. T. Moore, \$25; Ostella, \$25; J. H. Stribling, \$50; Mrs. Henry Z. Lipscomb, \$12; Iron City, \$5; W. N. Sweeney, \$1; Mrs. Fannie Tyree, \$5; H. O. Fulton, \$10; Lebanon, \$10; Hugh D. Smith, bag of sugar; Eleventh Street Church, Nashville, \$19.16; Mrs. S. B. Crank, \$2.50; Mrs. A. M. May, \$5; W. A. Jernigan, \$5; J. K. P. Hale, \$5; Pikeville, \$5; "A Friend," through Pikeville church, \$5; Mrs. Lizzie Stagner, \$2; A. D. Barber, \$2.50; Mrs. T. N. Smithwick, \$1; Sister Henderson, package; First Church, Columbia, \$16.29; Mr. and Mrs. J. M. Hale, \$5; G. W. Price, \$1; Mrs. William R. Maddox, \$25; Mrs. Alex. Barker, \$2; Berry's Chapel, \$11; Mount Juliet, \$10; Donelson, \$5; Howell, \$10; W. H. Trice and wife, \$4; Mrs. Pearl Covington, \$1; Mrs. R. L. Crowell's class, Eighth Avenue, North, Nashville, \$1; F. C. Adair, \$3; G. A. Winn, \$5; Bearfield Church, \$7.40; Sunday-school classes, Mrs. Laura Parish and Miss Madge Moultries, Obion, \$4.40; J. M. Tucker, \$1; J. N. Owen, \$6; J. J. Eaves, \$1.50; J. A. Brady, \$1; Robert Allen, 50 cents; W. H. Neal, \$3.50; "A Friend," Donelson, \$1; Union Church, Sumner County, \$40.20; Bluff Springs Church, Davidson County, \$10; Dr. J. S. Cayce, bag of potatoes; Mrs. Hill, \$10; Brush Creek, \$3.50; J. W. Baasham, \$5; J. W. Phillips, \$5; Mrs. V. T. Brents, \$1; R. M. Green and wife, \$5; Mrs. J. D. Smith, \$2; Riggs Cross Roads, \$7.72; Mrs. J. D. Tosh, \$1; J. D. Tosh, \$2; Mrs. Anna Holland, \$1; Mrs. N. E. Powell, 25 cents; Mr. and Mrs. Fred Poster, \$1; Mrs. Minnie Mosley, \$1; Mrs. J. B. Overton, \$1; J. B. Williams, \$1; Miss Cora Williams, 50 cents; Mrs. Eva Dewberry, 50 cents; Mrs. Angie Williams, \$1; Walker Clymore, \$1; New Lasea, \$7.35; Fairview, \$4.50; W. W. Stanley, \$5; Berea, \$4.15; Miss Birdie Parker, \$1; Phillippi, Hermitage, \$20; Oak Grove, Decherd, \$5; A. M. Steele, \$1; P. T. Sanford, \$10; Bethel Church, Hickman County, \$10; Christian Chapel, Carroll County, \$4.10; Yorkville, \$15; Wells Hill Church, \$15; Fayetteville, \$50; Farmington, \$2; Antioch, Maury County, \$18.28; Mrs. E. J. Jordan, \$1; Edenwood, \$8; T. I. Curtis, \$2; Bethel Church, Maury County, \$6; New Providence, Giles County, \$3.50; Rock Church, Dickson County, \$6; Mrs. F. W. Ashley, \$1; church at Chestnut Bluff, \$5; J. F. Neeley, barrel of apples; W. B. McCaslin, \$1; Mrs. H. E. Bateman, \$1; "Friends," Mount Pleasant, \$2.50; Mrs. Annie Petty and husband, \$2.50; G. S. Boaz, \$1; Nonaville Church, Mount Juliet, \$6.10; Mrs. M. E. Odell, \$5; J. C. Hight, \$1; Mrs. W. H. Williams, \$1; J. M. Young, \$1; J. W. Nelms,

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(To be continued.)

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Master's Vineyard

Alabama.

Flomaton, January 20.—On the second Sunday in this month I spoke twice to the West Side congregation, in Pensacola, Fla., with good crowds and fine attention. This is Brother Tracy's home congregation, and he is doing well here, being held in high esteem by both church and people. In the afternoon I visited the mission that Brother Tracy carries on in the southwest part of the city and heard him drill his Bible class. He is doing a splendid work at this place, too. He paid most of the house rent last year, in addition to carrying on the mission work. Another thing I notice is that when both preacher and congregation love the truth, the preacher never plays out nor grows old. The brethren at Pensacola love Brother Tracy as greatly as they ever did, and most of his life as a preacher has been spent there.

C. PETTY.

California.

Corcoran, January 25.—On the first Lord's day in this month I was with the church at Exeter, and we had, as usual, a good, spiritual service. The more I see of this people, the more I learn to love them. On the second Lord's day I was at Fresno, and at the close of the discourse a lady made the good confession and was immersed at once. She is the mother of several children, a very intelligent lady, and her faithfulness will mean the winning of her children and her husband to Christ. This is a fine congregation. The third Lord's day I was with the faithful at Hanford. We had a pleasant service and enjoyed the day. I believe I mentioned that Brother Larimore has a daughter living here. She is well and is looking well, Brother Larimore, and is very faithful to the Lord. May the Lord bless these churches.

L. D. PERKINS.

Canada.

Carman, Manitoba, January 16.—Brother W. F. Neal, evangelist of the church of Christ, Winnipeg, Manitoba, began a meeting with the church here on November 21 and continued it over four weeks, preaching thirty discourses. Brother Neal's preaching was among the finest we ever listened to, setting forth the word of God in its simplicity and purity, which, connected with his earnestness and sincerity as a man of God, carried the preaching home to our hearts, making an impression which, we trust, will not soon wear away. Although there were no additions as regards members, yet there was much addition to our faith and the church was greatly encouraged. Brother Neal hews right to the line in a fearless manner, yet in love.

H. A. ROGERS.

Florida.

Bunnell, January 21.—Mrs. White and I reached here last Saturday after a very pleasant trip via Knoxville, Tenn., where I preached on Wednesday night. If you do not want to have

longing desires to return, you better not go to Knoxville. Our stay was only too short. The meeting began here on Lord's-day night in a store house, as our tent was not here. Crowds increasing so far. The tent is now up and has been used twice. Only one family, Brother J. G. Malphurs and wife, have been breaking bread since September. A young brother joined them lately. Some others we hope to enlist, and pray to be able to baptize some and establish a congregation. Pray for us.

R. C. WHITE.

Georgia.

Atlanta, January 24.—Good reports from all the places of worship Sunday. Bearden was at Ingleside in the afternoon and at West End at night; Smelser was at Golden Hill in the forenoon; Garrett was at East Point morning and evening; the writer was at West End in the forenoon, at the Western Heights mission in the afternoon, and at South Pryor at night, with one confession. The attendance at all the places is increasing. Brumit was at Buchanan and at Pleasant View.

S. H. HALL.

Trenton, January 22.—My four years' work with the church at Sheffield, Ala., closed with December. The time was pleasantly and profitably spent, some success being attained for the Master's cause. The growth was gradual, nothing exciting at any time. New members were added each year. We did not succeed in getting together enough to subtract any, which some thought should have been done. There was something over one thousand dollars paid out for improvements on the church property, besides my support for full time, except one day in each week which it was my pleasure to spend with the faithful and true band at Tusculumbia, in preparing a lesson in the forenoon, visiting and talking from house to house in the afternoon, and conducting the Bible study and prayer meeting at night. There were seven mission meetings held in the country around, one in South Florence, and one in South Sheffield. Some of the members gave monthly to missions, and a part of the time a monthly offering from the congregation was taken to help somewhere else. We also started a new congregation in South Sheffield that is doing well. They are meeting at present from house to house, but planning to build a meeting-house in the near future. I am now at Trenton in answer to a call from the brethren to help them preach the gospel in Dade County and other near-by places. What a noble example! If other churches will just follow, who

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can estimate the good that can be done? Support a man for all of his time, not to preach to you, but to those you cannot preach to personally, but can preach to indirectly through him.
C. E. COLEMAN.

Tennessee.

Knoxville, January 18.—Since our last report we have received thirty-seven dollars for our seat fund. We are thankful to the givers of these gifts. Our seats will be here this month, and we are very anxious to have all the money so we can save twenty or thirty dollars by paying cash for them. The congregations everywhere ought to feel a deep interest in the work here, if for no other reason than that the State University is located here. Give this your serious consideration and let us hear from you soon. Brother R. C. White preached for us last week when we had come together for prayer meeting. Brother White gave a splendid lesson on a practical line for the church. Brother Marshall preached for us on Sunday evening. He is also an able preacher and gave a good lesson.

T. B. CLARK.

Big Springs, January 16.—I am now teaching school at this place. I teach a Bible class and preach on Sunday in the schoolhouse. I will visit my family and preach for the church at Cleveland once each month. The church house at Cleveland is assured. The sisters, led by Sister J. M. Carl, have been hauling rock to make a concrete foundation. The congregation has the lot paid for, but will have to borrow the money to erect the house. I feel sure that there are a number of brethren who have means, who, if they realized the importance of assisting the cause at Cleveland, would gladly do so. I am glad that churches have helped Knoxville. Now, Cleveland is between Knoxville and Chattanooga. Why not put the church in Cleveland upon its feet by helping them build their house? They are doing what could reasonably be expected of them. The restrictive clause is in the deed. It is just like putting money in the bank to invest in this worthy cause. It will return to you with interest. Brother, sister, can we persuade you to take stock? Send a donation to J. M. Carl, Cleveland, Tenn. If you are not able to send any means, pray that others may send, and work to answer your prayers. FRED M. LITTLE.

Texas.

Fort Worth, January 14.—I have been at West Dallas for a few nights and had a nice time. Some as faithful Christians as I ever met worship at West Dallas. HORACE W. BUSBY.

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"I have a little girl six years old who has a great deal of trouble with croup," writes W. E. Curry, of Evansville, Ind. "I have used Foley's Honey and Tar, obtaining instant relief for her. My wife and I also use it; and I will say it is the best cure for a bad cold, cough, throat trouble, and croup that I ever saw." Those terrible coughs that seem to tear one to pieces yield to Foley's Honey and Tar.

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Memphis Notes.

BY W. HALLIDAY TRICE.

The cause of the Master is moving along nicely in Memphis. The congregation that has been worshipping in the home of Brother E. R. Wright, on Lauderdale Street, since our tent meeting out there last September, has secured the use of the school building on Olive Street. They are having splendid crowds at their services and are very happy in their new quarters. Brother J. A. Cullon, recently of Oklahoma, is now located in Memphis and is doing a splendid work. He preaches regularly for the congregation which meets at the Odd Fellows' Building on Sunday morning, for the brethren at Highland Heights in the afternoon, and at Olive Street at night. The cause is thriving at all of these places. Brother R. H. Bunner, formerly of West Virginia, is also located in Memphis now. He preaches each Sunday morning and evening for the congregation in New South Memphis. Brother Bunner is a hustler and is doing a good work. Our venerable brother, E. C. L. Denton, has returned from an extended visit to Texas and is giving a part of his time to the work on Walker Avenue. The work at Walker is doing well. We are certainly glad to have these preaching brethren here, and trust that with their assistance we may do a great year's work in 1916. The work at Harbert Avenue is prospering. Of course, some of the brethren who formerly worshiped with us have gone to other places of worship; but as others have come in, we still have as many as we have ever had at our services and the interest is good. On the first Sunday night in this month a gentleman abandoned the Baptist denomination and took his stand with us. For the convenience of some brethren who

cannot attend services in the forenoon, we have the Lord's Supper at the evening service at Harbert Avenue, New South Memphis, and Olive Street. So Christians who live in Memphis or who are visiting or just passing through can have the privilege of commemorating the Lord's death at Harbert Avenue, Odd Fellows' Building, and New South Memphis at the forenoon service; at Highland Heights and Walker Avenue in the afternoon; and at the three places already mentioned in the evening. We extend a cordial welcome to all visitors. We will appreciate it if brethren away from here will write us the names and addresses of members who have recently moved here, that we may look them up and get them located with some of the congregations. My address is 2260 Vinton Avenue.

Stops Tobacco Habit.

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BY A. B. LIPSCOMB

"Not Looking Each of You to His Own Things."

An old reader contained the story of an old German who gave a peach to his wife and to each of his four sons. The next day he asked the boys to tell what they did with them. The eldest said he had eaten his, but kept the stone to plant, so that he could have many to eat. The next said he had eaten his, thrown the stone away, and then had helped his mother eat hers. The third said he had sold his for enough to buy several more, besides finding the stone his brother had thrown away and eating the kernel. The fourth boy seemed ashamed to tell what he had done with his, but finally with blushes told how he had taken it to a friend who was sick. The friend refused to take it, so he left it on the bed and ran away. It is not hard for children reading this story to tell which one was unselfish. The men and women whose memories are most highly cherished are those who have given themselves unselfishly and devotedly to some noble cause.

How Jesus "Emptied Himself."

This is a well-chosen figure. It means he put off the shining raiment of a heavenly prince and put on the lowly garb of the Carpenter of Nazareth. Dr. Jowett gives us a fine illustration of this thought: "A little while ago a great cricketer, whose tremendous bowling is known throughout the whole world, might have been seen in a tiny garden, playing ericket with a little fellow not five years old. But the swift bowler had emptied himself and was tossing the lightest, gentlest balls to suit the feebleness of his little mate." If Jesus Christ had come as a great prince or prophet, he might have terrified and paralyzed the very people whom he came to save.

Earthy rulers count their thrones things to be grasped. They hold on to them so long as their powers last. They wade through rivers of blood, destroying the lives of innocent people that their thrones may remain intact. And finally, when the grim reaper cuts them down, they have it arranged beforehand that the scepter shall be wielded by one of their immediate family. But Jesus "humbled himself." The religion of Jesus Christ is the only one in the world that teaches humility. John Wesley wrote: "The Roman language, even with all the improvements of the Augustan Age, does not afford so much as a name for humility; nor was one found in all the copious language of the Greeks till it was made by the great apostle."



None the Less a King.

If you will search your Encyclopeda Britannica, you will find that Peter the Great of Russia, in order to teach and uplift the Russian people, entered the army himself as a private soldier, worked for wages as a ship carpenter lived among the workmen in a small two-roomed hut. He learned personally nearly all that he wanted to know—gunnery at Konigsberg, ship-building at Deptford, anatomy at Leyden, engraving at Amsterdam. There is still another example of a king leaving his palace and all the insignia of a king, his decorations and his magnificence, to go among his people, among the poor and sick, to learn their needs and give them aid, as was done at Messina after the earthquake. The king was just as really their king then as when he sat upon his throne; but he did not have the appearance of a king, but the form and appearance of a common man, a helper, a doctor, a nurse. Albert, king of the Belgians, does not sit upon his throne; but there isn't a subject at home or in exile but who does not consider him the noblest king alive to-day. These historical examples help us to understand and appreciate Paul's matchless description of heaven's exiled King.

The Name and the Kingdom.

Paul says in Heb. 10: 12: "But he, when he had offered one sacrifice for sins forever, sat down on the right hand of God." In anticipation of that time he said to the apostles in the commission: "All authority hath been given unto me in heaven and on earth." And the first time they stood up to preach, Peter said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." His name then began its power, for it marks the time when he took his seat on his mediatorial throne and was bequeathed the scepter. The reign of Christ on earth began on the day of Pentecost. The significance and power of his name shall continue through all the centuries of the Christian dispensation in which we are now living until the time when the purposes of his reign have been accomplished and he hands over the kingdom to his Father. "For he must reign, till he hath put all his enemies under his feet." (1 Cor. 15: 25.) To ignore the name of Christ is to repudiate his mediatorship between God and man, to seek to pull the crown from his head, the scepter from his hand, and to dethrone him as the rightful ruler and lawgiver, priest and prophet of the world.

Why We Should Pray in Jesus' Name.

Christ's name became the all-prevailing name *after* and not *before* his death. There was a time when it was not necessary to pray or make petition in the name of Christ. Jesus refers to that time in John 16: 24: "Hitherto have ye asked nothing in my name." What we call the Lord's Prayer makes no mention of Christ. It ends: "For thine is the kingdom, and the power, and the glory forever. Amen." Even that is an interpolation, for Luke makes it end: "And bring us not into temptation." This omission makes the Lord's Prayer an invalid prayer to us unless the name of Christ is added in some way. A Christless prayer now is no prayer at all and has no assurance of an answer. Parents teach their children to say: "Now I lay me down to sleep." It is a very beautiful sentiment, but it is not a prayer unless it is closed by the phrase, "in his name." For Jesus said: "No one cometh unto the Father, but by me." (John 14: 6.) Again: "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name." Paul clinches the matter by writing: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

Children's Prayers for Morn and Night.

In lieu of the usual prayer verse for children which ends abruptly, "I pray the Lord my soul to take," making no reference to Jesus' name, I suggest the following as being more appropriate and suitable for morn and night:

"As, O Lord, I rise from sleep,
My soul, this day, in safety keep;
If death draw nigh, do not forsake;
May I of heavenly life partake.
And this I ask for Jesus' sake."

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
And this I ask for Jesus' sake."

It would be far better to encourage the children, however, to address the Heavenly Father in their own language, expressing their desires in a perfectly natural way. There is no better proof of his condescending tenderness than that he bows down his ear to catch the faintest whisper of a little child. Have ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise?"



A Man Sent from God and a Monster.

BY DAVID LIPSCOMB, JR.

"There was a man sent from God, whose name was John." There was a monster sent by Satan, whose name was "Herod." The Herods were all a pretty bad lot, except, perhaps, the last, Herod Agrippa II., before whom Paul made his wonderful plea.

The first Herod was the worst. His father, Antipater, came to Jerusalem from Edom, or Idumea. He was a cunning politician. His son, Herod the Great, by marriage and murder made himself king of the Jews. In order to please the Jews, he rebuilt their temple; and to please his Roman master, he carved the initials of the republic, S. P. Q. R., over the main entrance. He was bootlick to each succeeding dictator, Pompey, Caesar, Cassius, Antony, and Augustus, and enjoyed the "thrill that follows fawning." His hideous cruelty toward his own family is only surpassed by the slaughter of the two thousand little children at Bethlehem. He put to death his Jewish wife, Miriamne, and her three sons, the last one only five days before his own death. Augustus, on hearing of the execution of the first two, said he would rather be one of Herod's swine than one of his sons.

John, who came in the spirit and power of Elijah, had a career in part like that of the rugged Fishbite. He came to prepare the way of the Messiah; and after that work was done, he needs must, like Stephen, later on find other work to do. He found it in plenty, rebuking sin in places low and high. The times were evil, wickedness was rife. The world needed to be reprov'd "of sin, and of righteousness, and of judgment."

John found his Ahab in Herod, the tetrarch, who had married his undecayed brother Philip's wife, but altogether with said Herodias' consent. Herodias, like Jezebel, verified the then unwritten line that "the female of the species is more deadly than the male." John could not or would not run away as did Elijah, and soon found himself in jail without the stigma, as many an honorable man has, the victim of malice and tyranny, from Naboth to Robert Emmet. Magna Charta and habeas corpus had no force in those despotic times. Herod "observed" him—that is, kept him in the dungeon of his capital, Tiberias, out of the reach, as he thought, of the fierce tigress, Herodias. His care of John was partly policy and partly mercy.

The baffled queen bided her time, and at the king's birthday feast shamelessly brought out her beautiful daughter as a natch girl to dance before the drunken king, who promised with an oath, a drunkard's oath, that was of more value in his eyes than a prophet's life, that he would give her whatsoever she might ask; and she, "being instructed by her mother," demanded the head of the man of whom the Master said: "Among them that are born of women there hath not arisen a greater."

A swordsman was sent to the jail, and presently returned with the gory head and presented it to the damsel—the dainty, dancing damsel—who got it out of sight as quickly as possible by handing it over to her mother. We can visualize Herodias gloating over this trophy like Antony's wife did over the lean and bony head of Cicero, piercing with bodkins the tongue that had inveighed against her husband, or the Parthian queen, Tamyris, filling the mouth of Crassus with molten gold. John's body, *sine nomine corpore*, lay on the prison floor till his disciples took it away and buried it, and then in their grief went and told

We have no further account of Herodias. Whether, like Lady Macbeth, she suffered remorse unspeakable, we know not. But Herod saw ghosts, I am sure. From what he says of Christ we can get an idea of what was going on in his mind. "This is John the Baptist, whom I beheaded." And when his courtiers, to calm him, said it was Elijah or one of the prophets, Herod said: "No, it is John the Baptist, whom I beheaded." No doubt in the night watches that stern visage came up before him and in his ears rang the words of the man of God: "It is not lawful for thee to have her." Perhaps, too, like King Macbeth, he would see the bloody head reappear at every banquet until he was almost driven mad. He wanted to see Jesus to verify his belief in John's resurrection, or mayhap to lay the ghost. Christ, who was neither afraid nor flattered, sent him a message that must have caused his ears to tingle: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

I am sure Herod was still haunted by his idea of John's coming back to life when he refused to pass sentence on Christ and shifted the responsibility back on Pilate, just as Pilate had tried to put it, under the guise of judicial courtesy, on him. There was too much innocent blood upon his hands already. Neither of these worthies, the cowardly Roman and the conscience-stricken king, remained in office long after the death of Christ. Pilate was called back to Rome in disgrace, and it is said that he suicided in the Swiss mountains. Herod was deposed about 4 A.D. His record is black, his memory shall rot, while John's, like the pathway of the just, "shineth more and more unto the perfect day."

A View of the Church.

BY W. T. BREEDLOVE.

I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

1. When the Christian poet wrote these beautiful lines, he was not thinking of, nor did he speak of, a house like this one in which we have met to worship—a house composed of planks and shingles and nails; nor was he speaking of a more pretentious one, such as we sometimes see in the towns and cities, composed of brick and mortar or of stone and mortar, and ornamented with sky-piercing steeple and dome of brass. Such a building is sometimes called the house of God, but it is a misnomer. Paul says that "the Lord of heaven and earth" "dwelleth not in temples made with hands." (Acts 17: 24.) Solomon said: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8: 27.) Jehovah has said: "Do not I fill heaven and earth?" (Jer. 23: 24.) Do you ask, "Was not the temple called the house of God?" I answer, Yes. The temple was God's typical house. It was a type, not of church buildings which Christians now erect for their own convenience and comfort, but of the church of the living God, composed of the living men and women, boys

and girls, who through faith have given their hearts to God and their lives to his service, together with the spirits of the departed, whose robes were, like ours, washed and made white in the blood of the Lamb. I hope you get the thought that the building in the poet's mind and in mine is not a building composed of inanimate, lifeless material, and, therefore, an inanimate and lifeless building, but a building composed of living material, and, therefore, a living building whose sacrifices and services, unlike the bloody and ritualistic sacrifices and services of the temple, are spiritual, rich, and living. The apostle Peter said to the Jewish Christians: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) Paul, in writing to the Hebrews, says: "By him therefore let us offer the sacrifices of praise to God continually, the fruit of our lips giving thanks to his name." (Heb. 13: 15.)

2. Returning to the lines of the poet, we note the fact that he makes the term, "thy kingdom," equal to the term, "the house of thine abode," and the term, "the house of thine abode," equal to the term, "the church our blest Redeemer saved." It is a well-established principle that things equal to the same thing are equal to each other. Dropping modifying terms, we have: (1) "House" is explanatory of "kingdom" and is, therefore, equal to "kingdom." (2) "Church" is explanatory of "house" and is, therefore, equal to "house." (3) "Kingdom" and "church" are each equal to "house." Therefore "kingdom" and "church" are equal to each other. Now, let us hear Paul in his letter to the Ephesian Christians. "Now therefore ye are no more strangers and foreigners." This language implies they had been foreigners and strangers. This is true. They had been dead in trespasses and in sins, but God had made them alive in Christ. They had been without Christ; they had been aliens from the commonwealth of Israel; they had been strangers from the covenant of promise; they had been without God, and without hope in the world; "but now," says Paul, "ye who sometimes were afar off are made nigh by the blood of Christ." (See Eph. 2: 1-19.) "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints." Being fellow-citizens with the saints, they were of necessity citizens of the same government. Paul said to the Colossian Christians: "Who [the Father] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1: 13.) From this it is clearly seen that Paul and the Colossian Christians were in "the kingdom of God's dear Son," and, therefore, citizens of that kingdom. The Ephesian Christians were fellow-citizens with them, and, therefore, were in "the kingdom of God's dear Son." Let us read again: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." God's household is his family. His family includes his children—all of them. Paul, writing to Timothy, says: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15.) Here, evidently, "house of God" means the family of God, and is declared to be "the church of the living God." God's family includes every child of God; and since the family of God is the church of God, it follows, of necessity, that the church of God includes every child of God. We have already seen that the kingdom and the church are equal. Therefore the kingdom includes every child of God.

3. If we look at this divine institution from the governmental standpoint, it is a kingdom, Christ is the King, and his will as expressed in his word is the law of the kingdom.

4. If we look at it from the standpoint of worldly relation, it is the church, the called-out ones who have been

called out of the world, sanctified and set apart to the service of God through our Lord Jesus Christ.

5. If we look at it from the standpoint of a building, every citizen of the kingdom of God on the earth, every called-out one, every child of God, becomes a lively stone in the building which "groweth unto a holy temple in the Lord," and "buildeth together for a habitation of God through the Spirit."

6. If we look at it from the family standpoint, God is the Father, Jesus is the Elder Brother, and every obedient believer on earth is a child in this one divine family.

7. How significant, then, the words:

I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved
With his own precious blood!

To love the kingdom of God is to love God, to love his law, to love his people. The love of God and his law means adoration, allegiance, confidence, obedience—full, humble, loving, and trustful. To the extent that I am lacking in this obedience, to that extent I am unfaithful and underserving. To love the people of God means an unselfish interest in them, earnest prayer for them, an ever-ready helpfulness in time of need, cheer and comfort in time of trouble.

I love thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given
Till toils and cares shall end.

O for the spirit and understanding in the singing of these lines! How it would warm our coldness into love and drive our carelessness and indifference toward each other all away! Soon the poet's dream would be realized and

Each would feel a brother's sigh,
And with him bear a part;
When sorrow would flow from eye to eye,
And joy from heart to heart,
Free from envy, scorn, and pride,
Our wishes all above,
Each would his brother's fallings hide,
And show a brother's love.

8. But let us read once more:

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Here again I am constrained to pray: O for the spirit and the understanding in the singing of these lines! May this spirit fill every Christian heart and manifest itself in every Christian life until careless and lukewarm Christians cease to neglect the assemblies of the saints, to take the back seats at church, or to answer the calls of duty with such words as these: "I pray thee, have me excused."

9. David said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And nothing so binds the hearts and lives of Christians together, and so promotes the spirit of unity, harmony, and peace among them, as faithfulness in the service of the Master. Believing in the same Christ, loving and trusting the same Savior, obeying the same Lord, and walking in the light, the beautiful light, of the same blessed word, the word of God, it seems hardly possible for them to get very far apart. May God hasten the day when bickering and strife, party names and divisions, shall be no more, and disciples of a common Master shall sit down together at his feet, learn of him, imbibe his spirit, transcribe his life into their own, and peace, harmony, and good will shall prevail among them from the rivers to the ends of the earth.

The Prospects and Needs of the Putnam County Industrial School for Negroes.

At the request of David Lipscomb, one of the senior editors, Brethren J. S. Hammond and A. M. Burton recently paid a visit to the Putnam County Industrial School for Negroes, located at Silver Point, Tenn. Upon their return, Brother Burton sent us the following comprehensive report of the prospects and needs of this very deserving school, which we give to our readers in the hope that many of them may have fellowship in the support of the work:

On January 5, 1916, Brother Hammond and I went to Silver Point, a small place about seventy-five miles from Nashville, on the Tennessee Central Railroad. Probably about one hundred white and colored families live within a radius of two miles from the railroad station.

The property of the colored Bible school whose affairs we were to investigate consists of about eight acres of land, and is located about one mile from the station. The buildings, which are worth possibly one thousand dollars, are in very bad repair. There are now only nine boarding students, and that is more than they are prepared to properly care for.

From what I saw of the situation, it would probably be best to complete the residence the trustees have started for Brother Bowser (which could then accommodate from fifteen to twenty girls), repair the chapel building, and buy an adjoining tract of two acres with a two-room house (which would cost possibly two hundred and fifty dollars). I judge about seven hundred and fifty dollars would put the buildings now on the school grounds in good repair. Two or three hundred dollars additional could be well spent in providing machinery and tools for the use of the students.

They already have a printing press, and the faculty and students issue, at a small cost, a monthly paper known as "The Christian Echo." They also have a blacksmith shop and build wagons from the ground up. This work they could do much better with improved tools. Sewing machines for the girls are also needed, and some farming tools.

There is a white congregation of perhaps one hundred and twenty-five in the Silver Point community, but it is a rough country and those who live there are all poor in this world's goods. The white brethren speak in the highest terms of the colored school and of Brother Bowser's efforts, and especially of the marked improvement among the colored people of the community as a result of the school's influence.

Brethren Tim Williams and B. N. Whitefield, of the white congregation, met us at the train, and seemed to appreciate our visit and our interest in the colored school. I am sure they would gladly see to it that any funds we might see fit to contribute will be put to the best use possible, and also that they would give all the help they could themselves.

Two of the school trustees, Brethren Beasley and Clay, were present yesterday. They are both colored men, born into slavery and uneducated; but they are giving substantial encouragement to the education of the younger generation of their race.

The devotion of these ex-slaves impressed me more clearly than anything else that it is our Christian duty to help put the school on a self-sustaining basis. They have certainly been trying to teach the word of God under many disadvantages and among more trials and tribulations than anything I have ever witnessed.

Another thing they especially need is helpful books for their library, and I am sure these would be gladly contributed if an appeal for the same were made.

Our time was very limited in this investigation, as we made the round trip in a day; but from my observation, system and order in the school seem to be fair—as good as could be expected under the circumstances.

There is no market for any produce they might grow (except for their own use), and seemingly no demand for manufactured goods, except wagons such as they are now making.

Sectarian churches do not seem strong in the Silver Point community, either among white or colored population.

We would appreciate the kindness if our readers would send the names of all who are interested or contributions for the building fund to A. M. Burton, Life and Casualty Building, Nashville, Tenn.

Subscribe for The Bible Study Helper, a new monthly magazine. Sixty cents a year.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Brother Sewell is steadily improving in health.

"The Gospel Advocate stands at the top of the list."—Roy Robinson, West Fork, Ark.

Brother Srygley is now in Memphis, Tenn. He will preach at Dresden, Tenn., next Sunday.

"I like the stand of the Gospel Advocate on all phases of materialism."—Thomas J. Bonner, Neosho, Mo.

We had an inspiring service at Russell Street Church, this city, Sunday. Two took membership and a young lady was baptized.

"I think the Gospel Advocate is getting better all the time. The special numbers are a treat."—J. F. Gipson, Haynesville, La.

From Mrs. M. G. Weaver, at Springfield, Mo.: "I am glad to know you have added Brother Larimore to your staff. He is a grand man."

M. L. Moore, of Franklin, Ky., is preaching at the Nashville Bible School this week. He lectures to the students each morning at the chapel service. Christians in and around Nashville should avail themselves of the opportunity to hear Brother Moore.

From J. P. Lowrey, at Senatobia, Miss.: "I am to meet J. R. G. Gregory in a four-days' debate, beginning on February 28, at Union Hill, about eight miles east of Tupelo, Miss. No place in all this great Southland is so much in need of gospel preachers as the great State of Mississippi. The brethren in Tate County are enthusiastic over the work planned for this year."

Charles Fremont Jones writes from Muskogee, Okla.: "The church here is of but six months' growth, but we have from twenty-five to forty names, all good and sound, and the future outlook is good. Stop off any time and see us and get acquainted." It is certainly encouraging to learn of the good start in this growing city of the West. Brother Jones lives at 319 North D Street.

J. S. Daugherty, Christian evangelist, of Elkhart, Texas, writes: "I wish to tell you how much I enjoyed the special numbers of the dear old Gospel Advocate during 1915, and how glad I was to learn that they are to be continued during this year also. Before filing the papers, I carefully read and mark each article 'good,' 'better,' 'best,' and 'very best.' I marked Brother Allen's 'Pretty Is as Pretty Does' and Brother Poe's 'Greeting to the Senior Editors,' in the issue of January 6, 'very good.'"

Now comes the good news that a few loyal souls have banded together in the great city of Pittsburgh, Pa. Hal P. McDonald writes concerning this work as follows: "Please say in the Gospel Advocate that there is a small congregation in this city. If any reader knows of members or persons here who should be meeting with us, please send me their address. One brother comes one hundred and nineteen miles nearly every Lord's day. There is room for a great work here, and the people are not so averse to New Testament claims. I am in school here and preach Sunday evenings." Brother McDonald's address is 222 Amanda Avenue, Mount Oliver.

C. H. Smithson, writing from Morrison, Tenn., sends us a brief summary of his last year's work, which follows: "Last year was a fine one with me. I held sixteen meetings, in which there were about one hundred and fifty additions, and received a good support, for which I am more than thankful. To God be all the praise. I am beginning my ninth year in the Master's vineyard with the fondest hopes of its being the best of all. I have time for a few spring meetings, and am anxious to hear from any one that desires my assistance. It is my intention to spend July and August in Texas, and I have some of that time yet to arrange. May God bless us all."

From W. L. Reeves, at Clemmons, N. C.: "I think the first number for this new year, the 'Review and Forward' Number, was simply excellent. The article by Brother David Lipscomb, senior editor, was par excellent. It contained much truth in few words. The articles by M. C. Kurfees, E. A. Elam, S. H. Hall, and A. B. Lipscomb are beneficial in many ways. They are replete with much food for thought. In fact, time spent in reading the Gospel Advocate is well worth the while. Success to you and all the staff of editors in the good work you are doing. I shall

secure some new subscribers for it as soon as I can. So in this way you may count me as a helper in your good work."

From H. D. Jeffcoat, at Winona, Miss.: "I am sending two new subscribers. My wife and I think the paper worth many, many times what it costs, and we intend to take it as long as we live, if we can. If every member of the church would take and read the Gospel Advocate, all would be encouraged to do more for our Master and his church. There are only a few of us here (four heads of families), without any meetinghouse; but we meet each Lord's day from house to house, and we are going to support meetings in two places where the gospel has never been preached this year, if the Lord is willing. We are badly in need of a Bible-made preacher here to take the lead in this great work. We are weak and unlearned, but we will do the best we can until one sees fit to 'come over, and help us.' We would be glad to see all of the special numbers, together with Brother Elam's articles on Bible-made preachers, in a book. We will take one of them."

From Mrs. Attie Flintoff, Nashville, Tenn.: "Dear Brother 'A. B.': The Gospel Advocate grows so much better all the time and I enjoy it so much. Have often thought, 'I will write him a word of encouragement,' etc., but each time other duties pressed out the good intention. Yesterday I was enjoying to the fullest the 'Review and Forward' Number. I had just read Brother Elam's grand article, and thought: 'That is fine; I will write my appreciation of it.' I turned to the next, 'How to Make the Most of Life,' by 'A. B. L.' In the first line or two is this: 'The road to hell is paved with good intentions.' What a slap in the face! Thank you, I got it with full force; and here I sit, weak and nervous, trying to keep *one* block, at least, out of that pavement. Just as years past, when one day the babies were unusually fretful, cares seemed unusually heavy, tired and discouraged, I fell on the bed for a minute's rest, and taking up the Advocate, that had just come, about the first line my eyes fell upon was: 'Pray more and fret less.' Rebuked, ashamed, I burst into tears with the earnest prayer: 'O God, forgive me, and give me grace to conquer! I felt better after that. Thus for forty-five years the Advocate has come to my home to reprove, rebuke, encourage, and strengthen me; but never have I appreciated it so much as *now*, and since I have been too deaf to hear preaching. Particularly are the 'special' numbers fine. 'Home and Father and Mother' Number—O, well, they are all so *good* that I cannot say which is best. May God guide you and bless abundantly your every effort for good."

From J. O. Barnes, at Lake City, Fla.: "I wish for the dear old Gospel Advocate editors and brethren in the Lord a happy and prosperous new year, and that as a result of their ardent labors many souls may be saved and that every Christian may be built up in the most holy faith ere this year shall close. I love the Advocate for its loyalty to the truth and fairness in all matters discussed in its columns. For twenty years it has been a welcome visitor in our home each week. I have gained much Bible knowledge and edification from its clean and well-filled columns. All credit is due to the very efficient and godly editors, all of whom, doubtless, have imbibed to some extent the spirit of its senior editor, Brother David Lipscomb, the 'Stonewall Jackson' of this great Christian warfare, whose weapons are not of the flesh, but mighty before God to the casting down of strongholds.' (2 Cor. 10.) To him much credit is due for the safeguard which has been thrown around the priceless institution of God—the church of Christ—which has kept it from drifting with the tide of digression. We are glad that he still lives, and pray that he may yet live many more years to guide us in the way that is marked by the blood of the sinless Son of God. Brethren in the Lord, let us take courage and go forward in this great conflict with sin and Satan with the war whoop, 'Victory in the name of Christ,' who is our Captain, whose orders come from heaven, and, with the blood-stained banner of Prince Immanuel waving high above the camp of Satan, fight 'the good fight' even until death, at which time we can ascend to the top of Pisgah and from her lofty height (when our eyes grow dim in death and we fail to recognize the loved ones who stand by our couch with bursting hearts and dripping eyes, when our tongues fail to speak even a word in response to those so anxiously sought) we can by faith look across the river of death, even through the pearly portals of glory, and behold the crown of life which awaits all who have loved his appearing; then, after the judgment, we will enter into the city of God, and he will wipe away all tears from our eyes, and we will rally around the throne of God and bask in the sunshine of his presence, and, abiding in his love, we will sing hallelujahs throughout endless ages of eternity. 'What a meeting that will be' in that land of song, over where the angels sing!"

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson V.

3. The importance of being members of it.

As learned in Lesson III., the church is not only called "the church of Christ" and "the church of God," but it is spoken of as "the body of Christ," "the kingdom of heaven," "the house of God," the "sheepfold," and the Lamb's bride. (See again 1 Cor. 1: 2; Rom. 16: 16; 1 Tim. 3: 15; Eph. 1: 22, 23; Matt. 16: 18, 19; John 10: 16; Rom. 7: 4; Rev. 19: 6-9.) The importance of being members of this glorious institution is now before us. Let us enter the study earnestly praying that we may be the ones spoken of in Ps. 25: 14. Let us turn now and read it. It is taught by some that you can be saved out of the church Christ built. We want the truth in this matter.

(1) Looking at the church as a *house*, we see Christ as the *foundation*. (See 1 Cor. 3: 11.) May I ask, How may I rest on him as the *rock* foundation and refuse to become a part of this *building*?

(2) Looking at the *church* as Christ's *body*, may I ask, How can I sustain that *living, vital* connection with him that my soul so much needs, if I do not become a member of his *body*, the *church*, that is thus *vital*ly connected with him? Do you see? Every member, every part of my body is vitally connected with my head. Sever one of these members from my body, and this *vital* connection with the head is broken. Just so with Christ. Never can you live in a *loving, living, vital* connection with him without becoming a part of the body of which he is head. Are you surprised, then, to read that God "gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all?" (Eph. 1: 22, 23.)

(3) As a *kingdom*, we see Christ as *King*. Tell me now, can I submit to him as *King* and refuse to become a citizen of his kingdom? The only way that we can let him *reign* over us is to become a citizen of the kingdom over which he reigns. To refuse to thus become a citizen is to refuse, therefore, to let him reign over us. (Luke 19: 14, 27; Matt. 23: 13.) In connection with the above references, read Eph. 2: 19 and you will see that those who ceased to be "foreigners" became "fellow-citizens with the saints, and of the household of God." No, never can you stay out of the church and be saved or reconciled to God. Read verse 16 in this same chapter, and there you see we are reconciled to God (called back to him) *in the body*, which is his church. To refuse, therefore, to enter the church is to refuse to be *reconciled* to God. Do you wonder, then, at the second chapter of Acts closing with these significant words: "The Lord added to the church daily such as should be saved?"

(4) The Bible emphatically affirms that *salvation* is placed in *Zion*. (See Isa. 46: 13.) But turn now to Heb. 12: 22-24, and you learn that *Mount Zion* is "the church of the firstborn" (Christ), "the city of the living God," "the heavenly Jerusalem." And, too, please to note as you read that people, in coming unto it, came to the place where *God*, *Christ*, and the *blood of Christ* are to be found and enjoyed. And more, when they came to this "church of the firstborn" (Christ), they received a *kingdom* that cannot be moved. (See verse 28.) Away, then, with the idea that you can be saved out of the church!

(5) But looking at it as a *sheepfold*, it is positively affirmed that those who *enter* are the ones who will be saved. (See John 10: 9.)

(6) Christ is the *High Priest* and *Intercessor* for the people. But *where* does he serve as such? The Bible says, most emphatically, that he is such "over the house of God," which is the church. (Heb. 10: 21.) He serves not as

priest and *intercessor* out of his church. Then, to come into his church is to have him to ever live at the Father's right hand to make intercession for us. How soul-stirring is the thought that *Jesus now is at the Father's right hand thinking of me, interceding for me because I am a member of his body, the church!* (See, also, Heb. 7: 25; 9: 24; Rom. 8: 34.) Connect with this all-important fact Paul's declaration that Christ is the "*Savior of the body*." (Eph. 5: 23; Acts 20: 28.) The church is the thing that is to be saved; hence, if you want to be among the number of the saved, become a faithful member of that which is to be saved.

(7) In conclusion, allow me to say that *we can never become so morally good that we do not need to enter the church for salvation*. As proof of this, I call your attention to Cornelius. Turn to Acts 10: 1, 2 and note what a splendid character he was. Then read the same chapter, verses 3-7, 22, also chapter 11, verses 13, 14, and you will see that God sent an angel, a warning angel, to tell him to send for Peter and let him tell him what he ought to do, words whereby he and his house should be saved. If this man was not saved out of the church, how can you hope to be? Note that up to the time of Cornelius' conversion the apostles and other Jewish brethren thought they had no right to the salvation that comes by becoming a member of the church of Christ. (See Acts 10: 28; 11: 1-18.) God worked three miracles to forever establish the fact that they have the right; hence Peter's significant words in Acts 10: 47. Baptism into the church of Christ had been forbidden them. God worked these miracles to show they had the right as much so as did the Jews. Too, read what Paul has to say on the same subject in Eph. 3: 4-6.

But enough. Christ said: "Upon this rock I will build my church." Do you believe, dear student, that he was talking of building a nonessential—a thing out of which you can be saved as well as in it? The Lord bless you in seeing how good it is to your soul to be housed in the church of the living God, in that kingdom that cannot be moved.



"Sick About Questionings."

Brother F. O. Howell writes as follows in the Gospel Message of January 1:

I know a man who rarely ever attends worship on the first day of the week, who has no influence for good among those whom he knows, who gives practically nothing to the support of the cause, whose life has been to the congregation of which he is a member a great reproach in the eyes of the world, who has never been worth anything to the cause where he lived or elsewhere as to that matter, but who has written as much possibly as any man among us on the "fuss about understanding the design" of baptism and who is now riding the "Sunday-school hobby." It seems to be the height of such brethren's ambition to sow discord among a united brotherhood. Such characters ought to be discountenanced, and men who write only for the sake of making a fuss should not write at all.

Sad indeed is the above description. Before I would say that such men ought to be discountenanced, I would suggest that a faithful effort be made to save them—an effort in which gentleness, forbearance, and true brotherly love are shown. Here Brother Howell, I am quite sure, will agree with me. But the Scriptures certainly teach that such men as described are not to be forever let go in their dirty work. Paul, in 1 Tim. 6: 4, 5, speaks of men who are "sick about questionings." The word translated by our word "doting" is translated, in the marginal reading, with our word "sick;" by others, by our word "distracted." Take any man who becomes "distracted" or "sick" over his *hobby*—for they ever make the question over which they are sick a hobby—and he becomes the character described in verse 4—viz., *envious*, having *evil surmisings* and *evil suspicions*, full of *strife*, a *wrangler*, a *railer*, and who will resort to anything to carry his point. In Tit. 3: 9-11 such characters are spoken of, and with such we are taught how to deal.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

"Is the World Growing Better?"

In a recent issue of the Gospel Advocate a number of brethren engaged in a "Round Table" discussion of the above question. The articles were forceful, interesting, and somewhat varied. The general trend of the articles pointed to an affirmative answer, though there were several provisos and explanations. Some expressed the thought that the question was hard to settle. This, no doubt, is true. Some nice distinctions were made between growing better radically and relatively, spiritually and morally. This writer does not wish to be a pessimist, and would be glad to say positively he was sure the world is growing better, but is afraid to so assert. There are so many factors entering into the settlement of this question, and so many of which we may have very inadequate knowledge, that we all might profitably speak with modesty.—John T. Hinds, in Firm Foundation.

Brother Hinds further observes that "the question is not if the world will be growing better in fifty or a hundred years from now, but is, is the world growing better? Is it growing better now?" Doubtless the purport of the question is, is the world better now than it was in the days of Abraham, Isaac, and Jacob? It is probable the world grows in goodness as does an individual. An individual may be better now than he was ten years ago, yet he may be tempted and fall at this exact moment. Still, he gets up now more quickly with his eyes on the cross of Christ than he did ten years ago. So the world may be better now than it was fifty years ago, and yet it may be worse now than it was two years ago. But from its present backsliding it will rise to greater purity than it ever enjoyed before. The general trend may be onward and upward to the mountain top of a consecrated and perfected life. It may be steadily progressing onward and upward to where the snows of purity forever gleam in the glow of heaven, and yet there are seasons of retrogression and seasons of progression. Man does not grow all good or bad in a night. It is a conflict, a stubborn and everlasting fight with the powers of darkness. It is only through the grace of God that we conquer at last. Longfellow declares:

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

In our pessimism we forget the sins, vices, and excesses of the past. The Bible reveals to us some of the horrible crimes of the best people God could find in the patriarchal age. We are dazed and shocked more than tongue or pen can tell when the worst people of this age commit crimes no more revolting than David committed.

I quote from "Reminiscences of Scottish Life and Character," by Dean Ramsey. In his chapter on "Old Scottish Conviviality," pages 89, 90, he relates the following: "Now, of all the anecdotes and facts which I have collected, or of all which I have ever heard to illustrate the state of Scottish society in the past times, as regards its habits of intemperance, this assuredly surpasses them all: Of two well-known, distinguished, and leading clergymen in the middle of the eighteenth century, one, who had 'obtained much respect' and 'achieved the prominence of great citizenship in religion'

is described as an enormous drinker of claret; the other, an able leader of a powerful section in the church, is described as *owing* his influence to his power of meeting the conviviality of the times. Suppose for a moment a future biographer should write in this strain of eminent divines, and should apply to distinguished members of the Scottish Church in 1863 such description as the following: 'Dr. — was a man who took a leading part in all church affairs at this time, and was much looked up to by the evangelical section of the General Assembly; he could always carry off without difficulty his five bottles of claret. Dr. — had great influence in society, and led the opposite party in the General Assembly, as he could take his place in all companies and drink on fair terms at the most convivial tables!' " This to us seems so monstrous that it is hard to believe such a condition possible.

The same author recites an anecdote concerning a learned judge. He says: "A case of some great offense was tried before him, and the counsel pleaded extenuation for his client in that he was *drunk* when he committed the offense. 'Drunk!' exclaimed Lord Hermand, in great indignation; 'if he could do such a thing when he was drunk, what might he not have done when he was sober!' evidently implying that the normal condition of human nature, and its most hopeful one, was a condition of intoxication."

The Scotch were no worse than the English and other nationalities in that age of the world. It is folly in our despondency to deify the goodness of the past.



The Church.

Christ loved the church and gave himself for it. The church is the concentrated wisdom, goodness, and power of God. James B. Duke, who has promised to give one hundred thousand dollars a year to the Methodist Episcopal Church, South, as long as he lives, recently declared: "The church is the most permanent influence for good in the world, and I know of no way I can do so much good with my money as I can in bestowing it on the church." The man who is giving his time, energy, and means to the church of God is in earnest about being a Christian. He is not turning away from the church of Christ to human organizations to work in and through them. Loving Christ with all his soul, mind, body, and strength, he knows that he can do more good by working in the church than he can in any human institution, no matter how good it is.



Ended in the Flesh.

The Western Recorder says:

New schemes for reforming men, schemes earnestly advocated, are continually coming up. How many more such schemes will be tried, only to end with failure, before men learn that not one soul can be reformed, much less a city or a nation, without the regenerating power of the Holy Spirit? Regeneration must precede all true reformation.

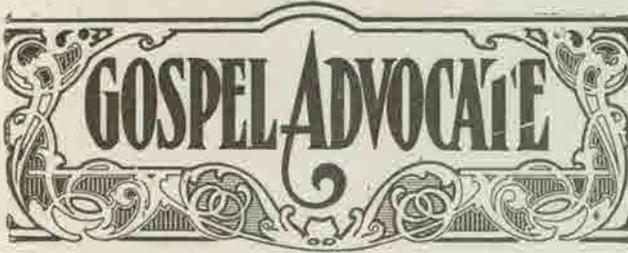
It is indeed sad that some who began in the Spirit have ended in the flesh. Such contend that Jesus is coming again in the flesh to rule with a rod of iron for a thousand years in the city of Jerusalem. These schemers have a fleshly Jesus reigning over men in the flesh. Paul teaches: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more." (2 Cor. 5: 16.)



Elaborate Machinery.

The Presbyterian scores a good point on its own denomination. The Western Recorder quotes approvingly and puts Baptists on their guard concerning the same point. The Presbyterian says:

The boards have grown into such elaborate machines that much of the time and much of the money has been spent in secretaries and conventions and conferences until the actual work and the worker become insignificant.



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theories and opinions of men. Only that which the word of God plainly teaches is to be our guide and standard—our rule of faith and practice. In studying and writing the lessons, my prayer and unrelenting effort is to first learn and then to present only the will of God. Whenever I begin to write a lesson, I imagine numerous children and young people and others about me with whom I am trying to learn the will of God, and I am encouraged to think I may help some. I also imagine the critic and caviler near by to hear what is said, and they, too, are no little benefit. I try to guard against any flaw that may be picked. Still I make mistakes. No one is infallible. "In many things we all stumble." (James 3: 2.)

In preparing a lesson or in teaching it, or in teaching any part or all of the counsel of God, the true and faithful teacher desires to teach just the truth—just the will of God contained in the lesson, and not *something about the lesson or an interesting and pretty story built upon the lesson*. To impress just that which God teaches in a given lesson is a teacher's highest duty. To draw and to teach one's conclusions from the Scriptures is not the true teaching. Whether preaching from the pulpit, in private, teaching a class, or preparing a lesson for others to study, the only right thing to do is to present "the word." By one's humor, pretty and interesting stories, literary efforts, etc., the minds of the class or audience may be drawn away from the facts, truths, and principles of the Scriptures.

The word of God makes it clear that Jesus as King now in heaven is the fulfillment of God's promise to David to place his seed upon his throne. It is most regrettable that so much trouble has been caused by the speculation of men. Can we not be satisfied with presenting just what the Bible says on all subjects, and let it go at that?

Sadder still is the fact that these differences have produced in places a partisan spirit and strife.

On the use of the Quarterlies, I wrote this good brother that if any congregation can find a more effectual way of teaching the whole Bible, it is duty bound to adopt that way and to drop the Quarterlies. Every congregation is duty bound to use the most effectual ways of reaching and teaching the greatest number to the greatest advantage, since the Bible lays down *no one way of teaching*. Or if the Quarterlies do not teach the whole truth or any lesson or teaches more than the truth, again it should be laid aside. But it is wrong in any congregation to lay the Quarterlies aside through prejudice, strife, or spite. Nothing but right and the Spirit of Christ should rule any of us. We should not forget that we are Christians, that we should seek the greatest good of all, and that we should give all "diligence to keep the unity of the Spirit in the bond of peace." If others should fail to do this, we should not fail.

As to preachers, I wrote that when it comes to selecting a preacher to hold a meeting or to preach otherwise for a congregation, the elders and the church, *in the interest of all*, saints and sinners, should select the man who will accomplish the greatest good to the greatest number—the one who will preach the whole truth without addition or subtraction and without wavering, and who will preach it in the love of the truth and in all faithfulness. In selecting a preacher, harmony should prevail, especially among the elders. If a church cannot harmonize on one safe and sound gospel preacher, it should do so on another, and all should work zealously and unitedly with him for the greatest good. There should be no division over men, and certainly not over theories. Brother Lipscomb told me once that he could name a hundred gospel preachers, any one of whom would be acceptable to him to hold a meeting with a given church. There must be no playing of politics to carry a point in securing a man or in doing anything else. This is shameful in professed Christians. A preacher should not be selected because he will favor one theory or another, but because he will preach the whole counsel of God in faith and firmness, love of truth and loyalty to Christ, to



Loyalty to Christ.

BY E. A. E.

Leaving out dates, names, and places, the following extracts from a private letter will help to show how a wrong spirit creeps into a congregation and trouble follows:

Dear Brother Elam: I know nothing of your financial surroundings, but I know you deserve all you receive. So I send you this check to show my appreciation of your comments on the lessons in the Quarterly. I think they are fine, on the first and second chapters of Acts especially, and all are good.

You know we are having this "second coming" doctrine taught here now, and I fear it will split the church. I have been and am still doing all I can to keep it down. But other members do not see it as I do, and seem to think there is no harm in it.

Nearly all the church here wanted you to hold our meeting; but the other elders were against me. They selected Brother —, believing he was soft on that question. I wish you could be here, but some two or three dislike the Advocate staff. . . . I fear there will be an effort to do away with the Advocate Quarterlies. I have heard of such talk. Your brother in Christ,

This brother has been thanked sincerely for his kind remembrance and appreciation of the work done on the Quarterlies.

It requires much hard work to prepare these lessons, and any appreciation of them is encouraging. Criticism is helpful, and, offered in the right spirit, is highly appreciated. Criticism makes me cautious and thoughtful. I have endeavored to keep the lessons free from speculation and

please God and not men. The church is the pillar and ground of the truth—supports and advances the truth, the word of God, and not the theories and ways of men. The mission of the church is to save men, not to divide into cliques, parties, and sects. How very grievous it is that such a state of affairs should arise over that which all admit is not essential to salvation! If some one should indulge in preaching some speculations or giving his opinions on certain subjects, the thing to do is not to divide over what he preaches or over him, but to pursue the course the Bible marks out.

At different times in life I have heard men on "the millennium;" but they offered what they said only as their opinions and never insisted upon any one's accepting it as a matter of faith and salvation. More than thirty years ago I heard Dr. Brents on "the millennium." He announced at the beginning of his discourse that it made no difference whether or not his audience believed "one word" he had to say, so far as their salvation was concerned. He gave the church credit for having too much respect for the word of God and love for one another to divide over his sermon. Had he thought the church would have been filled with strife over it, he would have dropped the subject as one would drop exploding dynamite or avoid poison. He seldom ever preached this sermon. Since he announced at the beginning of his sermon that it made no difference whether or not people believed it, I have thought many times since that it would have been far better not to preach it at all, but to preach that which people must believe and do in order to be saved. In doing this he may have saved some; in not doing so, some may have been lost.

Let me say here by way of parenthesis that, since such men as Dr. Brents and our venerable and beloved Brethren Lipscomb and Sewell and J. D. Floyd and others, with their mature thought and study of the Bible, investigated "the millennium" before some of our younger preachers were out of their swaddling clothes, does it not smack of presumption and vanity for them to claim a clearer and deeper insight into the secret things of God than such men have?

Instead of dividing over such questions, all elders and all churches should study the Bible and pursue the course it so plainly marks out, *the one which is infallibly right*. The peace and unity of the church must be sought and maintained at the sacrifice of all theories, pet notions, speculations, scruples, personal preferences and personal rights. God must be obeyed here as much so as in any other commandment.

On the other hand, no true preacher of the gospel will have any division over himself. Paul would not. He declares that he and Apollos were coworkers in God's tilled land, one planting and the other watering, while God gave the increase; but they were not rivals, filled with envy and jealousy and seeking chief places and highest honors. Every true preacher, Paul-like, has "daily" "anxiety for all the churches." He works and prays for the peace and good of all the churches. A division in a church a thousand miles away hurts and grieves every true preacher and every child of God. Every true preacher will do all in his power to allay trouble, settle difficulties, heal breaches, and prevent divisions contrary to the teaching of Christ in churches across the continent from him because he has the spirit of Christ and seeks the peace and good of all. Let us commit to memory the following: "Where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy."

May God overrule all this to a more thoughtful study of his word, to a clearer understanding and more faithful discharge of the duties of elders, to a better knowledge of the various questions to be avoided, and to a stronger endeavor to keep the unity of the Spirit in the bond of peace!

The "Doctrinal Campaign."

BY M. C. K.

The Christian Standard and some other religious journals are just now giving great prominence and emphasis to what they are pleased to term a "doctrinal campaign," by which they mean a restatement of the simple facts, commands, and promises of the gospel of Christ as embodied and set forth in the great themes discussed by the inaugurators and original promoters of the nineteenth-century Reformation. The Gospel Advocate gladly joins its contemporaries in advocating and urging such a doctrinal campaign.

We take occasion, however, at the very outset, to call attention to the fact that it was no part of the original program of evangelization as mapped out by the Lord himself to merely have periodical "campaigns" for the proclamation of these great principles. On the contrary, according to that program, the doctrinal campaign which began at Jerusalem on the first Pentecost after the resurrection of Christ was to proceed uninterruptedly from that starting point to the ends of the earth and for all time. "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) Now there was to be no interregnum for the exploitation of other things, whether they be the philosophies, speculations, and "advanced thought" of men, or of anything else, but there was to be a bold and continuous preaching of the word—an unceasing effort to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever" the Lord had commanded them. (See Matt. 28: 19, 20.)

Now, the inauguration of the Reformation of the nineteenth century grew out of the widespread departure from these principles, and its leaders not only at once caught the meaning and spirit of the divine program, but for the first forty years of the movement they strictly adhered to it with practical unanimity, and that period is one of the brightest and most glorious pages of ecclesiastical history. The like of it had not been seen since the voice of Luther and his compeers awoke the thunders of the Vatican at Rome and shook Germany from the center to the circumference.

But great changes have taken place within the last half century. A spirit of restlessness at an early period seized many of the leaders and propagators of this movement, and they have spent much of their time in vain and hurtful wrangling over untaught questions. In the estimation of some of them, they have even failed to find sufficient room on the programs of their annual missionary conventions for the exploitation of their views on current problems, some of which they had better have banished from the pulpit and never have discussed at all. They have clamored for room for learned dissertations and great papers which will give them the appearance at least of keeping abreast of the times and of modern "advanced thought," overlooking the fact that the divine program, if strictly adhered to, will not only furnish an antidote for all the ills of all the centuries, but will also successfully meet the claims of so-called "advanced thought" and, at the same time, keep the churches and all the people in touch with God's power to save.

Hence, from our point of view, we do not join the "doctrinal campaign" with the view of a temporary presentation of the great themes which occupied the attention of the early reformers, and then of suspending the "campaign" for something else. We insist that, so far as the matter of preaching and the salvation of souls is concerned, there is nothing else for any century nor for any period. The great commission as carried out in the preaching and practice of the apostles and of the apostolic churches, as set forth in the New Testament, is the one great

theme which should occupy the attention of our pulpits and religious journals at all times and under all circumstances. God knew what to provide for the souls of men in all the centuries, and as we continue to study his word our faith and conviction become stronger that what he has provided is the one great message with which to meet and overthrow all error and to answer all the philosophies and vagaries of "advanced thought" in every age. It is the divine food upon which the hungry souls of men are to subsist through all time.

This does not mean that we are to preach nothing but faith, repentance, and baptism; but it does mean that, because of the needs of some of the people, we are to preach them at all times, and should, therefore, never draw the illogical and hurtful conclusion that we have reached a time in our history when they are no longer needed. It does not mean that we may select some one theme and ride it as a hobby, to the exclusion of other themes which were also given a place on the divine program; but it *does* mean that all of them are needed at all times for somebody, and hence that none of them should be stricken at any time from the divine program.

We take the liberty to reproduce in this connection some of the utterances of men who have responded to the Christian Standard's call for a "doctrinal campaign," and it will be seen that they are in perfect agreement with the position which we have here set forth touching the divine evangelistic program for all time.

I do not know of anything that has happened in years that is as far-reaching as your plan for the doctrinal campaign. God bless you.—W. H. Book, Columbus, Ind.

This campaign is in obedience to the great commission, therefore push it.—Alfred M. Haggard, Des Moines, Iowa.

I cannot be other than heartily with you in your doctrinal campaign, for my experience has been that doctrinal preaching converts sinners and builds churches.—Hugh McLellan, San Antonio, Texas.

I fully indorse the doctrinal campaign. Our younger members especially need it.—J. W. Lowber, Austin, Texas.

I indorse the move for a universal doctrinal campaign. The world is getting tired of stale theology and is hungering for the gospel.—G. W. Grifft, Bloomingdale, Ind.

Let us make it world-wide and unanimous. Doctrine is teaching, and wherever and whenever we have taught, we have won; wherever and whenever we have compromised or failed to teach, we have failed. I am for doctrine—always in the spirit in which it was given—not only for one year, but for all time, and no matter who originated the campaign or who opposes it.—T. J. Legg, Indianapolis, Ind.

There has not been a time within the last forty years that doctrinal sermons were so badly needed as at the present time. I hope all our preachers and members everywhere will catch this fever. Paul said to Timothy: "Hold fast the form of sound words," etc.—C. B. Scott, Cleveland, Ohio.

Why should any one oppose such a campaign? Were not Paul's campaigns doctrinal? Did not Peter's sermons have the same ring? If we emphasize the things preached by them as essential to becoming a Christian, who can question it?—F. T. Ray, Eldon, Mo.

I am heartily in favor of the doctrinal campaign, for it is badly needed. Glad it was started, and think great good will be the result.—Bela Metcalfe.

Nothing else wins for the church of Christ. The responsibility is laid upon us, then why not assume it? The great revival reports are but forerunners of what we shall reap if the ministers and churches line up in this needed work. I began my ministry with a doctrinal campaign, and it still goes on.—Z. E. Bates, Tiffin, Ohio.

With Paul, let us go, "not with excellency of speech, or wisdom, proclaiming the testimony of God, but determined to know nothing among sinners, save Jesus Christ, and him crucified." "Preach the word."—A. Sanders, Evanston, Ohio.

I think the Lord knew what he was doing when he made the gospel and commanded the apostles and the church to preach it to all the world. I have never conducted anything but a "doctrinal revival," and know from experience that it pays. It is the kind of preaching that brings the Bibles from their resting places and influences people to

"search the Scriptures to see whether these things are so."
—H. E. Oldaker, McComb, Ohio.

Yes, let the word pass all along the line, and let us press with renewed vigor and zeal the doctrinal campaign. As the multitudes were astonished at the doctrine of Jesus when he delivered the great Sermon on the Mount, so let us again at least impress them with a faithful and united presentation of this doctrine as it is expanded and variously applied in the New Testament, and we shall doubtless see a great awakening in the churches and a consequent exhibition of greater energy and activity.

Itinerary Notes.

BY F. B. SRYGLEY.

The fourth Sunday in January I spent at Martin, Tenn., preaching morning and evening. It had been nearly twenty-five years since I held a meeting in Martin. The town then was new and the congregation had not been long established. Most of the old ones who were active twenty-five years ago are gone. Perhaps a dozen who were members there are yet on this side, but they are all beginning to show age now. A few more years and it will be a new congregation. They have a much larger membership now than they had then. Their meetinghouse has been remodeled and enlarged and the congregation is doing a fine work. This is the home of Brother Eph Smith, who is held in high esteem as a teacher and preacher. He is principal of the public school, and there are few men more popular with the patrons of a school than Brother Smith. He preaches somewhere in the regions round about Martin every Lord's day.

Monday night I ran down to Greenfield. This place was not on my program, but an appointment was made for me and a very nice audience met me at the Christian meetinghouse. Brother Hollins lives here, and he was at home. It was our first meeting, though I had seen his tracks before. He came from Middle Tennessee to this country, like many of the other good people of West Tennessee. Brother Hollins and his wife were both educated at Burritt College. Many fine people were started out right from Burritt College. I can see no reason why the church at Greenfield may not continue to be a power for good in the community.

Tuesday night I was at Gardner only three miles west of Martin. Gardner was once a larger place than Martin; but when the Illinois Central Railroad was built, it crossed the Nashville, Chattanooga & St. Louis Railway at Martin instead of Gardner, and a larger town was built at Martin. But we have a small band of as brave, true Christians in and around Gardner as can be found anywhere. Brother Whorton, the accommodating merchant of the place, is always ready to look out for the preacher and see that the fire is burning in the meetinghouse stove. Brother and Sister Gray live near with her mother, and this is always a good home for the preacher. The congregation is small, but they are living in peace.

Wednesday night I was in Union City. Brother George White, that I used to know in Wilson County, met me at the train, and we spent all the afternoon visiting among the members. This is a great church for Whites. There are four or five families in the congregation named "White," and they are no kin, so far as they know. It is almost a White church. This congregation has had a hard struggle for years. The opposition has been strong and the prejudice bitter, but they are growing despite it all. Their leaders are good, efficient men, and they are working in harmony, and their faith will grow exceedingly. It was a pleasure to me to preach to them and try to encourage them in their battle for the right.

Thursday night I preached at Rives. Though it was threatening rain and the night was dark, we had about fifty out at meeting. This congregation is made up of farmers in the country around Rives; and while it is a fine farming country, the roads can very quickly get almost impassable when it rains a lot, as it has done this winter. The Obion River is not far away, and it can be seen over the bottoms from nearly any part of the town. Not all the good things of this world can be found in any one place, and there are few places but have their drawbacks. But this is a goodly country and the cause has been firmly established here. I am now getting into the territory where Brother John R. Williams has done the best labor of his good and useful life. The good brethren of Obion County should see that he lacks no good thing; and when the Lord calls him up higher, the sweetest flowers that bloom in the good county of Obion should be placed on his grave. The brethren of Rives want him to hold their annual meeting this year. This is right. There is much water in West Tennessee now.

QUERY DEPARTMENT

Brother McQuiddy: Is it right for a person who is a Methodist member to see his error, repent, and confess Christ in the church of Christ, and never be baptized into the church of Christ? Can he or she be called a Christian with the Methodist baptism only? Please lead me into the light, as I cannot understand it that way. X.

Secarian baptism is worthless. Believers cannot be baptized into the Methodist Church or any other denomination, but they are baptized into Christ. (Rom. 6: 3; Gal. 3: 27; Col. 2: 12.) If God's word leads people to be baptized, it does that word an injustice and Methodism overmuch honor to call such obedience "Methodist baptism." Whenever people confess their faith in the Lord Jesus Christ, the faithful minister of the gospel is commanded to baptize them into Christ. "And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 37, 38.) The apostles labored to convince their hearers that Jesus is the Christ, the Son of God. Believers in Christ were baptized. Those who now believe with all their hearts that Jesus is the Christ, the Son of God, are scriptural subjects of baptism. Faith in Christ and a sense of one's duty to be baptized "cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.)



Brother McQuiddy: The church where I meet is divided over the literature. What do you think about it where it causes division? Do you think it a part of the worship? If this is not adding to God's word, I do not know what adding means. Please explain. W. H. Sisco.

All Christians agree that it is right to teach the word of God and that it is downright disobedience not to teach it. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The Holy Spirit has not revealed any method of teaching the word of God to the exclusion of other methods. Some teach from the blackboard, some by oral and some by written comment. The written is the more accurate because it requires more research, thought, and preparation. The man who tries to bind any method of teaching upon his brethren which God has not bound upon them, to the exclusion of others, is sinning by adding to the word of God. Those who object to literature are sinning by seeking to bind the oral method of teaching upon the church, when God has given no such command. The Bible itself was given in fragments and not all at one time. Our concern should be to teach the truth in the most effective manner. If we can teach more people by the use of literature than we can without it, we sin in neglecting to use it. God demands of us the best service we can render. To fail to obey the command to teach in the most effective way is to do so at our own peril.



Brother McQuiddy: Please tell us through the Gospel Advocate what is meant in Rev. 20: 1-3. What did John mean to teach here? In other words, are we to understand that the devil is now bound in chains and that some time in the future he is to be loosed to go out and deceive the nations? Or are we to understand that the devil is now

loose and that the angel will come some time in the future to bind him for a thousand years? W. B. BROWN.

Rev. 20: 1-3 reads: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time." The book of Revelation is a book of symbols. The abyss is named in Rev. 9: 1, 11; 11: 7; 17: 8. The things that John saw are symbolical, and they imply that in some way the power of Satan shall be virtually destroyed upon the earth. Unbelief rendered even the power of Christ abortive, at least for the time being. Matt. 13: 58 declares: "And he did not many mighty works there because of their unbelief." Christ, to use the figurative language of Revelation, was "bound" by unbelief in the hearts of his hearers. Even so Satan is bound by the faith of good men. The thing that renders Satan powerless is righteousness in the hearts and lives of men. So the Spirit and power of Elijah were reproduced in the life of John the Baptist. (Luke 1: 17.) Whenever the spirit of Abraham, Moses, Joshua, David, Samuel, Isaiah, Daniel, Paul, and Stephen lives and reigns in the lives of men, Satan is bound. Thus it is seen that whenever righteousness is regnant on the earth the devil is bound, and whenever wickedness reigns Christ is bound. Stalwart, unyielding, and sacrificing Christian character is invincible and renders Satan impotent. A man may be drunken and lawless; but if he repents under the influence of the gospel, he ceases to serve Satan. The devil loses his power over him. I do not know just when the period will be in which the devil will be chained with the chains of truth and when the law of God shall be written upon every heart. It is certain that that time has not yet arrived.



Brother McQuiddy: In John 19: 26 we read: "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!" To whom did Jesus refer by "thy son?"—himself or John, of whom we read in verse 27? J. O. BARNES.

John 19: 26, 27 says: "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour that disciple took her unto his own home." Jesus' love shines forth on the rugged cross, and while greatly suffering he commits his mother to the care of John, the beloved disciple, "Woman, behold, thy son!" Of this Clarke says: "This is a remarkable expression, and has been much misunderstood. It conveys no idea of disrespect, nor of unconcern, as has been commonly supposed. In the way of compellation, *man!* and *woman!* were titles of as much respect among the Hebrews as *sir!* and *madam!* are among us. But why does not Jesus call her *mother*? Probably because he wished to spare her feelings; he would not mention a name the very sound of which must have wrung her heart with additional sorrow. On this account he says, *Behold thy son!* This was the language of pure natural affection: 'Consider this crucified man no longer at present as any relative of thine; but take that disciple whom my power shall preserve from evil for thy son; and, while he considers thee as *his mother*, account him for *thy child*.' It is probable that it was because the keeping of the blessed virgin was intrusted to him that he was the only disciple of our Lord who died a natural death, God having preserved him for the sake of the person whom he gave him in charge."

DO YOU SUFFER FROM BACKACHE?

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If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Gospel Advocate Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute and perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

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The majority of people suffer more or less from rheumatism. Those who just have it lightly neglect to take a remedy which has been tested and proven efficient, but simply try to get relief by rubbing the parts affected. Rubbing will not cure rheumatism, it merely relieves the part affected and drives the rheumatism to some other part. If allowed to go on, rheumatism becomes one of the most dreadful of bodily ailments, and in a great many cases results very disastrously. "Renwar" has proved its efficiency in thousands of cases. If you suffer from rheumatism and cannot buy "Renwar" from your druggist, we will send you a bottle, postpaid, for fifty cents. If you are not entirely satisfied, we will refund your money. "Renwar" is prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Old Mexico Mission.

BY W. A. SCHULTZ.

Since I have announced that it is my intention to return to Mexico at once to endeavor to build up the cause of Christ in that destitute field, I am glad to state that several brethren and congregations have expressed a willingness to have fellowship with me in that great work. Six congregations have agreed to contribute five dollars each per month. Our living expenses will be about sixty dollars per month. I am sure that six more congregations can be found that will contribute five dollars per month each. It will cost me about two hundred and fifty dollars to get to Mexico. Some have made contributions toward my moving expenses. About fifty dollars has been donated. I am so confident that I will have the means in hand to go on that I am making every arrangement to start on February 10.

Brother I. D. Simpson is going with me. He is a young preacher of excellent ability and a good singer. He will be of much help to me. He is not asking for any assistance, but I am sure that the brethren will at least bear his expense to Mexico. Brother Simpson is an old student of Abilene Christian College and is well reported of by all the brethren who know him. His address is Trent, Texas.

I am also arranging to take Brother George M. Sanchez, a Mexican preacher of the gospel, with me. He is a man of splendid ability and has had marked success in preaching among his people. The Mexican people are aware of the fact that their troubles are directly attributable to the Catholic Church, and hence the majority of them in the part of the country where I labored are strongly anti-Catholic. Now is the time to give the Mexican people the gospel in its purity. I shall preach to the American colonies; Brother Sanchez will preach to the Mexicans. I shall also assist him all in my power in this work. Brother Sanchez has a wife and two children. He thinks he can support himself and family on twenty-five dollars per month. That will be little enough. Brethren, if you want to assist this worthy man to preach the gospel to the Mexican people, send a contribution to Brother I. D. Simpson, Trent, Texas, or Brother G. H. P. Showalter, Austin, Texas, for him. We need to have this man at work every day.

I hope no Christian will be carried away with all of the war talk and "scare heads" in the newspapers. We hear much talk nowadays about intervention by the United States in Mexico. All of that is covered by such a thin veneer that I am surprised that any one would be deceived by it. All of that propaganda is inspired by two

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Warfare in the Blood.

In the constant struggle of the army of phagocytes in the blood against an opposing army of bacteria and other noxious matter, the element most necessary in the battle for health is fresh air.

The air supply is received through the lungs and respiratory tract.

When the lungs, throat, and nostrils are engorged by colds, sore throat, croup, etc., the air cannot reach the membranes, and through them the blood, because of this barrier of engorgement.

Hence the phlegm should be loosened and thrown off, that the air supply to the blood may be ample.

This object is attained by the liberal use of Meththolatum on the chest and throat and in the nostrils.

The volatile aromatics of the Mentholatum encourage the loosening and expectoration of the phlegm.

For this reason Mentholatum is almost indispensable in cases of sore throat, colds, catarrh, and croup, also effective for chapped hands and lips.

sources—the millionaire corporations that have investments in Mexico and the Roman Catholic Church. Some of those corporations have been subject to no law of God or man, and they howl vociferously for intervention when there is any effort made to force them to obey the law of the land. The Catholic priesthood has practically been driven out of Mexico, and they want intervention so that they can go back to prey upon the people. Should the United States intervene, this horde of vampires that have sucked the life-blood of the Mexican people for the last four hundred years would return with the American army. A war with Mexico would only be a war to further the interests of the corporations and the Catholic Church.

**The Garrett Avenue Church,
Dallas, Texas.**

BY J. M. GAINER.

Permit me to give a short history of two years' work with the Garrett Avenue church of Christ, Dallas, Texas, from which place I have just come. On January 11, 1914, we started our regular work with about twenty members, and were partially supported by the Pearl and Bryan Streets congregation, whose property we were using. Every member cooperating, we soon were able to enlarge our work, and on January 1, 1915, began work without any outside help. This, too, without making one special appeal for more finances. The only times I remember any talk of money were when the monthly reports were read and when incidental teaching along this line was included in the preaching. On January 1, 1916, the congregation acquired the property, assuming a small indebtedness and paying two years' back interest. This is the only

debt the congregation has ever had since its affairs were in its own hands.

In addition to this, the house has a room, or locker, which is continually stocked with clothing, shoes, food, etc., which the church distributes as it has calls, doing away with all personal donations other than through the church. Never have I been where any body of Christians more nearly conformed to the apostolic standard of church work.

The congregation has now about eighty members, having lost almost that number by death and removals. And it is situated in the most difficult part of the city, so far as this work is concerned.

Permit me to say, also, that all the members were loyal to each other, and Mrs. Gainer and I were proud to be servants of such a body of Christians. It was with deep regret that we changed our location. Brother C. C. Klingman is now with the church, and, with such a leader, I feel sure God's name will be known further and his cause grow rapidly.

I am now located at Scottsboro, Ala. I am ready to go anywhere in the northern part of this State to preach the gospel. I will appreciate any request for preaching or any information regarding places where the gospel is needed, which can be reached from my home. May I be used all the time?

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For the severe racking cough that comes with la grippe, Foley's Honey and Tar Compound is wonderfully healing and soothing. It eases the tightness over the chest, raises the phlegm easily, and helps the racking, tearing cough that is so exhausting and weakening. R. G. Collins, expostmaster, Barnegat, N. J., says: "Foley's Honey and Tar Compound soon stopped the severe la grippe cough that completely exhausted me. It can't be beat."

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tractive Offer.**

Washington, D. C., February 2.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It cost the editor a lot of money to do this; but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two-hundred-thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.
—Adv.

Chills

and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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to work for the Gospel Advocate?**

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

West.

On January 22, 1916, the death angel came and claimed Willie Louise, the little daughter of Brother and Sister R. L. West. While she was only three weeks and five days old, it was hard to give her up; but may we remember that God knows best and does all things well. She was so bright God saw fit to take her to himself, where there are no tears, no sorrow, no pain, and no death.

J. C. WEST.

Gammill.

Carl Gammill was born in Ouachita County, Ark., on August 24, 1893, and died at Millville, Ark., on December 31, 1915. He obeyed the gospel in 1907 and lived a consistent Christian during his short stay on earth, beloved and respected by every one. He will be missed, especially by his two sisters, to whom he was a father and protector. I officiated at his burial and also baptized him. Brother Gammill is gone, but not forgotten.

JOHN A. COOK.

Cooper.

Brother Jonathan O. Cooper, of near Rogersville, Ala., was born on February 9, 1856, and died on January 14, 1916. He enlisted in the service of our Master in November, 1888, and thus served as one of his soldiers for considerably more than the fourth of a century. He was a good father and a true friend. He leaves, to mourn his departure, a devoted wife, several children, and a number of kinsmen. The remains were carried to the cold, dark earth under the spreading oaks that shade the Cooper burying ground near town. The services were directed by his friend and ours, the drummer preacher, Brother W. W. Bates, on Saturday afternoon, January 15.

E. M. H.

Growbarger.

Mrs. Juliette Henry Growbarger, wife of William Growbarger and daughter of Leonard Dunn, aged seventy-two years, died of pneumonia, at her home in McHenry, Ohio County, Ky., on January 7, 1916. She was the mother of eight children—four boys and four girls—three of which have passed to the great beyond. She obeyed the gospel forty years ago and lived a Christian life from that time. She learned a lesson that few Christians learn—that is, to pay the preachers, to be gentle and kind, and to speak a good word for every one. Her last words were: "I know that my Redeemer liveth, and has prepared for me a home far above this earthly home, and I am going to that home."

While the church at McHenry has lost a jewel, we sorrow not as those who have no hope; for she has gained a crown and a life far beyond this world of pain, toil, and heartaches.

J. L. HINES.

Thomas.

On December 21, 1915, the spirit of Brother Will Thomas left its earthly house, we trust, for "a house not made with hands, eternal in the heavens." Brother Thomas was also a member of the Cedar Dell congregation, in Marshall County, Tenn. Funeral services were conducted by the writer in the Cedar Dell church house in the midst of a host of sorrowing relatives and friends. Brother Thomas leaves a wife and one daughter; three sons and two daughters preceded him to the grave. Brother Thomas died with that fearful malady, consumption; but he bore his afflictions with that fortitude that characterizes a child of God. The general expression is that a good man has gone. Sister Thomas will miss his association and counsel, and the congregation and neighborhood will miss him. May the solace offered in the Scriptures comfort and console Sister Thomas and her daughter, Sister Bettie Deen, and cause them to strive more faithfully to reach the heavenly goal.

N. C. DERRYBERRY.

Lucas.

Rhoda A. Lucas, formerly of Louisville, Ky., aged seventy-one years and two days, died on Sunday morning, January 9, 1916, at the residence of her brother, Alex. A. Lucas, in Houston, Texas. She obeyed the gospel more than fifty years ago and tried to live a consistent Christian life. She was strong in faith and wanted to go. One of her favorite passages of the Scriptures was: "For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us." (She suffered long.) The funeral services were conducted by Elder A. McGary, assisted by Early Arceneaux and A. G. Dunn, ministers of the two local churches in Houston. The church and Sunday school where she worshiped and many friends expressed their sympathy in beautiful floral offerings and in many other ways, after which her remains were laid to rest in Hollywood

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cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." X.

Bingham.

The great messenger of death stalked his icy figure over the land of Fosterville on January 8, 1916, and claimed as one of God's holy angels R. C. Bingham. He was the son of Mr. and Mrs. S. B. Bingham, of Fosterville, Tenn., and leaves a father, mother, brother, and sister, with a host of friends, to mourn his death. He was born on July 25, 1898. Clyde was in school at Burritt College and was attacked with typhoid fever, which caused him to be removed to his home. A faithful member of the church of Christ was he; hence all who knew him loved him for his devotion to God and man. The short, sweet life he has lived can never be excelled and his strong influence will forever be felt. He met duty with a smile, always occupying a front seat at church and opening each meal with prayer. He was kind and sweet to all, and the very atmosphere where Clyde was known is filled with sadness. His life was an example of purity and a shining light to guide one and all. No mind can fully grasp his true worth, for he was a rare jewel. His last words were sweet—"My, my Lord," in whom he lived daily. We knew him well, and a more beautiful Christian character will never be created than Clyde; hence his absence is heart-rending. Services were conducted by Brother Gleaves. One of the pall-bearers was his devoted lifetime chum, W. H. Thomas, whose heart is sad indeed. But God knoweth best. To his bereaved father, mother, brother, and sister, this is hard to bear; but we admonish them to be consoled by his upright, Christian life, and to continue to trust in the reward of their gracious Creator and live to meet their darling again. May Heaven's richest blessings be with his loved ones and friends.

ALMA MOORE.

Ranson.

Mrs. A. C. Ranson, née Anderson, was born in Franklin County, Ala., near Russellville, on September 11, 1843. She was a member of one of the pioneer families of North Alabama, and one of some prominence, her brother being a judge of one of the State courts. She was reared in the county of her birth, and lived all but about six or seven years of her life there. She obeyed the gospel under the ministry of one of the pioneer preachers of that country, Brother R. B. Trimble, in the year 1867, and witnessed the earnest struggle of the church of Christ for existence, against strong opposition from the already strongly entrenched denominations of the country. She loved the church and the simple teaching of the New Testament and was always interested in the work of Christianity. She was strongly opposed to the introduction of any of the modern innovations in the church and was satisfied with the Lord's way as revealed in the New Testament. She attended all the protracted meetings within her reach as long as she was able to do so. I heard Dr. A. C. Henry, one of the strongest preachers Alabama ever had, say:

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.**

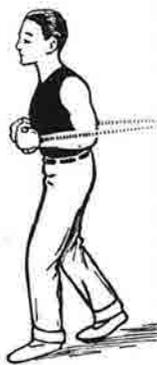
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75, all different, for the names of two collectors and 2 cents postage. 5 Bosnia pictures 1906, 10 cents; 30 Sweden, 10 cents; 6 Roumania 1906 pictures and heads, 10 cents; 20 different foreign coins, 25 cents; large U. S. cent, 5 cents. List free. We buy stamps and coins. Buying list, 10 cents. Toledo Stamp Co., Dept. J, Toledo, Ohio, U. S. A.

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Sluggish Liver and Bowels—They
work while you sleep.**

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



Purely Vegetable—Not Narcotic

Unnecessarily used for over seventy years, for soothing children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

**Save Half
On Your
Machine**



Buy your sewing machine now, save half, and get it on easy terms, through the Religious Press Co-Operative Club. We have engaged a large number from a leading American manufacturer, securing prices very little above actual cost. By buying from us you become a member of a big buying club; you get your machine at carload-lot prices, plus the small expense of operating the Club. You save all middlemen's profits, agents' commissions, salaries, etc.

We Give You Thirty Days Trial on any of these machines. If you are not entirely satisfied that it is the equal of any machine regularly sold at double the price, return it to us, and the trial costs you nothing. Easy monthly payments if you keep it.

Six Superb Sewing Machine Bargains are shown in the Club catalogue. Prices range from \$12.96 to \$27.80. Latest model—the best that can be manufactured at the price. All fully warranted for ten years.

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FREE CATALOGUE COUPON.

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Please send me your catalogue, and full details of the Co-Operative Club Plan that will save me half the price on a high quality sewing machine.

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Address _____

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

"If all God's people were like Sister Aggie and loved his house like she does, his work would never go down." Such was his estimate of this good woman, and he called her "Old Faithful." She was of a bright and sunny disposition and was fond of the companionship of the people of the Lord. She liked to talk of the work of the Lord and about his word. She was full of life, charitable, tender-hearted, and a good attendant in the sick room. I knew her for nearly twenty years, and I think I never knew a finer character, and one who loved the church and God's word better. Her presence has cheered and brightened many homes, and her wise and prudent counsel has been of inestimable value to the children of her sister, with whom she had made her home for twenty years or more. She was married to R. H. Ranson in 1836, and moved to Lauderdale County, Ala., to make her home. Her husband did not live many years, perhaps six or seven. After his death she moved back to the home of her sister, Mrs. J. C. Allen, near Darlington, Ala., and remained a widow until her death, November 15, 1915. She had been sick for quite a while, though not seriously so, and no one thought the end so near until about a week before her death. Then she, realizing that the end was near, called her niece to her and gave directions about her funeral. She selected the pallbearers; the minister for the funeral discourse—Brother L. S. Lancaster, of Russellville, Ala.; and the writer to prepare an obituary notice for the Gospel Advocate and the county paper. She bore the cross and confidently looked for the crown. We believe she was faithful to the end and trust by faith and earnest endeavor to meet her in the city of the great King. "Blessed are the dead who die in the Lord; . . . that they may rest from their labors, and their works do follow them." I. B. BRADLEY.

Nips Trouble in the Bud.

That's what Gray's Ointment does! It heals wounds and bruises and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin—bolls, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25 cents a box, at druggists. You can get a free sample by writing to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

Have You a Chronic Illness?

If you have, you will surely be interested in the Bodi-Tone trial offer, which is printed on the last page of this paper. Bodi-Tone, which is now seven years old, has made a great record in such cases. The manufacturers believe in it, for they will send you a box to try, no matter how old, hard, or obstinate your case may be. If it does not help you, you need not pay for it.

How many will volunteer this week
to work for the Gospel Advocate?

SALTS FINE FOR KIDNEYS.

**We eat too much meat, which
clogs kidneys, then the back
hurts.**

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness, and all sorts of bladder disorders.

You simply must keep your kidneys active and clean; and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia water drink, which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you now. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the club's catalogue and full particulars to-day. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Church Chime Psal BELLS
Memorial Bells a Specialty.
Melrose Bell Foundry Co., Baltimore, Md., U.S.A.

**You Can Make
Delicious Pies and Cake**
Light, flaky, rich and
wholesome—with



Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL

Only the richest and purest cows' milk is used in making Gail Borden Eagle Brand Condensed Milk. All the richness and nourishment of the pure, full cream is there. Always ready. Use it in all your cooking.

Another Word from Brother Yohannan.

BY J. W. GRANT.

Again I have heard, but not by a letter direct to myself, from Brother Yohannan. This time he wrote to Brother J. S. Dunn, of Dallas, Texas. Brother Dunn promptly sent the letter to me, and I gladly give some of its contents to the Gospel Advocate readers, as I know that many of them, like myself, will be glad to hear from him. The letter made a quick trip, too, as it is dated December 15. Brother Dunn got it on January 20, making it only a month and five days on the road. In it, among other things, Brother Yohannan says:

I send much Christian love to all the brethren and sisters in Christ. Please, brethren, remember me in your prayers while we are in this terrible calamity, as I do the same for you all. . . . I am thankful to say that while we are in this bad calamity the God heavenly took [has taken] care of me until this time. I am well and doing my Christian duty, preaching the gospel of Christ to the poor sinners. This is the duty of every Christian.

Also I let you know, dear brethren, that I have been plundered nearly the fifth time by the Turkish people. It is a very hard time for us to live. Possibly you have heard what calamity has befallen the Syrian people by the Turkish people. Now we need your encouragement and your prayers. . . . Also, I would like to come to America in the spring, but I have not the expense [money] to come on.

As before published, I mailed to Brother Yohannan, on November 20, a draft on London that represents eighty dollars of our money. He had not had time to receive that letter when he wrote to Brother Dunn; so I hope to hear from him soon in answer to it. I also have on hand for him now forty-two dollars and fifty cents, which I shall not attempt to send till I hear from my last draft. I am encouraged, by getting my last letter from him and by Brother Dunn getting this one, that mail conditions are favorable to his getting all the mail that is properly directed and sent to

him. I would like to send him next time much more than I now have on hand; and will gladly do so if his friends will send it to me. I will always gladly receive, care for, and send to him all that may be intrusted to me for him. I will use my best judgment and the best means at my disposal to insure against loss in transit of all that is sent to me. My permanent address is West Station, Nashville, Tenn., and mail properly sent to me there can hardly be mislaid or go astray. I respond to all donations that I receive with a postal-card acknowledgment, and enter every amount I receive on my books. I make no public acknowledgment of receipts in the papers, giving names of contributors. If it takes that to get the donations, then they do not come my way.

Your Five Hundred Muscles.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy, which is the ability to labor. If they are given impure blood, they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many toiling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

Your Heart

is closely connected with your nerves—so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, fifty cents and one dollar. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Sent on Trial.

If you are sick, you can get a full-size one-dollar box of Bodi-Tone on twenty-five days' trial. If it benefits you, you pay one dollar for the same; if it does not help, pay nothing for it. This is the way Bodi-Tone is being offered to the sick in the large announcement on the last page of this paper and the way thousands have already been cured by it.

CALOMEL MAKES YOU SICK, UGH.

“Dodson's Liver Tone” better than calomel and cannot salivate.

Calomel loses you a day! You know what calomel is. It's mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated, and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for fifty cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children, because it is perfectly harmless and does not gripe.

Pastor's Son Relieved from Epilepsy.

Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease—one, which is accompanied by unconsciousness and falling fits; the other, where the spasm is so fleeting that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

The Rev. J. A. Schuler, of Severy, Kan., had a little boy who suffered from epilepsy. After three years of fruitless treatment, it was decided to give Dr. Miles' Nervine a fair trial, and the result was this letter: “I want to thank you for the inestimable benefit Dr. Miles' Nervine has been to my son who was afflicted with epilepsy. He had suffered for three years prior to taking treatment with this remedy. He has never had an attack since the first dose he took of Dr. Miles' Nervine. He has so improved in general appearance and looks that you would not know he was the same boy. The medicine is everything that it is claimed to be. We had tried everything else we could think of, but failed to benefit my son until we used Dr. Miles' Nervine.”

Parents who have children who suffer from epilepsy, St. Vitus' Dance, and other like ailments, should avail themselves of this remedy which has been successful before the public for the past thirty years.

If the first bottle does not prove the remedy up to your expectation, your druggist will refund your money.

MILES MEDICAL COMPANY, Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

**THICK, GLOSSY HAIR
FREE FROM DANDRUFF**

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots fashish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

PELLAGRA

Cured Or You Pay Nothing

I have cured—cured to stay cured—90% of all who have taken my Pellagra Cure. What I have done for others I GUARANTEE to do for you or my treatment will cost you nothing. Highly endorsed by Physicians, Bankers, Ministers, County Officials and others. If you doubt, write any official or merchant in Walker County. No interference with work—no restrictions on your eating.

SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about Pellagra, write for my **FREE Book** which fully explains my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of **NO CURE—NO PAY**. Free diagnosis to anyone sending symptoms. Send no money but write today!

Dr. W. J. McCrary, Dept 238 Carbon Hill, Alabama
Show this to some unfortunate sufferer

**CABBAGE PLANTS
LETTUCE PLANTS**

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

C. BACON & CO., Box 18, Burton, S. C.

TRY THE OLD RELIABLE

**WINTERSMITH'S
CHILL TONIC**

FOR MALARIA CHILLS

FROM THE FIELD

Alabama.

Hanceville, January 28.—On the fourth Lord's day in January I preached at Bethesda Church, in the southern part of Cullman County. At this place we have some young men who are now taking an active part in church work. From Bethesda I drove eight miles farther south and held services on Sunday night in a new meetinghouse that is now about completed. This was the first service in the new house. Every one seemed to enjoy the services very much. There was a fine audience present. This house was practically built by two brethren. They have worked about two and a half months on the building. This house, if cared for, will stand as a monument, testifying of the faithfulness of these brethren long after they shall have gone to their reward. The disciples of Christ in Cullman County are improving in the good work. Last year there were two new congregations set in order, with fairly good houses in which to worship. There were one hundred and twenty-five additions to the church in the county. This is practically a destitute field. However, we hope and pray for great good to be accomplished this year.

M. A. CREEL.

Colorado.

Olathe, January 31.—In the face of the concerted action of the denominations in Olathe to forestall it, I launched a series of sermons in the town on the "New Testament Religion and Church," which continued through seventeen nights. It was something entirely new in Olathe (since my last report I have been told a few sermons had been preached here some years ago, but scarcely anybody went out to hear them), and the people filled the house practically every night and listened eagerly. After I had tried for one week to unfold the New Testament church in all its beauty, including unity among God's children, in every discourse contrasting this divine institution with modern denominationalism and showing that those who professed Christianity in Olathe had either to stand with and work for the denominations and against the New Testament requirement or to stand with and work for the New Testament church and against denominational divisions, I called upon the audience (the house was full) to manifest by standing which of the two positions they would with all their heart occupy and diligently work for. Fully one-half of the large audience immediately arose and testified they would stand and work for only the New Testament plan in everything religious. These included representatives from perhaps every denomination in town; even one preacher stood among them and thereafter never missed a single sermon. As the meeting progressed the sentiment increased in favor of this stand, until, at the close, I doubt if there was a person in the house (house about full) who dissented from our position. A number of Baptists and Christian Union people told me they were con-

Where Drugs Fail.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gallstones, kidney or liver disease, uric-acid poisoning, or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring.

Box 21F, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it falls to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name
Address.....
Shipping Point

**HAD PELLAGRA;
IS NOW CURED.**

Hillsboro, Ala.—J. W. Turner, of this place, says: "I ought to have written you two weeks ago, but failed to do so. I got well and then forgot to write you. I can get about like a ten-year-old boy; you ought to see me run around and tend to my farm. I can go all day just like I used to. I am so thankful to know there is such a good remedy to cure people of pellagra."

There is no longer any doubt that pellagra can be cured. Do not delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth; the lips, throat, and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhea or constipation.

There is hope. Get Baughn's big free book on pellagra and learn about the remedy for pellagra that has at last been found. Address American Compounding Co., Box 2036, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

SALESMEN WANTED.

Sell Trees—Fruit trees, pecan trees, shade trees, roses, ornamental shrubbery, etc. Easy to sell. Big profits. Write to-day. SMITH

stand among us. Sunday afternoon was set apart for a meeting for this purpose; but three hours before the appointed hour a fierce blizzard set in (the worst of the year) and raged till after night, preventing practically the meeting, though a few of us met. Three members of the Christian Church took their stand with us, and one Baptist came to tell us she and her whole family and two other families would unite with us next Lord's day, and that she knew of others who intend to do likewise; and we learned of others who are determined to be baptized. So it will be another week before we can tell the result of our labors for the present; the ultimate result cannot be calculated now. Never in my life did I see one meeting in a raw town directly result in such an impression. The Baptist, Methodist, and Presbyterian preachers, of course, did not darken our door during the whole meeting. They could not have more hugely contributed to our success, however, as their actions tended to disgust many of their own "flock" with their kind of "religion." We are now negotiating for the lease of a house in Olathe, and for a while, at least, I will have to preach here twice on Lord's days and, perhaps, once five miles west at the schoolhouse where the brethren meet for worship. Three times will keep me busy on Lord's days. It is not improbable that we may build in Olathe within the next year or so. Such so far for the Olathe work which began in the Mormon debate in December. The few brethren meeting at the schoolhouse five miles from Olathe will try and meet the expense of the meeting, so far as the house, fuel, lights, and janitor's fees are concerned. I having received from one brother here two dollars and fifty cents for my services. Brethren, do not forget this work in your prayers. You cannot find a more worthy work anywhere. E. C. FUQUA.

Florida.

Plant City, January 31.—I have been in a meeting here for two weeks. The meeting will continue another week or longer. Yesterday was a busy day. I preached three times and baptized six persons. I have other calls to answer as soon as I get through here. J. PAUL KIMBRELL.

Louisiana

New Orleans, February 1.—I am just home from two weeks' work in Mississippi. Three additions at Lilly Orchard—a husband and wife and one young lady. I preached a few nights at Big Point, where interest is growing. We now have nine disciples at Lilly Orchard, who agreed to meet on the first day of the week regularly. The Lord willing, I go to Forest Hill next Sunday, and begin a meeting at Longley, a new field, on the following Monday. A. K. RAMSEY.

New Mexico.

Tucumcari, January 25.—Finding that so many in this State are starving for the gospel, Brother A. C. Huff and myself have decided to labor together, evangelizing, doing mission work in towns and country where most needed, thinking that by combining

Why Suffer With Backache, Kidneys, or Rheumatism Now?

Dear Readers: Before using "Anuric Tablets" I had such a terrible backache that I could hardly do my housework, but after taking one box I could do my work with comfort. I take pleasure in recommending both "Anuric" and "Favorite Prescription," as they have done wonders for me. I would advise others to try them, because I know they will find great relief. You all have undoubtedly heard of the famous Dr. Pierce and his well-known medicines. His late discovery, "Anuric," is one that has been successfully used by the physicians and specialists at Dr. Pierce's Invalids' Hotel and Surgical Institute, in Buffalo, N. Y., for backache and kidney complaint. It is good for diseases arising from disorders of kidneys and bladder, such as backache, weak back, rheumatism, inflammation of the bladder, scalding urine and urinary troubles. MRS. S. M. SIMONS.

NOTE.—No matter where you live, Dr. Pierce can help you if you suffer from any of the chronic complaints—pains and aches which so often afflict mankind and womankind. You and Dr. Pierce can get together, by mail, without anybody knowing it, and he will give you his careful, simple, expert advice as a physician, without fee.

To prove that "Anuric" is a certain uric acid solvent and conquers headache, backache, kidney and bladder disease, and rheumatism, send ten cents to Dr. Pierce for a large trial package of "Anuric," and send for free medical treatise on any chronic disease which you may name. Scientists affirm that this remedy is thirty-seven times more potent than lithia. If you are a sufferer, go to your druggist and ask for a fifty-cent box of "Anuric."

Get good blood through the use of Dr. Pierce's Golden Medical Discovery. Sold in either tablet or liquid form.

The Cole Plain-View Planter

**Most Accurate
Corn Planter
Ever Invented
No Brush or Cut-off,
Can't Injure Seed**

**Perfect Planter
For Peanuts
Velvet Beans
And Almost Every
Known Kind of Seed**



(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture). The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cup soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

**The Tenderest Seed Cannot Be Injured
Simple and Accurate for All Seeds**

Drops perfectly any kind of Shelled Peanuts and DROPS SPANISH PEANUTS IN THE HULL. Drops Velvet Beans and all kinds of Beans and Peas, Cantaloupes, Cucumbers, Watermelons, Sorghum, Milo Maize, Rice, Kaffir Corn, Sudan Grass, etc. etc. ALSO MADE DOUBLE to drop Corn and Velvet Beans, or any two crops, in alternate hills in same row at one trip. Look for our name on Planters and Guano Sowers—it is a guarantee of value and service. Ask for the COLE and accept no substitutes or imitations. PLACE YOUR ORDER EARLY. Every farmer wants the Plain-View and it will be years before we catch up with the demand. Write for free catalogue and name of merchant who guarantees Cole goods. "DO IT NOW."

The Cole Mfg. Co., Box 115, Charlotte, N. C.

**CALVARY'S
PRAISES**

THE SONG BOOK "DE LUXE"

Energize and enthuse your people by the MOST EFFICIENT Church and Sunday School Hymn Book on the market. Liberal Cash Discount on all orders. Extra collections will easily take care of the payment. Satisfaction Guaranteed. If not satisfied, money will be refunded. We want you to

Examine a Copy Free Return this ad. and state that you will return the book in good condition in ten days or will send twenty-five cents to pay for it. Unusually Effective Songs.

THE CHAS. REIGN SCOVILLE PUBLISHING CO.
2222 VAN BUREN ST., CHICAGO, ILL.

SWAMP-ROOT SAVES KIDNEY SUFFERERS.

You naturally feel secure when you know that Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder remedy, is absolutely pure and contains no harmful or habit-producing drugs.

The same standard of purity, strength, and excellence, prescribed by Dr. Kilmer many years ago, is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs. It is not a stimulant and is taken in teaspoonful doses. It is not recommended for everything. According to verified testimony, it is nature's great helper in relieving and overcoming kidney, liver, and bladder troubles.

If you suffer, do not delay another day. Go to your nearest druggist now and get a bottle. All drug stores sell it in two sizes—fifty cents and one dollar.

However, if you wish first to try this great preparation, send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing, be sure and mention the Gospel Advocate.

The Ideal Man a Healthy Man.

Ideal conditions of living in which the individual takes exactly the right amount of exercise regularly, and the right amount and quality of food and drink, would give strong, healthy development and immunity from disease.

It is the abuses and excesses of life in civilized society which produce derangements of the digestive and eliminative organs. Unfortunately our habits of eating, drinking, exercising, sleeping, in modern life, throw a terrible strain upon those organs, causing congestion, inflammation, and unfitting them to perform their functions as nature provided.

The consequence is a long train of diseases of the various organs. Fortunately, however, nature has been good to us in supplying numerous herbs and barks, from which corrective drugs are obtainable—drugs which, while they encourage the organs to greater activity in their various functions, leave no ill results.

Such a combination is found in Warner's Safe Kidney and Liver Remedy, a combination of a number of valuable extracts, which in this combination have a specific and positive action on the liver and kidneys, encouraging the eliminative functions, improving digestion, allaying inflammation, and reducing congestion.

This preparation has been found most effective in the experience of thousands of people during the last forty years, and is highly recommended for use in cases of incipient Bright's disease, uramic poisoning, rheumatism, and other kidney and liver ailments.

For sale at all the drug stores in fifty-cent and one-dollar sizes.

Pulpit Bibles

Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices.

WENTWORTH PUBLISHING CO., Inc., LOUISVILLE, KY.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

our strength we can accomplish more. But in order to do this work successfully, we must have a tent; and not being able to buy one ourselves, we appeal to the brethren to do so for us. A very small amount from each will buy the tent. Brother Huff's home congregation has started the amount by giving six dollars. Tucumcari will do its part. Now, brethren, will you help us? We want to be able to start this work as soon as the weather will admit. All donations should be sent to A. C. Huff, Montoya, N. M.

JOHN PUCKETT.

Ohio.

Beallsville, February 1.—I closed a meeting at Marietta on January 30, with twenty additions to the congregation—fifteen baptisms. I preached to a large and respectable audience at Woodfield last night. Brother F. W. Smith had just closed a meeting there, and he is honored and loved by the whole church. I begin here to-night.

T. Q. MARTIN.

Oklahoma.

Maud, January 31.—I have recently moved from Porum, Okla., and am now located at this place. I am taking a vacation from the music-teaching work, the first I have had for nine years. I am preaching monthly at the following places: On the first Lord's day, at Konawa; the second, at Holdenville; the third, at Maud; and the fourth, at Calvin. I preached at Konawa yesterday, which was the fifth Lord's day in January. I will preach at Shawnee next Lord's day. The greater part of my time this year has been contracted for, and, beginning on the first of July, I will be actively engaged in the singing-school work and evangelistic field. All correspondents will please note the change in my address. I will say, however, that mail sent to Stigler, Okla., will always reach me. May God bless the faithful, and may all our feeble efforts in the true work of the Lord be crowned with success.

W. W. SLATER.

Tennessee.

Huntland, February 3.—The first Lord's day in January I failed to reach my appointment at Shady Grove on account of swollen streams. The three other appointments—Salem and Huntland the second Lord's day, Caney Hollow and Leslie the third, and Hatchett's Schoolhouse the fourth—were filled. On the fifth Lord's day I had the pleasure of preaching to the brethren at Center Ridge Schoolhouse, morning and evening. I shall, the Lord willing, preach there each fifth Lord's day in the year.

E. GASTON COLLINS.

Centerville, January 24.—I have just returned from a visit to Upper Cane Creek, in the western part of Hickman County and the southern part of Lewis County. Cane Creek is a splendid tributary to Buffalo River. Near the Hickman County line the creek divides into the east and the west prongs. Flat Rock Church, on the east prong, and Skeleton's, on the west prong, were visited by me. Flat Rock has one of the best-organized Sunday schools I have seen in a coun-

HAVE DARK HAIR AND LOOK YOUNG.

Nobody can tell when you darken gray, faded hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy, and abundant with a brew of sage tea and sulphur. Whenever her hair fell out or took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for Wyeth's Sage and Sulphur Compound, you will get a large bottle of this old-time recipe, ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair, and is splendid for dandruff, dry, itchy scalp, and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied. It's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two it is restored to its natural color and looks glossy, soft, and abundant.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Lime Starvation Causes Tuberculosis

In the Medical Record (New York) of December 18, 1909, Dr. John F. Russell says: "The condition which is recognized as preceding the active development of tuberculosis in the adult may be considered as due to lime starvation. * Among inorganic substances lime salts appear to be of special physiological importance, * but if the salts are not in organic combination, it is difficult to suppose that the cells can appropriate them for food."

Years of widespread use confirm our belief that the success of Eckman's Alternative in tuberculosis is due largely to its content of lime, in such combination with other valuable ingredients as to be easily appropriated by the cells.

Doubtless this has had much to do with the results in many cases which appear to have yielded to it. As it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, 23 N. Seventh St. Philadelphia.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 of 2). Round or shape notes, 52 per hundred, samples 5c each, 93 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

try church. Promptness, interest, splendid singing, and care for the sick and needy are outstanding qualities in this church. We need a congregation lower on the creek at Farmer's Exchange and one at Sycamore, while those "dead" ones at Pleasantville and Beardstown need reviving. Venerable J. D. Floyd once did good work at the latter place. The right kind of laborer could do good at these points if he had outside support. Brother Spears will likely labor in Lewis County this year, having returned from Arkansas. Brother Northcutt, a well-beloved man in my field, will return to hold three meetings in western Hickman this year. A fine field it is, if there was a man of consecration and ability, like Northcutt, located in it to properly work the territory.

JAMES E. CHESSOR.

Texas.

Childress, January 25.—Last summer Brother Perry and I made a note to the bank and borrowed money to buy a tent for gospel meetings, intending all our brethren to use it who desired to do so. The note is now past due and we cannot pay it without help. So we appeal to the brethren to help us on this, and to those who will help we offer the use of the tent for their summer meetings. It is a large one and fine for the purpose, and we will be glad to extend the use of it to those who will send us a donation on the payment thereof. Send contributions to me or Brother H. L. Perry, Kirkland, Texas.

TICE ELKINS.

Atlanta, January 28.—Since last report I have preached three times at Blodget and one time at home. The brethren at Blodget (eight miles south of Winfield) have built them a nice new chapel, and I had the honor of preaching the first sermon in it. These brethren have made a great sacrifice to build this house. They are few in number and poor, but they have a mind to work. They owe one hundred and four dollars and fifty cents borrowed money on this house. If there is a place anywhere that is worthy and that would appreciate help, it is Blodget. If you want to help a worthy cause, send to Brother Walter Cone, Route 2, Leesburg, Texas. The restrictive clause is in the church deed.

D. L. HAILE.

ACHES AND PAINS of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

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DON'T MISS THIS. Cut out this slip, inclose with five cents, and mail it to Foley & Company, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound for coughs, colds, and croup; Foley Kidney Pills, for pain in the sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache, and sluggish bowels.

Sore Teeth, Diseased Gums.

(PYORRHEA.)



offer to you, dear reader, a new, simple and painless method of treatment at home by which you may save the teeth nature gave you, make your mouth healthy, and escape the torture and expense of false teeth.

My Book Tells All About It FREE

Write me to-day and learn all about this new and easy method that you can use at home, so there may be no further need for you to undergo painful or expensive dental treatment.

If you have pyorrhoea or Kigg's disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul, if your teeth pain while eating, if you are subject to bad tastes—then, for your own sake, send for my book and learn how easy this method is—how painless and speedy—how it may quickly and permanently give you sound, healthy teeth.

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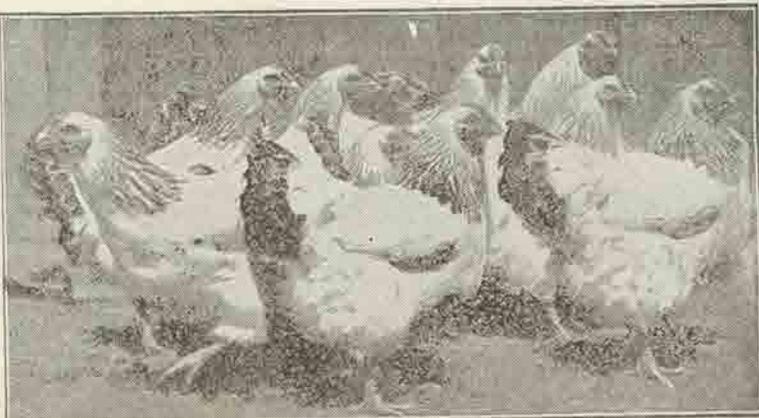
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Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants. Our prices by parcel post, postage paid, are 50 plants for 50c; 100 for 50c; 500 for \$1.25; 1000 or more at \$2.25 per 1000. By express charges collect, at \$1.50 per 1000. W. C. GERATY CO., Box 5, Youngs Island, S. C.

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You may have tried everything you ever heard of and have spent your money right and left. I say "welland good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F. Delano Bldg Syracuse, N. Y.

Report of the Tennessee Orphans' Home, for the Last Quarter of 1915.

BY W. T. BOAZ, SUPERINTENDENT.

(Continued from last week.)

Tennessee: Mrs. R. C. Fullner, \$1; Sister Cathey, \$1; Wallace Sowell, \$10; Mrs. Anna Baker, \$1; Mrs. S. A. Fogg, \$1; Brown's Chapel, \$5; Mrs. J. P. Wakefield, \$1; F. M. Hull, \$1; cash, 25 cents; Fannie Sowell, \$1; B. F. Hart, \$5; Mrs. B. F. Hart, \$5; Mrs. B. D. Ashley, box; Mrs. Tucker, Hampshire, clothes; Mrs. Janie Harlan, \$5; Holly Grove Baptist Church, Jones, Tenn., \$5.60; ladies of Holly Grove Church, one barrel of fruit; John Doe, \$1; Mrs. Jennie Williamson, \$1; Lynnville, \$15.70; Deerfield Church, Lawrence County, \$2.58; W. B. McQuiddy, \$5; Bell's Branch, Graham, Tenn., \$4; Mrs. E. J. Butler and daughters, \$2; Maple Hill, \$14; Bethany, Henry County, \$5; C. P. Caldwell, \$1; Carthage, \$6.48; T. M. Rogers, one barrel of groceries; A. M. Burton, \$20; Cathey's Creek, \$15.52; George McFall, \$1; Roberson Fork, \$8.85; Mrs. W. C. Whitsell, \$1; Virgil Whitsell, \$1; Sam Wheatley, \$1; Southport, Maury County, \$12.17; R. M. Green and wife, \$1; Miller's Chapel, Dyer County, \$6.60; Mrs. Mollie Dean, \$5; Mrs. Dora Rhea, two quilts; Cloverdale Church, Elbridge, \$6.50; Shirley Ferguson, \$1; Lemalsamac, \$3.50; Cross Roads, Bells, \$5; S. S. Lyles, \$5; church at Henning, \$1; Eagleville, \$3.10; Bellwood, \$10; Rothschild Avenue, Nashville, \$12; Gainesboro, \$5; J. P. K. Hale and wife, \$2; Columbia, Daily Herald, \$5; E. T. Marshall, \$2.55; Mrs. William Braden, bundle; Ruth Goodwin, \$1; Bellbuckle, \$7.55; Mrs. Earl S. Ellis, \$2; Greenwood, Giles County, \$4; West Nashville, \$33.80; First Church, Columbia, \$18.57; Green Street, Nashville, \$12.50; Luna's Chapel, \$2; Williams Chapel, Carroll County, \$5; Mrs. Abernathy, Mrs. Wilson, Mrs. Corum, Brother G. W. Johnson, West Point, box of canned goods; Mr. Phella, Weakley County, \$2.50; Eighth Avenue Church (North), Nashville, \$8.40; Mrs. Will Smart, \$6; Buford's Chapel, White's Creek, \$10; church at Cottontown, box of canned fruit; Rockbridge, \$7.80; Ethridge, \$1.70; Petersburg, two boxes; sisters at Portland, one box bedding; Smyrna, Maury County, \$6; W. L. Hooten, work, \$3.60; Bethel Church, Greenwood, \$10; W. A. Sisco, six sacks of potatoes; B. W. McCaslin, \$1; Iron City, \$3; Tullahoma, \$10; Mr. and Mrs. W. M. Martin, \$5; Mrs. W. V. Carter and S. S. Rives, \$2; Fosterville, \$4.50; friends (through Mrs. T. N. Smithwick), box; Jake Springer, \$1; W. E. Austin, \$1; Seawane, \$2.50; Henning, one box; B. A. Morton, \$5; sisters at Richmond, three boxes and 35 cents; Farmington, \$2; Berea, Maury County, \$2; Lynnville, one barrel, six bags of potatoes, one case of corn; Murfreesboro, \$35; Mrs. James F. Darnell's Sunday-school class, Obion, \$6.05; Donelson, \$5; Gallatin, one barrel, one box of clothing, two bags of potatoes, one pig, one coop of chickens; Bebe Boswell and wife, \$5; Dr. S. T. Hardison, three barrels of apples; Lewisburg, nice shipment of boxes for Christmas; Linden, \$1.36; Long Branch, 79 cents; Petersburg, Christmas shipment; Antioch, Maury County, \$8.50; Sunday school at Belfast, \$5; E. W. Daniels, \$1; G. W. Dotson, \$1; D. E.

How To Get Rid of a Bad Cough

A Home-Made Remedy that Will
Do It Quickly, Cheap and
Easily Made

If you have a bad cough or chest cold which refuses to yield to ordinary remedies, get from any druggist 2½ ounces of Pinex (50 cents worth), pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking a teaspoonful every hour or two. In 24 hours your cough will be conquered or very nearly so. Even whooping cough is greatly relieved in this way.

The above mixture makes a full pint—a family supply—of the finest cough syrup that money could buy—at a cost of only 54 cents. Easily prepared in 5 minutes. Full directions with Pinex.

This Pinex and Sugar Syrup preparation takes right hold of a cough and gives almost immediate relief. It loosens the dry, hoarse or tight cough in a way that is really remarkable. Also quickly heals the inflamed membranes which accompany a painful cough, and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. Excellent for bronchitis, spasmodic croup and winter coughs. Keeps perfectly and tastes good—children like it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiaicol, which is so healing to the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex,"—do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded goes with this preparation. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

Beasley, \$1; John Leathers, \$1; Harry Leathers, 50 cents; John W. Hooper, \$1; Miss Fannie Massey, \$1; Lanton, Maury County, \$8.76; ladies of the church at Centerville, one box of clothing; chure hat Laguardo, \$7; Miss Kate Cavener, \$1; Scott's Hill, \$10; Spencer, \$5.13; Bethel, Maury County, \$4.10; Cathey's Creek, \$5.40; A. M. Burton, \$10; Mrs. J. M. Holland, one box; Carroll Street, Nashville, \$10; friends at Fayetteville, one box of goods; friends at Fayetteville, \$10; Mrs. Maggie Shaver and children, \$5.

(To be continued.)

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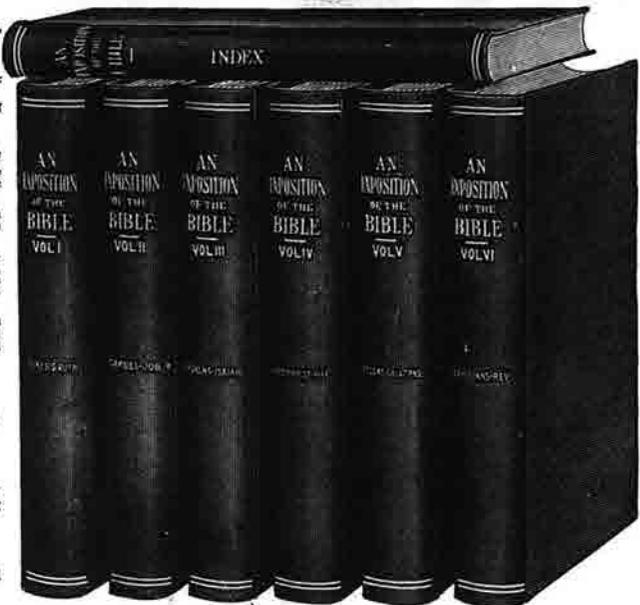
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It makes no difference who, where or what you are, Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send any money or stamps. We don't ask to know your ailments and you need not write a word about it. All troubles originate in the body, and Bodi-Tone sets the body right. All you need do is clip out the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a penny. We won't ask for pay or dun you, for we leave it all to you. Clip the coupon and send for Bodi-Tone today.

Bodi-Tone

Does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Cascapara, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature in-

tended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Cascapara makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone the cure which doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in its right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are trying about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, LaGrippe, Fains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Did More For Him Than Three Specialists

CARRERS, GA.—I had been diseased for fifteen years, with what the doctors called Systemic Catarrh, I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and another so it appeared that I could not live. I had Indigestion and Constipation, with blind spells. Everything I ate soured on my Stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone has done more for me than all the doctors could do. I am seventy-five years old. J. F. PETTY.

Rheumatism From Neck To Ankles, With a Bad Cough

LANTANA, TENN.—I had Rheumatism for twenty-five years from my Neck to my Ankles, Catarrh of the Head for about twenty years and a very bad Stomach for about five years. I took medicine from the doctor all last Summer. I had a terrible swimming in my head for years, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stouter this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe it saved my life. Mrs. EMILY DRYER.

Kidney, Bladder, Stomach and Heart Trouble

WAUSEON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My Kidneys and Bladder were so bad, and my Stomach also. I had such weak spells with my Heart that it was not safe for me to start out to walk, as I could only stand on my feet a little while. My head was Dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a days' work. Everyone is surprised to see me as I am now. They all can see what Bodi-Tone has done for me. A. SAMS.

Trial Coupon

(Clipped from Gospel Advocate.)

Bodi-Tone Company,
Hoyle & North Aves., Chicago.

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
St. or R. F. D. _____

Husband and Wife Trial Offer: When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding that each will use a box and pay us \$1.00 each if benefited. In such cases this Coupon should be signed with the husband's name, followed by the words "and wife."

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BY A. B. LIPSCOMB

What a Man Says of Himself.

Of all the men who have lived in the Christian era, we may safely say that none has received such encomiums of praise as the apostle Paul. He has not only been called the greatest Christian, but he has been called the greatest man. It has been pointed out that he was a "great traveler," "great writer," "great orator," "great philosopher," "great organizer." A better term is used, and one that includes all of these attainments, when we simply say: "He was a great follower of the Lord Jesus Christ." He was one of the comparatively few Christians who could afford to say: "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11: 1.)

But my lesson on Saul this week does not cover that part of his career which calls for such eulogies. Rather than tell you what men have said of him, I shall dwell especially upon what he said of himself. Daniel Webster once spent a summer in New Hampshire and attended a little country church morning and evening. His niece asked him why he went there, when he paid so little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth."

The Pit from Which Saul Was Dug.

No doubt the brightest and costliest jewel that shines in some ruler's crown to-day was once dug out of the miry clay, was ground and polished before it began to shine. It should be worth our while to consider the background of Saul's conversion, the pit out of which this great Christian was dug. The name "Saul" signifies in the Hebrew "asked of God." He was probably named for the first king of Israel, the fierce and unrelenting persecutor of David, a fitting name for the fierce and unrelenting persecutor of "David's greater Son" in the persons of his disciples. Saul's parents were pure-blooded Jews, but they were Roman citizens. Professor Ramsay tells us that this fact "may be taken as proof that his family was one of distinction and at least moderate wealth." Saul was born in Tarsus, the chief city of Cilicia, at the northeastern corner of the Mediterranean. In his time it was a metropolis, a free city with a free harbor, mistress of a large and fertile territory. Tarsus was noted for its educational advantages, it being one of the great university cities of the Mediterranean world. So great a scholar as Strabo tells us that the Tarsian university surpassed in some respects those at Athens and Alexandria. It is significant that nothing has been handed down concerning its football victories. Its progress lay along other lines. I once heard a very public-spirited man who lived in a rather remote and unpromising town say he was "for his town, anyway," and he added with an outburst of patriotic zeal: "If I lived in Hades, I would holler for it." Saul did not have to strain his imagination when he revealed his pride in Tarsus. After the same manner that we call ours the "City of Opportunity," Saul could say to the Roman officer who rescued him from the Jerusalem mob: "I am . . . a citizen of no mean city." (Acts 21: 39.)

As a boy young Saul learned tent-making, for the wise rabbinical law required every Hebrew boy to learn a trade. Tarsus was celebrated for its goats'-hair cloth, and the making of tents was the commonest trade there. He received his elementary education in the synagogue, reading, writing, and simple arithmetic. He was given a thorough grounding in the Scriptures. He was not allowed to go to the university at Tarsus. That would have been contrary to Jewish feeling and custom; but he was sent to Jerusalem to study under Gamaliel, one of the great Hebrew scholars of his time. Under this famous teacher he "studied with passionate devotion, the literature, the law, and the hope of Israel." Religiously speaking, he was a Pharisee, one of the party advocating the strictest observance of the law and adding to the law a multitude of man-made particulars. All the elements of Saul's birth and education combined to fit him for preaching the gospel to the Gentiles. His life in Tarsus introduced him to the world of commerce, to

traders and students from many lands. His strict Hebrew home life and education brought him into closest touch with the Jews and gave him entrance to every synagogue. His familiarity with Greek language and customs at Tarsus brought him into touch with the Gentile world. His possession of Roman citizenship made him safe in all parts of the Roman empire. He learned a trade which could make him a living wherever he went. In modern times many books have been written and many lectures have been delivered on the importance of manual labor. In Saul's time they did not write books on the subject, nor spend hours delivering and listening to lectures along this line; but every Hebrew boy did *learn his trade*.



The Chief of Sinners.

It was natural that Saul should hate the Christians. He was deeply religious, and he felt that the Christians were overthrowing the very foundation of his fathers' religion. His opinion of Christ was based on the slanders current among the Pharisees, representing Jesus as a heretic, a brawler, a fanatic, and a blasphemer. It was this false notion of Christ and his followers that created in Saul's heart an intense hatred for them. I do not know of any other example in literature that compares with the description of his persecution of the Christians. And the fine thing about the description is that most of it comes from his own lips in the shape of "an honest confession" that is "good for the soul." Luke tells us that he took care of the garments of those who stoned Stephen, "was consenting unto his death," and that he was "breathing threatening and slaughter against the disciples of the Lord." His desire to kill them became the very breath of his life. But Paul himself tells us that he "shut up many of the saints in prison," "strove to make them blaspheme," and "persecuted them even unto foreign cities." He tells us he persecuted the church "beyond measure." We learn from this that a man may be as deeply in earnest in propagating error as in disseminating truth; as conscientious in doing wrong as in doing right; as zealous in persecuting the church of God as in preaching the gospel of Christ. He represents himself as a blasphemer, a persecutor, and the chief of sinners. If you had been asked to name the greatest of sinners, would you have named the apostle Paul? Hardly. How did it come to pass that Paul so judged himself? His standard of judgment was not his fellow-men, but Jesus Christ himself. He had seen himself in his Savior's light on the road to Damascus, and recalling how he had tried to make the saints blaspheme, and realizing that in persecuting them he had persecuted Christ, he is appalled by the blackness of his guilt. But what gave him the bad preëminence of being the chief of sinners? Some think that the greatest sinners among us are the saloon-keepers, the drunkards, and the gamblers. I do not entertain this view. It was not indulgence in gross sins and degrading vices, such as profanity, drunkenness, and debauchery, that made Saul the chief sinner. Saul was a clean young man; he was not a sinner of this kind. Sinners of this class are to a great extent without influence. They injure and destroy themselves rather than others. Their excesses disgust and repel all who have not fallen as low as themselves. It is the man of orderly habits, of courteous manners, of learning and wit, of position and wealth, who, when an enemy of truth and righteousness, wields an immense power for evil. Such a man instills the poison of unbelief and immorality into the hearts of the young and unsuspecting and leads them astray before they are aware of their danger. This is a thing to be remembered by parents on sending their children away to college. There are some of the Class A colleges and universities who are not only fostering, but openly teaching, infidelity under

the guise of higher criticism. I heard a good man say not long since: "I had rather see my son or my daughter dead than to know that they were under such a teacher's influence." It is always safe to keep your children near you, where you can put your finger upon their thought and guide and influence their lives in the right direction. Remember, God has not only given you their bodies, but he has committed their souls into your care. He that gets drunk and wallows in the mire may plead the strength of his depraved appetite as an excuse to some extent for his vice; he that steals food or raiment for himself or his family may plead the want and woe of starving and shivering wife and children in extenuation of his offense; he that smites his fellow-man to death may plead the greatness of the provocation and the heat of his anger as a palliation of his crime; but the man who opposes the truth and persecutes those who hold it assails the highest and most enduring interests of humanity, defies the authority of Jehovah, and tramples the blood of Jesus under his unhallowed feet.



The "Peoples' Church" a Farce.

Reviewing his acts of persecution against Christians, Paul said in his masterly address before Agrippa: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) This statement utterly explodes the prevalent but pernicious idea that it matters not what a man believes or thinks, provided he is sincere. In one of the Northern cities there is a church called the "Peoples' Church," where any one is eligible for membership who believes something and is conscientious in that belief. Jews and Gentiles, Catholics and Protestants are all welcome, just so they "believe what they believe." It is not necessary to be baptized unless you think it is necessary to be baptized. You need not partake of the Lord's Supper unless you feel like it. The prophets would have condemned an institution like that. They would have written on its walls the question that appeals to our common sense: "Can two walk together, except they be agreed?" (Amos 3: 3.) The apostle Paul would have inveighed against it, not only by his teaching, but by his own experience. Saul of Tarsus was sincere and conscientious in doing the very things that made him chief of sinners. In this he verified one of the Savior's prophetic warnings: "They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." (John 16: 2.) It does matter, then, what a man thinks and believes. Indeed, it is a matter of vital importance. No amount of sincerity can change error into truth, wrong into right, or give to the one the power and value of the other. The body of a sweet little babe was let down into the cold grave because her loving mother with her own gentle hand had administered a large dose of morphine sincerely believing it was quinine. Poison kills just as surely when thought to be food or medicine as when known to be poison. So error misleads and destroys though it may be conscientiously believed to be the truth. Jesus said: "Ye shall know the truth, and the truth shall make you free." It was only after Paul learned the truth as it is in Christ Jesus, obeyed it, and was baptized into his spiritual body that he was able to say: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." O, the joy of the time when Christ lifted him from the deep, dark pit of his own conscience and made him a monument of God's mercy, an "example of them who should thereafter believe on him unto eternal life!" Do not deceive yourself with the thought that you are all right so long as you are honest in your religious views, but study the word of God that you may find the truth as it came to Paul, and, obeying it, may know that you have passed from death unto life.

A Mixture of Reproof and Tenderness.

The first time I read the story of Jesus' appearing unto Saul on the way to Damascus, I received the impression that when this noted sinner heard the voice saying unto him, "Saul, Saul, why persecutest thou me?" the words must have been very stern and full of wrath. But I have long ago changed my view. The more that I study the dealings of my blessed Savior, the more I am impressed with his infinite tenderness in dealing with sinners. The repetition of Saul's name is characteristic of the Jesus of the Gospels. I see him again in that quiet home in Bethany, and I hear him say: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful." I see him again standing over against the holy city, his heart aching and his hands stretched out in mute appeal: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Again I see him about to enter the garden of Gethsemane, and I hear him say: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not." Every time I hear the repetition I find a mixture of reproof and of tender pity. And now when I study this lesson of conversion, I do not hear words of anger, but I hear a voice of yearning speaking in terms of ineffable tenderness: "Saul, Saul, why persecutest thou me?" And again: "I am Jesus whom thou persecutest. It is hard for thee to kick against the goads." It is hard for anybody to do that. It is hard to realize that Jesus wants you; that Jesus died to save you; that you know the way, but you will not come. Saul might have turned his back on the Savior. Moved by arrogance, he might have kept quiet about the matter and continued to propagate the religion of his fathers. He might have pleaded family pride or offered some of the excuses that men offer to-day. But Saul was not "disobedient to the heavenly vision." He was a man of action. With him, to perceive a truth was to seek to carry it out in his life. That principle made the chief of sinners the empire builder of the kingdom of Christ in the world. Dean Stanley said: "That event changed the fortunes of mankind." Bishop Lee said: "It ranks by the side of the call of Abraham, the exodus from Egypt, the overthrow of Jerusalem, the discovery of America, and the reformation of the sixteenth century." And Schaff, the distinguished scholar, said: "The conversion of such a man and with such results is one of the strongest proofs of the resurrection."



Christ Knows Your Name.

Luke, the historian, with the delicate touch and technical language of a physician, tells that the scales fell from Saul's eyes. His feelings must have been like those of a painter's daughter who had been blind from childhood, but whose sight was restored by a skillful operation. Her father was a noble man in character as well as in personal appearance. When the daughter saw him, she cried out: "Just to think that I had a father like this so many years, and I never knew him!"

Christ called Saul by name. Just so the Savior knows my name. God knows you. Christ knows you. He can call your name as he called the name of Saul. He knows all about you. He knows the street you live on, the number of your house. He knows the impulse that prompts you when the preacher presses home the gospel invitation. "God is angry with me," said Luther one day to his teacher. "No," said the teacher, "you are angry with God." If you are not angry with God, if you have nothing against his Son, he can save you, as he saved Saul. And you can say with the chief of sinners: "O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"



Itinerary Notes.

BY F. B. SRYGLEY.

I reached Obion on Saturday evening, January 29, and preached until Monday night. I did not get out to Glass on Sunday evening on account of the roads. Obion County, I am told, is the fifth county in the State in point of wealth, but they have about as bad roads in the winter as any county in the State. There is a growing feeling in the minds of the citizens that the roads ought to be improved. It would add greatly to their material prosperity and it could help their religious growth. There is nothing that improves people intellectually and religiously like meeting together, if they meet for the right purpose. People cannot be as useful or as helpful to each other housed up as they can to come in contact with each other in a social and religious way. Christianity should make an effort to improve the roads of this good county. Obion is the home of Brother T. M. Carney, a faithful preacher of the ancient gospel, who is satisfied with that which is clearly revealed in the Word. The church in Obion is doing a great work. It is composed of fine people who are not afraid to spend their time and money for the advancement of the cause of the Master. They are not liable to be bothered much with innovations upon the worship as long as they retain the leadership they now have. Here we see more of the faithful work of Brother John R. Williams.

From Obion I went to Newbern and preached on Tuesday night. They have the organ and other aids (!) in the church at Newbern, but it was left out the night I preached there. There are several there who do not believe in its use in the worship, but they are not meeting. Several meet with the church, and they use the organ, but they try to console themselves with the idea that they can worship God in other acts of worship and not be responsible for the things that are done which they do not believe in. But I do not consider that the truth, the whole truth, is represented in Newbern. The church that is now in Newbern is so mixed and interwoven with sectarianism that they simply will not stand for the whole truth. They are trying, I fear, to build up by catering to popularity rather than by contending for the truth. Nearly all the denominations have greatly the advantage of them on the popularity question, and so they have but little chance. If they would throw that all down and begin to preach the word, not alone on morality, but on what it takes to make a Christian and on the items of Christian worship, something might be done at Newbern. As it is, they will likely drift along on good terms with the denominations, but used too much as a foot mat for them all. They need a man at Newbern to rally the forces and establish the pure worship there. There are a number of true believers there, but they are timid and not yet ready to take hold of the matter and brave the storm of persecution they know would break loose on them should they try it. Certainly some one will try it before long. I pray that it may be soon undertaken with firmness, and yet in a spirit of kindness and brotherly love. Nothing should be done through strife or vainglory, but in lowliness of mind, with meekness and gravity, the work should be undertaken.

Dyersburg was my next stop. Here the faithful few meet in the courthouse; but as there was no appointment made and the weather was cold, I did not have the pleasure of speaking for them. I spent the night at Dyersburg pleasantly with Brother Moore and saw most of the little courthouse congregation in their homes. I learned that Brother Brigance preaches for them once a month, and with his

efficient help they should grow. They are hoping to be able in the near future to build a house and make the work permanent.

After leaving Dyersburg, I stopped off at Halls, but found I could not reach Antioch, where I had an appointment, on account of the roads. There are ten or twelve sisters at Halls who do not worship with the church there on account of the innovation, but they have no leader and consequently are doing nothing. I stopped here with Sister Wright, who is the daughter of Brother George Haynes, who used to live at old Rock Springs, in Rutherford County, but who now lives in the land celestial. We made a hasty appointment at Gates, five miles below, and went down and preached on Friday night. There is a small band that meets regularly at Gates, but they need encouragement and help. Kindness, gentleness, but firmness with patience, are all greatly needed.

A Modern Evangelist.

BY F. W. SMITH.

A very earnest request has been received at this office that an article appear in the Gospel Advocate relative to "Billy" Sunday, the noted evangelist. I know nothing of Mr. Sunday, save what has appeared in newspaper reports of his sermons and a tract from his pen on the "Second Coming of Christ." Hence what is now said has no reference whatever to his personal character, but to his teaching as a professed preacher of the gospel of Christ. That he has wonderful drawing powers cannot be denied; but the methods used in giving play to these powers are, in the judgment of many sober-minded people, very questionable indeed. The truth is, if he be correctly reported, his methods would, if found in the Bible, render that book as useless as a faded flower. If the antics and language ascribed to Mr. Sunday had characterized the preaching of Christ, Peter, James, and John, or any evangelist of the New Testament, it would have killed the Bible so completely that no one would have much respect for it. And yet professed believers in the Bible flock by the thousands to see a man act dramatically in the pulpit and hear him use language very unbecoming any one professing Christianity. If he has ever told a single sinner what to do to be saved from his past sins in the language of the inspired apostles, it has entirely escaped my notice. He preaches the old mysterious doctrine of a direct operation of the spirit in conversion, and ignores Peter's answer to inquiring sinners in which they were told: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) If he were to preach Peter's sermon on Pentecost without note or comment, it would kill his meeting. He dare not preach the commission (Mark 16: 15, 16), insisting on obedience in baptism in order to reach the promise "shall be saved." To do so would be to lose his popularity and scatter his vast audiences.

In his tract on the "Second Coming of Christ," he teaches the premillennial doctrine, over which many religious teachers seem to have gone daft. He holds that Christ will come and establish his kingdom so soon as his body, the church, is completed; that when the last soul is converted necessary to complete Christ's body, that he will then come. Just where he learned that it took a *definite* number of souls to complete Christ's body, he does not tell us. Christ had a body while Paul was on the earth—at least, that inspired apostle thought so. "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 27.) Again: "For in one Spirit were we all baptized into one body." (1 Cor. 12: 13.) The apostle does not say it is a part of his body or an incomplete body, but he says it is the *body* of Christ. It was as *complete* then as it will ever be, in so far as numbers are concerned. That is Russellism. But I am reminded here that it will not do to call a man's doctrine

"Russellism," although he may teach one or more of Mr. Russell's peculiar tenets. Well, I shall do it, anyway, without the fear of any man's proving to the contrary. Mr. Sunday teaches Judaism (there I go again violating the rules of etiquette in calling a thing "Judaism") by contending that Christ will establish a kingdom when he comes on the earth, and that sacrifices—animal sacrifices—will be established. He does not tell us for what purpose, but he just knows it will be done, and, Blackstone-like, the temple will be rebuilt, etc. You see, Mr. Sunday interprets the prophecies *literally, assuming* that the ones he so interprets have never been fulfilled.

Finally, as a preacher of the gospel of Jesus Christ, "Billy" Sunday is a colossal failure. Sam Jones is the first man that started in this country the sensational style of preaching adopted by Mr. Sunday, who is trying to imitate Mr. Jones.

My Visit to the Fanning Orphan School.

BY FRANCIS M. TURNER.

As I have all my time on Sundays taken up in regular appointments, I have no time for work at other places, except on fifth Sundays. I rarely ever get an opportunity for visiting among the churches. But on Sunday, January 30, I had a most delightful visit to the Fanning Orphan School, which is under the management of David Lipscomb, Jr.

At the morning service there were five confessions. These young ladies I buried with their Lord in baptism the following afternoon. At the night service another young lady made the good confession. She was baptized the next morning just after breakfast.

The Bible is taught daily in the Fanning Orphan School, and that is why the pupils there so readily accept the gospel call to repentance and baptism. There are no more attentive listeners than the Fanning girls.

The school is one of the best-equipped institutions in the South. There you will find system in both the school and the farm management. I do not know of a place managed in better style. The girls are taught the household arts as well as books. The proof of the pudding is the eating. All you need to convince you of the efficiency of the household arts department is to dine at the table prepared by the trained hands of these noble girls. When you take a stroll over the farm and see all the modern conveniences, you are convinced that Professor Lipscomb understands farm management. Nothing but the keenest interest in such work would prompt Brother Lipscomb to take such pains to put everything in apple-pie order.

Sister Lipscomb is just as thoroughly interested in caring for the girls as Brother Lipscomb is in managing the school and the farm. The beauty of it all is that the girls go about their tasks with so much pleasure. They are ever ready to respond to duty's call.

This school is not properly understood by many of the brethren. It is not a school for the orphan children only, but it is a real girls' school of the highest type, worthy of the respect and hearty patronage of any Christian family. It is located five miles from Nashville in a most delightful section of the county. The air is pure and bracing, and there is no chance for vice such as is common to the city to reach the home.

If you are not acquainted with this school, visit it at your first opportunity, or write to Brother David Lipscomb, Jr., Route 1, Nashville, Tenn., for a catalogue of the school.

A sinner has not descended to the level of humility in repentance which God requires till he gets so he can confess his sins without saying anything about his righteousness or the palliating circumstances which go to reduce the gravity of his offense in his own eyes.—The Young People

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

"Come-to-Church" Effort in the East.

Philadelphia has promoted a "Come-to-Church" campaign. Cards were hung in the street cars, posters were put up over the city. The population was carefully canvassed and the results given to the ministers. Post cards have been issued to the preachers, fifty thousand in number, which are sent to the people whose absence from church has been noted. This is a good example. There should be more preaching from house to house. Churches should heed the admonition to exhort one another daily. House-to-house visitation can be made very effective.



Church Statistics Appear.

The statistics for American Christianity for 1915 have made their appearance. The religious bodies have made another good year's growth. The gains in membership reported by the large denominations for 1915 are as follows: Presbyterian, North, 55,000, the largest annual increase in its history; Disciples, 50,000; Baptists, North and South, 145,000; Episcopalians, 26,000; Lutherans, 60,000; Methodists, North, 104,000; and Roman Catholics, increase in population not in enrolled membership, 242,000. It is interesting to note how large a percentage of the religious population is in nine leading religious bodies. These have 33,800,000 out of the reported church population of 38,725,000. The percentage of gain is less than it used to be, and is now less than the percentage of growth in the population.

Every Christian should resolve to lead at least one person to Christ during the year 1916. This would give the church an unprecedented increase.



For Preachers.

We print below a little story taken from the Western Christian Union. There is a moral in it for those preachers who spend their time in loafing. Time is so short, eternity so long, heaven so sweet, and hell so awful that no minister should waste his time sitting in idleness. Here is the story:

Two pastors' wives were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home nearly all the time." The other sister said: "We are getting along fine. My husband spends much of his time in visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly." While the two good sisters were talking they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees. "There's a reason."



Thinking and Drinking.

Man's mind can almost work miracles. It sweeps away almost every sort of obstacle—except sin. And drunkenness is a deadly foe to the mind. So some one has said: "Drinking makes thinking impossible; some day thinking will make drinking impossible." The first half of that epigram is true; the second half is not. No matter how evident the deadly disasters of drinking are made to the

mind of man, his thinking will never make drink disasters impossible—though it may by law banish the saloon. For such drinking is sin; and the clearest, most concentrated thought of man will never drive sin out. One or another individual, or a great many individuals, may, by thought and will power, forever stop drinking; but mankind will never, by taking thought, make this or any other sin-caused thing impossible. Sin will be impossible when God is all and in all; and that day will not be ushered in by the help of man's mind.—Sunday School Times.

When public sentiment is what it should be, many people will be deterred from drinking. When men think wisely and correctly, many will be influenced not to drink by the terrible crimes that are attributable to drunkenness. May God speed the day when all men shall love the truth and work righteousness.



What Are Religious Fundamentals?

The Christian Century editorially says: "Theology has emphasized doctrines, ordinances, and ritual, as well as fundamental elements of religion. The prophets and the Master emphasized love and the sacrificial life."

On this subject the Christian Century also declares:

If any of these first Christians had been catechized regarding their views on the trinity or inspiration or the atonement or church orders or ordinances, they would have made but a sorry showing. Yet they seem to have met the entire approval of the apostles. Cornelius, the Roman captain, may have had some instruction in the theories of his pagan faith, but Peter required of him no technical knowledge of religion in any form. He only said: "In every nation he that feareth God and worketh righteousness is accepted with him." Nor did that other captain with whom Jesus spoke in Galilee know more of the subtleties of religion. But the Master said of him: "I have not found such faith, no, not in Israel." And to the dying thief, who had opened to him his confidence, he said: "This day shalt thou be with me in paradise."

Men have tried to conceal the significance of these great sayings by insisting that in some strange way the conditions of life were changed after the Lord's departure, and the same assessments of life were no longer valid after the day of Pentecost. But Jesus' words are of an eternal quality. The simple truth is that he cared only for the life of love and sacrifice. Wherever he found it, he was satisfied. Wherever he found it lacking, he was disturbed.

It is certainly not the purpose of this journal to depreciate the value of love or a life of sacrifice. Paul wrote to the church at Rome: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." (Rom. 12: 1.) A greater than Paul said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 30.) John, the beloved disciple, writes: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4: 7, 8.) But it by no means follows that those who keep his commandments do not love God, for the same beloved John says: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) But in order to put to shame just such writing as the editor of the Christian Century has published, the Holy Spirit, through John, emphatically affirms: "If ye love me, ye will keep my commandments." (John 14: 15.) With all who respect Bible teaching more than man's wisdom the Spirit shows the folly of taking the position that the Christian Century has done when he says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) If men would love God sufficiently to keep his commandments, much confusion and strife would be avoided and the church would move triumphantly forward to victory.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson VI.

4. How to Become Members of It.

(1) In a special address in which I was asked to answer the question, "Why am I a member of the church with which I stand identified?" I began by saying: "I am a member of the church of Christ because I cannot help it." This, at first, I felt sure, sounded strangely to the audience. But I explained by saying that the church of Christ, the institution he built, is so related to him that you cannot come to him for salvation without becoming, at the same time and in the same way, a member of his church. In my judgment, no truth has been kept from the people by modern teachers more than this one. Hence, I am exceedingly anxious that you see it so clearly revealed in God's holy word.

(2) Now turn to Acts 2: 47, and you find these words: "And the Lord added to the church daily such as should be saved." This is the King James Version. The American Revised Version says "those that were saved," or "were being saved." From this we learn that it is the Lord's business to add *daily* the "such as should be saved" to his church. There is no such thing as being saved to-day and at some future time being added to Christ's church; the day that you become "such as should be saved," on that very day the Lord adds you to his church. Too, we should be exceedingly thankful of this blessed truth—viz.: that he adds us to *his* church, not the Mormon Church or some other human organization.

(3) Now drop back in Acts 2 to verse 41, and you will see who "the such as should be saved," spoken of in verse 47, are. It says: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Read again verse 47, and you see who did the adding and to what they were added. Now, if you want to know the word they gladly received and obeyed, begin at verse 22 and read carefully through verse 40, and you will see. Christ, and him crucified, was preached to those people. They were convinced that he was the Christ, the Son of the living God. "They were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." With many other words he exhorted them to save themselves from that crooked generation. They that gladly received his word were baptized, and the same day were added by the Lord to his church. Do you see? In the same way do we become members of the church to-day. It is the preacher's duty to preach Christ, and him crucified, unto the people, tell them what he says do, and exhort them to do it. This is all the preacher can do. It is the sinner's part to gladly receive the word preached and obey it. This is all that he can do. It is the Lord's work to save those who do this and add them to his church.

(4) Hence we are now in condition to see the folly of man's talking about opening the doors of the church of Christ. Man cannot do this. He can preach Christ unto the people, tell the people what Christ says, and beg them to obey it, as stated above. This covers his work, so far as getting people into the church is concerned. Christ has "the key of David;" he is the one "that openeth and

none shall shut, and that shutteth and none openeth." (See Rev. 3: 7.) Remember that Christ said: "Upon this rock I will build my church." (Matt. 16: 18.) He is the builder. And he builds by taking those that obey him and adding them to his church, each soul being a "living stone" in this building. (1 Pet. 2: 5.) You cannot gladly receive his words and obey them without becoming a member of his church; for he adds to his church every soul that obeys him. Hence the church, which is called "the house of God" (1 Tim. 3: 15), is spoken of as those who *obey* him in contradistinction to those who do not obey him (see 1 Pet. 4: 17). Please to note here that the Spirit says that judgment must "begin at the house of God [the church]; and if it begin first at us [the house of God], what shall be the end of them that obey not the gospel of God?" Those who "obey not the gospel of God," then, are a class of people spoken of as not being members of the house of God. If you *obey* the gospel of God, you will become a member of God's house, for our Lord adds all such to his church. There are, therefore, just as many members of the church of Christ as there are souls who have obeyed the gospel. How glad we should be that the question as to our being members of the church of Christ is not one to be settled by human judgment by prejudiced, sectarian hobbyists! Praise God that "the firm foundation of God standeth, having this seal, The Lord knoweth them that are his!" (2 Tim. 2: 19.)

(5) Christ is the door of this blessed institution, hence is the only one who has the right to say on what conditions you may enter. (See John 10: 9; and read again Rev. 3: 7.)

(6) He gave these conditions to his apostles, as you will see in Matt. 16: 18, 19; 28: 18-20; Mark 16: 15, 16. Read in connection with this what Paul has to say about it in 2 Cor. 5: 18-20. In talking to Cornelius, he called the entrance a birth "of water and of the Spirit." (See John 3: 5.)

(7) These conditions were first given to the people by the apostles on the day of Pentecost, which we have studied under numbers (2) and (3) above. The people on that day were found out of the kingdom. But when the day's work had ended, the three thousand who gladly received the words of the apostles and obeyed them were in the kingdom. Hence they were born of water and of the Spirit; for Christ says you cannot enter without this. But the record simply speaks of penitent believers being baptized in the name of Christ. This is what being born of water and the Spirit means. (See 1 John 2: 29.)

Don't fail to study what is given above on *how to become a member of the church of Christ* with what was said in Lesson V. on the importance of becoming members. Note the harmony.

"Studies in Recent Adventism."

We have on hand a few copies of the scholarly book on the above subject, written by Henry C. Sheldon. It is an especially timely review and analysis of the assumptions, claims, and teachings of Adventism. The name of the author guarantees the character of the book—its lucidity, its scholarly style, its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and preachers who must meet and answer this false teaching.

In view of the recent agitation concerning David's throne and the claim that the kingdom of Christ has not been established, but will be established in the near future in the city of Jerusalem, this book should receive a careful reading and wide circulation. We will send the book, postpaid, for fifty cents. Write quick, as the supply is limited.

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HOME READING

Out of Dresses.

[This is a chapter from Brother McCaleb's new book, "Memories of Early Days." Our readers can secure the book for fifty cents, postpaid. Send orders to J. M. McCaleb, Tokyo, Japan.—EDITOR'S NOTE.]

Long after I had outgrown them I can remember seeing the little dresses I used to wear, laid away in the drawer; for, being the last and the least, there was no younger member of the family who might fall heir to them. And I also remember quite distinctly when this change was made. My mother had made me a pair of panties that buttoned on to a waist, or body, and the eventful day came when I must change from baby dresses to garments, showing that I was no longer "it," but "he"—no longer a baby, but a little boy. But I was by no means well pleased with the change. In the first place, it was something I had not been accustomed to, and, being somewhat of a conservative nature, my heart did not take so readily to the new idea. But the chief objection to the innovation was not so much because of its being of a different style, but because of the buttons on the waist. They did not strike my fancy in the least, but the very sight of them was hateful to me. They were of smooth, white glass that came up to a point in the center, and were quite conspicuous and shiny. Very nice little buttons they were as I now think of them, but for some reason they were exceedingly distasteful to me. Neither was this from training; it was inbred. Though in no way fussy or fantastic about dress, but possibly, in the eyes of some, a bit neglectful as to personal appearance, yet I have always been hard to please when it comes to buttons. Even now, when buying a suit of clothes, one of the first things that catches my eye is the buttons. If they are not according to my liking, the suit is laid aside for another. Covered buttons are more to my taste than others till they get slick or begin to peep through; then they are the worst of all. If I could manage to get on without buttons altogether, as the Japanese do, I would like it better still.

But, not to get too far away from my story, I remember the very place where my mother tried to get me into that first pair of little trousers. It was out on the old piazza to the right as one comes out of the house. She took off my little dress, and, holding the panties up before me as she bent over from behind, tried to get me to put my foot in; but I squirmed and twisted, and shook my little rebellious elbows back and forth, and stamped up and down, and cried. I can hear her even now as she tried to coax me into them, but without success at that time. Finally she brushed me out to play and went on about her housework till the naughty spell should wear off. I do not remember in this particular instance whether it was true or not, but, judging from the way she usually dealt with her children, no doubt she reasoned the case with me till I became reconciled. Be this as it may, not many days had passed till I went visiting with her up to Cousin Myatt's as proud of my new suit, in spite of the buttons, as most little boys are at such times.

Our mother often admonished and sometimes scolded, but rarely ever whipped. I have no remembrance of ever feeling the sting of a switch from her hand. Child ideas and sentiments may seem to older people foolish and unreasonable; but to the child they are very real and deep-seated, and a wise parent will endeavor to enter into the child's thoughts and feelings and, as far as possible, consider the matter from the child's point of view. Children are born with certain traits, tastes, and weaknesses—with bad tempers, dull minds, timid feelings, lazy dispositions,

and kindred misfortunes—for which they are no more responsible than some are for having crossed eyes, a stub nose, or a humped back. Parents and others to whom children are committed should act with discretion and take all these things into consideration and train with patience and kindness, rather than scold and abuse. Parents are often found scolding their children when they ought to be teaching them.



Art of Keeping Well.

The art of keeping well is a matter of keeping busy. I am fifty-eight years old. I have never been sick an hour; never consulted a doctor. My father is a physician. He is ninety-four years old. My mother is eighty-five. Both are well, hearty, and work every day. I was educated for a physician. A man should live to five times the length of time that it takes him to reach his maturity. He is physically grown at twenty. Five times twenty is one hundred, so I am told. Here is the recipe for living a hundred years:

1. Deep breathing in the open air, with your mouth closed.
2. Moderate in eating; simple dishes; Fletcherize; eat fruit every day, especially bananas.
3. Exercise at least two hours in the open each day—walking, working in the garden, playing with the children.
4. Sleep eight hours in a thoroughly ventilated room.
5. Drink all the water between meals you care to.
6. Don't bother to forgive your enemies; just forget them.
7. Keep busy. It is a beautiful world, and we must and will and can leave it more beautiful than we found it.

There are two classes of people in the world—those who eat too much and those who eat too little. Almost every one who has an unlimited quantity of food at his disposal overeats. Fortunately, those in moderate circumstances who overeat have to work, and this is their salvation. They absorb enough oxygen so that they burn up the slag. God help the rich; the poor can work.

Man needs opposition. When he has everything his own way, he is in a very dangerous position. 'Tis then he makes a fool of himself, if ever.

The rich have a few diseases, with their other possessions, that are all their own. Bright's disease, cirrhosis of the liver, appendicitis, are all distinctly rich men's diseases. Appendicitis comes from overeating, lack of physical exercise, and medication. Cirrhosis of the liver is distinctly a disease of men who use spirituous liquors, who underexercise and underbreathe. Bright's disease is the possession of the "rounder," the "boozer," and the man with a heart full of hate.

It is a tragic thing to think that in the big cities of America thousands of school children are underfed. The child that has not had a good breakfast cannot study. Growing youth needs nutritious food.

In the country and in the villages lack of food is only a pleasantry. In the big cities are found the two extremes—the people who overeat and the people who are slowly starving.

Intelligence does not belong to any one class. Certainly high intelligence is not the exclusive possession of the rich.

Dr. S. Weir Mitchell once said: "Ninety per cent of all my patients are suffering from malnutrition. They eat about one-third more than they really need, and, as a consequence, are sick fully one-third of the time." Meal once a day is quite enough for any one who works indoors. We should eat more fruit, salads, and less meat. Then we should breathe deeply in the open air and sleep in well-ventilated rooms. Fresh air is free.

No class in the world needs education so much as the wealthy. "Lord, enlighten thou the understanding of the rich," should be the prayer of every person who works for social betterment.—Elbert Hubbard.



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Questions and Answers.

BY E. A. E.

Quitman, Ga., Route 1, January 3, 1916.—Dear Brother Elam: Having learned to regard you very highly through your articles in the Gospel Advocate, I am asking a favor of you. There was a congregation organized here at this place (Welcome Hill) about twenty years ago, and there has never been any elders appointed yet. Please explain the scriptural way of appointing or ordaining elders. Having no elders, the membership has been carelessly kept up with, some of the members (?) being so indifferent till it is hardly known who all profess to be members. Now, what would be the right and best way to adjust such unfavorable circumstances?
J. E. DYKES.

The time to appoint elders in a congregation should be determined, not by the number of years it has been in existence, but by the development of men with the qualifications of elders. Some congregations seem never to have developed such men or much of anything good. The reason is, such congregations do not work at the Lord's business, either public or private, and the members do not feel their individual responsibility to God and men. The Hebrew Christians were reproved for not developing into full-grown men spiritually, for not being able to teach others, and for having to be taught again the first principles of the oracles of God. (Heb. 5: 11-14.) How many deserve the same reproof to-day!

The facts of scripture are: Paul and Barnabas preached in Antioch in Pisidia, Iconium, Lystra, Derbe, and other places; people became Christians; they were started in all

the public services of God and private work of Christians, were mutually edifying and encouraging, and in two or three years Paul and Barnabas returned and appointed elders in the congregations in these places. (Acts 14: 23.) There were churches on the island of Crete before there were any elders appointed in them. (Tit. 1: 5.) So now let two or three or more Christians—as many as are in a place—meet to worship God on the first day of the week, live as Christians should in their everyday lives, do all they can to teach and to have the Bible taught to others and to exert a good influence; then the congregation will grow; and when men have developed the qualifications of elders (which can be done in less than a lifetime), let these men be appointed and serve as such.

The qualifications of elders are given in 1 Tim. 3: 1-7; Tit. 1: 5-11. These are practical, not beyond the reach of human beings, and are applicable to men on earth and not to angels in heaven. These qualifications belong alike to all Christians, as development of body and mind to all human beings; but all are babes to begin with in either case. Those who are older in the church, wiser in the Scriptures, more developed and stronger in all parts of Christian character, and more capable in every way to set good examples and to teach and to help others, should develop the younger, and especially should care for the babes in Christ.

Both the qualifications and the work of elders should be more carefully studied by many and the duties of elders more faithfully discharged. This must be done before the church can be developed and protected as the New Testament teaches that it should be.

The Revised Version very properly uses the word "appoint" instead of "ordain." Elders are appointed, and they are not appointed arbitrarily. The men appointed must have developed before their appointment the qualifications. We have an example in Acts 6: 1-6 of a congregation's selecting men of certain specified qualifications to do a certain work. "Look ye out . . . from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." There is no form or ceremony of looking out or finding men of certain qualifications to do a certain work. These men having been found, they were appointed by the apostles to do this work. There is no appointing ceremony or form of procedure given in the New Testament. It is stated, "And when they had prayed, they laid their hands upon them;" but this seems to be in addition to the appointment, and not a part of it. Hands were laid upon people to confer a blessing, some power, or something not before possessed and which the ones who laid on the hands could give. Some good men think that fasting, praying, and the imposition of hands constitute the appointing ceremony. With no intention of discussing the question, I say it has never been made clear to me that this is an appointing ceremony that those who have nothing to confer by the laying on of their hands can perform. Let, then, a congregation look out from among themselves men who have the qualifications of elders in the practical degree meant by the Bible and request them to serve as elders, and let this be announced to the congregation. No one now can bestow miraculous power or authority by the imposition of hands. The apostles bestowed miraculous power by the imposition of their hands. No one can know the qualifications of men in a congregation so well as the members themselves; hence no comparative stranger is competent to look out such men. Then, if there are men in the Welcome Hill congregation qualified to serve as elders, let them be looked out and requested and appointed to do so; but if there are not yet such men there, let the church work on until such have been developed. However, whether men are called "elders" or not, there are of necessity men who take the lead in the worship and in all the work of the church. These should continue to do so, and should receive all possible

encouragement and help. Also, they should insist upon all others, who are capable, conducting the public services and doing all other work. It is best to engage all in some work; in fact, to be a Christian is to work in private if not in a public way, and in a public way if competent to do so. In this way only can a church be fully developed.

Amite, La., January 22, 1916.—Dear Brother Elam: Col. 1: 13 teaches that we are delivered out of the power of darkness and translated into the kingdom of the Son of God's love, and 2 Pet. 1: 1-11 teaches that we who are Christians are to prepare for the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. (1) Are there different stages of the kingdom? (2) If there are, are we in the preparatory stage? (3) If we are in the preparatory stage, when will it end, and when will the "eternal kingdom" begin? (4) Can both exist at the same time?

W. J. JOHNSON.

It will be profitable just at this time to study the kingdom of God, the Father's kingdom, the kingdom of heaven, the kingdom of Christ, the kingdom God set up "in the days of these kings," the kingdom which cannot be shaken, the kingdom which will never be destroyed but will stand forever, the heavenly kingdom, the kingdom prepared for the good from the foundation of the world, the eternal kingdom.

1. Let every one get a complete concordance and Bible and look up everything the Lord says about the kingdom. Nothing must be omitted or overlooked even.

2. It must be borne in mind that there are no conflicts or lack of harmony between the statements of the Bible on this or on any other subject. God never contradicts himself.

3. All the gracious Father in his wisdom sees is sufficient for the instruction and salvation of the race he has revealed. (2 Tim. 3: 16, 17.) Secret things belong to him. (Deut. 29: 29.)

4. Do the different expressions above concerning the kingdom mean *so many different kingdoms*, or *so many different periods or stages of the same kingdom*, or *are they descriptive terms of the same kingdom*?

5. It is worse than useless—it is divisive of the body of Christ and, therefore, sinful—to attempt to draw distinctions where God has drawn none; to attempt to explain that which God has not revealed and is, therefore, yet secret with him; and to take up and press the many questions which God says must be avoided. It is as wrong and sinful and divisive to refuse or fail to *shun, to avoid, to let alone* the many questions which God commands to be avoided, and for the reasons he gives, as it is to refuse or fail to preach that which he commands to be preached.

6. The word of God and the lives of men must not be measured by our unreal and hairsplitting distinctions, logical [the lack of it] deductions and conclusions, and vain reasonings; but the word of God—all that which God teaches on this and every other subject—must be our standard and guide; and when our theories and notions, reasonings and speculations, finely drawn distinctions, logical (!) deductions and wise (!) conclusions vanish into thin air before the revealed will of God or the silence of the Bible, they must go without regret and in the triumph of truth.

When we consult any dictionary, we will see that a kingdom is the territory ruled by a king. God's kingdom is his rule throughout the universe.

The earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein. (Ps. 24: 1.)

Jehovah hath established his throne in the heavens [notice, "the heavens"]; and his kingdom ruleth over all. (Ps. 103: 19.)

To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. (Dan. 4: 17.)

I blessed the Most High, and I praised and honored him that liveth forever; for his dominion is an everlasting

dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? (Dan. 4: 34, 35.)

See, also, 2 Chron. 20: 5, 6; Ps. 47: 2, 8.

God's kingdom is coextensive with his rule as regards both time and territory. "Even from everlasting to everlasting, thou art God." (See Ps. 90: 1-4.) A thousand years in God's sight is "as yesterday when it is passed."

Jesus existed "in the beginning" with God as "the Word." "The Word was with God, and the Word was God." "All things were made through him." (John 1: 1-3.) Now he upholds all things (Heb. 1: 1-4); in him "all things consist," or hold together (read Col. 1: 15-18). "The Word became flesh, and dwelt among us." (John 1: 14.) Jesus came "into the world"—came to earth—to establish God's rule over men, or God's kingdom on earth. He declares this to Pilate. (See John 18: 33-38.) God created all; but the race rebelled and the earth was filled with sin. (Gen. 6: 13.) God sent Jesus to restore God's rule over men, to reclaim the earth, which groans under the curse of sin. Jesus teaches his disciples to pray that God's will may be done on earth as it is in heaven. God gave Jesus all authority in heaven and upon earth to do this (see Matt. 28: 19, 20), and God made him King to rule over this. He is now King, and has been since his ascension to heaven—is to-day "the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6: 15.) Jesus' rule over men is God's rule over them. Jesus has not one kingdom and God another. God rules on earth through Jesus. Hence this rule on earth is called many times in the New Testament "the kingdom of God" (see a few of these—Matt. 12: 28; 21: 31, 43; Mark 9: 1; 15: 43; Luke 7: 28; 9: 27; 10: 9, 10; 16: 16; 17: 21; 1 Thess. 2: 12); it is frequently called "the kingdom of heaven;" it is called "the kingdom of the Son of God"—hence it is Christ's kingdom; its subjects are called "a kingdom" (Rev. 7: 6), "a holy nation" (1 Pet. 2: 9); and its rule is "righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17). Even David's throne and Solomon's throne was God's throne (see 1 Chron. 29: 23), because God ruled through them.

With this and much more that the Scriptures say before us, we ought to be able to answer these questions.

(1) Australia is not a "different stage" of the kingdom of Great Britain, but Great Britain's rule in Australia. God's rule on earth through Christ is not a "different stage" of God's kingdom from his rule anywhere else, but his rule among men. His rule through Jesus, the kingdom of Christ, began as a little stone developed, was established, people are now in it as subjects—"a royal nation"—"a kingdom," and this rule will never be overturned, but will stand forever. This stone becomes a mountain. But this is God's rule on earth, not "a stage" of his kingdom.

(2) Under this rule of God on earth through Jesus Christ the subjects are growing, developing, and preparing, as they escape from the corruption that is in the world by lust and become partakers of the divine nature, for heaven—for the change also of their human and vile bodies into the likeness of Christ's glorious body and to live in God's government, or under his rule, forever, "the eternal kingdom" of God.

(3) The word of God makes this plainer than men's theories and speculations can, and we must be contented with what God says. No theory can change that which God declares. He says:

Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For, He put all things in subjection under his feet. But when he

saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all. (1 Cor. 15: 24-28.)

This is "the heavenly kingdom" (2 Tim. 4: 18) and "eternal kingdom" (2 Pet. 1: 11).

4. No. *We have seen that there are not two kingdoms.*

Causing Divisions and Occasions of Stumbling.

BY M. C. K.

Division among the followers of Christ comes from two separate and distinct sources. First, it comes from teaching and urging things which God requires men to do; and secondly, it comes from teaching and urging things which he does not require. Now, guilt is always involved in both cases; but in the former it attaches to those who refuse to accept the things taught and urged, while in the latter it attaches to those who do the teaching and urging.

Our Lord himself declares that he came to make division in the former of these ways. We give the fact in his own bold and solemn language: "Think not that I came to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10: 34-36.) "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke 12: 51-53.)

Thus he distinctly declares that he came to send a sword and division; to array the members of the same family against one another, and to create division among them in spite of the tenderest of all earthly relationships. But, in the light of the context, and, for that matter, in the light of all the word of God, it can plainly be seen that division, in all such cases, is brought about not by the reckless and wanton spirit which presses its opinions or anything else which is not required of men by the Lord, but by solemnly presenting what *is thus required* and by its acceptance on the part of some and its rejection on the part of others. Division in such cases must come, but the guilt which it involves always attaches to those who refuse to accept the things required.

Now, it is a lamentable fact that in all ages of the church there have been those who disturbed its peace and harmony by causing division in the second of the ways here named. Strange indeed must be the infatuation which seizes one who will thus deliberately create division among the followers of Christ. In one of the many private letters received on the current baleful and regrettable controversy, a thoughtful brother says:

How any lover of the peace and unity among the brethren can ever bring himself to see that he ought affirmatively to urge any idea or notion to the disturbance of the peace of the church, except those things that are vital to the salvation of the people, is more than I have ever been able to understand. Brother Boll himself admits that his notions, whatever they are, are not at all vital to the salvation of people. This it seems to me would have held him back from the exploitation of his notions. But there is a peculiarity about the course of those who become imbued with some new idea. It overwhelms the individual till it becomes, in his mind, the beginning and end of all else.

No "lover of peace and unity among the brethren" *will ever do such a thing* unless, as just stated, he is seized by some strange infatuation; but instead of this being an extenuation, it is an aggravation of the offense. It is

deplorable, too, that when men become thus dominated by the spirit of strife that is willing to rend the body of Christ, they lose all sense of shame over the outrageous spectacle which they present to the world. In the Literary Digest, February 5, 1916, we find the following report of such a scene:

In a little town on the Atlantic coast a church divided, a writer in the Christian Work (New York) tells us, "the outgoing element erecting their building just across the alley, which the town has named Hell's Alley," while the two factions, with no sense of shame, attend their respective churches, conducting prayers and songs and preaching and worship.

Surely such men in such a situation, if they will pause and seriously reflect for a moment, do not expect their "prayers and songs and preaching and worship" to be well pleasing to God or to be heard by him. These "Hell's Alleys of separation," says the Literary Digest, are in "our various denominations," and the unholy strife goes on. As if in defiance of the Most High himself, men continue to press their opinions and speculations and the revolting spectacle of strife and division continues. The only effective remedy for it is the divine remedy given by Paul to the church in Rome: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Rom. 16: 17.)

When the bishops of the churches throughout the country and the churches under their leadership shall adopt this remedy, then, and only then, will the mouth of such disturbers of Zion be stopped. This high-handed sin of disturbing the peace of God's people has the distinction of being classed with the seven things hated by Jehovah: "There are six things which Jehovah hateth; yea, seven things which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that devise wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6: 16-19.)

Surely all who retain any regard for the cause of God will pause and reflect.

Some Questions Answered.

Brother Sewell: (1) Does 1 Tim. 2: 12 prohibit a woman from saying anything on Lord's day? Can she exhort the same as a man, so she does not take the lead to teach? (2) Does the word of God prohibit Christians from using tobacco? If so, are not Christians prohibited from selling it? (3) Is it right for Christians to fox hunt? There is getting to be lots of it done, and even elders sometimes do it. Please give us your advice on this, as it is getting worse. (4) Please explain 1 Cor. 11: 5, 6. Can a woman pray on Lord's day when we meet to remember Christ? (5) Please explain Matt. 24: 29-41. Doesn't verse 30 refer to the coming of Christ? Please answer these questions, giving all the light on them you can.

C. M. MOBLEY.

(1) The verse to which you refer in 1 Tim. 2: 12 is so closely connected with verse 11 of the same chapter that we give both verses together: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." These verses have reference evidently to the public services and worship of the church, and do not refer to private life. If a woman knows more about the Bible than her husband, it would certainly be all right for her to teach him at home or anywhere in private. Aquila and Priscilla together taught Apollos "the way of the Lord more perfectly"—not publicly, but privately; took him unto themselves, doing the teaching in the private circle. So what Paul says in this passage evidently refers to teaching in the public assemblies of the church, just as in 1 Cor. 14: 34, 35, in which he says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands

at home: for it is a shame for women to speak in the church." Evidently the word "church" in these passages does not mean a meetinghouse, as we so often use the word "church" in these days, but means Christians, the church of God assembled for public worship. For women to presume to preach or teach publicly in public assemblies of the saints is certainly rebellion against the plain teaching of the above passages. But we do not understand these passages to forbid women to teach the word of God in the home or a class of children to itself in the Lord's-day school, but in public worshipping assemblies it is certainly forbidden.

(2) There is nothing directly said on the subject of using or selling tobacco. Tobacco was not known till many centuries after the New Testament was written. But there are passages that seem to embrace the principle of the use of tobacco in some of its features, at least. James (1: 21) says to Christians: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1: 21.) Now we will not affirm as to whether the use of tobacco is necessarily filthy or whether all of those who chew are filthy; but sure it is, if you look at a good many men who chew it, you will see the filth oozing out of the corners of their mouths, running down their chins onto their beard and upon their shirt bosoms. And if that is not filthy, what is? And if such would lay aside the use of tobacco, would they not look much cleaner? And in a few cases similar things have been seen in the case of women who use snuff. Now if all would cease to use it, would it not increase cleanness and decency? And doctors say the use of it tunes up the nerves too highly, and also say there is no nourishment in it to the human body. So, to say the best that can be said of it, the use of tobacco is a useless habit. But there is so much money involved in the tobacco trade, and involving also the bread and butter of so many people, that there is scarcely a show of hope to be entertained that the use and traffic of it will die out.

(3) There is no more harm in the simple matter of hunting foxes than there is in hunting wild ducks or quails, so far as I can see. The trouble lies in the behavior of fox hunters while they are out on their hunting trips. There is no harm in hunting the foxes that catch the chickens. So get after the hunters about their ungodly behavior and get them to be quiet on their hunting rounds, and not make fox hunting a pretext for improper conduct. And as to the elders that go into improper behavior, show them what the Bible says about the character of elders; and if they do not desist from all improper behavior, drop them from the eldership.

(4) Certainly Christian women should pray in worshipping assemblies, as well as men. But they should pray silently. They should not lead the prayers, should not speak out, but should in their hearts and in their thoughts make hearty amens to the prayers uttered by the brethren. They are not allowed to speak out in such assemblies or to in any way be public leaders in such meetings.

(5) The verses you name in this query are generally understood to have reference to the second coming of Christ. In verse 29 the word "immediately" is evidently used in a restricted sense, not meaning immediately in point of time; not that the second coming of Christ would be immediately after the destruction of Jerusalem, of which Jesus had just been speaking, but of the long period of time which would reach to the second coming, and that the second coming would be the next great event that would occur after the destruction of Jerusalem. The great working of God's providence will surely bring about the second coming and the final end of the world in due time. Prophets in foretelling future events were not as particular in measuring time as in stating the events they were foretelling, often stepping over long periods of time as though little or no time would prevail between the great events.

QUERY DEPARTMENT

Brother McQuiddy: Some one has asked about the healing of the lame man at the Beautiful gate, whether the lame man had faith himself, or was it faith only through the apostles Peter and John? Please let us hear what you have to say about it. (MISS) VIRGIE MINGEA.

It is not quite clear whether the apostles refer to their faith alone or to the faith of the lame man as well as their own. The faith referred to may have been the faith alike of both the healer and the healed, but there is no way of proving it. It is certain, however, that the power of the healing came through faith in the name of Christ. The apostles would have it distinctly understood that their power or holiness was not responsible for the miracle, but Jesus Christ alone was responsible.



Brother McQuiddy: Please answer the following: "The number of the men came to be about five thousand." Tell me where to find the two thousand, and also why the women were not included in this number. MARTHA DAUGHERTY.

The two thousand, no doubt, were the number added at the close of Peter's second sermon, which was delivered "in the porch that is called Solomon's." For an account of this sermon read the third chapter of Acts of Apostles. The term in the Greek (andres) does not properly include women; so that this is the number of male believers. It is probable that most of the converts of Pentecost and of this occasion were men. Oriental women were not likely to attend public gatherings in large numbers. It is an Oriental custom to number the men, leaving out the women. This may account for no mention of women.



Brother McQuiddy: (1) How and when did Jesus become perfect? Was it through temptation in the wilderness or death on the cross? (2) Do you think or find any scripture showing that Christ felt pain in dying or had the same feeling of pain that we do? (3) In what way are we baptized by the Spirit? (1 Cor. 12: 13.) CHRISTIAN.

(1) Christ was not made perfect by any specific act, but by the things he suffered during his life. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) (2) Christ was human as well as divine, so would naturally feel pain. He had upon him the weight of the sins of the whole world. If he had not suffered pain, he would not know how to sympathize with those who are afflicted. "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. (Heb. 4: 15.) (3) "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12: 13.) The Spirit is the agent leading us to be baptized into one body. To say the Spirit directs us to be baptized and we are baptized in the same Spirit is the same in meaning. This is in accord with other passages. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4.) These passages teach the same truth. The Romans and Galatians were by the Spirit baptized into one body.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Get ready for a feast of good things in the "Faith" Number, which will appear on March 2.

From Mrs. C. H. Baker, at Moulton, Ala.: "The Gospel Advocate gets better all the time. The special numbers are fine."

Early Arcenaux writes to tell us that his work in Houston, Texas, is progressing well. He conducts four Bible classes each week.

We are indebted to G. C. Brewer, of Columbia, Tenn., for an interesting report of the Boaz-Locklear debate, which was conducted recently at New Decatur, Ala. This report will appear in an early issue.

From I. L. Boles, at Canoe, Ala.: "Three were baptized and one restored at the regular monthly appointment last Sunday at Bay Minette. The church there, under the leadership of H. R. Kirby, is working."

From J. D. Walling, at Monticello, Ky.: "In a short meeting at Number One Schoolhouse there were three restored and brethren promised to meet on 'the first day of the week' to worship. All seemed to enjoy the meeting."

The meeting conducted at the Nashville Bible School by M. L. Moore, of Bowling Green, Ky., has been very fruitful for good. Six of the students have been baptized. Brother Moore preached at Watkins Hall on Sunday afternoon.

Tice Elkins writes from Childress, Texas: "The season starts bad for me. My wife is down with dropsy, and I am kept at home with her. I am not keeping any of my appointments on her account. I beg those to whom I am indebted for books and tracts to be patient."

H. H. Montgomery writes from Shreveport, La.: "Please keep before your readers the fact that B. U. Baldwin is now traveling through Texas soliciting aid for our church building here. We have received for this purpose the following amounts: From Ben West, \$5; Sister Draper, \$1."

From J. S. Cunningham, at Olmstead, Ky.: "I have been a subscriber for your excellent paper for forty-six years, and consider it the best paper in the brotherhood. The special numbers devoted to the 'Lord's Supper,' 'True Education,' and 'Home and Father and Mother' are the finest I have ever read."

John T. Smithson writes: "Our meeting at Hopkinsville, Ky., is moving off nicely. We have had good interest and the crowds have increased from the beginning. We hope there will be many to turn from the world and sin to the Lord and his service. Pray for us that much good may be accomplished here in this meeting."

John E. Dunn writes from Miami, Fla.: "The work is slow and hard here, but I am determined by the grace of God to make it grow. The members are standing by me nobly. We have preaching in the church house on Sunday morning and evening, and preach in private homes, school-houses, and clubhouses on other nights."

J. M. McCaleb sends us the most cheerful "abroad" item this week: "I baptized three young men at Zoshigaya on Sunday morning, January 9. One is a student of Zoshigaya Gakuin; the other two are from the Sunday school. This makes thirty-two at this place since the work was first begun. The outlook for 1916 is very hopeful."

The congregation at Lewisburg, Tenn., made a donation of twenty-five dollars toward the building fund for the Bible School and Orphans' Home for colored people in Putnam County. This is a good example that other churches should follow. Send your contribution to A. M. Burton, Life and Casualty Building, Nashville, Tenn. He will gladly furnish any necessary information.

Friends will be pleased to learn that Miss Sarah Andrews, the brave Christian girl who left Dickson, Tenn., several weeks ago for Japan, arrived safely on January 16. Brother McCaleb writes: "Miss Sarah Andrews, a missionary from the church at Dickson, Tenn., reached Japan on January 16. She made the entire trip alone, had no accident, didn't get seasick, and only made five changes on the way. She is much impressed with the needs of her new field of labor and feels that she is in a land of strange things. She will cooperate with us in the work at Zoshigaya. We express our thanks to God, to her parents, to the church at Dickson, and to all others in cooperation for sending us this promising new worker."

R. C. White, a Tennessee preacher, is very active in the Lord's work in Florida this winter. His last report comes from Macclenny, Fla., and is as follows: "The meeting at Bunnell closed with a fine interest after twenty days. We left a congregation of ten to keep house in a rented building. No baptisms, but a good foundation for many in the future, I hope. As loyal brethren pass, Brother Malphurs would be glad to have them stop and preach. Notice is here served on John E. Dunn to stop as he returns from Miami, and I. B. Bradley as he goes, if he still intends to go. The meeting here at Macclenny is fine—six days old and crowds about doubled, with interest fine. I hope for many saved."

From C. C. McQuiddy, at Forest Hill, La.: "A. K. Ramsey filled his regular appointment here the first Sunday in February, with one confession at the morning service. The night service was well attended, the subject being 'The Steps Through the Church to the Tree of Life.' He showed faith, repentance, and baptism are the steps that put you into the church, after which you reach the tree of life by adding to your faith the seven grace steps—courage, knowledge, self-control, patience, godliness, brotherly kindness, and love. This we believe to a great extent has disabused the minds here of that old falsehood, 'that we believe baptism, and it alone, saves.' Monday, Tuesday, and Wednesday nights were spent in sounding out the word at Long Leaf. This is a hard place to get a hearing, but we had fairly good attendance. The word will not return void, but accomplish that whereunto Jehovah has sent it. Avaristie Hebert, who came out of Rome last July, had at last reports baptized five hundred and eleven persons into the one body. No wonder Rome hates him. Pray for him, and send him a card of encouragement to Crowley, La. Let us show him the love of the brethren is with him in his work."

A few weeks ago we joined with some of the Texas brethren in urging that testimonials of love be sent to T. W. Phillips, the evangelist at Fort Worth, Texas, who had sustained a very serious accident. What a pleasure it is now to report, as is not usually the case, that the response was quick and liberal! Brother Phillips writes: "I desire to say in the Gospel Advocate that my financial needs have been sufficiently supplied at present, and that I have sent a letter of thanks to all who took part in the grace of ministering to my necessities. The Fort Worth churches have especially been good to me. I am in bed yet, and will be for some days, but hope to resume my place in the evangelistic field by the middle of April or first of May. I also wish to thank the Advocate for the kindly mention made of my accident and misfortune. My noble son, O. E. Phillips, wanted to bear my expenses in this misfortune; and, too, my banker came to see me, and said: 'Now, preacher, don't want for anything. Just check on us, and I'll take care of you until you are on your feet again.' But Brethren Davis, Colley, and Poe took the matter in their hands to inform the brotherhood of my accident, and the responses have been very generous. The Lord bless and prosper you all."

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“Behold, I Come as a Thief.”

BY E. N. GLENN.

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Rev. 16: 15.)

Many times we are told in the Scriptures that our Savior will come again. I am sure that Christians do not think of this as much as they should. It is a blessed thing to know that he will come again to claim his jewels. Are we ready for him if he should come “to-night?” We are admonished to be ready. He may come to-night. No one can tell. If he does not come soon, the Bible will still be true, for it has never set a specific time for his coming. It might be several hundred years. Who knows? Not “man,” nor even “the angels in heaven.” (See Matt. 24: 36.) But the Bible tells us he is coming. We believe that he will. Christians believed it a hundred years ago—yea, nearly twenty centuries have passed since the message rang out from heaven: “Behold, I come quickly.” The early Christians expected him to come in their lifetime. But still the advent was “afar off.”

While Christ will come as a “thief in the night,” the Christian should “not be in darkness,” that that day should overtake him “as a thief in the night.” Why? Simply because we have been told that “*he is coming*.” This is the Christian's secret. Others will not be expecting his coming; but the Christian will be prepared and expecting him and ready to meet him. But we are not told the time. We must consequently be ready for him at any time. One night recently we had no services at the church of Christ on account of the electric lights being cut off, and our little band went down to hear the “Second Advent” preacher. His sermon was on Daniel's “twenty-three hundred days.” He labored long and hard to show that these prophetic days represented twenty-three hundred years, and began three hundred and eighty-four years B.C. and closed

the middle of the present year—1916! His conclusion was that Christ was coming soon—this very year, according to prophecy. Therefore, we should be ready. I feel sure that this preacher's count of the prophetic days ended on the wrong year (1916), yet I am certain that “Christ is coming.” I am also certain that he will “come as a thief” in the night, and that “no man” knoweth the day or the hour or the year. Very much damage has been done the prophetic statement that Christ will come by religious “false prophets.” Rather let us preach, “Be ye also ready.”

Indorsement of Brother D. E. Hales.

The Gospel Advocate has received a request to publish the following indorsement of Brother D. E. Hales, of West Eminence, Mo.:

Poynor, Mo., January 1, 1916.—This is to certify that we, the undersigned, elders of the church of Christ, residing near Poynor, Mo., known as the New Liberty congregation, do hereby recommend and indorse Brother D. E. Hales as a Christian gentleman and a preacher of the gospel of Christ, and we commend him to the public as a worthy man for that position, and heartily indorse him in the work of the ministry.

(Signed) A. L. GLOCKENGIESOR.
A. A. TAYLOR.
T. N. BALLARD.
B. F. TAYLOR.
E. A. LYNN.

Woman's Crowning Glory

Is beautiful hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original luster, the trouble lies in the absence of the natural hair oil. There can be no life without food; so unless the hair is well fed with proper oil, it cannot be expected to retain its luster and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years, continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of “La Creole” Hair Dressing ever attain the peculiar value of the original. Ask for La Creole Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price, one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

CABBAGE LETTUCE PLANTS

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

C. BACON & CO., Box 18, Burton, S. C.

Watch Your Heart If You Wish Health.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat, your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy, taken in conjunction with the Nervine or alone, has proven very efficient in relieving heart disorders.

The Rev. George W. Kiracofe, of Keller, Va., in this connection stated as follows: “It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies, my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good; but since using Dr. Miles' Remedies, all symptoms were removed and have never returned since.”

If you suspect that you have heart trouble, avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL COMPANY, Elkhart, Ind.

Cutting Down the Cost of Pianos.

Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. One hundred, post-paid, twenty-five cents. By express, charges collect, per thousand, in lots of less than four thousand, \$1; five thousand to seven thousand, eighty-five cents; eight thousand to ten thousand, seventy-five cents. Special prices in larger quantities.

C. F. HETHINGTON, Meggetts, S. C.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NOT A PIMPLE ANYWHERE IN SIGHT.

And any woman may become free from all blemishes of face or skin by using Stuart's Calcium Wafers.

One of the greatest blessings a woman can have is to be possessed of a fine, fair skin on face, neck, and arms. A little attention now and then to the blood condition makes this possible. Women are great sufferers from blood disorders, and hence their complexions are marred because of this fact.



"A Beautiful Complexion A ways is a Center of Admiring Gaze."

Stuart's Calcium Wafers, which are as pleasant to take as a peppermint, give in an exceedingly short time a complexion that will rival the ideals of an artist to produce. They act in such a natural way, by cleaning out the pores, throwing off all skin discolorations and blood impurities, that they do their work of beauty building almost before you can believe it possible for them to act at all.

You may obtain a box of these delightful wafers from any druggist anywhere. Price, fifty cents.

FREE TRIAL COUPON

F. A. Stuart Company, 322 Stuart Building, Marshall, Mich. Send me, at once, by return mail, a free trial package of Stuart's Calcium Wafers.

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Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, \$1.50 per 1000.

Postpaid, 35c per 100. ALFRED JOUANNET, Mt. Pleasant, S. C.

TOBACCO HABIT CURED OR NO COST.

Harmless, bonded, home remedy. Indorsed by physicians and home people. Send no money, but your name to-day. J. Edward Cook, G. A., King-Ni-Ko System, Wichita, Kansas.

India News Bulletins.

Bombay, November 30, 1915.—At present there are seven regular attendants and one man who is learning, but not putting in full time, owing to other duties. Not only that, but the teacher, Brother James S. Thorat, is also learning. In addition to primary branches, the brethren are committing to memory all the verses in the Scriptures in regard to truth and falsehood, also studying the book of John. They will meet with the other workers and take an examination and have a two-weeks' course of study at Devlali, God willing, after my return from Naini Tal, to which place I am starting to-day to assist and instruct Brother Umrao Singh for a month.—E. S. Jelley, Jr.

Mailani, December 9, 1915.—I am about twelve hundred miles from Satara, assisting and instructing Brother (Dr.) James Umrao Singh. He went this morning and removed a cataract for a blind man. Brother Umrao Singh is an able preacher and uses the word with effect, but he is the only man in the great united provinces, which begin south of Agra and extend to the Himalayas and reach from the Panjab to Bengal. Brethren, will not some disciple or congregation furnish him a helper? Five dollars per month will furnish one. Send him English literature to Kuriagaon, post office Jeoli Kot, District Naini Tal, U. P. British India, for distribution. He can use thousands of papers and tracts.—E. S. Jelley, Jr.

Satara, December 17, 1915.—Brother Chavhan reports forty-one immersions. Brother McHenry has gone to the Nizam's Dominions, from which region it is reported that people of nine villages wish to become Christians. Mrs. Jelley is ill, so I had to be summoned from the north by telegram. On January 1, God willing, I am to open the Devlali Bible study for all workers and their wives, save the worker in the far north.—E. S. Jelley, Jr.

Ahmednagar, December 21, 1915.—I am now in Ahmednagar, a witness in a murder case. Coming here I learned that a student at the late Jeur Bible study had baptized sixteen persons on December 12, making the total for the month so far fifty-seven. Who will come out?—E. S. Jelley, Jr.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.

EAT LESS MEAT

IF BACK HURTS.

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys; they become overworked, get sluggish, clog up, and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity, also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Gospel Advocate Piano Club Prevents Waste

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have all ready received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

Write for your copy of the catalogue and full particulars to-day. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Redding Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc. stops all pain, ensures comfort to the feet, makes walking easy. 16c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Among the Colored People

The Shepherd's Care.

BY S. R. CASSIUS.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23: 4.)

This is the first time in my life that I have ever been fully able to appreciate the full joy of suffering. In some way I have been always taught that God suffers sickness, pain, sorrow, and death to come upon us because he is angry with us, and that he takes these methods of showing his displeasure.

People argue that God sends these things on us to make us or some one else better. I do not believe it, because his word does not teach it. There is nothing in God that in any way resembles sickness, sorrow, pain, or death. God is the opposite of all these things. But they are here, and here to stay—not through the will of God, but because of the weakness of the flesh. Two weeks ago I entered the valley of the shadow of death. All my body revolted against life. Every sense tried to die. My food and water, which God had given me for life, seemed all at once to turn against me. My friends came in and said that God had sent this sickness on me in order to show his power. I did not then believe it; I do not now believe it. All that I could see was the mingling of the powers of the world, the flesh, and the devil. If my faith in God had been weak and if my confidence in the flesh had been strong, I would not have lived to write this letter, because to have trusted in the flesh would have been sin, and "the wages of sin is death."

Hear what David said under circumstances equally as grievous: "Thy rod and thy staff they comfort me." I fear too many of us love to lean for support upon the staff, but faint when we are chastened with the rod. We seem to forget that if God loves us, we ought in return for that love do those things that God loves to see us do. God deals with us as with children, and we know that our earthly parents love us and watch over us and try to guide us away from everything that is not right, and that their love is intensified toward us in proportion to our love and obedience to their will. But if we resist their will and do things that are hurtful to them and a detriment to the laws that be, they still love us; but on account of sustaining the right, they

Pain in Back, Miserable All Over.

Dear Mr. Editor: All last winter I suffered from a terrible pain in my back. I felt miserable all over, and could not walk but a short distance. I was unable to work and did not sleep well at night, as I was obliged to arise frequently. I learned of Dr. Pierce's Anuric that cures such troubles and sent to him for a trial package. This relieved me of getting up at night in a short time, and I have gained considerable. I am better now than I have been for some time. I sleep better, have less rheumatism, and do quite a lot of work for a woman of my age. I had brick-dust settlings in my water before using "Anuric;" now there is none.

Kindly print this letter; it may help some one else who suffers as I did or worse.

[Signed] MRS. ELLA A. GARRISON.

NOTE.—Every man or woman ought to use occasionally a proper remedy

for the headache, backache, languor, nervousness, and depression to which he or she may be subject. When the kidneys are weak or diseased, these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, chilliness, and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorders, and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the muscles and joints, it causes lumbago, rheumatism, gout, or sciatica. This is the time to try "Anuric," the new discovery of Dr. Pierce for kidney trouble and pains in the back and all over the body. Write Dr. Pierce and send ten cents for a large trial package, or ask your druggist now for a fifty-cent box of "Anuric."

are compelled to let us reap the result of our action. So it is with God. He has placed before us that which is right, and has given us his spirit to guide us in all that is right and away from all that is wrong.

So, then, when we are sick or in distress, or even death assails us, we know that God has not sent these things, but that somewhere in our lives some law of life, peace, or happiness has been broken and we are reaping what we have sown. Whether we did it ignorantly or willfully, the fact that the law has been broken makes us understand that the penalty must be endured. But if we are true, loving children, we will not faint, but will with joy endure the affliction, with a resolve to so live that a like thing will not happen to us again.

I fully intended to have been off in the field somewhere preaching the word of God, but somewhere in my plans I must have made "a bobble." So I am enduring this light affliction and trying to see my mistake, in order that this backset may work for me a greater weight of eternal glory.

Brethren, as soon as I get out of here I want that tent, and I am taking this method of asking you to help me get it. My address is Meridian, Okla., Route 2, Box 54; or send your gift to the Gospel Advocate office.

HUMORS COME TO THE SURFACE in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

FIRM FOUNDATION An eight-page weekly religious paper devoted to the restoration of primitive Christianity. Excels in church news; an able corps of writers; extensively circulated. Subscription price, \$1 a year, payable in advance. Special rates for clubs. We believe that every loyal Christian should have the Firm Foundation visit his home.

FIRM FOUNDATION PUBLISHING HOUSE, Austin, Texas.

Synthetic Treatment.

The human mind can concentrate attention on but one thing at a time.

Hence we attempt to analyze any complex subject, frequently losing sight of the unity of the thing analyzed.

Thus we divide the mind of man into sensibilities, thought, process, and will; or the faculties of emotion, reason, and volition. Yet these three faculties are one ego, one person, and they cannot be separated in fact, however we may separate them in thought.

In the realm of physiology the same is true. We divide the system of digestion, assimilation, and elimination into various organs variously named, and forget that these organs are but parts of the one system by which the body is sustained in health and strength.

The liver, stomach, kidneys, bladder, and other organs are so correlated that in effect they are one, and what hurts one hurts all.

It is on recognition of this fact that Warner's Safe Kidney and Liver Remedy is composed of a number of valuable extracts, each serving a specific purpose in toning up one or more of the various organs of digestion and elimination.

If one organ is diseased, all are affected. Hence, in treating one organ it is desirable to treat the whole system.

This is quite thoroughly done by Warner's Safe Kidney and Liver Remedy.

This preparation has been on the market for forty years, and has proven its merits in a vast number of cases of Bright's disease, uric-acid poisoning, rheumatism, and other liver and kidney ailments.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For **MALARIA** CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

WE PAY \$80 A MONTH SALARY and furnish rig and all expenses to introduce our guaranteed poultry and stock powders. Address BIGLER COMPANY, X539, SPRINGFIELD, ILLINOIS

La Grippe Usually Leaves a Bad Cough.

Both la grippe and influenza often leave a bad cough that hangs on and is weakening and exhausting. Foley's Honey and Tar Compound is a simple, quick, and effective medicine for curing these bad la grippe coughs. E. C. Rhodes, of Middleton, Ga., writes: "When getting well of la grippe, I still had a hacking cough and for several months could get no relief. I began taking Foley's Honey and Tar, and soon I was well of both cough and cold, which never returned." All druggists sell it everywhere.

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.



Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

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The Two Covenants.

BY JOHN T. POE.

The Christian dispensation is the consummation of the ages. It is called "the last days." It is the end of the drama, which embraces the creation, the fall, and the redemption of man. It is the last effort of God to save men. And when this dispensation shall end, another state and condition for man shall be ushered in; this being a preparatory state for that beyond death and the grave—through which all must pass.

God's dealing with man embraces three dispensations, or ages of the world's history, so far as history informs us—the patriarchal, the Jewish, and the Christian. The Christian age will wind up the drama of human redemption. The patriarchal dispensation marks the beginning, the infancy of man—the genus Homo; the Jewish, his youth; and the Christian, the world's manhood state. God has made two covenants with man—the first, or Abrahamic, fleshly; the second, for all men, spiritual. The first was faulty in that it could not take away sin, being fleshly. This covenant was designed no doubt to prepare man for the second and spiritual covenant, which *could* take away sin. The first covenant was made with Abraham, his descendants, and his purchased servants. (See Gen. 12: 17.) The second was designed for all the world, and could effectually take away sin. Under the first there was no real pardon for sin, for the blood of animals could not take away sin. Yet without shedding of blood there could be no remission of sins. It was provided, however, that all who lived faithful to God under the first covenant should receive remission of sins under the second covenant—that is, they were virtually pardoned, but not legally so, for the reason that without the shedding of blood there could be no pardon; and since the blood of animals could not take away sin, it follows that there could be no legal or actual pardon for sin until Jesus poured out his blood on Calvary. Then, to speak after the manner of men, the vouchers for the obedience of all who lived faithful to God went forward to the cross on Calvary and were cashed with his blood. When he died and shed his blood, he became the propitiation for sin. Justice could be appeased and sin pardoned.

Thus the new covenant is better than the old, in that it takes away sin and its penalty, to all or for all who indorse the new by obedience to its provisions and requirements in Christ. And hence the gospel, the glad tidings of the new covenant, is

BE PRETTY! TURN

GRAY HAIR DARK.

Try grandma's old recipe of Sage Tea and Sulphur.

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray; also ends dandruff, itching scalp, and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about fifty cents.

Don't stay gray. Try it. No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick, and glossy.

"Renwar is Guaranteed."

When a manufacturer of any product has enough faith in it to sell it on a positive guarantee of satisfaction or money refunded, there must be a great deal of merit to that article. "Renwar" has been tested in thousands of cases and proven efficient in the treatment of rheumatism. So sure are the manufacturers that "Renwar" will give entire satisfaction, they sell it on a positive guarantee of money back if the purchaser is not entirely satisfied with the results. If you suffer from rheumatism and cannot buy "Renwar" from your druggist, send fifty cents for a bottle to-day. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

The Secret of Health

lies in simple, well directed exercise. There is practically no organ of the body that cannot be strengthened and developed through the daily use of

The Home Exerciser

It provides the same healthful exercise for the indoor man or woman which gives active outdoor people hard muscles, strong circulation, good digestion and a healthy appetite and develops a beautiful, symmetrical figure. Made of strong coiled springs, easily put up and guaranteed to last. Sent postpaid to any reader for \$2.00—money back if not satisfied. Send money order today. Catalogue with full particulars Free. Write

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Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

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"preached to all nations for the obedience of faith," or that obedience to which faith leads. (See Acts 2: 38; 8: 37, 38.)

Thorp Spring Christian College.

BY CARL A. GARDNER.

The work of our school is moving nicely along. Since its last report the school has enrolled a very appreciable number of new students. Almost every student that was with the school before the Christmas holidays returned immediately after Christmas. Practically all of the students are doing work above the average, and I have never seen a more loyal and energetic band of boys and girls.

Arrangements are now being made for a great "home-coming" of the old students of this school at the close of the present session. We are anticipating some good things then.

The senior class in the college numbers about fifteen, while the graduating class in the high school will not fall far short of the same number. The college seniors are preparing to issue an "annual," which will be a new feature of the school work here.

The school continues to make progress. The Board of Directors have recently negotiated for a beautiful park of fifty acres within a stone's throw of the present school property. It is the opinion of many that this will mean much to the school in many ways. At the present writing a move is being launched to make more beautiful the present beautiful campus of our school.

We invite all to investigate the claims of this school. Its work is fully credited by the University of Texas and other higher institutions of learning.

TREMENDOUS VALUE FOR FIFTEEN CENTS

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., February 2.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It cost the editor a lot of money to do this; but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two-hundred-thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Adv.

THE BURNETT-WEAVER DEBATE ON METHODISM.

IN TWO VOLUMES OF MORE THAN FIVE HUNDRED PAGES.

Disputants:

T. R. Burnett, Christian; J. C. Weaver, Methodist.

THE ONLY COMPLETE DEBATE BETWEEN CHRISTIANS AND METHODISTS NOW PUBLISHED.

Each disputant has sixty-eight speeches. The corresponding speeches are of equal length by actual count of words.

PROPOSITIONS DISCUSSED IN VOLUME ONE.

PROPOSITION 1. The Scriptures teach that sprinkling or pouring of clean water upon a proper subject, in the name of the Holy Trinity, by a proper administrator, is Christian baptism. Weaver affirms; Burnett denies.

PROPOSITION 2. Infant baptism is authorized by the word of God. Weaver affirms; Burnett denies.

PROPOSITIONS DISCUSSED IN VOLUME TWO.

PROPOSITION 1. The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms; Weaver denies.

PROPOSITION 2. The Scriptures teach that baptism is for (in order to) the remission of sins. Burnett affirms; Weaver denies.

3. The creed criticized. Burnett leads; Weaver responds.

J. C. Weaver, of Henderson, Texas, is a recognized authority in his church. He is a man of talent, and has been debating for many years.

T. R. Burnett is one of the shrewdest men of the present time among the disciples of Christ. As a debater, preacher, and author, he takes first rank. His arguments stand out as clear as light. He has a style that is unique—peculiarly his own—that attracts and charms the reader. When one begins reading his writing, he is led on as if by some impelling force, and can hardly lay the book down till he has finished it.

These books sparkle with interest—fresh, lively thought, and strong, convincing argument.

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Wherever "Methodism" Has Gone, This Debate Should Go.

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REVISED AND ENLARGED

BY G. DALLAS SMITH

FOR USE IN

BIBLE DRILLS, BIBLE READINGS, BIBLE CLASSES, PRAYER MEETINGS, AND HOME STUDY

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Outlines of Bible Study (Revised and Enlarged) is a book of one hundred and twenty pages, besides five full-page maps covering all Bible lands. It is printed in large, clear type, on good, heavy paper, and is substantially bound in stiff cloth.

The book contains seventeen drill lessons for use in Bible drills, Bible readings, or any other Bible class where it is desired to cover the entire scope of the Sacred Record in a short time.

Outlines of Bible Study is not a commentary in any sense of the word. It contains but few comments. It is not "literature" in the same sense that some object to literature. It rather guides one in his study that it may be intelligent and systematic.

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Report of the Tennessee Orphans' Home, for the Last Quarter of 1915.

BY W. T. BOAZ, SUPERINTENDENT.
(Continued from last week.)

Rothschild, Nashville, \$10; Sunday-school class, Eighth Avenue, Nashville, \$1.60; Luna's Chapel, \$2.25; Mrs. Julia A. Jones, \$1.50; Lebanon, \$15; West Nashville, \$39.50; J. R. Sandford, \$20; Long Branch, 60 cents; Greenwood, Giles County, \$20; Ethridge, \$1.45; H. W. Rehorn, \$20; "A Friend," Union City, \$2; Neboville, \$12; Dr. E. P. Vaughn, one can of sorghum; Lynchburg, \$22.50; L. P. Peebles, \$5; R. M. Green, Donelson, \$5; Eleventh Street Church, Nashville, \$28.74; Mrs. Minnie Denton, \$3; Mrs. Joe M. McCrory and daughter, \$2; H. W. Hunt, Lebanon, box; Lynnville, box; New Hermon Church, Flat Creek, one box for May Frank Hodge (this little girl is being clothed by the sisters of New Hermon Church, and it was a treat to see the little child when she, with her own hand, opened the box and took out the things sent her, prepared by loving hands); Fairview, Brentwood, \$11; Decheder, \$12.10; Columbia, \$13.86; Mrs. R. H. Cleveland, \$10; Oakland, St. Bethlehem, \$20; Little Lot, \$5; sisters at Viola Church, boxes and a barrel; sisters at Russell Street, Nashville, box of goods; Iron City, \$3; Blood River, \$7; College Grove, \$6.65; Sunday school at Arrington, \$6.68; Berea, Maury County, \$1.75; Richmond, Bedford County, \$6.26; Miss Mary Baker's Sunday-school class, Watertown, \$2.35; Riggs Cross Roads, \$4; Joseph Avenue, Nashville, two boxes and one package; small children, Flat Creek, Sunday school, \$1.50; Mrs. Jos. Thomason, \$2; Waverly, \$4.56; two sisters, Dresden, box of clothing; Mrs. Will Smart, \$5; R. G. Sparrow, \$5; children's Sunday-school class, Huntland, \$1.32; friend at Murfreesboro, \$5; J. W. Thompson, \$5; G. S. Thompson, \$5; Mrs. S. J. Mankin, Nashville, one box; Harlan & Pugh, \$5; Intermediate Sunday-school class, Cedar Dell, Caney Springs, \$2; Mrs. Leslie Shores' Sunday-school class, Rives, \$10; "A Friend," Bellbuckle, \$5; Miss Anna Thomas' Sunday-school class, Pelham, \$1; Miss Nannie M. Daniel, \$1; Farmington, \$2; Mrs. J. C. McRee's class, Union City, \$4.50; two sisters, Sparta, \$5; G. N. —, Tracy City, one barrel of potatoes, \$5; W. A. Pruitt, apples; J. H. Roberson, candy; Mrs. A. N. Brown, package; Gallatin, nice shipment of goods; Franklin, Christmas shipment; Smyrna, box; Mrs. J. C. Corral, box; Mrs. M. L. Kerr, box; Petersburg, shipment; Sister Fudge, \$1; Cathey's Creek, box; Mrs. Walter Church, one ham; J. N. Owen, \$5; Linden, \$1.08; B. McCaslin, \$1; sisters at Cedar Grove, \$8.50; Oakland, St. Bethlehem, two barrels of provisions, two boxes, and three bags; Gladeville, two bags of potatoes, one box fruit; Walnut Grove Sunday school, one box fruit; Master Peyton M. Reed, some nuts; Charles T. Reid, Lynnville, \$25; Miss Edith Hardeson, \$2; sisters at West Nashville, \$14.65; E. T. Johnson, Franklin, Route 3, \$10; C. O. Shaw, Franklin, \$10; J. T. Morton, Franklin, \$10; John Martin, Franklin, \$1; James McKay, \$1; John Lock, \$1; Lon Hardison, \$2; Mrs. J. B. Redford, 50 cents; Clayton Lillie, 25 cents; Allen Davis, 50 cents; Elise Davis, 40 cents; J. J. Hardison, \$1; Albert Beasley, \$2; A. A. Corral, \$1;

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It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a fifty-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't salivate; so let them eat anything afterwards.

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Recipe for Gray Hair.

To one-half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up, or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic hile top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

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**"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.**

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

**Funds for the Church at
Searcy, Ark.**

BY F. C. TAYLOR.

Some time ago Brother F. M. Strickland made a call in behalf of the little band at this place. But few have responded as yet. I here give a correct report of all we have received to date, as follows: Brother J. H. Gibbs, Lawrenceburg, Tenn., \$2; Mrs. W. R. M. McKissick, Culleoka, Tenn., \$1; Brother T. P. Priestley, Greenfield, Tenn., \$1; Brother and Sister T. A. Davis, Vandalia, Ind., \$2. Total, \$6. We are thankful for this.

Brethren, I know there are many calls through our papers for help, and I regret that I am not able to respond to all, but I am not financially able to do any more than I do. But if the brethren knew just the struggle that we have here and the location of this place, I feel sure that they would help us freely. If three hundred members would contribute only one dollar each, it would place the cause on a firm foundation here, and then we would have a house of worship which we would be proud of. Searcy is the county seat of White County and a nice town of about five thousand population. It has the great Galloway College, owned by the Methodist people, and has a nice brick Baptist church house; also, two kinds of Presbyterians, Episcopalians, Adventists, and Catholics (the latter have no house as yet). The town is centrally located in the county, in what is known as the Searcy Valley, two miles from Little Red River, and has three railroads and several industrial plants in operation. There are a few "digressives" here that will not meet themselves nor meet with us; in fact, they are a drawback to the cause. During my sojourn here of about seven years I have worked hard to build up the cause here, have borne the expense of several meetings practically alone until recently, and now the congrega-

tion has grown some and the brethren are helping all they are able; but we will have to be helped some now, or it seems we will go down to some extent, as we only have such a short time to raise the money. We have a strong force against us to keep us from being permanently established here; but if we fail in getting the house, we will try to meet from house to house until the Lord gives us more help to front the battle, and by his help we will succeed. I will say to the brethren and sisters who have helped us in our struggles that we are going to record your names, not only in our book, but in our hearts, so that when we get able to help you in like manner we will be so glad to do so. My address is Box 423, Searcy, Ark.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

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**No Brush or Cut-off,
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**Perfect Planter
For Peanuts
Velvet Beans**

**And Almost Every
Known Kind of Seed**

(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture).

The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

**The Tenderest Seed Cannot Be Injured
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Drops perfectly any kind of Shelled Peanuts and DROPS SPANISH PEANUTS IN THE HULL. Drops Velvet Beans and all kinds of Beans and Peas, Cantaloupes, Cucumbers, Watermelons, Sorghum, Milo Maize, Rice, Kaffir Corn, Sudan Grass, etc. etc.

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That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men—Smith, Ohio, got 18 orders first week; Meyers, Wis., \$250 profit first month; Newton, California, \$50 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH.

The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Little capital needed. I grant credit—help you out—back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

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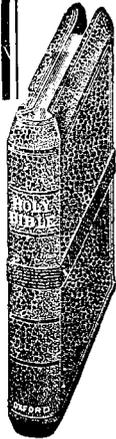
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FOR LIVER AND BOWELS**

**Cure Sick Headache, Constipation,
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No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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The Quest for Wisdom.

BY L. T. RIGHTSELL.

There is no wisdom equal to that which makes one wise unto salvation. Worldly wisdom is not to be despised; but unless it be acquired as a stepping-stone to spirituality, it is more likely to turn out a curse than a blessing. Solomon learned the futility of many things, and, no doubt, like all wise men, changed his viewpoint on many subjects as he advanced in years. But there was one subject on which he did not change his mind; that thing was his first choice—wisdom. Almost everything else was “vanity and vexation of spirit,” but true wisdom was the thing which he prized to the last.

Wisdom is the opposite of folly. Folly chooses show, wisdom chooses substance. A silly child will sooner pick up a piece of glittering glass than a jewel, because the glass is larger and apparently more valuable in his eyes. A piece of colored glass which has been cast away is easily discovered, but a valuable diamond eludes the eye of almost every one.

Jesus told of a field which a certain man bought because he knew there was a treasure in it. Though it cost everything else that he had, yet he sold all and invested in that field. The Bible furnishes a field wherein we find riches inexhaustible. Knowing the Holy Scriptures, we are sure that we will be wise unto salvation. Through no other medium in our day can we learn how to be restored and reconciled unto God. Having the words of the Bible in our minds and pondering them in our hearts, we have this treasure—wisdom—of which Solomon speaks.

But the search for wisdom must be prosecuted according to knowledge. We may expect nothing from haphazard methods. A miner may stumble upon a lead, but there is no dependence in this kind of mining. New and more effective methods are coming into existence all the time for the discovery of ore or of precious stones. The system has been reduced to a science. There is no more guesswork or gambling about it than there is about farming. And though every gold digger does not find a treasure, yet there is a reasonable prospect of his making good wages.

The search for wisdom calls for the greatest care and industry. An old prospector in western North Carolina told me that he had spent many a day prostrate on the ground, crawling along and looking for gems. Some days he found nothing, on others he had moderate luck, and on others he made finds of considerable value. The

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

SEED CORN

We originated and keep pure the Albemarle Prolific, the heaviest fodder and grain variety. 163 3-4 bushels (shelled) to acre. Write and learn how we grow big crops and why we say Albemarle Prolific is the best—especially for the South.

Corn over 12 feet high.

Also let us give you prices on our mountain grown apples of wonderful flavor, Albemarle Pippins, Winesaps, etc.

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Samuel B. Woods, Prop., Charlottesville, Va.

Dr. Osler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine" (1892), on page 249: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whose sputa elastic tissue and bacilli have been found. * In the granulation products and associated pneumonia a scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alternative in tuberculosis may be due partly to its content of a lime salt in such combination with other valuable ingredients as to be easily assimilated.

It is worth a trial, unless other treatment already is succeeding. We make no promises concerning it any more than do reputable physicians with their prescriptions, but since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,

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average miner of the West is often tempted to lie down and take his ease in a pleasant, shady spot. After having received "grub stakes" and the means of taking life easy for a time, he thinks there is no need to work so hard, and he may give up his toil for days and weeks at a time. He makes a fatal mistake. So the Christian is making perhaps the mistake of his life when at any time he gives up the search for wisdom. "Whoso findeth me findeth life, and shall obtain favor of the Lord. . . . All they that hate me love death."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

PILES DON'T BE CUT UNTIL YOU TRY THIS WONDERFUL TREATMENT.
If you have piles in any form, write for a FREE sample of INFALLIBLE PILE TABLETS, and you will bless the day that you read this. Write to-day.
INFALLIBLE TABLET CO., Dept. 268, Marshall, Michigan.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

For some time I have been silent on "Notes from West Tennessee," reading and studying what others write of "wars without and within," hobbies and hobby riders, departures from the faith and practice of the New Testament teaching, etc.

In West Tennessee we have many things to contend with, and one especially that time after time I have been requested to notice, and that is the charge of "Campbellism." In Lake and Obion counties there are a respectable class of people—men and women who claim to be Christians only and only Christians, only this and nothing more or less—striving to live according to New Testament teaching, but by their religious neighbors they are called "Campbellites." Such remarks as these: "I wish that stinking old Campbellite meeting would close;" "It makes me mad to see them pass my house;" "Is there no law to stop that old Campbellite meeting?" The prejudice has grown into extreme hatred, and this hatred is instilled in the minds of their children to the extent that small children will call these people "Campbellites" to their face.

In some localities, among the more intelligent, this is not done as it is among the other class. Preachers who claim to be called and sent of God are guilty of this more than the laity. They certainly know better. If not, they are to be pitied. For the benefit of this class I wish to insert what Alexander Campbell had to say about it. Will they believe what he said?

Kentucky, April 15, 1828.

"CAMPBELLISM."

The following query was sent up to a small association in this State for an answer: "What must a church do with her preacher who has embraced Campbellism?" To which the association in her wisdom replied: "As we know not what Campbellism is, we cannot tell her what to do."

A correspondent in Kentucky asks me "what Campbellism is." To which I answer: It is a nickname of reproach invented and adopted by those whose views, feelings, and desires are all sectarian; who cannot conceive of Christianity in any other light than an ism.

These isms are now the real reproaches of those who adopt them, as they are the intended reproaches of those who originate and apply them.

Have Healthy, Strong, Beautiful Eyes
Oculists and Physicians used Murine Eye Remedy many years before it was offered as a Domestic Eye Medicine. Murine is Still Compounded by Our Physicians and guaranteed by them as a Reliable Relief for Eyes that Need Care. Try it in your Eyes and in Baby's Eyes—No Smarting—Just Eye Comfort. Buy Murine of your Druggist—accept no Substitute, and if interested, write for Book of the Eye Free. **MURINE EYE REMEDY CO., CHICAGO**

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| Softly Now the Light of Day. (Gottschalk.) | { 10 in.—65c. |



Columbia Graphophone Co.,

Woolworth Building, New York City.

He that gives them when they are disclaimed violates the express law of Christ. He speaks evil "against his brother, and is accounted as a railer or reviler, and placed along with haters of God and those who have not lot in the kingdom of heaven." They who adopt them out of choice disown the Christ and insult him; for they give the honor which is due to him alone to the creature of the devil; for all slander and detractions are of the creation of the devil.

If Christians were wholly cast into the mold of the apostles' doctrine, they would feel themselves as much aggrieved and slandered in being called by any man's name as they would in being called a thief, a fornicator, or a drunkard.

And they who bestow such names are actuated either by the spirit of foolish jesting or that vengeful spirit which would sacrifice the life as well as the reputation of those who deprive them of the means of self-aggrandizement at the expense of the intelligence, liberty, and true happiness of mankind.

(To be continued.)

Appeal for a Colored Church at Robertson's Fork.

The elders and members of the colored church of Christ at Robertson's

Fork, in Marshall County, Tenn., are few in numbers and have fallen short on the repairs on our church house. This amounts to about eighty dollars and is now due. We are making the best effort we can to get the money. Some of our white brethren and friends suggested that we make an appeal for help in the Gospel Advocate. Now we in this weak effort humbly ask you to help us all you can. Make your contribution payable to Pete Bagley, Cornersville, Tenn. Reference: Mr. Will Fox, the banker, of Lewisburg, Tenn.

Help for Bronchial Trouble and Coughs.

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A Reasonable Service.

BY FRED W. CHUNN.

It is very reasonable to live a Christian life. It is true that there are some things connected with the "Christian system" that are beyond the reason of man; but just to live a true and simple, Christlike life is reasonable from every viewpoint. Suppose, for instance, that God is not; that Jesus Christ is not his Son; that the apostles were all impostors; that the Bible is untrue; and that both soul and body will molder to dust, never again to be raised; would it not then be better for the universe to be Christianized? I answer emphatically, Yes.

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Christianity adds to one's peace, prosperity, and happiness in this world. The wicked man may prosper for a time. He may rise to worldly pomp, wealth, and power, but sooner or later adversities with failure will come. "Blessings are upon the head of the just: but violence covereth the mouth of the wicked." The most successful business man lives a clean life, takes not the name of God in vain, tastes not the fatal cup, with his fellow-man is honest, and to Jesus Christ is true. His prosperity is permanent. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, . . . and in the world to come eternal life." "The wicked flee when no man pursueth," and is generally in a state of unrest, being in no wise happy; but "the righteous are bold as a lion," reveling in the sweet consciousness of right doing. Peace of mind is theirs to enjoy, as they engage in those things that bless themselves and their fellow-travelers in this world of care.

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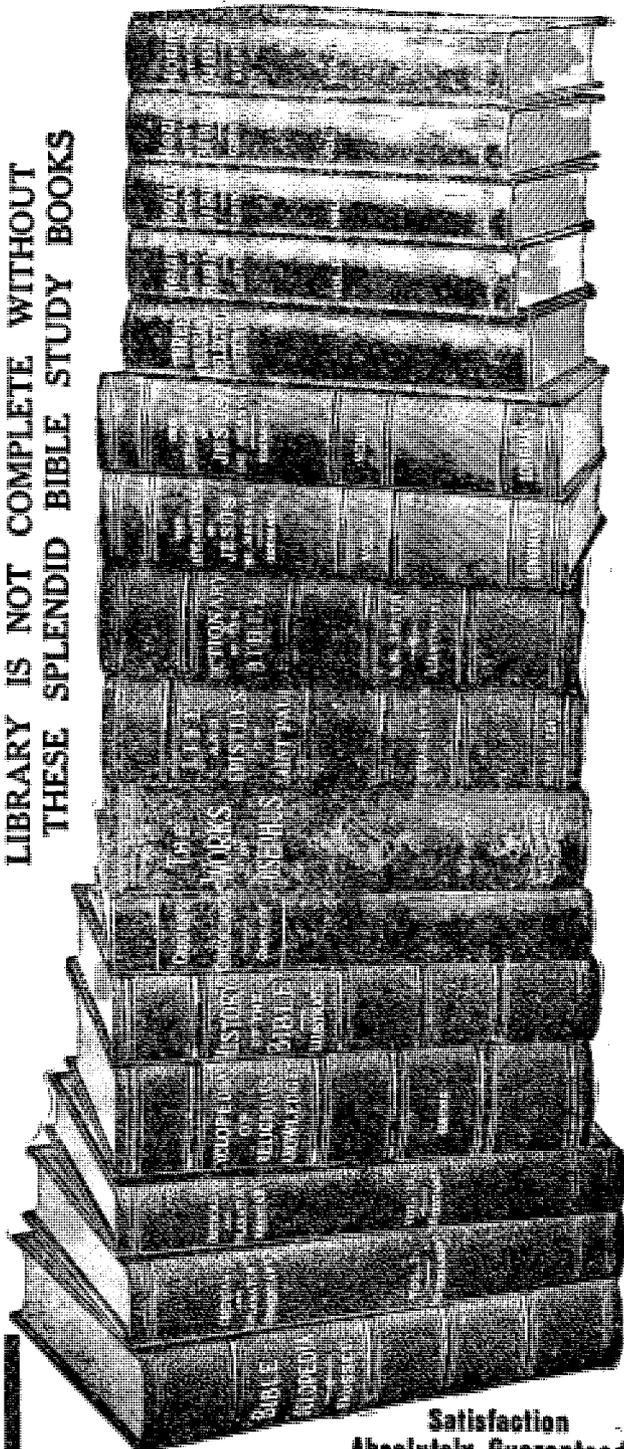
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Brother R. H. Boll's Strange Denial.

(A Frank Statement from the Editors and Publishers.)

Believing that a mere announcement of the fact of Brother Boll's agreement with the publishers of the Gospel Advocate to cease his speculative teachings would be sufficient, we have thus far refrained from publishing the individual testimonies of brethren who were present and heard him make the agreement; but, inasmuch as Brother Boll has not only denied that he made the agreement and is circulating his denial, but the charge is now made that the publishers of the Advocate have not dared to publish the statement of Brother G. Dallas Smith lest it be found not to sustain them in their claim, we take pleasure in saying that the statement of Brother G. Dallas Smith and others were not solicited by the publishers, but were turned over to us by other brethren, and we have held them for use only in case it became necessary to use them. We have so far withheld them for the reason that we did not think the cause of truth demanded their publication; but now, in the light of this new development, we cannot properly do less than let the public have the facts as they transpired at the conference; and we take the greater pleasure in doing so since Brother G. Dallas Smith's statement, stripped of its needless verbosity, is not only in harmony with all the other statements, but clearly and pointedly confirms our claim that a positive agreement was made.

Brother Boll now says that he did not agree to cease teaching the speculative things that were disturbing the churches. He not only *did so agree*, but he did it *voluntarily, expressly, and positively*; and it was on this distinct and expressed agreement between him and the publishers that he was taken back on the paper. It is not a case of misunderstanding, and some of the facts, as will be seen,

show that it cannot be such a case. What he distinctly and repeatedly said and agreed to is a matter of fact and knowledge, concerning which ear and eye witnesses cannot be mistaken. They cannot know, of course, what Brother Boll meant or intended, but they do know what he said. Moreover, after the agreement had been reached and the publishers had yielded to his earnest request to let him omit the agreement from his public statement (a request which, of course, he would not have made if he had not made an agreement), he asked Brother J. C. McQuiddy if the agreement which he had made ought to prevent him from writing and publishing a certain book on the prophecies which he then had in view.

The following statements are from brethren who were present at the conference:

We were glad that Brother Boll agreed to adopt our judgment as his own and assured him that we would not bind or restrict any editor only as he is bound by the word of God. He in turn assured us that he had decided it was best to refrain from teaching his peculiar views that were creating division. Hence, bound by and dictated to only by Jehovah, he agreed to refrain from such teaching, and only upon this condition was he restored to his former position. It is noble thus to agree with brethren, but a covenant with the Lord is all the more sacred and binding and makes denial morally impossible. J. C. McQUIDDY.

I was present when Brother Boll, yielding, as he stated, to his own good judgment in the matter, made the positive agreement outlined above. My memory is so clear as to when and how he made it that I can but regard his subsequent denial and attempt to put the Gospel Advocate in a false light as a breach of confidence and trust wholly unworthy of Christian manhood. What a glorious privilege it would be to express forgiveness should our dear brother have the grace to pursue the course he has so insistently urged upon others in times past through the columns of this paper and acknowledge his error! Not one of the misguided friends with whom he has surrounded himself, and who are bent upon propagating divisive teachings, would suggest this to Brother Boll. But he himself should understand that true friendship, impelled by the word of God, must insist upon it as the only righteous course. A. B. LIPSCOMB.

Being present and a party to the conference, I can state unequivocally that Brother Boll made the verbal agreement to cease teaching the things which were disturbing the churches. I was present and heard him make this agreement. The publishers, editors, and regular contributors would never have considered for one moment Brother Boll's resuming his work on the Advocate without such an agreement on his part, which point had been thoroughly considered and determined upon by them before the conference. Brother Boll not only made this agreement in my presence and in my hearing, but he made it *distinctly and expressly*. He agreed that our judgment that he should cease teaching the disturbing things was correct, but that he wanted to act on it as his own judgment and not as dictated by others, and the publishers consented to this. The matter was thoroughly canvassed, and there is not only no room for misunderstanding, but it is a case in

which there *cannot* be any misunderstanding as to *what* he said. I distinctly heard it and state of my own knowledge that he made the agreement.

F. W. SMITH.

Brother R. H. Boll's denial is astonishing out of measure. I was present in the conference and heard the agreement reached by him and the publishers that he would cease his speculative teachings which had been disturbing the churches, and it was on the condition of this expressed agreement that he was allowed to resume work on the paper; but at his own request, for which he gave reasons, he was allowed to omit incorporating this agreement in his public statement.

In order to encourage him in the peculiar and trying situation, I took special pains to have a talk with him immediately after the conference and before leaving the Advocate office, in which I told him not to come back to Louisville feeling that he had disgraced or humiliated himself; that he had not done this; but that he had only yielded where it was noble to yield, to all of which he made the very cordial reply: "I thank you, Brother Kurfess." Submitted in the fear of God.

M. C. KURFESS.

To Whom It May Concern: Having been requested by some brethren to make a statement relative to the conference recently held in Nashville between Brother Boll and themselves, I cheerfully state the facts as I understand the matter. I wish to say, in the first place, that I deeply deplore the unhappy termination of the settlement reached in that conference. I was partly responsible for the conference, and I acted conscientiously in the interest of the cause of Christ in general and these brethren in particular. I then thought, *and I still think*, that brethren could and should get together and settle their troubles in the spirit of Him who said, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them;" and to bring about this settlement in this spirit, I took the initiative which led to the conference. I was then, *and I am still*, a friend to both Brother Boll and the editors of the Gospel Advocate. In the main, I was, *and I am still*, in hearty accord with the contention of the editors of the Gospel Advocate on the points of doctrine at issue—if I understand them. But I did not think then, *and I still do not think*, that Boll is any sense a "Russellite," or that he is a "dangerous teacher" because of his peculiar views on the kingdom and unfulfilled prophecy. I did not then think that the difference between Brother Boll and the editors of the Gospel Advocate was sufficient to lead to any kind of division. I am of the same opinion still. And this is why I took the initiative in the matter of trying to adjust the differences between them.

As to the conference: I understood then, *and I still understand*, that Brother Boll persistently refused to agree with men that he would refrain from teaching anything he believed the Bible taught; and, as I understood him, he believed his conclusions reached from the study of unfulfilled prophecy were taught in the Bible. However, he did leave the impression on my mind, *and I think on the minds of the other brethren*, that his better judgment would lead him, *at least under the present conditions*, to refrain from such teaching whenever and wherever it was likely to cause trouble. As I understood Brother Boll, he was unwilling to enter into any kind of an agreement with men, either verbal or written, to refrain from teaching whatever he believed the Bible taught. He insisted that he should be left free under God to teach whatever he believed the Bible authorized; but he led me to believe that if he was left free to teach and write as his own judgment directed, that no trouble would arise over the so-called "untaught questions."

My understanding of the matter, *as well as Brother Boll's*, is shown by the little conversation which took place between us immediately after the conference closed. As we walked away from the office of the McQuiddy Printing Company, Brother Boll asked me if I thought the settlement we had just reached would interfere with his teaching the book of Ezekiel in his Bible classes. He said he had already arranged his courses of study for the winter, and that he had planned to take his classes through the book of Ezekiel. I told him plainly that I did not think, according to our adjustment of the matter, he would be forbidden to teach Ezekiel or any of the other prophets, provided he did not push and feature his peculiar views on unfulfilled prophecies. His answer was that he had never featured it. Brother Boll will, of course, remember this conversation.

To be more explicit, I do not understand that there was a positive agreement on the part of Brother Boll to cease teaching the things over which the trouble arose; but there

was a clear understanding, on my part at least, that his better judgment in the matter led him to refrain from such teaching. As I understood it, Brother Boll was not so much determined to continue to teach it as he was determined not to promise or agree not to do so; for he seemed perfectly willing for us to understand that there would be no further trouble over the "untaught questions" if he came back on the Advocate. Hence he insisted that we "trust him" *without a promise*. This I was perfectly willing to do.

Finally, I have tried to be fair to both sides to the controversy. I have honestly tried to state the facts as they appear to me; and I sincerely hope that our Father in heaven may overrule this whole matter to his own honor and glory and to the salvation of all concerned.

G. DALLAS SMITH.

Brother G. Dallas Smith, who was brought into the conference by Brother Boll, has written much in his statement that is not relevant to the subject. Leaving out this extraneous matter, our readers will see that it is a clear and positive testimony in perfect accord with the other statements, as the following analysis will show:

1. He states that "immediately after the conference" Brother Boll asked him if he "thought the settlement we had just reached would interfere with his teaching the book of Ezekiel in his Bible classes." Thus, first of all, we here indirectly get the clear admission from Brother Boll himself that he had entered into an agreement not mentioned in his public statement that might be violated by teaching the prophecies of Ezekiel. Let the reader note this significant fact. Then, Brother Smith further states that he gave this significant answer to Brother Boll's question: "I told him plainly that I did not think, according to our adjustment of the matter, he would be forbidden to teach Ezekiel or any of the other prophets, provided he did not push and feature his peculiar views on unfulfilled prophecies." Exactly so. Mark the proviso, for it discloses the truth. "Provided he did not push and feature his peculiar views," then "he would" not "be forbidden to teach Ezekiel;" but *if he did so* "push and feature" them, then, according to Brother G. Dallas Smith, Brother Boll "would be forbidden" by our adjustment "to teach Ezekiel." Thus we have the clear, pointed, and positive testimony of Brother G. Dallas Smith that Brother Boll made the verbal agreement to cease his speculative teachings.

2. Brother Smith further says: "There was a clear understanding, on my part at least, that" Brother Boll's "better judgment in the matter led him to refrain from such teaching." This is the exact truth again; and when it was discovered that Brother Boll had adopted this judgment, which had all along been the judgment of the publishers and on which they had strenuously insisted, they generously conceded that he might act on it, as he preferred to do so, as his own judgment and not as dictated by others. And "hence he insisted that we 'trust him,'" but not "without a promise," for we already had that, and Brother Smith so testifies, but he insisted that we trust him without compelling him to incorporate his promise or agreement in his public statement. *This is the point on which he asked to be trusted*, and the publishers, not wishing to be so exacting as to appear to have no confidence in him, finally agreed to let him make his public statement without including the agreement to cease his speculative teachings.

3. As to being a Russellite, Brother Smith was present and heard the fact distinctly set forth that the Advocate had never said and had never even claimed that Brother Boll was a Russellite, but that it had said that he was teaching some of Russell's doctrines; and if he is not doing this, then Russell himself is not doing it. Some of his and Chambers' teachings had been designated in our columns as Russellite-Advent doctrines, and we refused to withdraw the statement, because it is strictly correct; but the fact was made clear and was understood by all that the Advocate had never said Brother Boll was a Russellite, and Brother Smith was present and heard it all.

OUR CONTRIBUTORS

Little Things and Big Things in Life.

BY J. G. ALLEN.

Believing that much time in life is wasted by many Christians in trying to do something great, to the neglect of one thing that is far better, I feel prompted to drop a few hints that I am sure will be helpful to everybody.

We are all familiar with the old proverb which says, "Save the pennies and the dimes will take care of themselves." Now this language is not in the Bible, but the principle is there; for saith Paul: "Ought not the strong to bear the infirmities of the weak?" There is the plainest kind of common sense in the Bible when we examine its rules of life. The weak are the ones that need assistance; the strong are able to care for themselves.

In every department of human endeavor we will find that the ones that succeed are those that give close attention to the smallest details, and those who fail practically overlook little things. The Jews furnish us a good illustration of this principle. The day came in their life that they "despised small things," and we see in that the cause of their ruin.

We might truly say of the Savior that he was a stickler for small things, for saith he: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." And he gave us the promise of his presence when we are faithful to his word—yes, when even two or three gather in his name, he promises to be their guest; also in the great commission he repeats this promise, making it world-wide and time-lasting. (Matt. 28: 19, 20.)

The Bible tells us that God's ways and man's ways are opposite; and when we study the Bible, we are so often reminded of this difference. The Jews could see no harm in adding just a little thing to God's service, such as washing pots and other vessels as a special service to God; still the Savior told them they made void the commandments when they did that. Now the Jews became angry when they were told that they did not believe in God. Of course they resented the charge. Why? Because blind; and the cause of their blindness was, they despised little things and could not see that to add to or take from one item of the law placed them on the side of unbelievers. This same principle is true with us to-day. Paul says: "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The law is perfect; and if man ever meets God in peace, it will be in and through the spiritual law of Christ, for there is no other way.

Strange things happen among us to-day. We meet with many brethren who oppose the organ, church societies, etc., who are doing just as bad as those who advocate these other things—that is, they, too, are adding to the word of God. Many congregations are divided over the opinion of some leading brother to-day. This is classed among the greatest crimes that men commit against God.

Brother David Lipscomb told a story some years ago where two leading members divided a strong congregation over a hog—yes, a hog. No one stole the hog, of course; they would not do a thing of that kind—that would be a sin. But I tell you what they did do: they committed a crime against God and man that was greater than if they had stolen ten thousand hogs. They forced their opinion as to how old a hog became before he shed his teeth. One man said that at a certain age they shed them. The other

said: "Not so; they never shed teeth from age." Now, that question was regarded as a joke at first, but by and by they became serious and began to bring in other things until the results were as stated above.

Brethren, when I first heard the story, I thought that some one was mistaken, for surely sensible people would not do a thing so foolish; but I learned some things by an actual experience and am satisfied that many congregations have been divided through little jealousies among brethren that were just as foolish.

Let us all remember that it is our duty as Christians to endeavor "to keep the unity of the Spirit in the bond of peace," and that there is nothing in the form of an opinion that will justify us in dividing Christians. So when these questions come up, let's all strive to check it before it grows to such large proportions we cannot manage it.

May the blessings of our Heavenly Father be with all who in sincerity and truth are striving to serve him through Jesus Christ our Lord.

Misrepresentations.

BY F. W. SMITH.

It is bad enough to misrepresent through ignorance, excusable ignorance, but infinitely worse to do so with facts before the eyes to the contrary or without making any effort to obtain the facts. Now and then appear statements to the effect that the Gospel Advocate not only discourages, but really opposes, the study and teaching of certain portions of the Bible. As a sample of such misrepresentations, we give the following from a Baptist exchange with a large circulation:

It is said one of the brethren took his Bible to the office of the Gospel Advocate and asked its force to mark out that part of the New Testament that "we who speak where the Bible speaks" that "we must not preach."

"It is said." Well, who said it? Did "one of the brethren" to whom reference is made say that? We hardly think so, and yet the author of the foregoing peddles this falsehood out to thousands of people who will never know but that he penned the truth. Of course it is but just to concede that the author "heard" what he gave to his readers; but did he make any effort to ascertain from the proper source as to whether or not such a thing as he describes actually occurred? If not, is not he and all others who have circulated such reports upon mere hearsay guilty of a great sin? Such misrepresentations have been corrected time and again, but there are those who have read these corrections, or had an opportunity to do so, that continue to circulate this falsehood. Now I *challenge* any man, woman, or child to show from anything that has ever appeared in these columns that the Gospel Advocate has ever discouraged or opposed the *study of any part of the Bible* or the *teaching of any part of the Bible*. Unless those who have busied themselves in publishing and peddling such statements can produce the proof, they should henceforth refrain from such a sinful course. The Gospel Advocate has from its beginning *discouraged* and *vigorously opposed* the teaching of human opinions and speculations about the Bible, and this it will continue to do, by the help of God, so long as it may live; and in view of its increasing circulation, supported by manifold commendations on its stand against the speculations of men, it bids fair to live a long time. While this paper proposes to contend earnestly for the faith, and craves the cooperation of every lover of the truth, it does not pose, and never has posed, as the guardian of the brotherhood. Those who help to make this paper are no more obligated to contend for the truth than others, and for one to stand by who pretends to be for the truth, and hear or see the Gospel Advocate criticized for its loyalty without a protest, is a poor soldier.

"Commercializing the Gospel"—The Other Side. (No. 4.)

BY LEE JACKSON.

Through our papers and in their public discourses many leading brethren have had much to say relative to the plea that is being made in behalf of a return to apostolic teaching and practice. With regard to this plea, a plea which we have learned to refer to as "our plea," I am ready to make a statement which I am almost afraid to make for the reason that I may be misunderstood. The statement is this: The plea that we are making for doctrinal soundness and for a strict conformity to the regulations governing the New Testament worship *is not necessarily a plea for the spirit of Christianity*. As conceived of in the minds of many among us it may be, and in the minds and hearts of all it ought to be such a plea, but it does not necessarily follow that as a matter of course we are making this sort of a plea. The religion of Christ is more than soundness in doctrine and more than strict conformity to New Testament regulations in worship. In addition to these requirements, it is also a service, and in its relation to the world of mankind at large this service is the predominating feature. Our teaching may be to the letter as the apostles taught and our form of worship strictly according to New Testament pattern, and yet, if the service be neglected, both the teaching and the worship are dishonored before the world; and in dishonoring these we dishonor the Christ to whom we claim to be loyal. Because of the neglect of this service on the part of professed Christians in the past, men have claimed Christianity to be a failure; and because of the present neglect of this service, many are now claiming that our plea is a failure. This is one of the important things that many of those prominently identified with our plea fail to see; and just whether or not this is the result of obstinate willfulness or because of a one-sidedness in thinking, which incapacitates them for seeing it, is really a difficult point to determine. It was with reference to this glorious phase of gospel teaching that Jesus said: "If any man serve me, him will the Father honor." (John 12: 26.) And in behalf of this sort of service the apostle prayed and made request for the brethren at Colosse, that they might be filled with the knowledge of the Lord's will in all spiritual wisdom and understanding, "to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." (Col. 1: 9, 10.) And this honor and glory comes to the name of Christ through the efforts of working congregations, and not simply through the self-sacrificing labors of gospel preachers. Yet, notwithstanding their pleadings for a strict observance of New Testament teaching and worship, some of our leaders inconsistently claim that honor to the cause of Christ comes through the efforts of neglected, self-sacrificing preachers who make tents to support themselves, while the wealthy congregations served by these well-paid leaders are to be left at ease in the possession of their accumulated wealth, and increasing in that worldly-mindedness which dishonors Christ. This sort of condition does not speak well for our plea, and it is a condition which at present stands in the way of victories which might otherwise be gained for the Savior's cause. Would it not be well for some of these leaders to keep quiet and let the admonitions to "make tents" be given by the preachers who really work at the business of making tents?

In a previous article I mentioned that several preachers have written me in commendation of these lessons which I am trying to enforce, and requesting me to go straight to the mark. From one of these letters I make this quotation: "It is easy for the man in the shade to advise the man with the spade, but it comes in bad grace from the man who never uses the spade." This is from a preacher whose name frequently appears in our papers, and who enjoys the reputation of being an able and successful defender of the faith. The tone of his letter indicates that he wants to give me a

hint that he, too, knows of some preachers who are "easily resting under their own vine and fig tree," or, in literal terms, who are comfortably fixed and getting good money for the preaching that they do, and who are given to the habit of blithely advising less fortunate preachers to "dig with the spade" for their own support while they preach the gospel in destitute regions. And all the letters of indorsement which I have received indicate that the writers are more or less acquainted with this condition of affairs and know something of these comfortably fixed men who advise others to dig, but manage to avoid using the spade themselves. Of course this advice comes in rather bad grace; but we are not to feel surprised at getting such advice from these men, for we know that it is the man of wealth who is always most ready to advise poor people how to do without money, and that it is the close-fisted, avaricious man who tells farm tenants and laboring men how to support preachers by selling butter and eggs; and they tell me that old bachelors and old maids know more about how to manage children than those who have raised families.

I request that it be remembered that we are contending for the principle of upholding the honor and dignity of Messiah's kingdom, and not that we are especially to feel concerned about protecting preachers from hardships and difficulties consequent upon manual labor. It is written: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.) Brother Elam is now giving us some excellent lessons relative to Bible-made preachers. Does Brother Elam suppose that a truly Bible-made preacher would think of quitting the ministry of the gospel simply because he was forced to do manual labor as a means of support? Does he really believe that the preacher whose Bible education has fully imbued his soul with the spirit of the Christ could rest easily under the shade of his own vine, enjoying the good things of this life, and never feel impelled to go out into the waste places, suffering hardships and privations in his efforts to carry the gospel to the lost? Like Paul, such a preacher will say: "Woe is unto me, if I preach not the gospel." Such preachers as Brother Elam is now writing about do not need either his or my admonitions to induce them to endure hardships as good soldiers, making self-denying sacrifices in order that they may preach Christ to the lost. And observations through a series of years lead me to the conclusion that these Bible-made preachers whom we all so much admire are the ones who suffer most as the result of the influence of those who teach the congregations that preachers should make tents for their own support; for this tent-making rule is most generally applied to the preachers who have enough of the spirit of the Christ to impel them to go with the gospel message to those who are poor and destitute. The men who are careful to prepare themselves to preach only to wealthy and well-established congregations are usually fairly well cared for. They are frequently so well paid for the times that they stay at home when not feeling well or when the weather is bad that they can sit in an easy-chair and advise the poorly paid preachers that they should make tents for their own support. These Bible-made preachers may through adversity become impoverished mendicants, and the world may dishonor them and dishonor their calling; yet such men are honored by the Father, and honored by the ever-supervising presence of Him whose saving power they proclaim. But what about those professed Christians who are enjoying the blessings of accumulated wealth and who are dishonoring their Redeemer's name through their greed for gain, and who are bringing into disrepute the truth which they profess to love? There is to-day no greater obstruction to the propagation of the cause for which we plead than the spirit of worldly-mindedness which so dominantly rules the mass of the membership in our congregations. And this spirit is encouraged and upheld through the example of professed Christians who are in

reality worshipping at the shrine of mammon. Much has been said relative to the bad influence of unworthy preachers; yet this influence of a comparatively few poor, unworthy preachers is only as the weight of a pebble compared to the influence of the congregations which make no effort to uphold the standard of truth which they claim to be theirs. If we hold the truth and boast of our loyalty to the truth, and this truth is not operative in our hearts and lives, it not only aggravates our guilt before God, but it disgusts and drives away great numbers of those whom it is our duty to win to Christ.

Itinerary Notes.

BY F. B. SRYGLEY.

I preached at Ripley, Tenn., on Friday night, February 4. We only have a small congregation there, and mostly women, but they are as faithful as can be found anywhere. Their house is small and on a small lot, but it is pleasant, especially in the winter, and it has a sanctified, quiet appearance which seems to prepare the heart for worship. The little congregation has inherited a very nice sum of money which will soon pass into their hands, and they hope in the near future to build a nicer and larger house, perhaps on a larger lot. The present little house suits the simple worship very well, but maybe they can reach more people in a better house.

I spent the first Sunday in February at Covington. The congregation is not a large one, but they are very well satisfied with the apostolic way. Many of them seem to think that Brother F. W. Smith is quite a preacher. He has held several meetings at Covington, and they are a little inclined to measure other preachers by him. I did not try to race with the "Bishop of Franklin," but I had no reason to complain at the treatment accorded me. I think I know now why Brother Smith is so willing to speak a good word for the church at Covington: they deserve it. The opposition all down the railroad from Obion to Memphis against the simple way is rather strong, but, with continued faithful effort, the brethren will succeed. While I could not do much for them on a flying visit such as I made, still I was glad to do something.

I missed Curve on my way down, and so I ran back up there on Monday night, February 7. This was the home of Brother Alf. Carter, one of the strong men of West Tennessee. He has passed over to his reward, but his work still remains. His widow still lives near Curve. One or perhaps two of his sons were out at meeting. There is a strong congregation at Curve, but it is made up mostly of farmers and is, therefore, considerably scattered. Brother Elihu Scott lived and died in an adjoining neighborhood, and labored much in the country around. He, too, was a strong man. Brother Parish in recent years labored much here and in this county, but he, too, has gone to his reward. I do not find many young men to take the places of these grand men of God in this country. Worthy young men should be encouraged to take the places of these old ones who have gone to their reward.

My next stop was at Henning, where I spoke to a good audience on the evening of February 8. This is the home of Brother Leon Harding, the noted and efficient leader of song. He has developed into quite a good preacher, and is held in high esteem by his neighbors and brethren as a good citizen, a good neighbor, and a faithful teacher of the word. Few men can lead congregational singing like Leon Harding. Here at Henning Brother Harding found his wife, and she is a great helper in the work of the Lord. The congregation is not large, but it is zealous and faithful to the old landmarks.

I left Henning on the morning of February 9 for Memphis. Brother Trice met me at the train, and I went to his home to make it my home for the night. Brother Trice

is doing a fine work in Memphis. I spoke twice in Memphis—at Harbert Avenue and Olive Street. There was a good audience out at both meetings. They have a good house on Harbert Avenue and the congregation is growing nicely. They have four meeting places in Memphis and several good preachers. Brother E. C. L. Denton lives in Memphis; and while he is growing old, he is yet in the harness and able to do good service for the cause. Memphis is also the home of Brethren Cullom and Bunnier, and they are both competent preachers of the word. With Trice, Cullom, Bunnier, and Denton, and a lot of other good Christian men and women as colaborers, there is no reason why they may not succeed in Memphis. They have the right idea, too, in establishing as many congregations as possible in the city. In building up many congregations they reach the more people and develop more workers. I had a pleasant visit to Memphis, as I had with all the congregations on my way down. I reached Memphis just as the crest of the big rise on the Mississippi River reached there, and it was certainly some river. The loss of property has been great, human lives have been sacrificed to the angry floods, but man will soon forget it and go on in his sinful ways.

The Wise Teacher.

BY DR. W. H. MURPHY.

(Written especially for the Gospel Advocate.)

I know 'tis true that I must do
Just what the great Teacher has said,
If I would gain his love so true
And by his gentle hand be led.

I then must go to Him who'll show
To me the one straight roadway fair;
There I'll learn and most surely know
That I have found my Shepherd there.

This Teacher kind will fondly bind
My heart to him; for I can see
That I must learn of him to find
He will my loving Savior be.

I love him so, to him I'll go,
Then he'll take from me all my sin.
When I've done his commands, I know
His house I've found and entered in.

The Lord will see that I shall be
Near the cross, and know how he died.
At his request, to his cross I'll flee,
And gladly show I'm satisfied.

This Teacher fine will ever shine
In my lowly heart. I must go
To him and live, for he is mine;
And there, with him, I'm safe, I know.

This saving one, God's loving Son,
My truest friend, that loves me best.
Away from him I'm all undone;
In him I'll have eternal rest.

It is too bad that I have had
A life from him apart, so bold;
While Jesus seeks to make me glad
And place me in his shielding fold.

I am to blame if I his name
Refuse to honor, love, and wear,
Since I may go to him and claim
His mercy and his glory share.

This Shepherd dear will ever hear
Those who will heed his loving call.
To those who hear he's always near,
To guide them from the fatal fall.

"Jacob's Ladder."

This is the title of an excellent book of sermons preached by Brother E. M. Borden at Neosho, Mo. They were stenographically reported by Miss Bell. The compilation is the work of Brother T. B. Clark. All who have read the book are well pleased with its vigorous treatment of live themes. We will send it for one dollar and twenty-five cents, postpaid, to any address. Address all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Encouragement for Mothers.

It would be well to print the following testimony of John Ruskin and give it to every mother. He says:

All that I have taught of art, everything I have written, every greatness that has been in any thought of mine, whatever I have done in life, have been due simply to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.



"Bear Ye One Another's Burdens."

It is so much better to be a lifter than a leaner. It is noble to help others bear their burdens. As we pass through the world, we should feed the hungry, clothe the naked, comfort the sorrowing, and relieve the sufferings of the downtrodden and afflicted.

That man is marked by truest manliness,
That woman is the noblest of her kind,
Who, self-forgetful, looks abroad to find
Another's pain, and strives to make it less;

Who under foot desires of self has trod;
Who, midst the daily round of toil and care,
Finds time a fellow-laborer's cross to share,
And does that, not as pleasing men, but God.



Not Myself, But Christ.

It has been said of Napoleon: "Having decided what was to be done, he did that with all his might and main. He put out all his strength. He risked everything and spared nothing—neither ammunition, nor money, nor troops, nor generals, nor himself." *Nor himself!* There was the secret of Napoleon's victories. A far greater and nobler than Napoleon said: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) We should live, not for worldly glory and honor, but for Christ.

You and to-day, a soul sublime
And the great pregnant hour of time,
With Christ himself to bind the twain.
Go forth, I say; Attain, Attain!



Do Your Best.

The Record of Christian Work teaches a good lesson in the following:

Frances Willard used often to say: "Understand this first, last, and always; the world wants the best thing—it wants your best." Not your "good enough" or even "better than the average," but your *best*. Even in the smallest details of life our best should be given. For what is worth doing at all is worth doing the best. Everything we do in a "good enough" way weakens, and to set our standard no higher than "the average" is to court feebleness. Then

"In life's small things be resolute and great
To keep thy muscles trained: for knowest thou
When Fate thy measure takes or when she'll say,
I find thee worthy, do this thing for me?"



Should the Saloon Be Supported?

The Watchman is responsible for the following:

A father and son were sitting at the breakfast table, when the son asked: "Father, how do you expect to vote?" "Son, I will vote for local self-government." "Well, father, the practical effect of that vote is to continue the saloons

in Richmond, is it not?" "Yes, son, that will be the effect." "Father, I am twenty-one. Some of my associates drink, and frequently they have invited me to go with them into saloons. I can truthfully say to you and mother this morning that I have never darkened the door of a saloon; but if the saloon is good enough for you to vote for, it is good enough for me to support, and the next invitation that comes to me, I will accept and go in and drink." The father lost his appetite; his eyes filled with tears; a lump came in his throat; and he said: "My son, I will vote for prohibition."



Still Living.

A man in Indiana went some years ago to New Mexico and was said to have been killed there by the Indians. The spiritual mediums have had his spirit up several times and conversed with it and were highly edified by his revelations of the other world. Now he turns up at his old home alive and still in the flesh. The mediums have been ridiculed and have not yet found a way to explain.—Western Recorder.

Necromancy, fortune telling, and seeking unto familiar spirits is of the devil. It is a sin of which no Christian should be guilty. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 19, 20.)



Christian Influence.

A young minister about to enter the gospel ministry said that at one period of his life he was almost an infidel, but that there was one argument in favor of Christianity which he could never refute—the consistent conduct of his father. Another young man said: "I tried to be a skeptic, but my mother's life was too much for me." Christians are Christ's epistles "known and read of all men." Our dear Lord's best interpreters are humble human beings. Christians should never forget that they are writing for Christ, the best and purest being this world has ever known. They should do nothing that will bring reproach upon that holy name. Christians are the light of the world, the salt of the earth, and should so live that they may win thousands to Jesus Christ. As Napoleon charged one who bore his name as he entered battle to "remember whose name you wear," so the child of God should always remember that he wears the name of Christ. Christians should thank God that, as one has said, "the duties of a Christian life are continuous." Their work is not completed until they wear their crown in glory. Ida Q. Moulton, in Record of Christian Work, tells of a devoted church worker, a woman of great influence in her community, who said: "Well, I have done my share. I'm going to stop and let some one else do the work now." She was wrong in this, for the Christian must continue in well-doing. Christians must fight the evil one throughout life. The song is correct when it says:

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

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Japanese Farming Implements.

BY J. M. McCALEB.

(Read before the Asiatic Society, Tokyo, Japan.)

No nation has ever risen to a state of civilization that did not till the soil. To the extent that the earth yields her products, to that extent a people make progress. All above the ground comes out of it. The chief problem with man is how to get the greatest results in return for his labor. The solution of this problem depends on the use of farming implements. If we only stop to think how helpless man would be as a tiller of the soil with nothing but his hands, we are then prepared to realize how indispensable are tools for tillage.

One of the serious defects in the economic conditions of Japan to-day is that agriculture has not kept pace with other lines of progress. In almost everything else the country has made remarkable advance. But the Japanese farmer of to-day is practically right where he was half a century ago; and half a century ago found him right where he had been for many centuries past. He plants the same crops and does things in the same slow and laborious way his ancestors have done before him for untold generations. That there are some marks of improvement is most cheerfully conceded, but the advance is by no means adequate for the demands of the times.

I. A DESCRIPTION OF JAPANESE FARMING IMPLEMENTS.

1. *Preparing the soil ready for planting.* The principle tools are the long hoe for the dry land and the hoe-fork for the rice lands. The long hoe is about six inches wide and about a foot and a half long, the size of the hoe and the length of the handle varying considerably in different localities. In some instances the handle is four or five feet long, while in Kyushu, for example, it is scarcely two feet, being but little longer than the hoe itself. The hoe-fork is a modified rake with a short, heavy handle and only four teeth much elongated and enlarged. When the soil of the paddy field is once turned over with this hoe-fork, the immense clods are crushed by means of a rude harrow with only one row of teeth and drawn by a horse, or else by means of the hoe, one clod at a time. In some sections the field is drained and, instead of the hoe-fork, a primitive plow is used. It has only one handle and consists mainly of wood, with only the point made of iron, a plow reaching back to a very primitive age and similar to the ancient plows of some other Oriental countries. These and the reap hook for harvesting and an instrument for stripping the rice from the straw, a more detailed description of which will appear further on, constitute, in the main, the farmer's outfit.

2. *Planting and cultivating.* When it comes to rice, this is done almost entirely by hand minus any tools whatever. The seed is first sown in a bed especially prepared, and the

plants are allowed to grow till eight or ten inches high, when they are pulled up and transplanted in the field, in rows about a foot apart. While the plants are growing to maturity, the farmer goes in from time to time and stirs the mud around the roots with his hands and destroys any grass or weeds that may have appeared—a task very trying on the back, hands, and feet, and one that the Western farmer would scarcely endure. For the same purpose there has been invented of late years a sort of revolving harrow called *Suiden Johoshi*, an invention by the Konoen. It is just wide enough to pass between the rows, and is constructed boat fashion so as to slip over the mud as it is pushed along by means of a handle from behind, while the harrow wheel in the bottom of the little boat rotates and stirs the soil. But its use as yet is by no means considerable, most of the work still being done in the primitive way by bending down and using the hands. For planting and for the cultivation of dry-land crops, the hands and the hoe are used almost exclusively, the hands for planting and pulling out the weeds and the hoe for stirring the soil.

3. *Harvesting.* For harvesting the grain, the *kama*, or reap hook, is used almost exclusively, the most primitive method of harvesting known. What seems still more remarkable is that the *kama* of Japan is almost identical with the oldest reap hook known to history. "Records of this implement are found in Egyptian history B.C. 1400 to 1500. The earliest form of the sickle had a slightly curved blade with a straight handle." (New International Encyclopedia, Volume XVI., under "Reaping.") As simple and as primitive as is the Japanese *kama*, perhaps no other implement of the farm is so universally used. With a blade only seven or eight inches long and a handle about fifteen, it serves to reap all the grain of Japan, one bunch at a time.

A detailed description of all the various farming implements now offered in the market, yet but little used, would require too much space; but, before passing from this part of the subject, it may be proper to mention the rice stripper, a sort of iron-toothed comb by means of which the rice is stripped from the head, the Japanese name of which is *ine-koki manga* or simply *manga*, which literally means ten thousand teeth, a characteristic Oriental exaggeration. This, too, is exceedingly primitive. The frame is about two feet high, and the teeth, six or eight inches long, point upward. Small handfuls of straw are drawn through these teeth, stripping off the grain. A machine operated by one man by means of pedals attached to a revolving cylinder in which are iron teeth that strip the grain from the straw is now being offered for sale. Though very simple, it is on the principle of threshing machines in the West. It is inexpensive and does the work of several men operating in the old way. This is a very hopeful start toward a better method of threshing. The *suriusu* is a primitive hand mill for husking the grain after it has been stripped from the straw. This could be greatly improved by an up-to-date husker attached to steam, electricity, or water power.

(To be continued.)

Appreciates the Advanced Gospel Quarterly.

Brother A. D. Milroy, of Brenham, Texas, has written the following letter to the McQuiddy Printing Company:

Dear Brethren: I have just seen a copy of your Advanced Gospel Quarterly for the first quarter of 1916. It has given me much joy to read your splendid exegesis of the first four lessons. In my humble opinion, it is the most connected, concise, and scriptural explanation of the text it has been my pleasure to read this year, and I use several quarterlies in my studies of the word. It certainly goes to show most clearly that the same Holy Spirit shall guide us into all truth through the Holy Scriptures, and the main cause of a divided church is, as ever, "teaching for doctrines the commandments of men."



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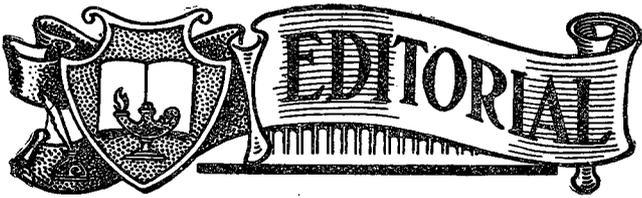
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To My Friends.

BY T. B. LARIMORE.

Some of you may wonder why you have neither seen in print anything from my pen this year nor received prompt reply to letters you have written me.

I have neither right nor inclination to murmur or complain, but the grippe has had me almost, if not altogether, all the time from the beginning of 1916 till now; and, while the jovial and jolly may jest and joke about the grippe, the grippe itself is no joke, as, I fear, many of you may know, and may never be able to forget.

According to a habit from which I am never willing to deviate, I began my first series of meetings for the New Year with a last-night-in-the-old-year rally, hoping that series of meetings might be my longest and best for this year. I delivered seven discourses to seven good audiences, went home, went to bed, and there am I yet. I'm improving, however, and hope to be able, in the very near future, to preach the word.

I consented, or agreed, to accept the honor of being added to the editorial staff of the Gospel Advocate, January 1, 1916, because friends and brethren assured me good would result from my doing so. I have accepted and hold the appreciated position with the plainly expressed understanding that I am to write when, and *only* when, I wish to write. My connection with and work on the paper are to, in no wise, interfere with my evangelistic work. My mission is to preach the word. I belong to Christ and

my friends, however; hence, if my pen can add a little to the little good my tongue may do, it shall always be ready to add that little.

One of old Kentucky's brilliant statesmen is reputed to have said, in a characteristic flight of oratory: "While I cannot hope to ever be able to lift men to heaven, I thank God that I have no desire to drag angels down to earth." While my life and labors may not elevate the standard, tone, and spirit of our paper, I shall do all in my power, as wisely and well as I can, to prevent their lowering them, always earnestly "endeavoring to keep the unity of the Spirit in the bond of peace."

To this end, I shall try to be true to the advice, admonition, or exhortation of the apostle Peter with which I close this little letter: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Pet. 3: 8-12.)

The Western Recorder on Unitarianism and "Campbellism."

BY M. C. K.

The ordinary flippant use of the terms "Campbellite" and "Campbellism" so common in some religious journals, notably in the Western Recorder, of Louisville, Ky., does not call for formal reply, if for any attention at all. But when they are used in a connection and in a manner to create not only a false, but a decidedly injurious, impression, the case is far different and it is proper to give it attention. Such an instance occurs in the Western Recorder of January 27, 1916. It is found in the "Query Department," conducted by "Senex," and is as follows:

A brother asks, "Are the Disciples Unitarians?" and adds the following, which suggested his surmise: "Some time ago I attended worship at the Disciples' church, where a series of meetings was in progress. In looking through their hymnal, I noticed what seemed to me a most remarkable change in that grand old hymn, 'Holy, holy, holy, Lord God Almighty.' In all the books I had seen before, the first and fourth stanzas closed with 'God in three Persons, blessed Trinity.' But here, to my great surprise, the first stanza closed with 'God our all and blessed eternity.' This change seems a clear refusal to acknowledge the trinity of the Godhead."

The change would seem to suggest a Unitarian explanation. And this prompts the remark that from the beginning of Mr. Campbell's Reformation to this good day, not a few of his theological followers have been known for their Unitarian views. As is well known, several of their most intellectual leaders did not believe in the personality of the Holy Spirit, which they usually denominated as "it." It is probably true that more of their ministers have gone to the Unitarians than to any other people. Originally, Campbellism was strongly tinged with Unitarianism. This is probably still true.

Of course, we do not know what kind of a theological hobgoblin the Recorder has in mind when it uses the term "Campbellism," but we do know what is believed and taught by the people whom it designates as "Campbellites" and whom it charges with teaching "Campbellism;" and, in this instance, not content with simply calling them Campbellites and accusing them of teaching Campbellism, it goes to the extreme of branding them as Unitarians. Now, it may be that "Senex" is not yet *old* enough to know better than to make this ugly and groundless charge; but we are quite sure that the editor of the Western Recorder, regardless of his age, knows that the people whom

he has allowed to be thus maligned in his columns are not only not Unitarians, but have always been among the foremost and strongest opponents of the infidelity of Unitarianism. In fact, the charge is not only untrue, but, in the face of all the facts in the case, is unwarranted from every point of view. From the inauguration of the Reformation of the nineteenth century down to this present day the voice of history thunders its solemn and emphatic refutation of the charge, and the Recorder ought to blush with shame that it gave it a place in its columns. The representative men among this people, from the very beginning and throughout their history, have always and everywhere presented a solid phalanx against what the Recorder has here falsely charged upon them. Their pulpits, their journalism, and their books, including commentaries and books of sermons, with all other lines of periodical literature (and they have contributed much to the religious literature of the period), furnish a standing and monumental refutation of the charge. And if the facts do not bring the blush of shame to both "Senex" and the Western Recorder, surely it will be because their powers of appreciation have become impaired.

That men tinctured with Unitarianism have sometimes crept into the ranks of this people is not denied, and the same is probably true of every religious people on earth which professes to accept Christianity, and if the Recorder had merely stated such a fact, we would not have demurred; but when it makes the charge that, as a people, they the "strongly tinctured with Unitarianism," we enter our most solemn *caveat* and declare that the charge is false *in toto*, and it has been our impression that the Western Recorder knows that it is false. Moreover, the Recorder's charge about their belief "in the personality of the Holy Spirit" is equally loose and misleading. Even if the charge were true that they have "usually denominated" the Holy Spirit "as 'it,'" that would not prove that they do "not believe in the personality of the Holy Spirit," any more than the same fact would prove the same thing against some of the writers of the New Testament themselves. As represented in the Revised Version, the apostle John himself quotes John the Baptist as distinctly saying: "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him." (John 1: 32.) Will the Recorder say that these two Johns "did not believe in the personality of the Holy Spirit?" If not, why not? But if they *did* believe in the personality of the Holy Spirit, notwithstanding this use of "it," why cannot the same be true of others?

For a long time the Gospel Advocate has been disposed to magnify the points of agreement between it and the Baptists and to make an honest effort to see how near the two peoples can come to union and coöperation in the Lord's work without any sacrifice of truth or principle on the part of either, and we deeply regret to see in the pulpits or in the journalism of either people any disposition to misrepresent or to magnify the points of disagreement and thus widen the breach and perpetuate division in the body of Christ. Surely union among the followers of Christ, a condition of things so dear to his own great heart as to call forth that memorable prayer for it in the shadow of his cross, is sufficient to subdue candid and reflecting men into a seriousness that would spurn the very thought of misrepresentation. So far as we are concerned, we have determined to magnify the points of agreement and to minimize the points of disagreement between ourselves and all others, as far as this can be done consistently, and to continue to plead and to pray for the coming day when we can see exemplified as well as sing:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Conversion—What is It?

BY E. G. S.

This word has been and still is most wonderfully abused and perverted as to its meaning. The word "convert" means to turn; as, to turn round, or turn about. Jesus said to his disciples: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.) Peter said to the Jews when preaching the gospel to them: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3: 19.) In the Revised Version both of these passages have the word "turn," in the active voice, instead of the passive "be converted." In the first passage Christ was talking to his disciples, who had already entered the preparatory state of the kingdom through the preaching of John, and yet they had to be converted again or they could not enter the kingdom of heaven. They were ambitious, worldly-minded, seeking worldly honors in what they thought would be an earthly kingdom; for they still thought Christ had come to establish an earthly kingdom and wanted the highest honors in it. The Savior meant to impress them that they must turn from all such worldly and fleshly aspirations before they could be members of his kingdom. There are thousands of church members to-day that need just that sort of conversion. The importance of such conversion is greater than may at first be supposed, since a lack of it would keep them out of the kingdom of heaven. Christians, therefore, should be very careful as to the sort of lives they are living. They should strive to see every mistake they make and every wrong thing they do, and repent of it—"be converted," as this passage puts it. But the Revised Version of it is certainly plainer and better, as it expresses just the thing that must be done in all such cases. It simply says: "Repent ye therefore, and turn again." This relieves the apparently mystical meaning of the expression "be converted," as though conversion were something to be wrought in a man by some abstract, secret, mystical, spiritual power working in his heart to convert him. This version lays the responsibility upon the man and tells him to do the turning. Those disciples were cultivating aspirations directly contrary to the life the followers of Christ were to live in the church of God. Jesus meant that those disciples must turn away from such gross fleshly desires and study and practice the spiritual principles that he was beginning to introduce to guide people in the kingdom which he had come to establish. And now, since that kingdom has come and all its requirements have been made known, all Christians should so study the word as to be able always to see all their missteps and promptly turn from them. Paul puts the matter thus: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desires, and covetousness, which is idolatry." (Col. 3: 5.) Those disciples to whom Jesus spoke coveted earthly honors, earthly wealth, worldly pleasures, and such like things, which were so out of harmony with the church of God that they of necessity had to turn from them or fail to be members of that spiritual body, which meant the loss of the soul to them. Those to whom Paul spoke were indulging the same sort of fleshly aspirations, and must of necessity put them off, crucify them, or they would fail to enter the eternal kingdom. This is the sort of conversion all need who cultivate such impulses. They must turn away from all mere worldly, fleshly things or be forever lost. Turning away from these worldly things and following the will of God is what Jesus meant by conversion in the passage first quoted above.

But when Peter said to the Jews at Jerusalem, "Be converted," he meant something a little different. The church in its fullness had been set up and Peter was preaching

the gospel to them to make Christians of them. The record is very brief regarding the preaching on this occasion and its results, and all the requirements are not named; but enough is said to indicate that faith had been preached and that Peter knew some of them were believing the truth when he commanded them to repent and be converted—that is, turn again. This shows that people are responsible in the whole matter. In the conversion of the sinner there are three steps to be taken—faith, repentance, and baptism. All these were required in the preceding chapter when the three thousand were saved. So these people were believers when the above commands to repent and turn again were given to them. Then, in addition to their faith, they were commanded to repent and then to turn. So the word “turn” takes in baptism, the last step in conversion. When they had taken these steps, the promise of pardon was theirs. Their faith did not work pardon in them, repentance did not, nor did their baptism. These acts of obedience prepared them for pardon, but did not work pardon in them. Pardon does not take place in man, but is exercised in the mind of God. Nor do these acts of obedience merit or procure pardon. They only prepare man in heart, in life and relationship, for remission. These requirements obeyed put men into Christ, “in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” (Eph. 1: 7.) This shows that remission of sins comes through the blood of Christ. But this blood is effective only for the obedient. No man in disobedience to God, while refusing any one of these requirements, has the shadow of a promise from God that he can receive pardon in that condition. If a man believes and then refuses to repent, that moment his faith is dead and he remains in his sins. Jesus says: “Except ye repent, ye shall all likewise perish.” (Luke 13: 5.) So that settles the doom of all sinners that refuse to repent. Baptism is as positively commanded as is repentance; therefore the man that refuses to be baptized is just as much a rebel against God as the man who refuses to repent. James (2: 10) lays down the principle that “whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.” Whenever any man refuses any command of God, he arrays himself against God by refusing to do what God says do and is not fit for pardon. There can be no harmony, no unity, between God and any man that rejects anything that God commands. Those people that believe they get religion and that their sins are pardoned before baptism and fail to be baptized have no unity with God or Christ, are rejecting both the wisdom and authority of God. There is not a promise in the New Testament that such have been or ever will be pardoned in that attitude. They are not fit for pardon while they are trusting in man’s wisdom instead of the word, wisdom, and authority of God.

Paul embraced the whole ground of conversion, of becoming a Christian, when he said to the Thessalonians that they “turned unto God from idols, to serve a living and true God.” (1 Thess. 1: 9.) They turned to God. In doing this they believed the gospel, repented, and were baptized. In doing these things they turned from idols and entered upon the service of God. The ultimate purpose of turning to God from idols was that they might serve God, might give their lives to him. All want to go to heaven when they die, but they do not all want to serve God in this life. They do not want to go through a life of self-denial here. By the “get-religion” system that has been so long preached by so many and the preaching people off to heaven in funerals that had never obeyed the gospel, but had on their deathbed claimed they were ready to die, people have been impressed that a real life of service is not needful to go to heaven. Many seem to think that if they can have a few moments in which to give their hearts to

God, he will take them to heaven without a lifetime of self-denial and service. They seem to feel that a lifetime of service to God is a sort of punishment, a life of gloom and sadness, and that it takes away all the pleasures of life. But the truth of the matter is that a lifetime of faithfulness in the service of God produces the happiest, the most enjoyable life that anybody ever lived on this earth. The happiness that results from the Christian life is real and is lasting. Fleshly pleasures are but fleeting, and pretty generally leave a pang of regret or remorse that far more than overbalances the momentary pleasure. True Christians are very much happier in visiting the fatherless and widows, waiting on the afflicted, and meeting with saints on the first day of the week and worshiping the Lord than any are in visiting theaters, attending the dance, or engaging in any other fleshly, worldly amusements.

Questions and Letters.

BY E. A. E.

—, Tenn., February 7, 1916.—Dear Brother Elam: Does 2 Thess. 3: 6 mean for the church to withdraw from a member before he is admonished by the brethren—that is, a brother that has been repeatedly drunk—or are they to proceed as recorded in Matt. 18: 15-18? X.

Read 1 Thess. 5: 12-14. In this first letter to the Thessalonians Paul says: “Admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all.” The elders should take the lead in this good work. In his second letter to the Thessalonians Paul would not command them to withdraw from any “disorderly” brother contrary to his directions in the first letter. Then the “disorderly” must first be admonished before withdrawn from.

All that God teaches on a subject must be studied and practiced before his will on that subject can be known and done. All congregations or individuals really desirous of doing God’s will and of pleasing him will do this. All who have theories and notions of their own and are governed by prejudice and the spirit of vengeance will not do this, but will attempt to justify their course by some isolated passage of scripture.

The factious man is to be rejected, because he is perverted, sins, and is self-condemned; but he is not to be rejected until after the first and second admonition. (Tit. 3: 10, 11.) The drunkard does not do more harm than the factionist, if as much. All disorderly ones must be treated alike and dealt with, therefore, according to the will of God. The weak ones must be supported and the faint-hearted ones encouraged. Again, Paul says those who are spiritual should restore any brother who has been overtaken in a trespass, but should do it in the spirit of gentleness, looking to themselves, lest they also be tempted. (Gal. 6: 1.)

In 2 Thess. 3: 6-15 Paul specifies disorderly walk—that which is not according to the inspired teaching he had delivered. He also specifies some disorderly characters. He declares that he did not walk disorderly among the Thessalonians and that they should imitate him; that he ate no one’s bread for naught, but worked night and day (not because he did not have a right to a support while he preached the gospel, but to make himself an example, which he urged them to follow, and, therefore, to work at something useful); that if any man would not work, neither should he eat; and that he had heard of some there who were walking disorderly because they were not at work and were busybodies. He commanded all who were not at work to go to work in quietness (to let the business of others alone) and to eat their own bread—to earn a living. This disorderly walk of not working at something useful and of being busybodies receives but little attention in many places, but does a great deal of harm.

The elders and the whole church should not stop with admonishing the drunkard, the factionist, the idler, and all others who walk disorderly, but, having done this without effecting a reformation, should withdraw from all such. All the members should withdraw their Christian association from all such to the end that such may become ashamed and repent and be saved. (See 2 Thess. 3: 14; 1 Cor. 5: 1-8.)

But after one has been withdrawn from, he is not to be treated as an enemy, but admonished as a brother. (2 Thess. 3: 15.)

High Bridge, Ky., January 28, 1916.—Dear Brother Elam: I have just read your article, "Some Questions and Answers," in reply to some questions of Brother T. J. Dunn, in the Gospel Advocate of the 27th inst., and I greatly desire to thank you for the excellent reply. I think I know about those untaught questions that are forever coming up in the different congregations. Your good article will do so much good. May God bless you, my brother, in your work in the Lord.

J. R. PRESTON.

This indorsement is appreciated. It is encouraging to learn that many good men are concerned in keeping down the questions which God commands churches and teachers to avoid, and that so many deplore the contention and strife which spring from them.

It is just to say that I have received, also, a very lengthy criticism of this same article. Let it be borne in mind that, before attempting to answer the questions, I wrote upon general principles against strife and division over untaught questions and emphasized the duty to heed God's command to give diligence to keep the unity of the Spirit in the bond of peace. I think it is unwise to publish this criticism, *not because it is a criticism* (just criticism accomplishes good), but because it misses entirely the purport of my article and misconstrues and misapplies it. The wisest and best way, it seems to me, is to avoid a multiplication of unpleasant personalities and unprofitable strife by not beginning them. A straightforward and conscientious investigation of any subject in the light of the word of God and in the love of truth always accomplishes good. Tit for tat, contending in a partisan spirit, attempting to carry a point in vainglory, and dealing in personalities do not teach people or maintain unity and peace. Yet good can be done in showing one's inconsistencies and unchristian course.

A GOOD LETTER WHICH SPEAKS FOR ITSELF.

601 Nevada Street, El Paso, Texas, December 28, 1915.—Dear Brother Elam: Through my home people, Brother Dunn, and others, you have kept in touch with our work at this place, and I know no one rejoices more over the progress made than you do, since it was through you the work was really started, and I never cease to be thankful that I wrote you for advice and that you gave it.

Next Sunday will be the ninth anniversary of our work. I am the only one of the number who met that day in a private home to worship as our Lord directs that has been here continuously; there are not more than four or five in all of that number with us now.

Our growth has been slow; but we kept on working, hoping, praying that at some time we should firmly plant the truth here, and now our hopes are about to be realized. We have such a nice, neat house of worship (we owe a goodly sum on it), ample for years to come, and a splendid helper in Brother J. W. Dunn; and while we are yet quite weak, if we can only have a little help for a while, I am sure we shall not only be able to stand alone, but let the work spread to the destitute fields right at our door. We have received so little outside help yet, but for this we are very grateful indeed. Without it we could not have carried the work on as we have. I am thoroughly convinced that the Lord is with us and has abundantly blessed our efforts.

We appreciate the interest you have always manifested in us. The suggestion relative to making appeals through the various religious papers is good, I am sure, and is the one most usually resorted to; yet, somehow, we prefer to worry along the best we can and let that be the very last resort. I shall never be willing to have it stated, "We shall lose our house if we don't get help," and similar pleas until it really comes to that; and if we are that indifferent,

we deserve to fail. We are making some personal appeals. My family have helped more than any others; then some close personal friends. I was able to get them to see from my point of view.

Will you not see if you can get some congregations or individuals, or both, to make some donations? Lebanon was kind enough to give five dollars a month this year, but failed to answer directly when we asked that they continue this fellowship. We shall be very grateful if you will do this. Knowing so many people and knowing what we are doing, I feel sure you can help us in this way.

The sacrifice some here are making is great. I never knew I could do so much; still it seems I do very little as it is.

We have a city of about seventy thousand population and no congregations for long distances from us. Where can one find a larger field in which to help?

With every good wish to you and yours for a prosperous New Year, I am,

Your sister in Christ,

MAMIE YOUNG.

While this letter was not written for publication, it teaches a good lesson and demonstrates how a few earnest ones can succeed in the work of the church. This congregation is manifesting, too, the self-helpful and right spirit in not making public appeals. Yet it is not wrong always to let others know the work and needs of a given worthy church. Many abuse the use of public appeals. The most effective way I have of inducing individuals and congregations to help this most worthy work in El Paso is publishing this letter. I trust this faithful and devoted young sister will be pleased with my doing so, and I hope many will respond to the call.

There are not three more worthy and inviting fields than this one; Knoxville, Tenn.; and the one in which Brother J. D. Walling is so faithfully at work in Kentucky, with Monticello as his post office. While some so readily and generously respond to fields not so needy, I wonder that these places are not more liberally helped.

Two Good Religious Papers At the Price of One.

Hundreds are accepting this exceptional opportunity to secure two good religious papers at the price of one. We do not wish any of our readers to miss it, and hence call their attention again.

At this season of the year we make an extraordinarily good offer as a mark of appreciation to new subscribers and in order that we may close our fiscal year free of debt. For a few weeks we will send the "old reliable" Gospel Advocate and The Bible Study Helper, the new monthly magazine devoted exclusively to Bible study, to new subscribers for one dollar and fifty cents, which is the price of the Gospel Advocate. If you send renewal, add twenty-five cents.

New subscriptions for The Bible Study Helper are coming in every mail. Here are some expressions from those who read the first number: "Indescribably good;" "deserves a liberal patronage;" "a fine piece of work;" "comes to fill a place not filled by any other magazine;" "like food to a hungry soul;" "its comments on the international lessons are excellent;" "the first number was worth the price of a year's subscription;" "every teacher and advanced student should have it."

Send your order to-day while you have the advantage of this exceptional offer. It will last only for a little while. Send all orders to the Gospel Advocate, Nashville, Tenn.

What would you think of a shipbuilder who put rotten timbers into the hull of his vessel, but excused himself by saying that later on, when the cabins were being built, he would use sound wood? Is it any more absurd, though, than for boys and girls to build bad habits and evil thoughts into the early foundation years of their lives and expect to make it up by "being good when they grow up?"

—The Young People.

QUERY DEPARTMENT

Brother McQuiddy: Is it right or wrong for a congregation to keep a record of its membership, their financial work, etc., and at the end of the year have this read to the congregation? Is it orderly or disorderly? Does it in any way add to or take from the word of God? M. E.

The local church must know its members and where they live in order to properly look after and care for them. Every church owes it to itself to use the best possible system in keeping informed in regard to its membership. It is disorderly to fail to keep a record of the membership. A record is essential in order that the sick may be visited, the hungry fed, and that those who are negligent may be exhorted to be faithful in their service to God. Christians should seek to be more efficient. Business men are studying efficiency and leaving nothing undone to produce at the lowest possible cost. Why should Christians be diligent in business and slothful in the work of Jehovah? Is business more important than the soul? To blindly worship God is sinful. "Let all things be done decently and in order." (1 Cor. 14: 40.) Members of the body have a right to know what is being done and how their contributions are used. This necessitates a report of the financial condition of the church. It would be well to make a report more frequently than annually. Paul was very cautious lest evil should be spoken of his good name. He would not carry the means collected at Corinth to Judea, but insisted that they should send their own approved messengers. No man or set of men who properly regard their own character will handle money for a church or any one else without keeping such an account of receipts and expenditures, with proper vouchers as to how it was used. Reports are necessary to show the proper vouchers and that funds were properly used. A man who will not do this is not fit to handle money for any one. When the contribution is made, it would be well for some one to count it and turn it over to the treasurer and both keep an account of it. This is necessary protection of the treasurer's character. Things are not done scripturally that do not protect the characters of the servants. Proper attention to such things will prevent troubles.



Brother McQuiddy: (1) Does any kind of seed impart vegetable life to the earth into which it is sown? If not, why claim that the word of God (seed) imparts divine life to the heart of the sinner into which it is sown? (2) Can one, before natural birth, desire natural life? If not, how can one, before the new birth, desire spiritual life?

I. A. DOUTHITT.

(1) I know of no teaching, either human or divine, that warrants the conclusion that any kind of seed imparts vegetable life to the earth. God gives to "each seed a body of its own." "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (John 12: 24.) The seed is the word of God which falls into the heart. The word of God is the seed of the kingdom. (Luke 8: 11.) The seed is the material substance in which the germinal principle of life dwells. Then the word of God is the material seed in which the germinal principle of spiritual or divine life dwells. If the word of God is received into the heart, the Spirit of God must go with it, because the word of God is an incorruptible seed. The word can never be separated from the spirit dwelling in it. "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) In receiving the word of God into the heart, one receives

the Spirit of God that dwells in that word. The Spirit becomes a living, working principle in the heart only as the word is believed and obeyed. The Spirit which is divine gives through the word which embodies that divinity the divine life. (2) It is not safe to press analogies between the human and divine. No one knows anything about what the unborn child desires. There is a vast difference between the desire of a grown person and an unborn babe. This question falls under the head of untaught and doubtful questions, which gender strife and create division rather than godly edification in Jesus Christ. It would be wise to postpone the study of this nonessential, impractical question until we become skilled in the knowledge and practice of the questions which are taught and which are helpful and practical.



Brother McQuiddy: There is an old brother who is preaching here and one of the foremost elders who teach, as near as I can state it, that Christ and the apostles contradict each other, and disregard any teaching of Christ that is not corroborated by the apostles, and claim that "that was when he was back under the law." The preacher also says that Matthew, Mark, Luke, and John are uninspired. The elder claims that some of the writers were not apostles, hence we are not bound by their writings. Did the apostles bind anything on us in the New Testament, except Christ's teaching, guided by the Holy Spirit? Did James write under the law in addressing himself to the twelve tribes of Israel? Need we only heed Paul's writings, as he was sent to the Gentiles?

F. D. WHITELAW.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) The New Testament contains the testimony concerning Jesus which the original witnesses gave to the world, and this testimony has come down to us without material corruption. The truth of this statement is maintained by the talent, the learning and piety of the Christian world, and is admitted by many competent and learned unbelievers. The genuineness of Matthew, Mark, Luke, and John is established from such sources. Renan affirms: "The composition of the Gospels was one of the most important events to the future of Christianity which occurred during the *second half of the first century*." "All, in my judgment, date back to the first century, and they are substantially by the authors to whom they are attributed." To doubt the genuineness and integrity of the gospel as presented by Matthew, Mark, Luke, and John is to question the integrity and genuineness of the New Testament. To repudiate a part is to repudiate the whole. Christ indorsed the apostles and the apostles corroborate Christ. There is no contradiction between them, but perfect agreement. It is true that Christ kept the law and fulfilled it, but he lived and died for the world. When all authority had been given unto him in heaven and on earth, he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The apostles derived all their power and authority from Christ and taught what he commanded them to teach. In other words, Christ spoke and taught through the apostles. Paul says: "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1: 11, 12.) As Paul taught the things revealed by Christ, so did all the apostles. James wrote, as did all the apostles, by the guidance and direction of Christ and the Holy Spirit. His letter is addressed to Hebrew Christians scattered abroad among the Gentile countries.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

W. E. Morgan has changed his address from Fort Worth, Texas, to 149 Park Street, Portland, Maine.

A. S. Derryberry's address is changed from Lebanon, Tenn., to 702 Reid Avenue, Nashville, Tenn.

C. M. Pullias will begin a meeting at Murray, Ky., on March 5. T. B. Thompson says: "We are expecting a spiritual feast."

A new house of worship has been completed near Dothan, Tenn. This is W. T. Goalen's field of labor, and success is greatly due to his indefatigable efforts.

From Mrs. M. E. Byars, at Alma, Ark.: "I have been a reader of the Gospel Advocate since 1872. The good it has done, our Heavenly Father only knows."

From Mrs. B. A. Dillard, at Chillicothe, Texas: "I thoroughly enjoy every number of the Gospel Advocate, but the special numbers are indeed a treat."

From Mrs. S. V. Gillespie, at Oxford, Miss.: "I have been a subscriber to the Gospel Advocate for about ten years, and believe the 1915 issues are the best for any year since I have been a subscriber."

From C. H. Black, at Garrett, Texas: "I am a new subscriber, and I like your paper fine. I was a Word of Truth reader and came by the Advocate that way. It is a great help to me in my ministerial work."

W. Stephen Witt, of Hitchcock, Texas, writes: "I am preaching at Galveston two Lord's days each month. Splendid services on February 13. Three made the confession and were baptized in the Gulf, there being 'much water.'"

From J. M. Dennis, at Racine, Mo.: "I am here at Racine in a meeting which began on Tuesday evening, February 15. The meeting starts off nicely. I preached on last Lord's day and at night at Neosho, Mo. Neosho is now the home of Rufus Green, of Tennessee. I was glad to meet Brother Green."

Can you teach German? Then you will be interested in what W. F. Ledlow, of Lockney, Texas, writes: "I want to correspond with some one—man or woman—who can teach well four or five years in German. We want a teacher with a degree from a good college. State least salary, give experience, etc. In case we employ a lady, we should like to have one who can teach domestic science also."

John T. Poe feels good over the quick and hearty response to the call in behalf of T. W. Phillips, who is recovering from a painful accident. Brother Poe writes: "Who would not belong to God's mutual aid? God bless the brethren for their prompt fellowship. The S. O. S. call was heard and quickly answered. We need the church and a full and confident trust in God; that's all."

From Ben West, at Lometa, Texas: "A revival of interest along all lines of service is sweeping this town and community. New members at every Sunday service. Five Bible classes weekly. Good attendance at six services weekly. We have begun a revival to continue three hundred and sixty-five days. We have near one hundred in Sunday school. I have twenty-five young people in Brother Elam's Advanced lessons. Pray that we keep humble."

From Thomas E. Milholland, at Denison, Texas: "We are still moving up and on in the Master's work in Denison. Two were added last Lord's day. Our hearts were made to rejoice to see a house full of eager, anxious, waiting people. I preached on "The Blessedness of Giving" at 11 A.M., and at 3 P.M. we had a business meeting and pledged six hundred and seventy dollars on our church debt. We hope to raise all by the time it is due. We thank God and take courage."

Information Wanted.—My husband, Evangelist J. M. Norwood, left home (Tarpon Springs, Fla.) on January 22 for Hildreth, Fla. Since then I have not heard a word from him. I will appreciate any information as to his whereabouts from any one. Address Mrs. M. A. Norwood, Largo, Fla., Box 10.

I hope that any of our readers who can supply this sister with the desired information will not hesitate to do so. The brethren write us that she is a good, Christian woman.

W. S. Long, Jr., sends us some notes from Manchester, Tenn.: "Sister Jenkins, one of our oldest members, was called to the spirit world on February 19. Several copies of The Bible Study Helper reached Manchester last week. The March number is most excellent, and is helping the Lord's-day Bible classes. Manchester is looking forward with much pleasure to the coming of Brethren Srygley and Brewer on Friday evening, February 25. The writer preached at Summitville, Tenn., on Sunday morning and at Hickerson Station on Sunday night. The new chapel at Summitville will soon be ready for use."

Christians who have visited or who contemplate a visit to Florida will be pleased to read the following encouraging note from James A. Hardison, at Winter Garden: "We met on February 13 at Brother Gregory's residence, and we shall meet next Lord's day at the schoolhouse here, the Lord willing. Any one visiting in Orange County during the winter is earnestly requested to come over and visit us. We shall be glad to meet you at the train and furnish you a nice place to stay while in the city. Before coming, write me what day you will arrive and I shall meet you at the station. Our number at Winter Garden is nine, and there are six in the immediate vicinity."

John Hayes writes from Hazlehurst, Ga.: "The debate closed on February 17, with a large audience and fine interest. I will now continue the meeting as long as the interest demands. Brother Hall, of Atlanta, was my moderator for two days, and Brother Claus, of Valdosta, two days. It was truly a pleasure and profit to me to be with these godly, consecrated men, and they were a great help to me in this discussion. The debate closed without any hard feelings on the part of any one. The audience was not as large as it would have been but for the work of the pastors of the other churches in talking against the debate and persuading many to stay away. So, like the Catholic religion, they want the people kept in ignorance."

It is not every day in the week that some Christian opens his heart to give five hundred dollars toward building a meetinghouse. But here follows an exceptional example in which two hearts were opened. W. F. Roberts writes from Troy, Tenn.: "A few weeks ago we began a building fund for a meetinghouse in Troy by depositing eighty-five dollars in the bank. Up to about a week ago it had grown to one hundred and twenty-five dollars. Sunday, to the surprise of the church, we announced the receipt of a check for five hundred dollars, which was given by Sister Margaret Andrews, of this place. She gives this amount to carry out the expressed (to her) intention of her late husband, John W. Andrews, who died last December. May she be rewarded bountifully for her liberality, or, in Paul's language, may this fruit abound to her account."

John B. Peden, at Buchanan, Fla., writes: "I am planning to make a trip to Arkansas, Mississippi, and Alabama this summer to spend about two months—say, July and August—and would like to spend the time preaching where I can do some good. I am not advertising for a job or looking for money. If you need a meeting and think I am the man you can use, let me hear from you. As to who I am, I refer you to John H. Coker or Ben Flowers, elders of my home church, Buchanan, Fla.; A. H. Burnes, Mingo, Miss., who has known me from childhood; or to George B. Hoover, Tampa, Fla. I would be glad to visit some of the churches in South Alabama and North Florida on this trip."

Brother Peden is highly recommended, and we trust that churches will cooperate with him in arranging his trip.

E. E. Sewell, one of the former teachers, and T. F. Dunn, one of the alumni of the Nashville Bible School, have located with their families near Hazlehurst, Miss. They purpose to spread the gospel in this new field. The following from Brother Sewell will be read with interest: "I am well pleased with my new location so far. The elevation is high for this far South, about five hundred feet, same as that of Nashville. The land is rolling and well drained and health conditions of the best. I am near the twenty-seven-hundred-acre stock farm of T. F. Dunn, lately moved from Tennessee, and the sixteen-hundred-acre farm of William Goodbar, a son of my former employer at Memphis. The soil is a red clay and sandy mixture, somewhat thin, but capable of being brought to a high degree of fertility. It is an ideal country for stock raising as well as for fruit and truck, six hundred and fifty cars of which are shipped annually from Hazlehurst, seven miles distant. Land prices are very low now, thanks to the temporary dethronement of King Cotton by the boll weevil. Brother Dunn's family and mine constitute the church here now, but we hope to change this state of affairs. My address is Wesson, Miss."

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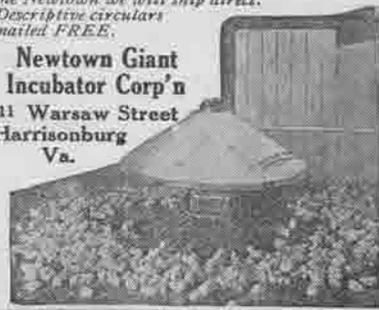
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The Boaz-Locklear Debate.

BY G. C. BREWER.

A debate between Brother W. T. Boaz, of Columbia, Tenn., and Mr. J. A. Locklear, of East Gadsden, Ala., was held at New Decatur, Ala., beginning on January 31 and continuing six nights. Despite the inclement weather the debate was well attended, there being a crowded house at every session. Several visiting brethren from different parts of the country were there, and the good people of the Decatur church showed great hospitality and entertained us all royally.

What we usually call "the general church question" was discussed, each man affirming that the church of which he is a member is the church of the New Testament.

Brother Boaz led in the first half of the discussion with the affirmation, "The church of Christ, of which I, W. T. Boaz, am a member, is scriptural in origin, doctrine, and practice." In his first speech Brother Boaz displayed a chart which set forth the origin, doctrine, and practice of the church, showing that it was organized on the day of Pentecost, showing the steps of induction or initiation into it, and showing how its members should live. In his very first utterances Mr. Locklear showed his inability to meet the arguments. His opening remarks were confused and contradictory. He said he would accept Brother Boaz' chart as it stood, but a little later he challenged Brother Boaz to put his finger on the passage that says a church was built on Pentecost. Being strengthened by his own challenge, he then turned to the chart and put his pointer on the word "baptism" and said he would also differ from Brother Boaz here. With that he seemed to get sufficient control of himself to remember the usual false charges made against us and launched into a tirade on baptism. He accused Boaz of believing in nothing but baptism, of hastening to "dive into baptism," etc. With things of this nature he filled the time of his first speech. When Brother Boaz came to the stand again, he cleared away the rubbish and continued his affirmation.

In Mr. Locklear's second speech he said Brother Boaz' church could not be the church of Christ, because it did not contain apostles, miracles, tongues, etc. He hung upon the wall a diagram of two churches. One, he said, represented the church of the New Testament, and this had Christ as the door and contained apostles, prophets, and all those whom God set in the church, also all the spiritual gifts mentioned in the Bible. The other diagram, he said, represented the church of which Boaz is a member, and it had baptism

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as the door and contained only elders and deacons. Brother Boaz' moderator objected to this chart as a misrepresentation, because Brother Boaz had already said Christ is the door, and had also said Paul and the twelve apostles were in the same church with him, and had showed that the miracles recorded in the Bible were given in confirmation of the gospel which he (Boaz) preaches. He had challenged Locklear to name an apostle in his church that is living to-day. When the moderator objected to the chart, Mr. Locklear sat down and refused to speak further that night. His moderator said, however, that they would rearrange the diagram and bring it back the next night.

The next night they produced the chart with all the spiritual gifts in it, and Brother Boaz accepted it and asked Mr. Locklear to either accept his chart or say where it was wrong. Locklear said he agreed with it all, except that the church was set up on Pentecost and that we are baptized into Christ. This eliminated all points on Brother Boaz' proposition except the two mentioned, and it was agreed that they should have the whole attention of the debaters the next night, and they shook hands and closed that session. The next night Brother Boaz affirmed the two points stated above, and Locklear begged the question and blubbered through his entire first speech, quitting eight minutes before his time was out. But in his second speech, which was his final negative, he undertook to answer arguments that had been made all through the debate. A fine thing for a holy, sanctified, sinless fellow!

On the fourth night Locklear took the lead with the affirmative that the church of God, of which he is a member, is scriptural in origin, doctrine, and practice. He said the church originated in the mind of God and was in process of development through all the days of the Old Testament, of John the Baptist, and of Christ, and was fully set up and completely organized on Pentecost. And yet, while he was in the negative, he had quoted Christ's language in John 17, "I have finished the work," etc., to prove that the church was set up, finished, before Christ's death. Brother Boaz agreed with his affirmation on origin and tried to get him to shake hands and eliminate that point, but he was afraid. The fifth night, however, he did shake hands with Brother Boaz in agreement that the church was set up, or completely organized on the day of Pentecost.

Locklear would not come out on any point of doctrine. He absolutely refused to say whether he was baptized with the Holy Spirit, whether he be-

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PROPOSITION 2. Infant baptism is authorized by the word of God. Weaver affirms; Burnett denies.

PROPOSITIONS DISCUSSED IN VOLUME TWO.

PROPOSITION 1. The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms; Weaver denies.

PROPOSITION 2. The Scriptures teach that baptism is for (in order to) the remission of sins. Burnett affirms; Weaver denies.

3. The creed criticized. Burnett leads; Weaver responds.
J. C. Weaver, of Henderson, Texas, is a recognized authority in his church. He is a man of talent, and has been debating for many years.

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lieved in total depravity, or whether his church had any organization larger than a local congregation. He would not even attempt to answer Brother Boaz' arguments. He spent his time in tergiversation and whin-

ing. On his side this was not a debate; it was a fiasco. I think the intelligent members of Locklear's church saw the failure. There was and is some talk of their getting one H. M. Riggle, a strong, representative

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

man and a prolific writer in their church, to debate with us at Decatur. It is to be hoped that they will. If they want their doctrine properly set before the people, they will certainly have to get somebody; and as some of us agreed to pay Mr. Riggle's railroad fare from his home to Decatur, now is their time. What will they do?

Brother Boaz fully lived up to his reputation in this debate. Of course he did not have a fair chance, as he had no opponent, but he presented the truth in a strong and forceful manner. He kept his part of the discussion on a high plane. He pressed his opponent so hard that had he been a man of greater intelligence, he would have either come out in defense of his doctrine or quit the debate. Brother Boaz was not abusive, however, and his language was not offensive, but his strictures on Locklear's doctrine were merciless.

The writer of this report moderated for Brother Boaz, and a Mr. Walker, of Birmingham, Ala., moderated for Mr. Locklear.

Dr. Walker is an ex-physician. He gave up his medical profession for his belief in divine healing, though he is himself afflicted. On the fifth night of the debate the subject of divine healing came up, and Brother Boaz challenged Locklear to demonstrate his power to heal by relieving his moderator, who, we had observed, had a stiff knee and was otherwise afflicted. At the close of Brother Boaz' speech the moderator took the stand to testify. He admitted that he had a stiff knee, but said the Lord had healed the disease, which was tuberculosis of the bone. He said surgical operations and all other methods of medical science had failed to do him any good, but that he was now healed by the power of God. The next day, however, Brother Walker went to a physician in Decatur, and we accidentally or providentially found it out, and on consulting the physician we learned that the disease was still there. In the debate that night Mr. Locklear gave the names of people who were healed, but they were all far away in other States. Brother Walker was not used, though Brother Boaz asked them to reintroduce their witness.

My heart goes out in sympathy for Brother Walker, and I do not blame him for having the very best medical attention and at the same time praying to God for a restoration to health, just as we pray for our daily bread and at the same time work for it; but when his brethren are affirming in debate that they are apostles of the Lord, that they have been baptized in the Holy Spirit and can do miracles, I would advise Brother Walker to stay at home.

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Washington, D. C., February 2.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It cost the editor a lot of money to do this; but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two-hundred-thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.—Adv.

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10 $\frac{1}{2}$. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

A Correction—Florida.

BY JOHN E. DUNN.

A recent letter from Brother W. A. Cameron, of Largo, Fla., calls my attention to a mistake in my article in the Gospel Advocate of February 3, under the caption, "Opportunities in Florida." In my article I said: "No effort has ever been made to establish a New Testament church on the east coast south of Jacksonville, except at Miami." I insert Brother Cameron's correction of my error:

About nine years ago Brother Shoulders held a meeting at Arch Creek, the particulars of which I cannot give. About twelve years ago a Brother Yowell and wife moved to Tillman from Texas, and through their influence I went there and preached eight days at Malabor, five miles south of Tillman. I stopped with them, and we walked to and fro every night. We failed to accomplish anything, so far as I could see, but it was an effort. About fourteen years ago I established a congregation of twenty-five or thirty members at Matanzas, twenty miles south of St. Augustine. They held together more than ten years, during which time I baptized several others; but they finally got so poor they had to move away. Five years ago I established a congregation at Mims, five miles west of Titusville, which now numbers about thirty-five members. They have a neat, small house of worship which is paid for. Four years ago I established another congregation at Turnbull Bay, on the Florida East Coast Railway. There I baptized every human in the neighborhood who was old enough. They are alive and worshipping regularly. I was there ten days ago. I have baptized more than a hundred people between St. Augustine and Miami. If I were at home, I could give you the exact number of miles traveled, sermons preached, additions by baptism and otherwise, amount received, and cost of the work. But my, my, the territory yet untouched! At this writing I am nearly on the east coast—only about thirty miles inland. We have seven members here, all very poor people and so situated that they cannot take care of the preacher. Therefore I am boarding. We are using a union house. I began on Saturday night. We are having fine crowds. I do not know how long I shall be here.

I have been giving my all to this

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if you will cleanse the air passages with a douche, or spray, of warm salt water and then apply Mentholatum (as an antiseptic and delicate counter irritant).

Its volatile aromatic qualities destroy the germs and encourage restoration of the membranes. It brings easy breathing and relieves attendant headache.

Mentholatum is harmless, cleanly, and soothing. Its constituents are prescribed for this purpose by leading physicians everywhere.

It is also excellent for cold sores, catarrh, croup, chapped skin, abrasions, burns, scalds, and other forms of inflammation.

SUFFERED FROM LAME BACK, WEAK KIDNEYS, AND DIZZINESS.

Dear Editor: Last winter I suffered terribly from lame back, weak kidneys, dizziness, and uric acid in the blood which caused rheumatic pains. I sent to Dr. Pierce, of Buffalo, N. Y., for his new remedy—"Anuric." As soon as the box of tablets came by mail, I commenced taking them and reaped untold good from their use.

(Signed) MRS. KATE THOMPSON.

Note.—This "Anuric" is adapted especially for kidney complaints and diseases arising from disorders of the kidneys and bladder, such as back-ache, weak back, rheumatism, dropsy, congestion of the kidneys, inflammation of the bladder, scalding urine and urinary troubles. The physicians and specialists at Dr. Pierce's great institution in Buffalo, N. Y., have thoroughly tested this prescription and have been with one accord successful in eradicating these troubles, and in

most cases absolutely curing the diseased kidneys.

Patients having once used "Anuric" at Dr. Pierce's Invalids' Hotel have repeatedly sent back for more. Such a demand has been created that Dr. Pierce has decided to put "Anuric" in the drug stores of this country in a ready-to-use form. If not obtainable, send one dime by mail to Dr. Pierce for trial package, or fifty cents for full treatment.

Dr. Pierce's Golden Medical Discovery is a blood cleanser and alterative that starts the liver and stomach into vigorous action. It thus assists in making rich, red blood, which feeds the heart, nerves, brain, and all organs of the body. You feel clean, strong, and strenuous—instead of tired, weak, and "all in."

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Florida field for fifteen years and feel that I am almost acquainted with it and its needs. The brethren are poor and badly scattered. They are not able to support the work as it should be. We are always hoping for greater things.

With a prayer for you and the cause in Miami, I am,

Your brother in Christ,

W. A. CAMERON.

Pine Castle, Fla.

I am glad to give the above correction and encouraging news to the readers of the Advocate. Brother Cameron is an earnest, self-sacrificing, faithful New Testament evangelist. He is, perhaps, the best-acquainted man with the cause of Christ in Florida, and has likely done more work in this State in the last fifteen years than any other preacher. I wish we had a score more like him in Florida. Brother R. C. White has recently closed a successful meeting on the east coast, at Bunnell, and set in order a church of eleven members. All of the above places are one hundred and sixty-six miles north of Miami, except Arch Creek, and we have nothing there now. My remarks were mainly about the condition on the east coast in the vicinity of Miami. This is a vast untouched mission field. We hope to get the work at Miami during my stay here where we can locate an evangelist here for

all of his time. I believe this country has a bright future. It is an inviting mission field. Miami and vicinity is the most delightful and charming country I ever saw. The public schools are fine and the best roads anywhere in the South.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy, you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Foolish words never can be unsaid. Sins of the tongue may seem small at the time, but they are lasting.

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—“I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk



to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say ‘Why do you look so young and well?’ I owe it all to the Lydia E. Pinkham remedies.”
—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Among the Colored People

Grateful for Help.

BY S. R. CASSIUS.

I wish to thank our brethren for the following amounts given me during the month of January toward my evangelistic work and tent fund: B. F. Hart, Tennessee, \$1; Jacob Stamm, West Virginia, \$2; J. M. Burgess, Indiana, \$1; S. G. Haner, Oklahoma, 25 cents; D. J. Puckett, Ohio, \$1; Sister Annie Peeples, Tennessee, \$2; Sister Finley Coltrane, West Virginia, \$2; Sister J. T. Taylor, Texas, 25 cents. So far, this is all I have received during January, for all of which I am humbly thankful. I have been confined to my home for five weeks, and part of the time I have been very sick; but, thank God, I am better, and if nothing happens I will be out in the work before this acknowledgment gets into print. Brethren, if you know how badly it is needed in my work, you would surely give me that tent. I have done what I could to impress you with the great need of my people. I can now only commend you to the God of all truth, that he may cause you to make a little sacrifice for the sake of my poor, sin-blinded race. If it would suit you best, send your gift to the Gospel Advocate; or direct to me—Route 2, Box 54, Meridian, Okla.

Notes from India.

BY W. HUME M'HENRY.

I have just returned from a visit in the Nizam's Dominions, to a village where our men were recently forbidden to preach the gospel by a Mohammedan official. Since this part of the country is under Mohammedan rule, it is only natural that they should be opposed to the preaching of Christ, but believing that God had many people in that region, we went forth, nothing fearing, with a fervent prayer that God's word might run and be glorified. On this occasion no one hindered or dared make us afraid, so we were permitted to preach the word with all boldness. Conscious of the fact that they might be severely persecuted, fifteen men confessed their faith in Jesus as their Savior and were buried with him in baptism by Brother Y. K. Jacob on November 19. Others were almost persuaded, and we have reason to believe that numerous villages in this region are ready to be won for Christ. Our hearts rejoice over the prospects.

During these troublous times, when thousands of the best men are being sacrificed upon the altar of their country, it is considered most commendable

STOP! CALOMEL IS QUICKSILVER.

It's mercury! Attacks the Bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

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ble for one to join the colors. Brother Hari enlists, not in the ranks of an earthly army, nor anticipates rejoicing over the defeat of a bloody foe, but enlists in the army of the King of Peace and fights for the kingdom of God, and rejoices in the hope of eternal life when this warfare is over, in the home "not made with hands, eternal in the heavens." Should he not rejoice, and do we not rejoice, and will you not rejoice with us and the angels? Brother Hari expresses his desire to accompany us in his district and assist us in making Christians of his people, and that without pay.

Remember, dear brother and sister, that if this wide harvest field is reaped for the Master, more men are needed to shepherd the flock from ravaging wolves. Five dollars per month keeps a man on the field. Kindly assist us. Pray for us.

Total baptisms for this month, twenty-six.

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Try a free sample of Gray's Ointment on any sore, boil, or skin wound, then you will understand why American families have used this remarkable preparation year after year for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all these skin troubles. It has cured many obstinate cases that for years have refused to yield to any other treatment. It prevents all danger of blood poison, which frequently develops from a neglected wound. Twenty-five cents a box at druggists. Get a free sample by writing W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

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Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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"Have you ever thought what it cost for you to have salvation? When God made worlds, his words were enough. He threw plants from his finger tips as easily as the raindrops in the springtime. He dipped his hand into eternity and oceans flowed from his hands like the dew. But when he wanted to save man, he had to send his only Son to die. Born in another man's manger, buried in another man's grave. His first companions were cattle and his last were thieves. His first pillow was straw and his last was thorns. Have you ever said 'Thank you' to Jesus? The basest wretch on earth is the wretch who is ungrateful. You are not refined if you are ungrateful to God. You are low and base and vulgar. Do not talk about society and about being in the upper set if you do not cultivate a spiritual life."

The redeemed soul can afford to thank God daily for the gift of Jesus. We are taught to be polite to our fellows; we should be grateful and thankful to our God. With a great salvation and at a great cost we have been saved. Let us be appreciative of this as far as it is possible for finite beings to appreciate the act of infinite love. Let us live close to God.

A WARNING.—To feel tired before exertion is not laziness; it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

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The success of Dr. Kilmer's Swamp-Root is due to the fact that it fulfills almost every wish in overcoming kidney, liver, and bladder diseases, corrects urinary troubles, and neutralizes the uric acid which causes rheumatism.

Do not suffer. Get a bottle of Swamp-Root from any druggist now. Start treatment to-day.

However, if you wish first to test this great preparation, send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing, be sure and mention the Gospel Advocate.

Why Experiment?

Your health is too valuable to experiment with untried remedies. The only safe plan is to use remedies that have been thoroughly tested and proven efficient and those that are positively guaranteed by their manufacturers. The statement that "Renwar" positively relieves rheumatism is backed by hundreds of testimonials voluntarily given by those who have used it, and "Renwar" is sold on an absolute guarantee of satisfaction or money back. If you suffer from rheumatism and cannot secure "Renwar" from your druggist, we will send you a bottle, postpaid, for fifty cents, and we will refund your money if it fails to give you satisfaction. Get a bottle to-day. Prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

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Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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FROM THE FIELD

Alabama.

New Decatur, February 17.—The work in New Decatur is progressing nicely. The interest is much increased since we came, and two have been added by letter and one restored. The Boaz-Locklear debate served as a stimulus in many respects, despite the incompetency of Mr. Locklear and his unwillingness even to present the teachings of the saints, for Brother Boaz did some excellent teaching. We were pleased to have in our midst so many visiting brethren, among whom were about ten preachers of the gospel, who took part in the informal meetings at 2:30 P.M. throughout the week, and one of whom preached daily at the noon hour near the Louisville and Nashville Railroad shops. Brother W. T. Goalen remained over and preached for us on Sunday and Sunday night. From all of which, with our continuous labors; the preaching by Brother J. T. Harris, of Florence, the week following the fourth Sunday in February; and the preaching in the annual meeting which begins, the Lord willing, on the fourth Lord's day in May, by T. Q. Martin, of Winchester, Ky., all expect great good.

J. PERRY EVELL.

Florida.

Plant City, February 8.—The meeting at Plant City is now a thing of the past. We closed out Sunday night after three weeks of earnest labor. Opposition here is fierce and every effort to baffle us in our progress is put forth. I preached twenty-eight times and baptized nine. One wanderer returned, two came from the Catholic Church, and two from the Methodists. We were greeted by the largest audiences that have ever been in that building. I consider the meeting a success from every standpoint. I hope all the brethren in Tennessee are enjoying life and prosperity. We are having real summer time down here.

J. PAUL KIMBRELL.

Winter Garden, February 13.—We began the worship here on the third Lord's day in January. There are nine members of the church here. We have thirteen dollars in the treasury. We shall buy some books for the song service and Sunday school at once and begin laying plans for building a house of worship. Any suggestions or financial support from the brotherhood abroad would be greatly appreciated. Send all donations to the treasurer, Brother Lee C. Gregory, and any suggestions or any other information of any nature to him or to me. Address me until next report at Winter Garden, Fla. My permanent address is Columbia, Tenn. We are at work in earnest here, and we expect great results within the next two months. People of the town are interested in the preaching of the old Jerusalem gospel "that has stood the trials of the ages past" and shall stand forever.

JAMES A. HARDISON.

Oxford, January 31.—Brother J. O. Barnes, of Lake City, began a meeting here on the night of January 8, which

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Caustic Balsam

A Safe, Speedy, and Painless Cure

The safest, Best BLISTER ever used. Takes the place of all liniments for mild or severe action. Removes all Bunches or Blemishes from Horses and Cattle. SUPERSEDES ALL CAUSTIC OR FIRING. Impossible to produce scar or blemish. Every bottle sold is warranted to give satisfaction. Price \$1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for literature or price circulars.
THE LAWRENCE-WILLIAMS CO., Cleveland, O.

HAD PELLAGRA SEVEN YEARS. THANKS GOD HE'S CURED.

Cowards, S. C.—David G. Fate, of this place, writes: "I am glad to say to you, after waiting forty days, that I still feel like I am cured of pellagra. I had this disease for the last seven years. The fourth day after beginning your medicine I went back to work and have been able to do my work ever since. I thank God for your remedy."

There is no longer any doubt that pellagra can be cured. Do not delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth; the lips, throat, and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhea or constipation.

There is hope. Get Baughn's big free book on pellagra and learn about the remedy for pellagra that has at last been found. Address American Compounding Co., Box 2036, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

continued until January 21. We had two services each day during the first week, but only at night the second week. Brother Barnes did some very fine preaching, mostly to the church. The congregations were small, but attentive. There were no additions to the body, but some sleeping members were waked up, and the attendance at the regular meetings has been better since he was here. Brother Barnes is one of the most spiritual men I ever knew—just a common, home-made preacher who lives what he preaches and carries with him always a heart full of love for his neighbors and brethren. To know him is to love him. He has just given up all secular employment, and is giving his whole time and interest to the Master's work in Florida. Any congregation wanting a meeting will make no mistake in calling Brother Barnes.

D. A. MARTIN.

Bunnell, February 7.—Last September my wife and I came to Bunnell to make it our home for at least one

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Eye Salve in Aseptic Tubes, 25c-50c.
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school year. We sought for others to meet with us, but were not able to find any that would meet regularly with us at first. We began the regular worship in our house, only two of us, and I can gladly say that we enjoyed it, although it possibly appeared to some nothing but religious fanaticism. It is a grand experience and, I might say, a trial of faith to meet in one's home. Try it, brother, when you are sick or when you move to some place where there needs to be a church established. Since Christmas Brother Horace Copeland, a young preacher from Dover, has been meeting with us. He sings well, and was of great assistance in our meeting. Brother R. C. White, of Nashville, Tenn., held the meeting. While there were no baptisms, a little band of ten have promised to meet for regular worship. One lady came from the Baptist Church, and some others decided to lay aside their differences if they had any. A real estate man promised to hold two lots for us two years if we would put up a building. He also proposed to help to meet the expenses of building. When we think best we shall proceed to investigate the advisability of putting up a meetinghouse. We have rented for temporary use a cottage that will give us a large room to meet in and a good room for a Bible class. The brethren passing through are requested to stop over with us, especially those who preach. Below is a list of churches that had fellowship in the meeting: Church at Midway, near Lake Butler, Fla., \$5; church at Rincon, Ga., \$6.65; Union Church, near Dasher, Ga., \$8; Black Schoolhouse, near Valdosta, Ga., \$5; church at Oxford, Fla., \$1.50; Brother A. L. Colson, Trenton, Fla., \$1; Brother D. A. Dean (through Brother White), Obion, Tenn., \$4. Total, \$31.15. We wish to thank those who had fellowship in this work.

J. G. MALPHURS.

Georgia.

Hazlehurst, February 7.—The meeting began here last night with a good audience, and we are expecting to do a great work for the Master. I went out to hear the Baptist preacher, and he "challenged any man" to deny his teaching. We do not go around with a chip on our shoulder, but they must not throw out challenges that way when a soldier of the King is around. He backed square down from all questions except apostasy. So Sunday next we begin to debate that question. Then, if he refuses to discuss the other question, I shall continue the meeting. Brethren, here is a town of fifteen hundred souls and not a member of the church of Christ. Two miles from town there are four members. We broke bread there. Shall I spend my time here without support? If you doubt the worthiness of this call, write Brother Lipscomb or Brother S. H. Hall, of Atlanta. I am here, and, support or no support, I expect to remain a month or longer. The Presbyterians have let us have their house, but we have to pay for electric lights. Write me in care of W. N. Gantt, Hazlehurst, Ga. JOHN HAYES.

Hazlehurst, February 15.—At this writing I am moderating in a debate between Brother John Hayes and J. B.

Davis, Baptist, at this place. The debate goes well. Brother Claus, of Valdosta, is with us. But the matter that I wish especially to get before the brethren just now is that Brother Hayes needs more fellowship than he is receiving. We have only four members here, and they are poor in this world's goods. It is Brother Hayes' desire to remain here for at least a month and endeavor to establish the cause permanently at this place. Too, after he is through here, he would be glad to visit some other section where we have only a few brethren and continue such work till the last of May. Other places are calling for just such work. Help us, brethren, to keep him here. I am here at my own charges helping all I can. The Atlanta brethren (West End) contributed five dollars and ten cents toward his support last Lord's day and will help more as soon as they can. S. H. HALL.

To Drive Out Malaria and Build Up the System,

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Are We Logical?

BY L. D. PERKINS.

As a body of Christ's followers we have contended that we occupy logical positions, and, generally speaking, most of our preachers and many who are not preachers do hold to positions that are logical, and especially when we confine ourselves to the word of God; but when we get away from that, we are like a ship without a compass. Now, of all the illogical positions, I have seen none that will beat the position of those who admit that private, individual Christians have a right to establish schools and teach the Bible along with other textbooks, and then, when individual Christians proceed to establish such schools and teach the Bible in all its truth with the other books, for these same men who have admitted that it is right for such schools to exist to oppose them in every way possible and cry that they are doing the work of the church. This, I say, is the most illogical and senseless position I have seen a body of our people take. The most foolish and sinful thing about it is that these men are pressing it to the division of churches. One cry is: "The school is doing the work of the church." I ask, is there any truth to such a statement? Is it not a fact that in any community where one of these schools has been established the churches near to it are doing more teaching, and more efficient teaching, than they ever did before? I believe all churches near to such schools will confirm me in this statement.

I cull the following from the writings of one of our good men: "Another preacher said to me recently that he did not believe any one understood the book of Revelation. He said that Martin had written on it, that Johnson had written on it, and they differed; hence his conclusion that no one understood it. Then I wondered what Revelation meant, anyway. Did it not mean something made known? And if so, was it not possible that this Revelation had reached the understanding of some, even if it had not his and mine?"

To the question, "What does Revelation mean?" we would say with the writer that it means "made known," but it is not necessary for us to conclude that the book of Revelation was made known to us. In the first verse of this book it tells plainly to whom it was made known. It is plainly stated that "He [God] sent and signified it by his angel to his servant John." The word "signify" is defined to mean: "To make known by signs or words; to express, convey, or communicate to another by words, signs, gestures, or the like." This,

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then, settles the question as to what is meant and to whom it was made known. It was to his servant John, and it does not mean, nor need we conclude from the word "Revelation," that it was made known to any other mortal—or ever will be, for that matter. The apostle Peter said: "Knowing this first, that no prophecy of the scriptures is of private interpretation." (2 Pet. 1: 20.) This ought to settle some other matters that have been necessarily consuming considerable of our good space in the Advocate.

Another illogical position I see from the pen of some one in one of our papers is as follows: In pointing out those he terms "hobbyists" and of those he assumes as such, and that they should not be allowed to preach, he points to some of our good people who are in the habit of taking their collections by laying it on a table in place of passing around a basket. The word of God says: "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) The word of God does not legislate whether we shall lay it on a table, lay it in a hat, or flip it on a drum. Each individual is left at liberty in this matter—only, he is to give. The proposition that is bothering me is not whether they lay it on a table, flip it on a drum as do the Salvationists, or put it in a basket that may be passed. I fear many are doing neither as God would have them do. I do not care or bother myself about which way we do it; the proposition is, do it. But the point I wish to make is this: The man who thus legislates where God has not, and then is pleased to call those who may differ from him "hobbyists," and warns churches against letting such a one preach, I say he is a dangerous man. He is committing a grievous sin. He has lost his head of reasoning. The Gospel Advocate is clear from such unsound reasoning, and I am confident that it will continue to so be.

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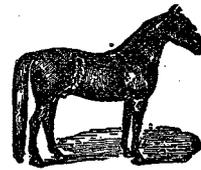
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"FAITH AND WORKS" NUMBER

Gospel Advocate

Volume LVIII.

NASHVILLE, TENN., MARCH 2, 1916.

Number 9.

Now faith is assurance of things hoped for, a conviction
of things not seen.—Paul.

TWO MIGHTY OARS.

Lo, when the boatman stems the flowing tide,
And aims direct his little boat to guide;
With both oars working he can headway make,
And leave the waters foaming in his wake:
But if one oar within the boat he lays,
In useless circles round and round he plays.
So faith and works, when both together brought,
With mighty power and heavenly life are fraught
To help the Christian on his arduous road,
And urge him forward on his way to God.
If faith or works, no matter which he drops
Short of his journey's end, he surely stops.

—W. Holmes.

But wilt thou know, O vain man, that faith apart from
works is barren?—James.

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What is Faith?

BY H. LEO BOLES.

(Written especially for the "Faith and Works" Number.)

Some things are defined by their relative importance—some by what they *are*, and some by what they are *not*. Again, some things cannot be defined; they may be explained, illustrated, described, or discussed, but cannot be defined. The use or meaning of anything always determines its definition; and as the use of anything changes, so its definition varies.

Faith is not restricted to the religious realm, but is found in every department of human endeavor. It is a reasonable inference from testimony. It is a conviction or belief in the truth of a proposition based upon testimony. "Faith is the medium or channel through which divine influences are conveyed from God to the spirit or heart of man." It is an acceptance of God and an adjustment of the life in harmony with his will. In science, faith is a working hypothesis upon which one makes an investigation; in personal relations, faith assumes the form of trust.

"Faith is the assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) This statement is not so much a definition of faith as it is a description of its relation to the soul as a power of endurance and a means of enjoyment. It is well-grounded confidence of hope.

The term "faith" is used only once in the Old Testament: "The righteous shall live by his *faith*." (Hab. 2: 4.) The adjective "faithful" and the noun "faithfulness" are used only a few times in the Old Testament. "Belief," as a noun, is not used in the Old Testament, and is used only once in the New Testament: "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and *belief* of the truth." (2 Thess. 2: 13.)

The verb "believe" and its derivatives are used several times in the Old Testament. While these words are peculiarly New Testament terms, yet the principle which they represent is clearly set forth in the Old Testament. "Faith" and "belief" are synonymous terms, or, rather, the two words are applied to the same principle under slightly different conditions. "Faith" is always a noun, while "believe" is usually a verb. These scriptures show that they are used synonymously: "I have not found so great *faith*, no, not in Israel." (Matt. 8: 10.) "And Jesus said unto the centurion, Go thy way; as thou hast *believed*, so be it done unto thee." (Verse 13.) Again, Paul, in speaking of the justification of Abraham, said: "And Abraham *believed* God, and it was reckoned unto him for righteousness." (Rom. 4: 3.) Again, in speaking of his justification, Paul says: "Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his *faith* was reckoned for righteousness." (Rom. 4: 9.) Again, the writer of the Hebrew letter says: "And without *faith* it is impossible to be well pleasing unto him; for he that cometh to God must *believe* that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.)

There is another term that is used synonymously with "faith," "belief," and "believe." It is the term "obey," "obedience," etc. Christ said: "He that *believeth* on the Son hath eternal life; but he that *obeyeth* not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.) This shows that the words "believeth" and "obeyeth" are applied to the same principle. One is used positively and the other is used negatively in this quotation. Peter, speaking of the conversion of the Gentiles, says: "And he made no distinction between us and them, cleansing their hearts by *faith*." (Acts 15: 9.) Again, the same writer says: "Seeing ye have purified your souls in your *obedience* to the truth unto unfeigned love of the brethren,

love one another from the heart fervently." (1 Pet. 1: 22.) This shows that the principle of *obedience* is the principle of *faith* or *belief*. James says: "Thou seest that *faith* wrought with his works, and by works was *faith* made perfect." (James 2: 22.) "For as the body apart from the spirit is dead, even so *faith* apart from works is dead." (Verse 26.)

Sometimes the term "faith" is used in a very comprehensive way. It is sometimes used to include the *whole* Christian system, the *entire* acceptance of the gospel and *obedience* to the same. This scripture is given as proof: "And a great company of the priests were *obedient* to the *faith*." (Acts 6: 7.) This means that they accepted the whole system of the Christian religion and that they became *obedient* to all of its requirements in becoming children of God. Sometimes it is used to include the entire Christian life. I think that Peter used it in this comprehensive way when he said: "Whom not having seen ye loved; on whom, though now ye see him not, yet *believing*, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your *faith*, even the salvation of your souls." (1 Pet. 1: 8, 9.) This helps us to understand *what* Paul meant and *what* the jailer must do when the jailer asked, "Sirs, what must I do to be saved?" and Paul answered and said: "*Believe* on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16: 30, 31.) Paul meant that the jailer, like all others, must *accept* the *whole* Christian system, with all its requirements, promises, and hopes. He must become "obedient to the *faith*." This means much more than is often taught by religious teachers who are emphasizing a theory of salvation by faith only. I think that the restricted use of "faith" has been taught and emphasized so much that people have lost sight of the full, scriptural meaning of the word.

No one can act in harmony with God's will unless that one has faith in God. "And without *faith* it is impossible to be well pleasing unto him; for he that cometh to God must *believe* that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) The act of believing in God, or obeying God, puts one in harmony with God's will, and to remain *faithful* one continues in harmony with God's will. Unfaithfulness or unfaithful means out of harmony with God's will. "To be in the *faith*" is to be in harmony with his will, to abide in the teaching of Christ. "Try your own selves, whether ye are in the *faith*." (2 Cor. 13: 5.) Again: "Watch ye, stand fast in the *faith*, quit ye like men, be strong." (1 Cor. 16: 13.) These scriptures mean that we are to continue in harmony with the will of God. The question, "*What is faith?*" may be answered by saying that it is a harmonious relationship between God and man. This helps us to understand what Paul meant when he said: "And we know that to them that love God all things *work* together for good, even to them that are called according to his purpose." (Rom. 8: 28.) When one is in complete harmony with God's will, he is in harmony with everything that is good, true, holy, righteous, and godly; and being in this state and continuing in it, everything in the universe must *work* for the present and eternal good of that one.

No one can know the will of God, save as it is revealed to him in the word of God; so no one can have *faith* except by *hearing* the word of God. "So belief [faith] cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Faith is founded upon God's word, not upon human tradition, moral philosophy, or scientific hypothesis. Other scriptures emphasize the same thought. "But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, *the word of faith, which we preach*." (Rom. 10: 8.) Again: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the *word* of the *gospel*, and believe." (Acts 15: 7.)

Faith in God.

BY A. B. GUNTER.

(Written especially for the "Faith and Works" Number.)

There is much in the subject that I have in hand for the special number. So much could be said about the different kinds of faith and faith in its different phases, but the subject that I have is "Faith in God;" and to have faith in God simply means to be loyal to him, to believe in him, to rely upon him.

Take, for instance, the example given by the Savior in Mark 11: 22. When he had pronounced a curse upon the fig tree, they soon noticed that it was withered. Then Jesus said unto them: "Have faith in God." He further says: "Verily I say unto you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Of course we do not believe that we can do things miraculous, because we do not have that miraculous faith; but we can pray for things consistent with his will and receive blessings accordingly.

James (1: 5) says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." But the individual must make certain preparations and put himself in a certain attitude before God will hear and answer his prayer. The preparation to be made in order to acceptable prayer is: (1) His heart must be purified by faith. (Acts 15: 9.) He becomes a man of God and prepared unto every good work by acting upon that faith. (2 Tim. 3: 17.) Since prayer is a good work and he has been thus prepared, he can then approach God in an acceptable way, and that is by faith. Again, James says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Verses 6, 7.)

The Bible teaches that we should walk by faith, that we should pray in faith, and that when we come to God we "must believe that he is, and that he is a rewarder of them that diligently seek him." In fact, whatsoever is not of faith is sin.

Faith in Men.

BY J. P. LOWREY.

(Written especially for the "Faith and Works" Number.)

Faith is a most wonderful word. "We walk by faith, and not by sight." Through faith in the Christ the Christian can look beyond the dark river of death and see the home of the redeemed. But it is upon faith in men that I have been requested to write. It is by faith in men that the affairs of this world are moved. It was the faith that Napoleon's men had in him as a leader that prompted them to scale the Alps. Faith in Columbus led Spain to stand behind his voyage which gave to the world "the land of the free and the home of the brave." Faith in men, leaders in countries beyond the sea, is causing much of the world to be bathed in human blood to-day. I pity the man who has lost faith in his fellow-man. He is a hopeless character, so far as success in this life is concerned, and there is but little hope for him on the other side.

Since so much depends upon our faith in men, either for good or bad, it behooves us to know that those in whom we place our trust are on the Lord's side. No man can be trusted as a leader of men unless the principles for which he stands come from the book of God—the Bible.

Faith in Moses prompted his brethren to throw off the

cruel yoke of bondage and follow him. But when God vince them. They had faith in him and, through his sent him to be their leader, he gave him power to con- teaching, faith in God, and were thus shown a better country. When our Savior came to give to the world a more perfect law, he came from God's throne armed with power to convince the races of earth. Likewise the apostles were guided by the Holy Spirit, and thus enabled to cause thousands to have faith in them and become fol- lowers of them. And in this, the morning of the twen- tieth century, God has not left us without a standard by which to measure those who aspire to be leaders of men before placing our confidence and faith in them. He does not give to them some miraculous power by which to con- vince, but has given to us a standard by which to measure them. A failure upon the part of men to study that standard—his word—has caused many to place their trust in false teachers and allow themselves to be misled. Ev- ery man follows the trend of his faith. If his faith comes from false testimony, he is destined to sorrow. I know many good and honest people who are allowing themselves to be led to eternal destruction by false teachers in whom they have faith. They have never taken the time to meas- ure these leaders by the divine standard to see if they were on the side of truth and righteousness. Were it not for the fact that so many have faith in false teachers, instead of having faith in the teachings of the inspired apostles, the angels in heaven would have cause to rejoice.

Nothing short of an active faith in Christ will save.

Faith in Institutions.

BY E. M. BORDEN.

(Written especially for the "Faith and Works" Number.)

The above title is one selected by the Gospel Advocate force. There are so many institutions that I am just a little bit at sea as to how to proceed; but surely it could not be a question as to whether we should have faith in human institutions. Even those who have embraced hu- man institutions do not claim that a person must believe in them in order to be saved.

Then the theme must be within the limit of Bible insti- tutions. If we believe the Bible, we believe in the institu- tions of the Bible. If I observe a Bible institution and do not believe in it, I make it a sin; yet we can truthfully and scripturally say that Christ is our creed. These Bible institutions, such as baptism and the Lord's Supper, pic- ture the truths concerning the death, burial, and resurrec- tion of Christ. In eating the Lord's Supper, we do it with the facts of his death, burial, and resurrection on our mind. It is a spiritual service. If I do not believe what the Bible says concerning it, I cannot partake of it in faith. I would not like to say that a man can be scrip- turally baptized who does not believe what the Bible says concerning it. If a man should say to me, "I want you to baptize me, because I know the church demands it, but I do not believe it is necessary," I am sure I would ask him to consider it more. Is it not necessary to obey God? It surely must be, or the Lord would not have demanded it.

It is certain that it is not necessary for me to believe hobbies of men concerning the Lord's Supper and baptism to make my worship acceptable to the Lord; but it is cer- tain that I can bring damnation to my own soul by not eating discerning the Lord's body. Another thing is cer- tain: A person cannot render acceptable obedience who depends on the faith of another. He must obey on his own faith. If a person is baptized because I say he must be, it will do him no good. He must believe what the Lord says about it. We cannot number the Christians by counting those who have been immersed, for some are immersed who have not previously had a change of heart. I give an exact quotation when I say, "He that believeth and is baptized shall be saved."

Faith's Consolation.

(Culled especially for the "Faith and Works" Number.)

Beloved, it is well:

God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, it is well:

Though deep and sore the smart,
He wounds who knows and cares
To heal the broken heart.

Beloved, it is well:

Though grief benight our way,
'Twill make the joy more dear
That comes with dawning day.

Beloved, it is well:

The path that Jesus trod,
Though rough and dark it be,
Leads home to heaven and God.

The Growth of Faith.

BY F. W. SMITH.

(Written especially for the "Faith and Works" Number.)

The most precious plant that grows on this earth is that which is rooted in the soil of a good and honest heart, which is termed in the holy Scriptures "faith," and through which man is saved now and eternally. Peter says it is a precious thing: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ." (2 Pet. 1: 1.) How "precious" is that faith? Let the same apostle tell us: "That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1: 7.) The smelting process will separate the pure gold from every particle of dross or foreign substance, while at the same time the gold will lose none of its weight, color, or purity, though subjected to the hottest of fires for a million of years. It is unlike genuine faith in that the years of constant friction will wear the gold away, while the trials of storms and the fires of persecutions will cause faith to grow larger and shine brighter with the increasing years, and then sink to rest in the bosom of God in a burst of glory transcendently more beautiful than any evening sunset that ever flung back good-night kisses upon a world over which the dark shadows were creeping. Faith springs from a spiritual seed—the word of God, which is the seed of the spiritual kingdom. "Now the parable is this: The seed is the word of God. And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved." (Luke 8: 11, 12.) Thus, unless the word of God comes in contact with the heart, there can never spring from the soil of the heart the *precious* plant of faith. It is "precious" because it embraces God's power unto salvation. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) It holds within its strong grasp the world's Redeemer. It is also "precious" because it leans upon the manifold promises of God to his faithful children. "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 4.)

But let us not forget the onward impulse of the divine life so beautifully and clearly expressed by the psalmist: "They go from strength to strength; every one of them appeareth before God in Zion." (Ps. 84: 7.) Normal life is a principle of growth, no matter what its sphere, whether vegetable, animal, or spiritual. The outward pulsations

are simply manifestations of an inward principle struggling for growth and development. Within the acorn is an oak tree; and when that vegetable seed comes in contact with proper environments, there are the movements of life within the earth, its prison house, and soon we have the outward manifestations of that life climbing on "from strength to strength" toward heaven, whence came its life. Likewise, within the word of God—the seed of the kingdom—is Christian manhood and womanhood, which, when received into the soil of a good and honest heart, soon produces the movements of spiritual life which find an outward expression in the growth of faith. Hence we read: "We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth." (2 Thess. 1: 3.) Their faith spread beyond their own community: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.) As vegetable plants need to be trained and cultivated in order to grow and develop the best fruitage, so must the plant of faith be trained and cultivated in order to produce the fruits of righteousness. Faith must go "from strength to strength" to become effectual in the salvation of the soul. It must be cultivated by engaging in good works—spreading the glad tidings of salvation in the earth—feeding the hungry and clothing the naked. Give to faith the proper environments and it *will* grow and become fruitful. Let us take heed, brethren, lest haply there shall be in one of us an evil heart of unbelief in falling away from the living God.

What Kills Faith?

BY J. PETTEY EZELL.

(Written especially for the "Faith and Works" Number.)

The scope assigned me in the "Faith and Works" Number is not the defining of a dead faith, but, to me, the more difficult task—viz., "What Kills Faith?" When in the vegetable and animal kingdoms we discover objects cold, lifeless, and inactive, we readily discern that they are dead; but the question, "Who or what is the perpetrator of the crime?" has often baffled and perplexed councils of the wisest.

But inasmuch as the word of God is the seed of the kingdom (Luke 8: 11); the seed is sown in the heart (Mark 4: 15); faith comes by hearing, and hearing by the word of God (Rom. 10: 17); and with the heart man believes (Rom. 10: 10), I think we may safely conclude that the heart is the seat of faith, for we believe with and in the heart (Rom. 10: 9, 10), and also the seat of unbelief (Heb. 3: 12). The hearing, then, is the avenue through which the heart is reached.

Moreover, since faith is a product of the seed, the word of God, which is truth (John 17: 17), and since it comes through hearing, it is reasonable and scriptural to conclude that "words of falsehood" (Isa. 59: 13, 14) propagated by the devil, who is a liar and the father thereof (Matt. 13: 39; John 8: 44), through "false Christs" (Matt. 24: 24), "false prophets" (Matt. 7: 15), "false apostles" (2 Cor. 11: 13), "false brethren" (Gal. 2: 4), and "false teachers" (2 Pet. 2: 1), the evil seed, which through the hearing is received into the heart, counteracts the "words of truth and soberness" (Acts 26: 25), and thus kills, destroys, or overthrows the faith.

This being true, we are taught to "be swift to hear" (James 1: 19), and that "if any man have ears to hear, let him hear" (Mark 4: 23), but in verse 24 we are admonished: "Take heed what ye hear." And this is imperative, lest we also fulfill the prophecy of Isaiah, our hearts wax gross, our ears become dull of hearing, our

eyes we close, lest we, seeing with our eyes, hearing with our ears, and understanding with our hearts, should turn again and Jehovah should heal us. (Matt. 13: 14, 15.)

The Holy Spirit stamps his approval of this fact, saying, and that expressly, that "in later times some shall fall away from the faith," and his explanation as to what did it and how it was done is forthcoming: "*Giving heed to seducing spirits and doctrines of demons*, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." (1 Tim. 4: 1, 2.) Paul so teaches in 1 Cor. 15: 14, recognizing the fact that faith becomes vain through the acceptance of erroneous teaching.

Finally, for a fuller answer to the question, "What kills faith?" see the Savior's explanation of the parable of the sower. (Mark 4: 14-20; Luke 8: 11-15.) "Those [seed] on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in the time of temptation fall away." They were tempted when they were drawn away by their own lusts and enticed. Then the lust, when it conceived, brought forth sin; and the sin, when it was full grown, brought forth death. (See James 1: 14, 15.) "That which fell among the thorns, these are they that have heard, and as they go on their way they are *choked*." Choked with what? With "the cares of the world," "the deceitfulness of riches," "the pleasures of this life," and "the lusts of other things." Therefore, as the Israelites of old were overthrown in the wilderness by lusting after evil things, and were cut off from Canaan, the land of promise, by reason of their unbelief, even so, and for the same reasons, shall it be said to some: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 41.)

My brethren, these are some of the evils which war against the soul, that prey upon the heart, drawing away its affections, thus rendering faith invalid (Gal. 5: 5) and inactive, the life cold and formal, which same sad condition, in the long, long ago, brought forth the cry: "But wilt thou know, O vain man, that faith without works is dead?" (James 2: 20.) Truly is such a one a vain (literally, empty) man—empty-headed, empty-handed, and empty-hearted—empty-headed in that he is so deluded as to think that a dead faith can save him; empty-handed in that he is devoid of good works, true spiritual riches; and empty-hearted in that he possesses no real love either for God or his fellow-man.

Fruits of Faith.

BY W. T. GOALEN.

(Written especially for the "Faith and Works" Number.)

I have been requested to write an article for the "Faith and Works" Number on the subject, "Fruits of Faith," and gladly take up such an important topic, which I hope and trust will be of benefit to all in our endeavor to serve the only true and living God and Jesus Christ, whom he sent into the world as the propitiatory sacrifice for the sins of the whole world.

Faith is the most essential prerequisite in order to our pleasing God, for we read in the sacred oracles which are able to make us wise unto salvation that "without faith it is impossible to please him" (Heb. 11: 6); and we are also informed that the faith that is well pleasing to God is that which is produced by the instrumentality of the instruction of his word, for Paul makes the statement to the brethren in the church of Rome that faith is out of (ex) the hearing (or instruction) of the word of God (Rom. 10: 17).

It is utterly impossible to have faith in a person or thing unless it come by the faculty of hearing and the instruction of an outside agent, the agent in the scriptural sense being the one who brings the message from God.

Faith is a psychological act, an action of the mind, and is defined in God's word as being "the assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) We work on the principle of faith in all our relations one with the other. The student, in his endeavor to acquire an education, takes the word of another—that is, his teacher; and the merchant, in his dealings with his fellow-man, takes the word of another; and thus they work on the principle; and our God, who is invisible to our mortal eyes, expects us to work on the same principle and be fully assured that what he promises to us we may surely hope for, and be convinced that all his promises to us will be made good in the right time.

Now the fruits of faith will be surely made manifest by our actions; for a faith which works by love is that which is most acceptable in the sight of our Heavenly Father.

The alien who is separated from God by his sins, who hears the wonderful story of God's love and the love of his only begotten Son, and believes the story of Jesus and his love, will surely be moved, if he loves God, to the obedience of faith, and by his submission to the requirements of the law of faith manifest a fruit of the faith which he has in the Son of God by obeying from the heart the form (type, mold) of doctrine which has been delivered to him, so that he may be freed from the guilt of his old sins and become reconciled to his God.

A Christian must assuredly manifest the fruits of faith in his life, and by assimilating in his mind the milk of God's word will grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and learn to add to his faith, the basis of action, the characteristics of the Christ life which should be embodied in his life, so that the life he lives in the flesh may be lived by faith in the Son of God, who loved him and gave his life so as to produce before the world the Christ life as an example to those who are not Christians.

The fruits of faith will be developed by our being moral and spiritual, for no one can be a Christian or spiritual man without being a moral man; and in order to manifest the fruits of faith in our lives, we must cultivate them to the best possible advantage with the professed object of glorifying God.

Further, we could not manifest the fruits of faith in a better way than by showing that we have those characteristics spoken about by the apostle Peter: "In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." (2 Pet. 1: 5-7.)

The fruits of faith will be further manifested by the sacrifices we make for the cause of our adorable Redeemer, who by the teachings of the Holy Spirit has demanded that we present our bodies a living sacrifice, holy, acceptable to God, which is our spiritual service; and the more we imbibe the teachings of the word of God, the more our faith will be increased, and the fruits of faith will be manifested in our lives, and thus will we grow more and more unto the perfect day when the fruits of our faith will be rewarded by the Judge of all the earth, who will do right and "render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life." (Rom. 2: 6, 7.) Eternal life in the paradise of God will be our reward for having made the effort in our lives lived in the flesh to manifest by our actions the fruits of faith.

There are faiths and faiths, each with their appropriate objects and results. But there is only one which brings to you, as a needy sinner, the gift of God, which is eternal life, through Jesus Christ your Lord.—Selected.

“WHAT MY FAITH MEANS TO ME”—Three Testimonies.

Earnest C. Love, of Santa Rosa, Cal., Says—

I suppose it is the editor's wish that I state what my faith is to me personally, although it is not essentially different from the faith of any other child of God. Before stating what it means to me, it seems best to state what my faith consists of. Paul says that faith is “a conviction of things not seen.” (Heb. 11: 1.) If we have conviction with regard to things not seen, this conviction *must* come through testimony. Where there is no testimony, there can be no faith. But this testimony seems to bring little or no conviction to the minds of some. Without going into details of argument as to why I believe the Scriptures, I will simply say that I believe the whole Bible. I have a strong conviction that it is God's book—that its histories are true, that its laws are perfect, that its judgments are righteous, that its prophecies are inspired, that its commands should be obeyed, that its promises should be trusted and its warnings feared and heeded. Now, since the Scriptures are the ground of my faith, what does it mean to me? That question cannot be answered fully in a few words. It means an answer to three puzzling questions on which the mind of the human family is never at rest and never will be till faith comes into its own and men accept the Bible as true. What are the questions? (a) What is man? (b) Whence came man? (c) Whither is he bound? These questions have been asked by all men, from the wisest philosopher down to the lowest savage. The remarkable thing is that the untutored savage knows as much about it as the philosopher, leaving out what they can learn from the Bible.

It is only lately that men have even attempted to answer the first question, “What is man?”—that is, men who ignore the Bible. Their ridiculous attempts to account for the origin of man by the theory of evolution would be amusing were they not fraught with such fearful consequences. But I need not puzzle and wonder, for the Bible says that man is “the offspring of God” (Acts 17: 29) and that he is “a living soul” (Gen. 2: 7). Thus the faith of the Christian enables him to go serenely on with his duties because *that* question is settled.

The answer to the second question is partially implied in the answer to the first. If man is “the offspring of God,” then he came from God. His origin is divine. God breathed into the form of clay “the breath of life.” Thus was a spark of the life of God put into the man. (Gen. 2: 7.) God is our Father. (Heb. 12: 9.) He formed our spirits within us. (Zech. 12: 1.) God created the form of clay in his own image and gave it life—an unending life—a part of himself. Thus another of the great questions is answered, and that, too, in a reasonable and satisfactory way. This thought is elevating and comforting in a high degree. I never could understand what comfort evolutionists and agnostics get out of their “faith.” What “good” could ever come of believing that the only progenitors of the human family were long-tailed, hairy monkeys?

Now we come to the third and last of the three questions. Some have said that this is the most important of all. “Whither is man bound?” What makes this question so important is the fact that man is continually going somewhere. Of all the millions that have lived in the earth in ages past, none have remained here long. They have appeared here for a brief moment and then have passed on—on into that mysterious land beyond the tomb. Here, again, philosopher and savage ask the same question, the one asked by the troubled patriarch of old: “If a man die, shall he live again?” (Job 14: 14.) The Bible comes to man's rescue here and answers the momentous question for him by raising the thin veil between these earthly coasts and those eternal shores. Yes, man

lives beyond the grave! Was not the beggar Lazarus alive on the other side? (Luke 16: 25.) Did not Moses and Elijah stand with the glorified Savior on the mount of the transfiguration? Were not the martyrs of Jesus very much alive when John the Revelator saw the great company of them? (Rev. 6: 9-11.) Had I been permitted to stand with the angels before the throne of the great I Am, and with the multitude of redeemed saints, arrayed, along with the others, in a white robe, and bearing a palm of victory in my hand, and permitted to join in the chorus of praise to the Almighty, in that “clime where flow no tears,” I should have said: “This is *life!* Yes, man lives!”

But since this is my faith, what does it mean to me? It means everything. In the very nature of the case, it must mean everything or nothing. It means everything to me. With a hope which this faith begets, a Christian is ready for any fate. Let the dark clouds of adversity hang low and threatening; let the fierce lightning of persecution flash angrily in our faces; let the winds of temptation shriek; let tempests rage; let demons howl; but the Christian has taken passage over Life's Ocean in the Ship of Faith, and so can laugh at all these things.

My faith robs the deathbed of its terrors and lights the way through the tomb. When I kept a lonely vigil at the bedside of my then only living sister, and at 1:12 A.M., December 12, 1905, heard the “death rattle,” and saw the “death dew” gather upon her pale cheek, and saw the last few efforts to breathe, and then saw her lie pale and still in death, my faith was then the only comfort. It is man's only comfort in such times. She “is not dead, but sleepeth.” On the resurrection morning she will awake. I will meet her again, with all of the saints and loved ones who have gone on before. There will be a grand reunion! Mother will be there! They, when they died—our loved ones—did not go, out into cold oblivion and utter forgetfulness; but when their eyes closed in death and the scenes of earth faded from their view, their vision was greeted with scenes of unimaginable splendor, and there spread before their bewildered eyes a landscape of eternal beauty, “where the flowers bloom forever and the sun is always bright.” That is a part of what my faith means to me. Can you blame me for not wanting to part with it?

W. F. Neal, Winnipeg, Manitoba, Canada, Says—

Brother J. W. McGarvey said that “Dr. Edward Robinson was the most noted of American philologists.” Dr. Robinson renders the definition of faith given in Heb. 11: 1 as follows: “Faith is confidence in respect to things hoped for; conviction in respect to things not seen.” From this rendering we see clearly how the great cloud of witnesses in this faith chapter were stimulated to action, great endurance, suffering hardness as good soldiers of the cross, looking forward with “confidence in respect to” hoped-for reward. Paul called his sufferings for Christ “light afflictions.” The “confidence in respect to” hoped-for reward doubtless was the great incentive that caused this great army of witnesses to have “conviction in respect to things not seen.” My faith means to me, in the enduring hardness as a good soldier of Christ, to see the “silver lining” in the clouds that gather in life's pathway and to never allow the sun to go down in my horizon. Now, in view of this hoped-for reward, to see lethargy and a pessimistic spirit characterize the lives of Christians, especially preachers of the gospel, is not only a hindrance to the cause, but a seeming rejection of the examples of faith given in Heb. 11. My faith means to me optimism

under all circumstances in the religion of Jesus Christ. With the rich and precious promises vouchsafed us in God's word, how can we be otherwise? "And we know that to them that love God all things work together for good." (Rom. 8: 28.) It is even best for the world to look on the bright side of things. A worldly optimist who came into the Free Press office (a Winnipeg daily paper) a few days ago, when the mercury registered fifty degrees below zero, was asked: "What do you think of this weather?" He said: "It is fine; just the thing we need. The ground will freeze so deep that when the thaw comes the earth's best substance will be brought to the surface, and 1916 will reap the finest harvest for years, and the whole of Western Canada will be prosperous on account of the same." My faith makes me hopeful through hardships, losses, and sorrows. We must see to it that we retain through all these a heart gentle as a little child's and full of trust and hope. The secret of such victorious living is a trust in God that never fails.

Lee P. Mansfield, of Vernon, Texas, Says—

In Gal. 5: 6 we read this statement: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." We learn from this that in order that we may be benefited by our faith, it must be a faith that works. "Faith without works is dead," says James. Now, I have a working faith, and I am going to tell what that *faith* means to me.

1. My faith means that I have accepted God as my Father; that I put my trust in him. It means that I will let him lead, and all that he does for me is for my good. David said: "No good thing will the Lord withhold from them that walk uprightly." It means that his eyes are over me and his ears are open to my cry, and I can truly call him my Father and my God.

2. My faith means that I have accepted Jesus as my Savior, King, Guide, and Redeemer. It means that I will follow him. He is my example; therefore I will imitate him. It is not, "What would Jesus do?" but, "What *did* he do?" If I do, then, as he did, I am living by faith. My faith leads me to obey him; hence it means a life of devotion to him.

3. My faith means that I have accepted the Holy Spirit as my Comforter and my Teacher. I get from what the Spirit says all things I need for my consolation in Christ and all my instruction in Jesus.

4. My faith means that I have been made a child of God. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 26.) "Therefore being justified by faith, we have peace with God." (Rom. 5: 1.) Then faith means that I am justified and have peace with God. It is at least one of the things that bring me into the enjoyment of peace.

5. My faith means that I have solemnly obligated myself to live a life of faithfulness to my King. "Be thou faithful unto death" is the teaching of our Lord. Faith, then, sometimes means faithful, or faithfulness. When I say, "I have faith in Jesus," I mean that I am doing his will. I am simply proving faithful to my trust. Paul says: "We walk by faith." That means walk by the teachings of Christ. So my faith means I am walking with God.

6. My faith means that I have a promise of a home up in glory. "Faith is . . . the evidence of things not seen." It, then, leads me to a better world. Jesus says: "In my Father's house are many mansions." Faith points me to those mansions to get me to live a better life. My faith takes me into the presence of God and makes me see the things that God has in store for us.

May our faith always mean these things to us, so that we can and will throw away the things that hinder and run the race before us, looking unto Jesus, the author and finisher of our faith.

Two Inseparable Ideas.

BY DAVID LIPSCOMB, JR.

(Written especially for the "Faith and Works" Number.)

To write anything on the subject of faith and works after our Savior has talked, and Paul, Peter, and James have written, seems to be a task of supererogation.

The two ideas are inseparable. There is no faith that is not accompanied by action. All the inspired writers agree as to this statement, and the Master nowhere has voiced the thought of a stillborn faith.

But it may not be amiss to speak briefly of the effect the precious faith has had upon the minds and lives of men and women since the apostolic days. To the same degree that the ancient Hebrews suffered for conscience's sake, others in later days have given up their all and their lives for the faith and hope that was in them. From Stephen, the first martyr, to Margaret Owen, who was drowned on Solway Firth because she would not pray according to the king's commandment, men and women have testified to their faith in Christ Jesus, and him crucified. Sometimes they were misguided. Sometimes they miscalled selfish ambition "faith" and died clasping the crucifix with bloody hands. They waged the cruelest wars in the belief that thus God was being served and the stainless Christ followed. Sir Galahad, blinded by the superstition of his time, went forth in purity to "carve the casques of men." Sir Launfal, with a vision cleared by experience, learned that the Master was to be served by helping the poor and weak, and that in the even distribution of alms pride had no place. For in the vision Christ told him:

"Who with his gifts gives himself feeds three—
Himself, his hungering neighbor, and me."

In time past faith in God and his Anointed has worked mightily in the hearts of men, and is still working, and will continue to work till the whole be leavened. While it appears, in the light of the great conflict at present raging, preposterous to dream of universal peace, yet, as we look at what has been done in bettering conditions, we may dare to believe and hope that wars may cease and the great engines of fight be hammered into the rolling stock of peace, and the "God save England" be replaced by "Blest be the tie that binds our hearts in Christian love." It took the world many ages to abolish the slavery curse; nearly nineteen hundred years of Christianity were necessary. Now, wherever faith in Christ prevails, there is no involuntary servitude except for crime. We are at work on other great problems—intemperance, vice, and war. We may work intemperately, spasmodically, even foolishly, but it is the leaven of faith at work on the rude hearts of men, and no effort should be despised. God will bring about the right.

"It may not be my way,
It may not be thy way,
But in his own good way
The Lord will provide."

Let us work and pray that the time may speedily come when we may

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace."

And when the Son of man comes, he will find faith on the earth.

Why She Did Not Fear.

A father was holding his blind daughter on his knee, when a friend who had called took her in his arms. The little one made no outcry. "Aren't you afraid, darling?" the father asked. "You don't know who has you." "No," was the prompt reply, "but you do." Faith in her father's loving care banished fear.—W. Hetherington.

Faith's Power in Miracles, in Prayer, and in Daily Living.

C. E. Coleman Writes of Faith in Miracles.

A miracle is a wonderful thing—an event contrary to the established course of things, or transcending the ordinary laws governing the universe.

The same Power that set in order the laws of nature for the welfare of man is able to deviate from the uniform order when His purpose and wisdom demand. Real and true miracles are of God, and have in ages past accompanied divine revelations, establishing their genuineness.

If God ever allows a false prophet, a false Christ, or an evil spirit to work a miracle, it is that the truth may eventually be made to shine with more splendor, as in the case of the magicians in Egypt.

Christ had power over the elements, over disease and death, and gave the apostles power, not only to perform wonders by faith, but to give others the same power. They failed to cure an epileptic on account of the lack of faith, and the Master told them that if they had faith as a grain of mustard seed they could remove a mountain. (Matt. 17: 15-20.) Faith was as essential with them in doing miracles as with us in being saved. (Matt. 21: 21; John 14: 12; Mark 16: 16.) On some occasions those being healed exercised their faith. (Matt. 9: 28; Acts 14: 9.)

The element of faith on the part of God's representatives has always been present when miracles were performed. By faith the hosts of Israel passed through the Red Sea as by dry land. By faith the walls of Jericho fell down, after they had been compassed about for seven days. Today men's hearts and lives are changed by faith from self and sin to God and righteousness. Not a miracle, we say, but more wonderful and far-reaching.

H. H. Hawley Writes of Faith in Prayer.

Believe in prayer? Why not? Is it possible that there are Christians who do not believe in prayer? Can one believe in a wise, loving Heavenly Father whose "eyes are over the righteous" and not believe that "his ears are open unto their prayers?" Can one accept as true the gospel statement that Christ rose from the dead the third day and not believe that he "ever liveth to make intercession for us?" Can one believe all the Bible says concerning the judgment and eternal life and reject all it says about the need and efficacy of prayer? Surely not. It seems almost absurd to entertain such an idea and superfluous to write about it. And yet, on further reflection, we feel sure, even with our limited opportunity of gaining information on such a subject, that many Christians pray but little, some not at all; and the inference is, of course, that they do not believe in it. We have reason to think, too, that with some who do pray, it is merely a matter of form, and not with any real faith that the prayer will be heard; and to this tendency James evidently refers when he exhorts the one who prays for wisdom to "ask in faith, nothing doubting." I can think of no practice more ridiculous than to pray without faith, and yet this seems to be the case with some. At any rate, it is certain that one of the weak points in many a Christian's armor is lack of earnest prayer. I am sure that no Christian is fully prepared to meet the trials of his faith or to take up the work the Master has intrusted to him without a firm belief in the power of fervent prayer and a constant recourse to this unfailing source of spiritual strength. "Lord, teach us to pray," said the disciples to Jesus; and there is great need that we be taught, not only how to pray, but to realize that prayer is essential to our spiritual growth.

If any reader has doubts concerning either the need or the efficacy of prayer, it cannot be because of lack of testimony in the Scriptures. Even the casual reader of the

New Testament cannot fail to note the frequency and earnestness with which Jesus and his disciples prayed. The Master sometimes spent the whole night in prayer. Nor were his petitions the dead and faithless formalities that are often heard to-day, but they were the earnest supplications of an overflowing heart, offered in sublime confidence to a loving Father who heard and would answer him. "I knew," he says, "that thou hearest me always." And Paul tells us that Jesus "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." (Heb. 5: 7.) He prayed for his disciples as well as for himself, and even his enemies were included in his petitions. Now, if Jesus needed to pray, do not we much more? And if God heard the prayers of his first begotten, will he not turn a listening ear to his more needy children if they cry unto him in faith? Jesus thought so, and taught, by parables and otherwise, "that men ought always to pray, and not to faint." (Luke 18: 1.) He not only taught his disciples how to pray, but assured them of an answer to their petitions, saying, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him?" The disciples remembered these lessons, and the early history of the church records many examples of their faith and zeal in this respect. They "all continued with one accord in prayer and supplication." (Acts 1: 14.) When they had occasion to rejoice at the release of Peter and John from the Jewish council, they did not forget to give God praise. (Acts 4: 24.) When Peter was again in prison, "prayer was made without ceasing of the church unto God for him." (Acts 12: 5.) It was when Peter and John were going up to the temple to pray that they were offered the opportunity of healing the lame man, through which so great a door was opened for the gospel. Who knows but that many a "door of utterance" would be opened to gospel preachers to-day, if more fervent prayers were offered by the churches in this behalf? Paul certainly thought so, for he requested the prayers of the brethren at Colosse that a door of utterance might be opened to him at Rome. (Col. 4: 3.) The instructions of the apostles to the disciples were in harmony with their practice. "Pray without ceasing" is Paul's injunction to the Thessalonians. "I will that men pray everywhere," he says to Timothy. To the Ephesians he commends prayer as one of the necessary parts of the Christian's equipment in his fight against Satan and sin. I might multiply references of this kind, but space forbids. But if we consider it necessary to heed the apostles' instructions on all other matters, how can we ignore their plain teaching on this subject?

The attitude of many toward prayer seems to be that its chief benefit is to be found in the reflex influence it exerts on the one who offers it, rather than in any direct answer from God. I grant that there is a grain of truth in this idea, provided it is a prayer of faith; but to assert that this is the chief advantage of prayer is to reduce it to an absurdity, as well as to contradict the plain teachings of the Scriptures. If this were true, how could the prayers of the Roman brethren help to deliver Paul from unbelievers in Judea (Rom. 15: 31), or the prayers of the Corinthians avail to deliver him from death (2 Cor. 1: 11)? Or how could the Ephesians, through their prayers, help Paul to open his mouth boldly to preach the gospel at Rome (Eph. 6: 19), or the Colossians assist in opening a door of utterance there (Col. 4: 3), if God does not directly answer prayer? John says: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (1 John 5: 14.) Truly, "the effectual fervent prayer of a righteous man availeth much."

Brethren, let us all pray more earnestly and more frequently. God asks us to pray. We need to pray. Our efforts in the Master's service require the help of prayer. We should pray on our own behalf for wisdom (James 1: 6), for pardon and for deliverance from temptation (Matt. 6: 12, 13), for mercy and grace to help in time of need (Heb. 4: 16). We should pray for our enemies (Matt. 5: 44), for them that are in authority (1 Tim. 2: 1), and for our brethren that they may be strengthened (Eph. 3: 16). We should pray for the unsaved (Rom. 10: 1), for laborers to be sent into the harvest (Matt. 9: 38), and that doors of utterance may be opened to them (Col. 4: 3). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Bynum Black Writes of Faith in Daily Living.

When a young man is about to devote his time and money in getting ready for some one of the many useful professions, if his faith should undergo a change as to the success usually attained, he abandons his line of thought and gives his time to other undertakings. It has been said that faith is the mainspring in all lines of human activity. Christianity, the greatest of all professions, is no exception to this inexorable law, and the adherent must necessarily have faith as the incentive and power to prompt him to live the life and do the work of the truly spiritual. It has been said that the doctrine of justification by faith is a "senseless doctrine." On the other hand, we see it philosophically necessary, and that all other professions are analogous in this respect; faith, in the goal to be attained, being the incentive. If the Infinite had inaugurated a system of religion without faith, it would have been a senseless doctrine, and no thinking man would have accepted it. "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.)

The most obstinate person will not deny that faith which works by love will purify the heart. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) Without faith in God and in a Redeemer, there is no power to lift up the perishing—no way to obtain sanctification "in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 11.) By the eye of faith the saint sees the dawning day of eternity, and in the midst of doubts, tears, and fears there is a golden stream of heavenly light which gives him a "peace which passeth understanding." Millions have "tasted the good word of God, and the powers of the world to come," and have been made to rejoice in glad anticipation of eternal life and a glorified entrance into that "city whose builder and maker is God."

It is not faith which makes religious bigots. It is not faith which makes hypocrites. We see the counterfeits. They serve to show the existence of the genuine. To attack the misfits and failures is not going to destroy the genuine. The holy religion of our Lord has withstood all the assaults of the evil spirit in all the centuries dead, and still lives to commend itself to future generations of the children of men. If this groaning, sinful age had only "walked by faith" (2 Cor. 5: 7), they would now be walking in the paths of peace. To walk by faith is to walk by the word of God, for "faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) All students of the word know that the "weapons of our warfare are not carnal." (2 Cor. 10: 4.) The horrors of this sinful age shock the sensibilities of a thinking world. The true believer knows that the "wages of sin is death;" he knows the penalty is sure; and when he sees the sins of this wicked age, he is filled with indignation, astonishment, and fear. He beholds all this on account of a lack of faith. The world is cursed with greed and graft, sin and shame, sorrowing and suffering, wars and woes, dread and death.

To say that Christianity has tried, or been tried, and has failed to save mankind, is not a true statement of what religion promises to do for a suffering world. A profession is not to do the trying. The suffering must try the remedy, and this the world has refused to do when it comes to the spirit and ethics of the gospel of our Lord.

Walking With God in Faith.

BY F. C. SOWELL.

(Written especially for the "Faith and Works" Number.)

When we walk with God, we please him. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." The good life Enoch lived was walking with God, for we see from Gen. 5: 24 that "Enoch walked with God."

Noah also walked with God in doing the commandments of the Lord. "And Noah did according unto all that the Lord commanded him." "Noah was a just man and perfect in his generations, and Noah walked with God."

We, as disciples of the Lord, cannot please God now unless we reverence him and keep his commandments. The beloved John said: "I rejoice greatly that I have found certain of my children walking in the truth, even as we received commandment from the Father." There is nothing that would give us more pleasure while we live and more solid comfort when we die than walking in the commandments of God. "And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it." Love puts purity in the church, and the result of this is growth and prosperity.

The children of the Lord must behave themselves in the house of God and allow the Spirit of Christ to lead them in the paths of righteousness, if they hope for the hand of the Almighty to be with them in aiding and giving strength in every time of need.

The devil will not seek company with those who walk in the truth, but they will be comforted in the inner man with the great and exceeding precious promises of the Lord. The apostle John said: "Greater joy have I none than this, to hear of my children walking in the truth." God is truth and love, and he will abundantly bless those who seek him in truth and sincerity. "Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked."

Every child of God should make the word of God his daily companion, that he may become each day better and better acquainted with God. The better we know him, the better we will love and serve him; then we are stimulated with the glorious hope of living in the home of our Father's love.

May peace and love rule in the church of God.

What It Cost.

(Culled especially for the "Faith and Works" Number.)

Not words alone it cost the Lord
To purchase pardon for his own;
Nor will a soul by grace restored
Return the Savior's words alone.

With golden bells, the priestly vest,
And rich pomegranates bordered round,
The need of holiness expressed,
And called for fruit as well as sound.

Easy, indeed, it were to reach
A mansion in the courts above,
If swelling words and fluent speech
Might serve instead of faith and love.

But none shall gain the blissful place,
Or God's unclouded glory see,
Who talks of free and sovereign grace,
Unless that grace has made him free!

—William Cowper.

THE FAITH THAT SAVES—TWO EXPRESSIONS.

S. H. Hall, of Atlanta, Ga., Says—

Whatever may be said about *faith*, the thing that interests the soul that longs for salvation is, *the faith that will save*. Nothing is more easily learned than this. To get a comprehensive view of this all-important subject, let us raise the following questions:

1. What does faith do for the soul? (1) It *purifies* the heart. (Acts 15: 9.) (2) It *sanctifies* us. (Acts 26: 18.) (3) By it we are *justified*. (Rom. 5: 1.) (4) By *faith* we *walk*. (2 Cor. 5: 7.) (5) We *live* by *faith*. (Gal. 2: 20.) (6) It is the *victory* that *overcometh* the world. (1 John 5: 4.) (7) Without *faith* it is *impossible* to *please* God. (Heb. 11: 6.) Certainly, then, the importance of faith cannot be too strongly emphasized. The way God drives the importance of this lesson home to the soul is marvelous. Nothing is more outstanding than its importance. The man who believes the Bible certainly believes that without *faith* there can be no *sanctification, purification, justification, right walking, right living, a life that pleases God, and victory* in the *end* as well as *all along* the way *without faith*; for the Bible *positively* affirms that there cannot be.

2. How does this faith come? Here our Father answers in no uncertain sound. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) For the further consideration of this, read the following scriptures: John 17: 20; 20: 30, 31; Acts 15: 7. Note, too, that the devil understands that this is the way faith comes, hence he does all he can to keep the word out of the people's hearts. (Luke 8: 11, 12.)

3. But there are different kinds of faith—viz., "living" or "perfect faith" and "dead" or "imperfect faith." (See James 2: 14-26.) Now, when the Bible declares, as we have learned above, that *faith purifies, sanctifies, justifies, and saves*, what kind of faith is it that does these things for us—the *living* faith or a *dead* faith? *Living* faith, of course.

I give two examples of faith. (1) In John 12: 42, 43 it says: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." The Bible says: "He that believeth on the Son hath everlasting life. "Did these people have everlasting life? Were they sanctified, purified, justified, by this faith? Certainly not; they had *faith only*, and this *does not* justify. (See again James 2: 24.) (2) But look at another example. In Acts 6: 7 it says: "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." What about them? Were they justified? Certainly so; for it is the *obedience of faith* that *saves*. This is the faith that was placed in the apostolic commission: "Through whom we received grace and apostleship, unto *obedience* of faith among all the nations." (Rom. 1: 5.) Hear Paul again in Rom. 16: 26, where he declares the gospel "is made known unto all the nations unto *obedience* of faith." Nothing could be made plainer than this. And note how beautifully the following words from Paul chime in with this: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Hear Peter also on the same thought: "Seeing ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22.)

Yes, faith saves us, but not until it steps out on God's promises in loving obedience to his commands. "Faith which worketh by love" is the faith that avails. (Gal. 5: 6.)

J. G. Allen, of Nashville, Tenn., Says—

"Saving Faith" is the subject assigned to me for the "Faith and Works" Number of the Gospel Advocate, and I appreciate being called on for the same; and while I am not responsible for being called on to write this article, I am responsible for what I write. This is a plain rule revealed in the New Testament. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.) Words are the signs of ideas; and every word we speak, either good or bad, makes an impression of the same nature as the word. So let us be careful about our words. "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 37.)

We learn from these scriptures many things that will enable us to draw right conclusions. The word of God produces faith, if it produces anything. This being true, whatever ideas I possess on the subject of faith, repentance, baptism, the Lord's Supper, the name of God's people, or anything else pertaining to man's duty to God, his neighbor, or himself, if I cannot find an exact duplicate of these ideas in the Bible, the word of God, I may be certain that I am not in possession of the *faith* that saves. Hence the importance of a personal examination along these lines. Read 2 Cor. 13: 5, and then prove yourself by the word of God, "whether ye be in the faith," for God never accepts a bare statement without proof.

God tells us who pleased him in former ages by faith, but reminds us that every one of them had his faith tested, tried, proved, before it was accepted; and from the standpoint of a tried faith, we are encouraged to prove our loyalty to Christ, the author of the common faith, the faith of the gospel that offers salvation to all on the same conditions. "But wilt thou know, O vain man, that faith without works is dead?" (James 2: 20.)

Yes, Abraham and all those godly men of old were saved by faith when their faith led them to do just what God told them to do, and not before. So we are bound to conclude that the faith that saves us is obtained only by hearing, believing, and obeying the gospel just like men and women did in New Testament times under inspired apostles' directions; and if any man thinks he possesses the faith that saves without doing those things that inspired apostles required, he is deceived. The only way for any man to know that he possesses the *faith* that *saves* is to prove himself by God's rule revealed in the New Testament by inspired apostles; but instead of men doing that to-day, they are being governed in their work by each other. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor. 10: 12.)

I have often noticed that only a few members of each congregation do all the work, while the majority either pull back, criticize, or oppose the work in some way. Now that is all wrong and shows a lack of the *faith* that *saves*, for the Bible says: "For as the body without the spirit is dead, so faith without works is dead also." (James 2: 26.) The Bible tells us that those who obeyed the gospel in New Testament times "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.) They never ceased their "work of faith and labor of love," but worked twenty-four hours seven days in the week. These people believed God; they had the faith that saved; they were not ashamed to tell

the message to few or many; they realized that "the disciple is not above his master, nor the servant above his lord." They never wasted valuable time trying to invent new plans to overcome the opposition, but had full confidence in the Lord's plan and the power of his word that nothing could resist, "but mighty through God to the pulling down of strongholds."

Wherever they went, the light of God's word shone so bright that even many of the priests could see the truth, "and a great company of the priests were obedient to the faith." Jewish and pagan altars, though strongly fortified, could not stand against the word of God, the foundation of the faith that saves.

We see a band of Christians as they enter the great heathen city of Ephesus, which contained a temple at whose altars not only the Ephesians, but all Asia, worshiped. They never falter, but, clad in heaven's armor, they begin their fight; and when the smoke of battle has cleared away, see what a change has taken place! We see a temple standing, but not like the one before the battle. The one that stood before the battle represented the combined influence and human wisdom and prestige of all the ages; the temple that stands after the fight represents the wisdom of God. It is the church of God, of which every Christian on earth is a member.

God's wisdom recorded these things in the Bible to show us the difference between human and divine wisdom and to encourage us to "be strong in the Lord, and in the power of his might;" for nothing can resist the word of God, if Christians will believe it and use it. The greatest need of the world to-day is the plain word of God unmixed with human wisdom.

I must stop writing, but am not half through; but lest I infringe on space allotted in the "Faith and Works" Number, I give this closing thought and quit: If we believe and do all the word of God requires us to believe and do, it will make of us all that God expects us to be in this life: and when we die, God will say: "Come up higher." Why? Because we die in possession of the *faith that saves*.

Faith's Relation to the Plan of Salvation.

BY JOE M'PIERSON.

(Written especially for the "Faith and Works" Number.)

In the investigation of the above subject, two theories are brought prominently before us. First, "salvation by faith alone" as taught in the Methodist "Discipline," on page 16, Article IX., which says: "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." Upon this unscriptural theory multiplied thousands of good, honest, and conscientious people are willing to risk their eternal salvation. In fact, the whole denominational world are agreed on this construction placed upon faith, and all of them, so far as I have been able to learn, believe, teach, and practice the same. The other theory on the subject of faith is that faith in God, in the Lord Jesus Christ, in his promises revealed to us through his word, coupled with works (obedience to the commands of the gospel of Christ), puts the one thus obeying this gospel into Christ, into remission of sins, and the obedient one becomes an heir and joint heir with Christ to that inheritance that Peter says is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Pet. 1: 4, 5.) This, to my mind, correctly represents the two theories on faith as they are taught by the representatives of each theory. The question, then, to be determined by the anxious inquirer after the truth is: Which one of the two theories is correct?

They both cannot be correct and in harmony with the truth of God.

God is not a respecter of persons. He has not revealed in his word two or three different ways of justifying or saving man. When the Gentiles were permitted by the goodness and grace of God to become members of the church of Christ and be made heirs of God and joint heirs with Christ, the apostle Peter was so happy over the occurrence that he said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 35, 36.)

Faith is essential to salvation. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) Again: "And without faith it is impossible to be well pleasing unto him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) Now, in view of the fact that we are justified by faith and cannot please God without faith, the question naturally presents itself to us: What is this faith that justifies and saves us? Secondly, how do we obtain or come into possession of it?

What is faith, and how is it obtained? Faith is a dependence on the veracity of another. A confidence or trust, because it relies upon the *truth* of a promise made by another. Or, as Paul puts it: "Faith is the assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) How do we come into possession of it? "So belief [faith] cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) The word of God contains the promises of God through Christ to man. The love of God, his promises to the obedient, his threats to the disobedient, are all revealed therein. The gospel is taught to man. Man believes it. This belief creates in man confidence, trust, in Christ and his promises, and man, according to the confidence or trust he has, obeys the commands of his Savior. Man's obedience to the commands of the gospel, when fully taught his duty, can be measured by his confidence and trust in the promises of his Redeemer.

For example: Mr. B is a carpenter. Mr. A asks Mr. B what he will charge to furnish the material and build him a gate five feet high and eight feet wide. Mr. B figures a moment and replies: "I will build the gate, furnish everything, for ten dollars." Mr. A says: "That will be satisfactory to me. Build the gate and I will pay you." Now, if Mr. B believes Mr. A has the money to pay for the gate when it is completed, and has confidence and trust in him and his word, he will work on the gate until it is completed, and trust Mr. A for his pay. But, on the other hand, Mr. B might believe that Mr. A has the money to pay for the building of the gate, but he has no faith, no trust, no confidence in him. Hence he says: "Mr. A, you *pay me first* and I will build the gate."

This, my dear reader, is the principle upon which this "faith-alone" theory is operated. The sinner is taught that God will accept and pardon him the very instant he believes, independent of his obedience to the gospel of Christ. This "faith alone" system makes Christ trust the sinner, instead of the sinner trusting Christ. Christ says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This commission of the Author of our salvation places our salvation at the end of our obedience to the gospel. The gospel teaches faith, confidence, trust in the Lord; that if, we, with these principles in our hearts, obey the commands of our Lord, trusting him to faithfully keep his word, we will be forgiven. This "faith-alone" system says: "Not so, Lord; you *save me first*, and then I will obey such of the commandments as I see fit to obey, because *I am already saved*"—thus making Christ trust the sinner, instead of the

sinner trusting Christ. The faith that saves, that justifies, is that principle composed of confidence and trust in God, in Christ, in his promises, and is produced in the hearts of men by the word of the living God. This faith, confidence, trust, created in our hearts, will lead us to humbly go forward and obey each command of our Lord just like he says do it and for the express purpose that he says do it. Faith and works will always bring the blessings of God. Hence, James, discussing faith and works, asks: "What doth it profit, my brethren, if a man say he hath faith, but hath not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." (James 2: 14-17.) "Ye see that by works a man is justified, and not only by faith." (Verse 24.) "For as the body apart from the spirit is dead, even so faith apart from works is dead." (Verse 26.)

The Trial of Our Faith.

BY EARLY ARCENEAUX.

(Written especially for the "Faith and Works" Number.)

"Wherein [in the hope of salvation] ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1: 6, 7.) The things which are seen are temporal. Even gold perishes; yet it is a very precious metal and very enduring as temporal things endure. In verse 18 Peter speaks of gold as a corruptible thing. Yet it will stand the test of fire; the fire removes the dross and proves the genuineness of the gold. Our faith, having stood the test of fiery trial and having been perfected by loving obedience, shall be more precious than fine gold which has been purified from its dross by fire.

Every man's faith must be tried. Faith is the cardinal and guiding principle in the spiritual life; it is our spiritual eyesight. We walk by faith, not by sight. With the natural eye we look out upon the things of sense; by faith we have an insight into "things which are not seen, which are eternal," and perceive things which eye saw not, and ear heard not, and which entered not into the heart of man till God revealed them. The essence of faith is nowhere more clearly described than in the expression, "By faith . . . he endured, as seeing him who is invisible." (Heb. 11: 27.) God is invisible, but the man of faith endures trials and withstands temptation as if God were before his very eyes. "Faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) But hope clings to things which are eternal, the things which are not seen. "For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8: 24, 25.)

Things spiritual and eternal are understood only by faith; and faith comes by hearing the divine testimony concerning these things. The great battle of humanity has ever been the conflict between the flesh and the spirit—the question as to whether to place the affections on the things of sense about us, tangible and material, yet perishable, or on the things which are not seen, but which are nevertheless the solid and enduring realities of life. In this conflict Esau fell. To satisfy the fleshly desire of the moment, he sold his birthright. Christ permitted Peter to walk upon the water. But when he took his eye and his mind off Christ and considered the waves and the fury of the wind, he was allowed to sink. In his extremity he cried: "Lord, save me. And immediately Jesus stretched

forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?" Doubt will sink us every time beneath the waves of life's tempestuous sea. We must look by faith to Him, and keep our eyes above the storms and waves. Yet, blessed assurance, if we begin to sink and in our weakness cry, "Lord, save me," he still will, as it were, stretch forth his loving hand, take hold of us, and pull us up! Peter walked on the water by faith.

The same conflict is seen in the case of Israel in the wilderness. They had seen God's wonders in Egypt and his mighty deliverance of them from bondage. They had the promise of the God whose love and power had been thus demonstrated, of a good land flowing with milk and honey, and his assurance of blessings untold. Yet they feared enemies whom God had promised to put to flight before them; and in the hour of trial, forgetting God, they despised the land and in their hearts turned back to the fleshpots of Egypt, unmindful of the burdens they had borne there. "They believed not his word." (Ps. 106: 24.) We say this seems so strange. But have we not seen like conduct? Are we laying up treasure in heaven rather than upon the earth?

Yes, we are saved in hope. Hope is inspired by the exceeding great and precious promises of God. In this earthly conflict, lest we become earth-bound, it is essential to strengthen our faith by continual study of God's word, and to keep our hope of eternal and fadeless joys bright by meditating upon his rich promises, that we may set our affections on things which are above and abstain from fleshly lusts which war against the soul. Thus we escape the corruption which is in the world through lust and become partakers of the divine nature. The Christian does not hope only in this life; his inheritance, which is incorruptible and undefiled and fadeth not away, lies across the Jordan of death. "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1: 13.)

The apostolic age was an era of fierce persecution. Christians then had to endure especially fiery trials. How appropriate to their needs under such conditions was the following impressive passage: "But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. [Here again appears the contrast between the uncertain things of this world, valuable only in a very relative sense and to be used only a few short years, and the things eternal; and here we see faith being tried. It caused them to give up even joyfully earthly possessions that they might have an abiding inheritance, an interest in the home eternal in the heavens.] Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (Heb. 10: 32-39.)

They that have crucified the flesh with its passions and lusts are Christ's. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3: 29.) "Know therefore that they that are of faith, the same are sons of Abraham." (Verse 7.) "So then they that are of faith are blessed with the faithful Abraham."

(Concluded on page 217.)

Among the Faithful Workers

Compiled by A. B. Lipscomb

The editors and publishers need your help and are counting on you.

Prove your faith by your works and send us some new subscribers.

The "Faith and Works" Number solicits your attentive consideration.

Read the supplement to this number and let us hear from every reader before April 1.

C. D. Crouch has moved from Bowie to Rock Springs, Texas. Correspondents will please note the change.

A brother at Elizabethtown, Ill., sends us a communication with no name attached. We will be glad to publish the article when the name is supplied.

The contributors to this special number deserve the thanks of the brotherhood. Personally, I am greatly indebted to them for their splendid articles on assigned topics.

Edward White, of Mims, Fla., writes: "The Gospel Advocate is worth five dollars a copy to any one who is seeking the Lord's way." He is greatly pleased with the special numbers.

From R. D. Smith, at Sherman, Texas: "Interest in our work is excellent. Fine audiences to-day (February 20) and one confession, to be baptized Wednesday night; also one baptized a few nights since."

From B. D. Landes, Russellville, Ky.: "I note that some of the readers refer to some particular number of the Gospel Advocate as extra fine; but, holding up the cross as they all do, every number is the best. May God bless 'D. L.' and 'E. G. S.'"

T. W. Phillips, of Fort Worth, Texas, continues to improve in health. He notes one of the compensations of accident and sorrow by saying: "I never knew before that I had so many friends." Thus does our Heavenly Father reveal his goodness in an unexpected way.

Married, at the Russell Street church house of worship, in Nashville, Tenn., on February 23, at 3 P.M., Mr. John Granville Gardner, of Winchester, Tenn., and Miss Helen Proctor Dawson, of this city. This happy couple is extended warmest congratulations.

The many friends of F. B. Srygley, our field editor, will be grieved to learn of the death of his brother, F. G. Srygley, which occurred at Coal Hill, Ark., last week. The deceased was a faithful Christian who exerted a wide influence. His family has our deepest sympathy.

Jarratt L. Smith writes: "A brother in Rutherford County, Tenn., wants to sell E. S. B. Waldron's 'Gospel Proclaimer.' Write me, inclosing stamp, at 167 Fourth Avenue, Nashville. Will D. L. Hutchinson, formerly of Pikeville, Tenn., please write me at same address?"

R. D. Smith, a brother of G. Dallas Smith, at Murfreesboro, Tenn., and one of our most useful Texas preachers, is planning a trip to his old home in Tennessee during the spring or summer. While in this State, congregations would do well to secure his services for a meeting. Address him at Sherman, Texas.

The church at Murfreesboro, Tenn., is supporting T. B. Clark in mission fields and is anxious to get in correspondence with brethren or sisters at places where this kind of work is most needed. Here is a fine opportunity for those who will act quickly. Those interested should address G. Dallas Smith, Murfreesboro, Tenn.

From Warren E. Starnes, at Savoy, Texas: "You have lots of friends in Texas and are gaining more. We have an interest in the paper that should be made of more worth to you and the cause. I have never doubted the fact which follows: 'The Gospel Advocate is getting better all the time,' as some have expressed it. I suppose this could not be otherwise, as it stays the best."

Our field editor is meeting with a cordial reception wherever he goes, and we are told that his sermons at the various stops are very much appreciated. Following is his schedule as thus far arranged: Science Hill (Rutherford County), Thursday, March 2; New Hope (Rutherford County), Friday, March 3; Woodbury, Sunday, March 5; Chattanooga, Sunday and Monday, March 12, 13; Bridgeport, Ala., Tuesday, March 14; Tracy City, Wednesday and Thursday, March 15, 16; Decherd, Friday, March 17; Huntsville, Ala., Sunday and Monday, March 19, 20; New Decatur, Ala., Tuesday, March 21; Lynnville, Wednesday, March 22; Robertson's Fork, Thursday, March 23; Campbell Station, Friday, March 24; Columbia, Sunday, March 26; Stiverville (Maury County), Monday, March 27; Theta (Maury County), Tuesday, March 28; Cathey's Creek (Maury County), Wednesday, March 29. Brother Srygley preaches twice on Sunday. Week day appointments are all for the evening.

We have received the following letter from Tice Elkins, which we publish in the hope that there may be a quick and liberal response: "I have not asked for help, but will have to soon, if conditions do not change for the better. My wife is still in bed, helpless and afflicted, and I am assured she will so remain for many weeks yet. Then, our oldest boy, fourteen years old, is suffering with an infected sore on the mouth, and blood poison very imminent. So here I am, and will stay here a long time yet before I can get away to fill my appointments. Since last report I have received from the Hereford Grove brethren seven dollars, and twenty-five dollars from the congregation here at home, and it is gone; but we are not despairing, for we know that the whole body of Christ will not forget a member, if they are apprised of that member's misfortune. Now, as to help, if those I am in debt to will be patient a while, I could rest better if I received nothing; but for a preacher to stop preaching means that he will be in sore need soon, if he has no other way to live. I will do all I can for the Master here at home, but do not look for me away for a long time yet. My address is Childress, Texas."

Joe S. Bassilleo writes from San Francisco, Cal.: "The church meets here regularly at 149 Eddy Street. We have been striving to get enough funds to purchase a building site and build a meetinghouse here. We have been meeting at the above address for a few years once each Lord's day. Our meeting place is on the third floor in a lodge building. On account of the high rents, we are unable to do any better. So it hinders our adding to the cause. In such a large city as San Francisco we ought not to be so far back on the advancement of the cause. While we have a small fund for our building fund, we could probably go ahead and build, if the churches throughout the country would come to our rescue and help us get out where we can spread the gospel to many who are now groping in darkness and who could be enlightened through our spreading the word. When we can do this, we will not only be doing justice to those whom we enlighten, but we can rest assured that we will be rewarded accordingly. I have decided that the best way for all brethren and the church throughout the country to aid us in this our cause and their cause is to send the small sum of two dollars per church. By each church doing this, I feel sure that before long we can have a meetinghouse and add many as we spread the word. Any contributions to this fund may be sent to the Gospel Advocate or the Pacific Christian, Santa Rosa, Cal."



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Faith Expressing Itself in Action.

BY M. C. K.

(Written especially for the "Faith and Works" Number.)

To all who are familiar with the New Testament it is a well-known fact that *faith* and *works* go hand in hand in the lives of all genuine Christians. In fact, to be a *genuine* Christian necessarily implies such a combination of faith and works, and we can no more conceive of such a Christian living with faith, but without works, than we can conceive of the physical man living without bread. The great Teacher himself said, "My meat is to do the will of him that sent me, and to accomplish his work;" and the same spiritual exercise in good works is no less the food on which his faithful follower must subsist. The truth here is well expressed by the lines of Hannah More:

If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and heart,
What God hath joined, let no man part.

Perhaps no subject connected with the development of church life and character stands out with greater prominence or receives greater emphasis in the New Testament than the subject of faith and works. And hence, as a slight indication of our own appreciation of the great theme, we give it a place in our series of Gospel Advocate "specials" and make it the subject of the present special number. We hope, in this way, to assist in bringing the matter before the churches in a manner commensurate, in some degree, with its great importance; and the particular phase of the subject selected for treatment in this article is "Faith Expressing Itself in Action."

First of all, we may profitably raise the inquiry: What do we mean by faith expressing itself in action? Referring to that remarkable instance of a resolute and determined

purpose of four men to bring a palsied fellow-man to Jesus to be healed, the historian says: "And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven." It is interesting here to ask, How could Jesus see their faith? Is faith something that can be seen? If so, how can it be seen? We cannot literally see the human will, but we can see the human arm in motion, which is nothing more nor less than the will expressing itself in action; and, on the same principle, Jesus saw their faith—that is, he saw their faith expressing itself in action.

The impressive story, as given by Mark, is as follows: "And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven."

Look now at the picture. So great is the multitude which is thronging Jesus that it is impossible to gain access to him through the door. Four men are deeply interested in an afflicted fellow-man, and they want to bring him to Jesus to be healed, but it is impossible, by the ordinary means of ingress to the building, to reach Jesus; but this apparently insurmountable difficulty did not deter them in their course. So strong was their faith that Jesus could heal the afflicted man that they were determined to be baffled by no obstacle. The roofs of the houses at that time and in that country were made of movable tiling; and these four men, actuated by a burning interest in a fellow-man, were so deeply in earnest in the effort to help him that they carried him to the top of the building, took up the tiling, and gently lowered him into the room where Jesus was; and thus Jesus saw their faith—saw their faith expressing itself in action.

After the establishment of the church the same combination of faith and works continues, and the New Testament churches furnish some shining examples, among which the Thessalonian church stands preëminent in the exemplification of its faith by works. In the letters addressed to that church by the apostle Paul, he seems to take special delight in saying as many beautiful and praiseworthy things as he can about it, some of which we here note for the imitation of other churches.

1. He points out, first of all, three separate and distinct lines along which the splendor of their deeds had cast its radiance: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope." Here was not only a genuine case of faith expressing itself in action, but it was so expressing itself in all directions wherever human need could be found. By their "work of faith" they were responding to the Macedonian cry for the gospel and were thus establishing other churches and planting on new territory the banner of their King; by their "labor of love" they were going, like angels of mercy, with the gospel's healing balm, binding up the broken-hearted, giving liberty to the captives, comfort to the sorrowing, bread to the hungry, and the cup of cold water to the thirsty, all under the inspiration of Him who said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me;" and by their "patience of hope" a halo of gladness and encouragement was cast over all their shining deeds. If the churches of to-day would but imitate this one characteristic of the Thessalonian church, the gospel, like a wave of celestial glory, would sweep to the ends of the earth.

2. He also said of them: "Ye became imitators of us, and of the Lord." To say this of those who had "turned unto God from idols, to serve a living and true God," was

certainly high praise, and much more than he could say even of some on whom the light of the true God had never ceased to shine.

3. Although they had "received the word in much affliction," yet it was "with joy of the Holy Spirit." The lash of persecution could not stifle the new life to which they had been begotten in the Lord. They had become imitators of the apostles, who "counted it all joy to fall into manifold temptations," and of the Lord, who said: "Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you."

4. They had "sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place" their "faith to Godward" had "gone forth." As "a city set on a hill" which "cannot be hid," they had become a radiating center of gospel light, and from them this light gleamed in every direction. Like the Philippians, they were "seen as luminaries in the world."

5. Finally, they had become "an ensample to all that believe in Macedonia and in Achaia." This was not only another note of high praise, but it shows that the Thessalonian church had attained to the eminent distinction of being a model for all others. Fortunate indeed it is that it has a place in the New Testament record where other churches can study and imitate its great example. Surely this church found its mission and filled it well. Its members had learned the secret of making here on earth "heavenly places in Christ Jesus," and their church life, fashioned and molded after that of the Son of God and so radiant with faith and good works, proclaimed, like a herald from the skies, the impressive words of the beautiful hymn:

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angel's work below.

The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing.

And we believe thy word,
Though dim our faith may be;
What'er for thine we do, O Lord,
We do it unto thee.

A Scriptural Analysis of Faith.

BY E. A. E.

(Written especially for the "Faith and Works" Number.)

I. THREE THINGS.

We must think, speak, write, and do all we do *in word and deed*, privately and publicly, in the absolute control of three truths—foundation stones, basic principles, chart and compass and anchor—namely: (1) God is; (2) responsibility to God and, therefore, to men; (3) the Bible is the word of God, the standard and rule of faith and works.

Unless we are governed by these three truths, we cannot be wholly relied upon in that which we think, speak, write, and do, either publicly or privately.

In view of the fact, then, that God has revealed his will to men in the Bible and that it is their only guide in all matters of faith and practice, I ask:

II. WHAT IS FAITH?

The Bible does not give technical definitions; it describes principles and gives examples of them. It gives the mighty principles of grace and love and shows what they are and the great ends to which they lead. God is love and God is light. Of love, the Bible says of our love for God: "This is the love of God, that we keep his commandments." (1 John 5: 3.) It shows what love is and gives examples.

It describes grace and religion and gives examples. (2 Cor. 8: 9; James 1: 27.) So it gives the principles of faith and shows what it is in that which it leads people to do. Also, it shows what unbelief is by showing that which it moves people both to do and to leave undone.

Faith is assurance of things hoped for, a conviction of things not seen. (Heb. 11: 1.)

The margin says "the giving of substance to," and the Authorized Version says "the substance of." This is very strong, and as clear as it is strong.

Hope itself is a great principle and a sustaining and mighty power.

For in hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it. (Rom. 8: 24, 25.)

Without faith there could be no hope. Faith sees and embraces from afar the things hoped for, brings them near, gives substance to them, makes them real, endures in order to obtain them, and patiently waits for them. By faith Moses saw him "who is invisible." (Heb. 11: 27.) By faith "we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5; see, also, verses 2-11.) By faith we know the terror of the Lord, and know that all must stand "before the judgment seat of Christ." Hope is "an anchor of the soul," "both sure and steadfast and entering into that which is within the veil;" and faith gives us the "strong encouragement" that this joyful hope will be fully realized (See Heb. 6: 13-20.)

But faith not only looks to the future and is not only "assurance of things hoped for," but it is also "a conviction of things not seen." The last statement looks to the past as well as to the future. All we know of the creation of "the heavens and the earth," the transgression of Adam, the remedy for sin—the purposes, promises, and prophecies of God to redeem the race and the earth, and their fulfillment in Christ—we know by faith. All we know of Christ—his birth, life, death, resurrection, ascension, work of intercession—we know by faith. We know all these things because "it is impossible for God to lie," and this is given as the reason that all he promises will be received through patient continuance in well-doing.

III. HOW FAITH COMES.

From Genesis to Revelation the truth that faith comes by hearing the word of God is taught. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, etc., believed just what God said—the promises he made and the commands he gave—and obeyed him. All examples of faith from Abel to the disciple who wrote Revelation show that to believe whatever God says is faith. John the Baptist bore testimony of Jesus that all hearing what he said might believe in Jesus. (John 1: 7, 15, 34.) Paul says it matters not who preached the gospel, whether he or the other apostles, "so we preach, and so ye believed." (1 Cor. 15: 11.) "And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) Peter declares: "God made choice among you, that by my mouth the Gentiles should hear the words of the gospel, and believe." (Acts 15: 7.) Paul says also that the Thessalonians will be saved in the day of judgment because they believed his testimony concerning Jesus—"because our testimony unto you was believed"—and that his testimony—"the word of the message, even the word of God"—was accepted, "not as the word of men, but, as it is in truth, the word of God," which also worked in them because they believed it. (2 Thess. 2: 7-10; 1 Thess. 2: 13.) The word of God works effectually in people only as they believe it. It produces no effect or bears no fruit when not believed. It is belittled and even rejected when placed on a par

with the theories and wisdom of men. The kingdom of Christ is a spiritual kingdom, and the word of God is the seed of it, and, therefore, is spiritual seed. Faith and all spiritual fruit spring from this seed; no seed, no fruit. God has never made a promise or given a commandment to men not expressed in words. It is impossible to conceive of a prophecy, promise, or command not expressed in words. "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son." (1 John 5: 9.) If the testimony of men will establish facts, much more will the testimony of God do so, for it is impossible for him either to lie or be mistaken. All we know of all that has been recorded in profane history, except the very little we have seen with our own eyes, we believe upon the testimony of men. All we know of God, of Christ, of the Holy Spirit, the way of salvation, heaven, hell, and the great hereafter, we receive from the testimony of God.

Faith never staggers at any seeming impossibility which God states or promises. If God says an old woman past age for bearing children will become the mother of a child, it is faith to believe it; if he says the walls of a certain city will fall after having been compassed about according to his directions, it is faith to believe it; if he says the dead will be raised, some to everlasting life and some to everlasting destruction, faith knows this will be done. On this very point Paul says: "For this we say unto you by the word of the Lord." (1 Thess. 4: 13-18.) This is true because God says it. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.)

IV. WHAT IS FAITH IN GOD, IN CHRIST?

"Ye believe in God, believe also in me." (John 14: 2.)

Faith in God is believing what he says—all he says about himself, about Jesus of Nazareth, about the Holy Spirit, about men, about eternity, about all things. No one has faith, trust, confidence in God, when he does not believe what God says. Faith in God and in Christ embrace confidence in them that they are all they claim to be and will do all they promise. He who disbelieves anything God says lacks faith in God; one cannot have faith in God and disbelieve anything he says. He who disbelieves anything Christ says has no faith in Christ. Faith comes by hearing the word of God, and he who rejects the word of God rejects God, and, hence, has no faith in God. One has faith in God only to the extent that one believes what God says. One may believe that God and Christ exist and not believe in them. The children of Israel fell in the wilderness because they did not believe in God. (Deut. 1: 32; Ps. 78: 22.) They believed God exists, but did not trust in him, put their confidence in him, rely upon him, and submit to his guidance or will. In the particular case referred to Moses and Aaron did not believe in God—Moses and Aaron *did not believe in God!* (See Num. 20: 8-13; 27: 12-14.) In this case they did not, and, hence, sinned and "rebelled" against God's word. We believe the devil exists; but we have no confidence in him, no faith in him, and do not believe what he says. He is a liar and the father of lies. No trust can be put in him. There are men in whose existence we believe, but in whom we have not a speck of confidence, because they do not keep their word and cannot be relied upon. We have confidence in men and believe in them when we trust their word and can rely upon them to meet all their obligations. So we believe in God and in Christ when we believe all they say, trust in them, and rely implicitly upon them to keep their word or to fulfill their promises.

V. ONE FAITH.

There is "one faith;" but this faith differs in degree from dead faith to great faith. The "work of faith," or that

faith without works is dead, will be dwelt upon more fully next week.

VI. "THE FAITH."

In contrast with the law of Moses, and, therefore, the works of the law, faith is used to embrace the entire gospel of Christ. Examples: "A great company of the priests were obedient to the faith" (Acts 6: 7); Felix heard Paul "concerning the faith" (Acts 24: 24); "unto obedience of faith among all nations" (Rom. 1: 5; 16: 26); Paul preached "the word of the faith" (Rom. 10: 8), and he preached "the faith of which he once made havoc" (Gal. 1: 23).

Harmonizing Paul and James on Faith.

BY J. C. M'Q.

(Written especially for the "Faith and Works" Number.)

The man who truly loves God and his holy word never interprets the Scriptures so as to make them contradict themselves, if he can construe them so as to harmonize.

Paul declares: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) He says, also, in Gal. 2: 16: "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified." James affirms: "But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith." (James 2: 20-24.) By reading the eleventh chapter of Hebrews we can easily discover what Paul means by faith. He there clearly shows that it is the faith that leads a man to do what God commands him to do that justifies. A good way to ascertain the meaning of faith is to note what men of faith did. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh." (Verse 4.) The faith that justified him led him to do as Jehovah bade him. His was not a dead, inactive faith, the bare assent of the mind, but it was a faith that expressed itself in obedience. Take another illustrious example of faith: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." (Verse 7.) God bade him build an ark. He told him exactly how to build it. The command was explicit, pointed, and clear. His faith moved him to do just as God commanded him to do. One more example will suffice: "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son." (Verse 17.) The test of his faith was most severe and trying, yet it failed not. His faith led him to offer up his own son. There is not an example in all the oracles of God where a faith that is too craven, timid, and cowardly to speak out, come out and express itself in action, ever saved or justified anybody. Virtue and vice will blend as readily as faith in the heart and disobedience in the life. An obedient life flows from faith as a pure stream from the crystal fountain. As there can be no stream when there is no fountain, so there can be no living faith without obedience. Faith as a condition of salvation *appropriates* the prom-

ises. Conditions are as inflexible and as essential as causes. Bread is a condition of life, yet it is not the cause of life. The air is a condition of the bird's flying, yet not the cause of the flying. God saves when we have faith in him. When we have faith in him, we obey him. There is no promise given to faith until it expresses itself in obedience. "He that believeth and is baptized shall be saved." "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) Paul does not say that a man is justified "only by faith," but he impresses that the faith that justifies bears fruit, and that when there is no fruit there can be no faith. We may as consistently contend that when the stream is as dry as a powder horn there is a fountain as to contend that there is justifying faith when there is no obedience. When Paul represents faith as justifying, it is a living faith that speaks out, comes out and obeys. He is in perfect accord with James when he says that "faith apart from works is barren." When James affirms, "Ye see that by works a man is justified, and not only by faith," in the phrase, "not only by faith," he is considering faith a *dead* faith apart from works; while Paul is considering a living faith, one that speaks out, comes out and expresses itself in obedience, when he represents himself and the Romans as being justified by faith. Rom. 6: 4 reads: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Thus we see that the faith that justified them expressed itself in the first act of obedience which belongs to faith, is inseparable from faith, and in which is an element of faith. They arose to walk in newness of life, to continue in well-doing.

As it is seen that there is no conflict between Paul and James on faith, it may be well also to show that there is no conflict on works. Christians look to God through Christ to save or justify them and realize that they cannot keep any law perfectly. If they were depending on perfect obedience to law to save them, the first time they blundered they would be in a hopeless condition. But under Christ it is different. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 1, 2.) Again, the beloved John declares: "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) If we could be justified by perfect obedience to law, we would not need Christ. Knowing this, Christians have turned to Christ in order that they may be justified by the faith that is in him. But this does not mean that Christ will save us in lawlessness and without law. "Nay; but by a law of faith." (Rom. 3: 27.) The faith that justifies requires us to walk in the steps of Abraham. "And the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." (Rom. 4: 12.) That we are justified by faith in Christ by observing his law and not in lawlessness is clearly established by Paul: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8: 2.) It is worse than folly to argue that because no flesh can be justified by works of law, therefore Christ justifies without law and while in willful, malicious, and downright disobedience.

Read the supplement to this special number. It shows how to prove your faith by your works.

The Trial of Our Faith.

(Continued from page 212.)

(Verse 9.) But Abraham's faith was tried. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." (Heb. 11: 8.) The call directed him to leave his country, his kindred, and his father's house. (Gen. 12: 1.) Later, when God promised him an heir, he staggered not through unbelief on account of his age or his wife's barrenness, but he believed God. Isaac was born. Through him the promises were to be fulfilled, and in him all Abraham's hopes centered. Then Abraham was told to offer up Isaac as a burnt sacrifice, to do which seemed to be the blotting out of all his hopes. But his faith stood the test. No man ever had better occasion to question the wisdom of a divine requirement. But Abraham simply obeyed. The dearest earthly idol of his heart did not stand between him and God.

By faith Moses forsook Egypt, deliberately choosing to suffer ill treatment and to take his place with a nation of slaves rather than to enjoy the pleasures of sin for a season, esteeming even the very reproach of Christ greater riches than the treasures of Egypt. He looked to the recompense of reward; he looked beyond the present, chose for God, and in doing so chose immortality for himself. What a name and a fame is that of Moses! Had he made the opposite choice, who can imagine the result?

Abel has been dead six thousand years, but "yet speaketh." We do not live only for the hour, but for all time and eternity. Let the man of faith be not discouraged. Other generations may rise up to call you blessed. Some one has said that an idea is traveling very rapidly if it becomes known to and accepted by the world in one hundred years! Suppose Martin Luther and Tyndale and their collaborators had been cowards! We might be under the heel of the pope to-day. What if Campbell had been a coward? They had faith in their work. Opposition only nerved them for greater things.

"Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." (1 Pet. 4: 12, 13.) Some one has said: "God had one Son on earth without sin, but never one without suffering." "Tribulation worketh steadfastness." "*It is the rough work that polishes.* Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and, expanding into a salt loch, lies girdled by the mountains, sheltered from the storm that agitates the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in the arts, so in grace; it is rough treatment that gives souls as well as stones their luster; the more the diamond is cut, the brighter 't sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people's graces." (Guthrie.)

Childlike Faith.

(Called especially for the "Faith and Works" Number.)

The childlike faith, that asks not sight,
 Waits not for wonder or for sign,
 Believes, because it loves aright,
 Shall see things greater, things divine.
 Heaven to that gaze shall open wide,
 And brightest angels to and fro
 On messages of love shall glide
 'Twixt God above and Christ below.

—John Keble.

HEROES OF FAITH IN THE TWO TESTAMENTS.

M. A. Creel Writes of Old Testament Heroes.

Let us now call to memory some of the old heroes and their good deeds.

We look with delight on Abel, Enoch, and Noah, and on Abraham, Isaac, Jacob, and Joseph, as examples for the imitation of the good of all ages.

Abel was the second son of Adam. It is to be said with credit to Abel that he was the first of Adam's race to become a martyr. Up to this time the earth had not been drenched with man's blood. Abel, like all other heroes of the Bible, died in faith. (Heb. 11: 13.) "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." (Heb. 11: 4.) By studying the account given in Gen. 4: 1-8 we learn that Cain slew Abel because of jealousy. It is to be remembered, too, that Cain was in the wrong from the first to the last. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." To do what the Lord commands is to do well. To do well is to be accepted. Therefore, to be accepted, we should always do what Jehovah commands, and no more. "Sin lieth at the door" when we do not well. To fail to do what Jehovah commands is to do not well. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12: 13, 14.) In Cain's case the first wrong led to a greater. For that reason we should avoid the first wrong. The first wrong is committed when any one leaves the word and is governed by opinion. Abel obeyed Jehovah; he did right, but suffered wrong at the hands of his brother. Sometimes a Christian suffers reproach for contending for a "Thus saith the Lord" for everything in the service of the church. He is kicked off and is looked upon as an old fogy. But hear a word of encouragement from Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Pet. 4: 12-14.)

Enoch walked with God and was raised to heaven, while angels fell to earth. Enoch was a type of perfected humanity. He blessed the world three hundred and sixty-five years and was then translated. He is credited with inventing the art of writing and the sciences of arithmetic and astronomy. We owe much to Enoch in many ways.

Noah was the second head of the human family, as Adam was the first. This hero was the only righteous man on earth at one period of the world's history. After leaving the ark, his first act was to build an altar and make an offering unto the Lord. From this heroic deed we should learn not to be too deeply concerned in our temporal welfare. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went." (Heb. 11: 8.) In this Abraham walked by

faith. He did not wait for any additional proof from God that he would receive the inheritance. It was enough for him to know that Jehovah had made the promise. He again proved his great faith in Jehovah's word in the offering of Isaac, his son, upon the altar. (Gen. 22: 1-12.)

All these great men were heroes because they not only believed, but worked. James says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" We must work out our salvation with fear and trembling. (Phil. 2: 12.)

T. M. Carney Writes of New Testament Heroes.

It seems very natural for men to aspire to become heroes of what they term "a worthy cause." Many have gone out upon the battlefields and distinguished themselves as heroes in carnal warfare. Possibly we will meet many of these grand characters in the "great boundless beyond"—not because they were heroic in war, but for the reason that they were heroes of faith. We often read of those who battled and sacrificed for a lost cause, and our hearts go out in deepest sympathy for them; yet, with all this and more, it is possible for such to fall short of God's glory and what the Bible would call a hero of faith.

On behalf of the above statement I call attention to the words which were spoken by the sinless Christ. Hear him: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37.) I am sure that many heroes of worldly fame have come to realize that the glory attributed thereto is vain. Solomon had all that for which the eye, flesh, and heart could lust; yet he was not contented. All this was "vanity and vexation of spirit." It is said of the brave, heroic English general, James Wolfe, that on the night his army sailed silently down the beautiful St. Lawrence River, preparatory to taking their final position on the plains above the city of Quebec, where that great and deadly battle was fought on September 13, 1759, that he repeated over and over to his companions the following stanza:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

My dear readers, this is only too true of those who strive simply and solely for worldly fame and earthly glory, which thing can never satisfy the hungry, sin-sick soul. But with the hero of faith it is wholly different. He never loses; even death itself means victory to him.

Listen to the sublime saying of the grand, heroic Paul: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) Why? Because here is a New Testament hero. He was not striving to obtain a corruptible crown, but one that is incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (1 Pet. 1: 4.) Paul had in mind an ideal Hero, one who was tempted in all things like as we are tempted, yet without sin.

My friends, our spiritual Leader is the greatest Hero of all causes, of all countries, and of all ages. He has triumphed over persecution, death, hell, and the grave; has been crowned King of kings and Lord of lords. With such a Hero as our Captain, Leader, Commander, and Savior, it is possible for us to put Satan to flight upon a thousand battlefields and subdue every foe. But many seem to lose sight of their spiritual Leader, and, instead of following him, they are continually turning aside to hearken unto men. This is very unlike a New Testament hero. "We ought to obey God rather than men." (Acts 5: 29; see,

also, 1 Cor. 4: 6.) It is said that all the apostles died a martyr's death, save the beloved disciple, John, and Judas. But one can be a New Testament hero without being an apostle. Many of those who constituted the church in its beginning were heroes in deed and in truth. They were ever ready to teach, defend, and practice the one system of faith at all hazards. Paul, in referring to some, said that they "laid down their own necks" for his life. (See Rom. 16: 4.) Christ said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13.)

Paul was chief among the apostles and distinguished himself as a hero upon any and all occasions. Whether in prison, in tribulation, in prosperity, or in poverty, he was still the grand, sublime, heroic Paul. He expressed himself as being ready to die for the name of the Lord Jesus. (Acts 21: 13.) Every act of Paul's career as a Christian is proof and positive evidence that this was spoken from a conscientious, loving heart. But this is not all; he was willing to spend and be spent for the salvation of others. (See 2 Cor. 12: 15.) Surely he lived and died a hero, for we hear him saying: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4: 7.) "Heroic words, heroic lesson, heroic man."

Now, my prayer to God the Father is that we, as followers of Christ, may be able to so conduct ourselves toward God and toward man that our names will be written upon the heavenly scroll with the New Testament heroes of faith.

APT QUOTATIONS

An atheist once asked Bishop Boyd Carpenter if he believed that Jonah was swallowed by a whale, and received the answer: "When I go to heaven, I will ask him." "But suppose he isn't there," the other persisted. "Then you ask him," was the quick retort.

To thy heart take faith,

Soft beacon light upon a stormy sea;
A mantle for the pure in heart, to pass
Through a dim world untouched by living death;
A cheerful watcher through the spirit's night,
Soothing the grief from which she may not flee;
A herald of glad news, a seraph bright,
Pointing to sheltering heavens yet to be.

—Lucy Hooper.

A Swede was about to start as a missionary to India, when some of his friends tried to dissuade him, saying: "It is so hot there you can't live. Why, it is one hundred and twenty degrees in the shade." "Vell," said the man of faith, in great contempt, "ve don't have to stay in the shade, do ve?" It is just possible the Lord will make it hotter for folks who habitually hunt the shade than for those who get out into the sunlight where they can see to work.—Robert E. Speer.

I had a young man in my congregation who believed that he was refusing and rejecting salvation because of some unsolved problems. One day he determined to accept Christ as a Savior and afterwards settle his intellectual difficulties. But, so soon as he had made this decision, he found that his doubt had vanished. He thought that his blindness was intellectual; but his heart turned Godward, the veil was done away; and many a soul has had a like experience. A will to believe clears the mental vision. We see clearly when we are ready to see.—A. T. Pierson.

On two occasions—and so far as we know on only two—the Lord stated that he found great faith; that is to say,

he found faith in sufficient quantity to warrant an experiment as to its powers. Singularly enough, it was exhibited once by a man and once by a woman. Of the centurion, Christ said, "I have not found so great faith in Israel;" and to the Syrophenician woman he said: "O woman, great is thy faith." Let us draw near to this Adam and Eve of great faith in search of answers to inquiries of great import as to the result and worth of faith.—Wiseman.

Faith is evidenced by our obedience and our love; for these three are but different sides of the same prism, each helping the other, each transmutable into the other. It is shown by our cheerfulness, our freedom from fear and anxiety. He who walks by faith takes no strolls through the land of fretfulness. Disappointment is destroyed. Sorrow is turned into joy. Affliction is welcomed because of the love which sends it and the spiritual gain which attends it. It is a proof of growing faith when we can put and keep the world, our particular world (for each one has his own) completely under foot.—The Riches of His Grace.

I have seen

A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
We heard—sonorous cadences! whereby,
To his belief, the monitor expressed
Mysterious union with his native sea.
Even such a shell the universe itself
Is to the ear of Faith. —William Wordsworth.

The saintly Richard Baxter it was who said that he had a better ground of assurance for the extension of the divine mercy to himself personally in the use of the word "whosoever" than if the name Richard Baxter were used. For were it said that "God so loved the world, that he gave his only begotten Son, that Richard Baxter believing in him should not perish, but have everlasting life," what assurance, said he, could he have that he was the person meant? It might be some other one of the many Richard Baxters in the world for whom it was intended; and thus his peace would have no guaranteed stability. "But when God says 'whosoever,' I know I am one of them and that the glad tidings are for me without any peradventure."—Campbell.

In his furrowed fields around us,
God has work for all who will;
Those who may not scatter broadcast,
Yet may plant it hill by hill.

Yearning hearts are often near us,
Conscious of their Spirit-need;
These are hills prepared by heaven
To receive the precious seed.

Shall we find these hills and plant them?
Shall we scatter when we may?
Or with idle hands stand waiting
Till the seedtime pass away?

Glory waits the faithful workmen
Who perform their Master's will;
Then, O Christians! will ye weary
Of this planting hill by hill?

Soon life's springtime will be over,
And its autumn days will come;
Happy then will be those workmen
Who have sheaves to carry home.

—A. T. Allis.

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Report of the Tennessee Orphans' Home, for the Last Quarter of 1915.

BY W. T. BOAZ, SUPERINTENDENT.

(Continued from last week.)

Kentucky: Mr. and Mrs. N. E. Taylor, \$3; Allensville Church, \$20; D. W. Webb, \$5; Mrs. H. R. Hocker, \$2; D. Thompson and sister, \$2; Beckton, \$5; Hugh Stevenson, 50 cents; Mars' Hill Church, \$2; T. W. Thompson, \$5; Montrose, \$11.34; Mrs. W. M. Beasley, \$1; C. W. Brown, \$1; G. B. Brown, \$1; Mrs. Mattie Brown, \$1; George Boston, 25 cents; Boyd Clements, 25 cents; J. D. Taylor, \$5; Mount Hermon, \$9.75; Aubrey Wilson, \$1; Henry Bennett, \$1; Bob Terry, 30 cents; Bethel Church, Graves County, \$2.70; Lee Colley, 50 cents; Herbert Hamilton, 50 cents; Brother Thompson, Bethel Church, \$2.50; L. N. Gray and family, \$5; Billie Ray, \$1.

Alabama: Mr. and Mrs. J. W. Godfrey, one registered Poland China pig; S. H. Kennamer, 50 cents; P. J. Kennamer, 50 cents; V. C. Kennamer, 50 cents; W. S. Kennamer, 50 cents; L. A. Baines, \$5; Miss Julia Canterbury, \$1; Mrs. J. N. Harrison, \$5; Elkmont, \$4; Mrs. R. L. Henderson, \$4; Ashford Todd, \$2; church at Hamilton, \$2.50; I. H. Bedingfield, \$2.50; A. A. Rose, \$2.50; Sunday school at Rogersville, \$4; J. T. Bates, \$1; T. P. McWilliams, \$1; V. C. Madry, 50 cents; H. P. Bridges, \$5; S. S. Stevenson, \$7; church at Sandersville, \$2.62; Mount Hope Church, box and \$6; Mrs. C. Pinson Cosby, \$3.50; J. W. Pruitt, \$5; L. D. Walls, \$1; Mrs. A. J. Crawson, \$1; G. E. Connelly, \$1; B. D. Crawson, 50 cents; Mrs. B. D. Crawson, 50 cents; Mrs. L. B. Connerly, 50 cents; Mrs. J. P. McKinney, 25 cents; Master Glen Marks, 25 cents; Miss Essie Marks, 25 cents; Miss Gracey Cook, 25 cents; Cathey Crawson, 25 cents; Ray Walls, 25 cents; church at Sheffield, \$14.72; "Friend," Montgomery, \$25; Florence, \$10; T. H. Gambell, \$5; Mrs. Z. T. Fuqua, \$1; Sisters Meyer, \$1; J. Paul Hanlin and wife, \$2; Pleasant Hill Church, \$2.50; Pleasant Valley Church, \$10; Ashford Todd, \$2; Miss Maude L. Hardy and class, Sheffield, \$2; Sunday school and church at Rogersville, \$2.05; Sunday school at Pineapple, \$8; Florence, \$15; W. J. Norton, 50 cents; Berea, Madison, \$10.60; church at Childersburg, \$5; Bethel Church, Athens, \$5; Florence, \$7.50; Rogersville, \$2.70; J. H. Hardwick, one barrel of apples and one box dry goods; church at Elkmont, barrel of canned fruit; church at Moulton, \$10; "Friend," Florence, bundle.

Mississippi: Church at Charleston, \$6; Mrs. Maggie Puryear and Vertna

Gillespie, Thyaira, \$2; G. S. Ratcliff and wife, \$1; Old Union Church, Carroll County, \$3; J. J. Nelmes, \$5; church at Corinth, \$13.50; J. G. Evans and wife and Mrs. G. W. Andrews, \$11; Mrs. E. A. Wade, \$1; Charleston, \$15; church at Tupelo, one box and \$5; Charleston, \$3; W. N. B. Cox, Baldwin, \$25.

Georgia: T. N. Smith, Valdosta, \$10; Union Church, Dasher, \$5; "A Sister," Beatsville, \$1; Miss Nannie Cary Beasley, Rockwood, one box; O. B. McRae, Elberton, \$2; Sunday school at Rockmart, \$5; C. H. Byrd, Bainey, \$1; "Sisters," Rockmart, one box.

Texas: J. F. Mansky, \$5; Nannie Benson, Mrs. T. Worley, and Mrs. Bob Brooks, bundle of clothes; Texas Christian Orphanage, by T. E. Tatum, \$392; Mineola, \$3.65; Pauline W. Fisher, \$5; church at Thornton, \$5.40; Mrs. Cannon, \$1; J. H. Wormack, \$1; church at Wisdom, \$5; "Friend," Santa Anna, \$1; Sunday school at Electra, \$1.10; J. J. Gray, 50 cents; Mamie Young's Sunday-school class, El Paso, \$2.

Arkansas: A. S. Miller and wife, \$6; "Friend," Stevens, Ark., \$4.50; Mount Union Church, \$2.05; Bluff City, \$2.65; A. S. Miller and wife, \$4.

North Carolina: Charles Luck, \$5; Charles Luck, \$5.

Louisiana: Mrs. A. B. Fink, \$7.

Florida: Mrs. Holtz, E. M. Letsinger and wife, \$6.

Kansas: E. C. Rector, Scott City, \$5.

California: Sara Goodloe, \$2; Mr. and Mrs. Mace Thompson, \$1; "Friends," \$2.

Iowa: J. D. Tucker, \$1.

The above report, being for the last quarter in the year, is the largest report we ever have to make. This report includes our reunion and board meeting, and always we have our greatest donations at this season of the year. We are at this writing in the middle of January and donations very slow. I am doing my best to superintend the Home work, run a two-hundred-and-seventy-five-acre farm, preach somewhere every Sunday, and raise funds to meet all running expenses of the Home and farm and also to pay the Home out of debt this year. I am sure you can see the stupendous task before me;

President Wilson's Message on Advertising

Contained in the following letter to the President of the Associated Advertising Clubs of the World.

THE WHITE HOUSE WASHINGTON

October 11, 1915.

My dear Mr. Houston:

Advertising is a factor of constantly increasing power in modern business, and it very vitally affects the public in all its phases, particularly since the mediums for the dissemination of advertising have increased so remarkably in recent years. For business men, therefore, it is of the utmost importance that the highest standards should be applied to advertising as to business itself.

The country is to be congratulated on the work of the Associated Advertising Clubs to establish and enforce a code of ethics based upon candid truth that shall govern advertising methods, and the effect of its work should be of the greatest benefit to the country. It ensures permanence and stability in industrial and distributive methods, because it means good business judgment, and more than that, it indicates a fine conception of public obligation on the part of men in business, a conception which is one of the inspiring things in our outlook upon the future of national development.

Cordially and sincerely yours
Woodrow Wilson

Drawn by The Enclave Co. Chicago
Placed by Mount City Engraving Co. St. Louis

Introducing the series of copy to Advertise Advertising, by the Associated Advertising Clubs of the World (Headquarters, Indianapolis)

and if this work of child saving appeals to you, you will help us in the undertaking. I am now forty-one years old and have been in this work six years; and from the beginning I have had, with the help of my wife, the burden of the entire work on my shoulders—the admitting of every child to the Home that enters, the correcting of the inmates, the buying of all supplies, the keeping of books, the writing of all letters (which within itself is a man's job), the keeping up of all repairs on the building, and placing of children in homes over the country; and in connection with this work I have found homes and employment for many widows and poor girls who needed help. I have had to look after every legal transaction for the Home. Besides this, I have held meetings all over the country, had from one to two debates a year, preached somewhere every Sunday, and in a large measure, aside from the Home work, have had to make my own living. Now, what is the result? The first of 1910 we had nothing but about nine orphan children and our present building started; no money, no household goods except my own. We now have one block of land inside the city of Columbia; a building with forty-two rooms well furnished and equipped in every way, and an outside laundry building; a large farm, with seven head of horses, near thirty hogs and pigs, about fifteen cows, and a milk house on the farm; with about seventy children in the Home, and have placed many all over the country in good homes. What is our condition? We owe on this property worth near fifty thousand dollars about seven thousand dollars, and have about five thousand dollars subscribed to meet this debt. Can we not—will we not—come to the rescue of the work and pay this off in short order? Two thousand Christians at one dollar each can complete the job. Shall we continue longer in debt? You alone can settle that question. My work has been heavy, but my burdens and those of my wife will be made much lighter when we are entirely free from debt. I believe you will do your part. I have believed in you, and do still. Remember, we need your help in feeding and clothing these children and paying the Home out of debt.

Thanking all our friends for all past favors, also the dear old Gospel Advocate for the help it has given us, and wishing for all a prosperous and happy year during the year 1916, we beg to remain

Your obedient servants,
MR. AND MRS. W. T. BOAZ.

Subscribe for The Bible Study Helper. Sixty cents per year.

BACKACHE, SWELLING OF HANDS AND FEET.

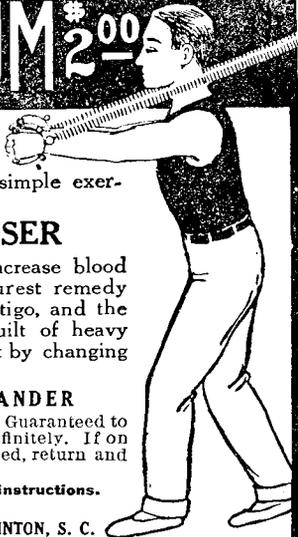
Dear Editor: I appeal to those of your readers who are bothered with backache and a constant tired feeling to give "Anuric" a trial. It is a remedy recently discovered by Dr. Pierce, of the Invalids' Hotel, Buffalo, N. Y. I suffered from backache, swelling of hands and feet, too frequent excretion from the kidneys, and many other symptoms. I was unable to work, but after taking just one box of "Anuric" according to directions, I am again able to perform my daily duties.

(Signed) W. R. BRAY.

NOTE.—Folks in town and adjoining counties are delighted with the results they have obtained by using "Anuric," the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began because they were in and out of bed half a dozen times at night) are

appreciating the perfect rest, comfort, and new strength they obtained from Dr. Pierce's Anuric Tablets. To prove that this is a certain uric-acid solvent and conquers headache, kidney and bladder diseases, and rheumatism, if you have never used the "Anuric," cut this out and send ten cents to Dr. Pierce for a large sample package. This will prove to you that "Anuric" is thirty-seven times more active than lithia in eliminating uric acid, and the most perfect kidney and bladder corrector. If you are a sufferer, go to your best druggist and ask for a fifty-cent box of "Anuric." You run no risk, for Dr. Pierce's good name stands behind this wonderful new discovery as it has for the past half century for his "Golden Medical Discovery," a general tonic made from roots with pure glycerine which makes the blood pure, his "Favorite Prescription" for weak women, and "Pleasant Pellets" for liver ills.

A COMPLETE HOME GYMNASIUM \$2.00



Every abnormally weak and undeveloped man, woman and child needs exercise. Fifteen minutes each day in simple exercise on

THE HOME EXERCISER

will put muscle on limb and body, increase blood circulation and improve digestion. Surest remedy for sleeplessness, nervousness and vertigo, and the most sensible flesh reducer made. Built of heavy nickel plated steel springs, so made that by changing grips can be instantly converted into

AN EFFICIENT CHEST EXPANDER

to be used for developing chest and lungs. Guaranteed to retain its original strength and to last indefinitely. If on purchasing at 1 testing, you are not satisfied, return and your money will be refunded promptly.

Send \$2.00 today for complete outfit and instructions. Send Money Order.

HOME EXERCISER CO., 3011 Carolina Ave., CLINTON, S. C.

The Cole Plain-View Planter

**Most Accurate
Corn Planter
Ever Invented**

**No Brush or Cut-off,
Can't Injure Seed**



**Perfect Planter
For Peanuts
Velvet Beans**

**And Almost Every
Known Kind of Seed**

(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture).

The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

**The Tenderest Seed Cannot Be Injured
Simple and Accurate for All Seeds**

Drops perfectly any kind of Shelled Peanuts and DROPS SPANISH PEANUTS IN THE HULL. Drops Velvet Beans and all kinds of Beans and Peas, Cantaloupes, Cucumbers, Watermelons, Sorghum, Milo Maize, Rice, Kaffir Corn, Sudan Grass, etc. etc.

ALSO MADE DOUBLE to drop Corn and Velvet Beans, or any two crops, in alternate hills in same row at one trip.

Look for our name on Planters and Guano Sowers—it is a guarantee of value and service. Ask for the COLE and accept no substitutes or imitations.

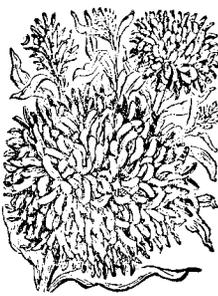
PLACE YOUR ORDER EARLY. Every farmer wants the Plain-View and it will be years before we catch up with the demand. Write for free catalogue and name of merchant who guarantees Cole goods. "DO IT NOW."

The Cole Mfg. Co., Box 115, Charlotte, N. C.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.



The Chinese Woolflower

Introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a *Celosia* of new form and easy growth. Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June but none fade before frost, continuing to expand and glow with its wonderful crimson-searlet color, very showy and succeeds anywhere.

Seed per pkt. 10c., 3 for 25c., together with new TRAILING PETUNIA AND ANNUAL SWEET WILLIAM (fine novelties) free.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new Fruits free. Write for it.

JOHN LEWIS CHILDS, inc. Floral Park, N. Y.

CABBAGE LETTUCE PLANTS

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

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HOME OFFICE:
CLINTON, S. C.

The Master's Vineyard

California.

Tulare, February 14.—We had an inspiring service in our house in Tulare yesterday. Brother L. D. Perkins, of Corcoran, preached for us. Having a desire to worship "as it is written," we began with the first of the year 1916 to have the Lord's-day worship in our home. At first there were only myself and wife, although we invited some others to meet with us, who had led us to believe they felt as we did in the matter; however, when we began the work, they continued to meet with the Christian Church. We feel that the Lord was with us and blessed us, and we are glad that he has said: "Where two or three are gathered together in my name, there am I in the midst." We learned that Brother Perkins was to be at Exeter on February 6; so I went to Exeter and had a talk with him, and he kindly offered his service one Lord's day in each month. I notified some disciples who live in the country and some of our friends in the town that Brother Perkins would be here on February 13. So they came, twenty in all, and Brother Perkins gave us a splendid lesson from 1 Cor. 15. We would be glad to have any gospel preacher who might be passing this way to meet with us. Our address is 259 South F Street. We ask an interest in the prayers of all who are interested in the extension of New Testament Christianity. I feel that the Gospel Advocate has been a great help to me in making me stronger in the faith and helping me to see the importance of speaking where the Bible speaks and being silent where the Bible is silent. We hope that great good may be accomplished this year.

L. MEADE WILLIAMS.

Colorado.

Boulder, February 22.—We (the church of Christ) are trying to build us a small meetinghouse here at Boulder, and would like to have the cooperation of all the brethren who can and will cooperate with us in building it. Brethren, there are only two meetinghouses in all of Colorado that are owned by the church of Christ. Do you not think this is a pretty good place to do missionary work? Send all contributions to Brother John D. Evans, 12 Broadway, Denver, Col., or the undersigned. May God bless you in your assistance.

JAMES H. BAILEY.

Florida.

Lacota, February 16.—Brother J. O. Barnes held a meeting at Lacota, beginning on January 22 and continuing over three Lord's days. He did excellent preaching. We had no additions, but much good was done. Brother Barnes is a good man, and any one wanting a meeting could not get a better man. He set the church to work with the literature, which, I think, is very good for the old as well as the young.

M. V. GORE.

Lake City, February 21.—After four weeks of earnest labor with the churches in the southern part of the State, where the cause of Christ is weak (but struggling to carry the good work forward), I have been at home with my family and working with the churches in and around Lake City, trying to strengthen the work here. Two precious souls have been baptized into Christ and one wanderer returned to the fold since I came home. I leave this afternoon for a mission meeting at a destitute point for an indefinite period, praying that the Lord may use me to establish a New Testament church of Christ there. Pray for me and the work in the Master's vineyard.

J. O. BARNES.

Georgia.

Hazlehurst, February 23.—The interest grows since the debate. The Methodist and Baptist pastors tried to get the Presbyterians to turn me out of their house, but failed. I do not know how long I will be here, but I expect to keep sowing the seed and leave results with God. I spent one night with a Methodist family. They said that the debate opened their eyes. A Baptist said to me: "You have convinced me I am wrong." No wonder these scared pastors used their influence to keep people away from the debate. There is other mission work I hope to do before my departure for Texas. My next work will be at Christian Home, near Newton, Ala. Correspondents should address me at Hazlehurst, Ga., care of W. N. Gantt.

JOHN HAYES.

Mississippi.

Tishomingo, February 7.—We have received the following donations with which to ceil our house: From the church at Berea, Ala., \$5; Christian Chapel, Ala., \$5; New Hope, Ala., \$3.65; Brother Williams, Mynot, Ala., \$2; Brother Storumt, Iuka, Miss., \$1; Minor Hill, Tenn., \$2.40. Total, \$19.05. Our house is not completed, but we have it nearly ceiled. We are doing good work with our Bible lessons each Lord's day. Brother Frank Baker, whose address is now Belmont, Miss., is preaching for us one Lord's day in each month. It is a treat to have him with us. He is a good preacher and able to take care of the cause. He has some time not yet taken up. Any one desiring his services will do well to write him.

F. F. BELUE.

Missouri.

Rogersville, February 23.—I am now at home making arrangements for the comfort of loved ones while away this

Have Healthy, Strong, Beautiful Eyes
Oculists and Physicians used Murine Eye Remedy many years before it was offered as a Domestic Eye Medicine. Murine is Still Compounded by Our Physicians and guaranteed by them as a Reliable Relief for Eyes that Need Care. Try it in your Eyes and in Baby's Eyes—No Smarting—Just Eye Comfort. Buy Murine of your Druggist—accept no Substitute, and if interested, write for Book of the Eye Free. **MURINE EYE REMEDY CO., CHICAGO**

summer and strengthening myself for the campaign by a close study of the word. I would be glad to hear from congregations wanting meetings in April, May, July, or August. I want to be busy in the Master's vineyard.
M. S. MASON.

St. Louis, February 21.—The work in St. Louis is progressing very nicely, with good interest from all, considering the bad weather we have had. We hope soon to have a very strong man in the field here to work this city as it never has been worked before. I have received some contributions from some sisters interested in St. Louis—viz.: Sister Carson, Herrick, Ill., \$50; Sister Ticie Johnson, Los Angeles, Cal., \$7; Sister Dorsey, Perry, Ill., \$5; Sister Stephens, Red Key, Ind., \$1. These amounts have been sent in to help support the work and use in our building. The burden is heavy and the supporters are few. We need fellowship and cooperation. We trust that others may become interested in spreading the gospel in this dark spot. I go this afternoon to the hospital for an operation. I ask the prayers of all Christians.
LOTTIE JOHNSON.

Springfield, February 14.—As the brethren are aware, about five years ago a band of fifty-five loyal members of the church of Christ erected a house of worship on the corner of Johnson and Dale Streets, in North Springfield. Through the untiring efforts of these brethren a number of tent meetings have been conducted in different parts of the city. In June, 1914, Brother John T. Hinds assisted in a tent meeting in the southern part of the city. Everything bade fair to further prosecute the work then started. Hence, last June the writer assisted in a meeting, which was followed one week later by a series of meetings, with Brother O. L. Hardin as preacher. During this meeting the purchase of a very desirable lot at the corner of Phillips and Evans Streets was the real beginning of the newly erected meetinghouse. The building is a very commodious, comfortable one. The first Lord's day in this month was our first meeting there, and also the beginning of another series of interesting sermons delivered by Brother Hardin. Large audiences each night, and attention all we could wish. Several have cast their lots with us as co-laborers in the work. Others are yielding to the gospel commands. Everything is very promising to have soon a very energetic, wide-awake congregation. Any one passing this way will always find a hearty welcome at either place of worship.

C. L. WILKERSON.

Tennessee.

Knoxville, February 17.—The work here is progressing very nicely this year. Good crowds at our services. Brother W. E. Morgan spent the first Sunday in this month with us, and preached two very fine sermons, with one confession at the conclusion of the evening sermon. Brother Morgan is one of our ablest preachers, and it is a pleasure to be with him. I have known him for several years, and have always known him as a stickler for the cause of Christ, regardless of the cost. He was on his way to the work in

THE BURNETT-WEAVER DEBATE ON METHODISM.

IN TWO VOLUMES OF MORE THAN FIVE HUNDRED PAGES.

Disputants:

T. R. Burnett, Christian; J. C. Weaver, Methodist.

THE ONLY COMPLETE DEBATE BETWEEN CHRISTIANS AND METHODISTS NOW PUBLISHED.

Each disputant has sixty-eight speeches. The corresponding speeches are of equal length by actual count of words.

PROPOSITIONS DISCUSSED IN VOLUME ONE.

PROPOSITION 1. The Scriptures teach that sprinkling or pouring of clean water upon a proper subject, in the name of the Holy Trinity, by a proper administrator, is Christian baptism. Weaver affirms; Burnett denies.

PROPOSITION 2. Infant baptism is authorized by the word of God. Weaver affirms; Burnett denies.

PROPOSITIONS DISCUSSED IN VOLUME TWO.

PROPOSITION 1. The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms; Weaver denies.

PROPOSITION 2. The Scriptures teach that baptism is for (in order to) the remission of sins. Burnett affirms; Weaver denies.

3. The creed criticized. Burnett leads; Weaver responds.

J. C. Weaver, of Henderson, Texas, is a recognized authority in his church. He is a man of talent, and has been debating for many years.

T. R. Burnett is one of the shrewdest men of the present time among the disciples of Christ. As a debater, preacher, and author, he takes first rank. His arguments stand out as clear as light. He has a style that is unique—peculiarly his own—that attracts and charms the reader. When one begins reading his writing, he is led on as if by some impelling force, and can hardly lay the book down till he has finished it.

These books sparkle with interest—fresh, lively thought, and strong, convincing argument.

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Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club**.

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully **warranted for ten years**—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

Easy Terms—Thirty Days Trial

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at a load-lot price, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name

Address

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation,
Biliousness, Sour Stomach, Bad
Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Lime Against Tuberculosis

In the May 25, 1912, issue of the *Journal of the American Medical Association* appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis: "Under the systematic, continued and persistent regime of calcium assimilation, Van Geison has seen a number of his patients improve. The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alterative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alterative contains no opiates, narcotics or habit-forming drugs, so it is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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T. B. CLARK.

West Virginia.

Buffalo, Box 81, February 22.—There were four more confessions here last Lord's day. I think this is doing pretty well, considering our circumstances and surroundings. We have no regular meeting place of our own here. All our meetings are held in schoolhouses, private houses, and under trees. We have a few faithful ones here, and they are helping me all they can, but they are not able to do much. My own financial affairs are in a precarious condition, and I must have help at once, if I am to make good in this almost entirely destitute field. Can't you send me a check or a money order now? Please do not wait. And, by the way, Brother M. A. Creel, of Hanceville, Ala., and Brother B. F. Moody, of Albertville, Ala., could do more and better work if they could have your help. So if you cannot help me, for the love of God, do not forget these noble, God-fearing men. That section can never be fully evangelized without outside help. I know the entire situation. Send one or both of these men a dollar—no, send him fifty dollars, a hundred dollars—and let him use it in building up those weak congregations or in some destitute place. And let all within the limits of that field do all that they can for such men. That is the one hope for that field; and this field is in precisely the same fix. We must encourage all of our mission workers this year. I will make a full report of all receipts later, and I hope to have something to report.

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If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

A Dangerous Practice.

BY C. H. WETHERBE.

A large number of people are noted for their "taking chances." They are very venturesome people. They possess a great deal of a certain type of courage, even boldness. This disposition manifests itself in various ways, and in regard to many things we speak of them as those who run dangerous risks. Men who have a business turn of mind will frequently take bold chances in some sort of financial speculation. They act upon the old proverb, "Nothing ventured, nothing won," and many of these men are apt to lose more than they gain. Then think of the thousands of people who take chances in the matter of traveling. We see it in many of the fatal accidents which occur everywhere. It is a common thing for people in wagons to attempt to cross a railroad track while a train is approaching. They take the chance of crossing the track without harm to themselves, but are either killed or seriously injured. Think, too, of the many fatal automobile accidents as the results of taking senseless risks. Many of the deaths which are attributed to "divine Providence" are nothing less than the results of human folly in the form of needless risks. But the greatest of follies is that of one's taking his chance of getting saved in the hour of death without any true preparation for that hour and for eternity. Many an unsaved person has said that if a certain professing Christian will go to heaven when he dies, he himself will take a chance of going there just as he is. He says that his chance is as good as that of any one. But such a

person should know that no one ever went to heaven by chance. A sinner has many chances in this world to accept salvation through faith in Christ. If he will not avail himself of such a chance, he will die unsaved and be eternally lost. Get saved now.

Little Sins.

Some years ago in an exhibition in London, England, could be seen a cable worm, a tiny creature that had pierced through the Atlantic telegraph cable and stopped all communications between two continents. So a small, hidden sin or evil habit may stop our prayers, that bond of unison which, like a telegraph cable, connects earth with heaven and God's children with their eternal Father.—Selected.

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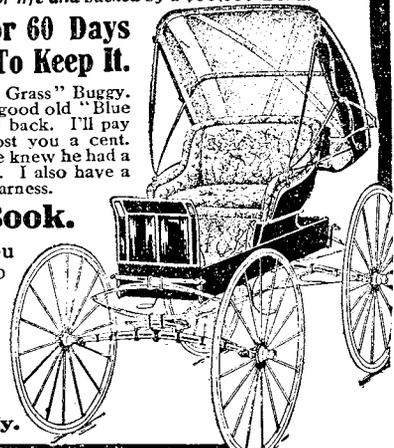
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Faith Without Works.

BY W. W. FREEMAN.

(Written especially for the "Faith and Works" Number.)

What sympathetic heart or what unfortunate one of earth has not often recalled James' statement that "faith without works is dead?" The man with practical common sense is impressed with this truth. With Jesus it was not "saying" or professing that counted, but it was being and consequent doing. (Matt. 7: 21.) So do Peter and Paul agree in the Spirit that men purify their souls "through obeying the truth" (1 Pet. 1: 22), in obeying from the heart "the form of teaching" (Rom. 6: 17) as they "gladly receive" the words of the Spirit (Acts 2: 4, 41, 47). Thus being "born again" (John 3: 5) "of incorruptible seed, by the word of God" (1 Pet. 1: 23), men come "into the kingdom" (Col. 1: 13) or family (Gal. 3: 26, 27) of God, and have "fruit unto holiness, and the end everlasting life" (Rom. 6: 22), so escaping "everlasting punishment" with "all who know not God and obey not the gospel" (2 Thess. 1: 8).

Emphasis of these truths will be made by others, and it falls to me to speak somewhat of "Faith Without Works"—faith by itself, or, at least, apart from works. Some effort is to be made in a comparison of values. In such efforts we should not allow any one of many plain statements to be annulled. Much futile and harmful controversy would be eliminated if those differing could make the same use of the terms in touching the several phases of a proposition. Our effort should ever be for truth and for peace, not for victory or for defense of one's old position. Men must differ, but brethren will agree—even to differ. In Scripture usage the terms "faith" and "works" vary in content with different connections and with different writers. "Little faith" (the degree some of us have), "great faith" (seems to have passed away with the "age of miracles," sorry to say), and "dead faith" (the sort held by many who put much stress on baptism, strange (?) to say) are mentioned in the New Testament. We also read of "the faith," "the common faith," and "one faith." These evidently refer to the same thing—that is, the faith in Jesus Christ. (Rom. 10: 6-17.)

The term "faith" may include the process of becoming a Christian and even the entire Christian life. Paul says "faith is come" (Gal. 3: 25)—the reign of "grace and truth" (John 1: 17); "examine yourselves, whether ye be in the faith" (2 Cor. 13: 5); also, "the household of faith" (Gal. 6: 19). Jude admonishes to "contend

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earnestly for the faith which was once for all delivered unto the saints." "Faith alone," "without works," as "faith" is here used, will save, but this use is far different from another.

The restricted sense is seen in James 2: 19; John 12: 43; Mark 16: 16; and in passages in which the term is exclusive rather than inclusive of other conditions of forgiveness. One's decision as to the use would depend on whether one holds other stipulations as implied in the term "faith," or "believe," or as impliedly reserved to be presented later in due order. That faith by itself in this exclusive sense does not save, we may be sure; "that there is one God," demons "believe, and shudder." Such faith in Christ is no better. A much-quoted passage (John 3: 36)

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says: "He that believeth on [Greek, *eis*] the Son hath everlasting life." This passage is very strong and pointed, but is nothing implied? Is this "faith without works?" Here and in other places is simply a brief, direct statement that distinguishes between those who believe and those who disbelieve. The complement of this quotation is, "He that believeth not on the Son [A. S. V., "*obeyeth* not the Son"] shall not see life." Here, as in other places, "*obedience* of faith" is taken as a matter of course. Those people in John 12: 43 "believed on [Greek, *eis*] him;" but will any one dare say they were saved and could never be lost? They would not confess him, "for they loved the praise of men more than the praise of God." This faith was the "one faith," was of the right *sort*, was well founded, but it did not find the divine *expression* required. It was all right in itself, but it was not inclusive of items implied in many passages as necessarily and naturally consequent of faith. (John 3: 16; Acts 16: 31.) If faith in Christ were by itself sufficient, these were saved. But these were not saved; therefore faith by itself does not save an alien sinner. If faith in this exclusive sense save, and save forever, then none but unbelievers can be lost.

That faith saves, we agree—that is, none can be saved without it. (Mark 16: 16.) Men talk of "intellectual faith," and often the question is begged in talking of "saving" faith. All faith is "intellectual;" its being of the saving" or not depends on the person in whom it is centered, whether in Jesus or another. (Acts 4: 11.) If it is in Jesus, it is the "saving" *sort*; but, as we have seen, even this may fail to save. Perhaps conviction of sin or love for the Lord is lacking. The "faith" that is made exclusive of these cannot save, however large a degree of it one may have. Simple mechanical solution of the gospel plan of salvation can only aggravate the woeful condition of the disobedient, so also must disobedient recognition of Jesus as the Christ. "Obedience of faith" follows in a state of repentance as certainly as form follows substance; one cannot be shown without the other. "If a man say he hath faith, but have not works, can that faith save him?"

We may predicate salvation of faith itself, but not of faith by itself (in the restricted sense). It comes first, is the basis, the "substance," and is reckoned of God for righteousness, especially when the assurance is beyond the span of human understanding. A man is justified in believing—that is, it is counted to him as right for him to believe. "By works also

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is a man justified"—that is, it is right for man to do what God tells him to do. The latter is to count for no less than the former, for both are from the heart, and the latter is even more expressive; but neither has intrinsic value or merits divine recognition. Some who would justly condemn me, if in my teaching I attached saving

efficacy to baptism, fail to see their own error in making the same claim for faith. This "faith" that people are so wont to speak of as opposed to the term "works" is, in truth, a work itself, "the work of God." (John 6: 29.) If one be unable to allow "works" without insisting on "merit" and other objectionable features,

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Personally appeared before me, this 28th day of July, 1909, Ernest A. Brown, of the Brown Drug Company, who subscribed the above statement and made oath that the same is true in substance and in fact.

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he must also eliminate faith, for "with the heart man believes." (Rom. 10: 10.) Thus is one driven from "faith alone" to grace alone, and this position means Universalism, for Paul says: "The grace of God that bringeth salvation hath appeared to all men." (Tit. 2: 11.) But another passage says, "By grace are ye saved through faith;" and we shall hold on to faith even though it is something that an unbeliever does.

Over-emphasis on faith has perhaps arisen from that common drift of infidelity among us which allows that God works in things we cannot see and understand (?), but would exclude him from more manifest operations. Right here is a great trouble. That faith is of God, no one will deny (Rom. 10: 17; John 17: 20); but what is by vote counted by men as "saving faith" is often nothing more than that one believes that he does "believe," believes that he does have "saving faith," is fully persuaded that he is saved. Now this persuasion is not "the faith" of New Testament confessors; they confessed faith in Christ as the Son of God, the Messiah, Savior, Lord. (Rom. 10: 9; John 12: 43; 3: 16; Acts 8: 37.) This imagined "irresistible grace," as a few hold it to be, certainly is not faith in Jesus Christ, though some may have this in addition to their "assurance" that they are saved. If it were faith in Jesus, still were it insufficient until it express itself in the test of baptism.

This act, with faith and repentance, is not to be confounded with acts of the moral order or those of Christian living. It is poor logic that if one can live a perfect life for a minute, he may do so for another, and on for a lifetime. Though the Lord gives help here now (1 Cor. 10: 13), he at the same time provides the Advocate (1 John 2: 1). Here the problem of God's "manifold grace" is involved, let us thank the Lord, and herein will the living faith be "reckoned for righteousness apart from works." (Rom. 4: 5, 6.) One may easily fall short in living and still have living faith in that it is exercised in many instances; here lies clearly "justification by faith," and this only. "Faith working through love" avails (Gal. 5: 6) "under grace" (Rom. 6: 1-4); but not until baptism is one raised to walk the new life in Christ, in the kingdom, the name, the family. This is not "baptismal regeneration," neither is it baby sprinkling or purely a figurative "figure;" it is the "bath of regeneration" following naturally, scripturally, and necessarily in the spiritual birth of one begotten by faith in Jesus. (John 5: 1.) It is the believer that is "begotten;" for through faith, not otherwise, is one led scrip-

turally to accept the Lord's appointments. Nor does this idea that faith, and nothing else, directs, exclude impelling motives. Love divine is the dynamic passion that moves the human engine along the grades discovered by faith. Of neither, alone and inactive, may one assert a good thing, unless it be a forecast on the basis that they are life—which, prospectively, they are. If a corpse lives, then does "faith without works" live also; if a corpse is helpless, so is faith only.

We must insist that the man be converted. One test, and only one, is by divine authority required of one professing faith in Jesus before he may enjoy the fellowship of new creatures in Christ Jesus. Not accidental, but willing submission to this requirement is proof of conversion. Though on the part of the Author this act may be a "symbol" fraught with meaning, on the part of the man it is not necessarily more than an act of humble, loving obedience to Jesus. It is counted a good thing for one to believe on Christ, but this is void, unavailing, if the same man dispenses with the divine ordinance of baptism as nonessential. If it seem unjust that God not save disobedient believers, it is not less strange that he requires faith itself. Should men be saved without baptism or faith, certainly it would ill become any to object; but I shall choose the safe side and not make void a commandment of the Lord and demand an extension of his grace. Though God grants salvation to "whoever will," one may not expect it on one's own terms. After all we may do, salvation is a gracious gift of God, and the most pious of earth recognize God's grace as the ultimate basis for salvation. Though, however, this is involved, we dare not discount obedience. As in the face of the doctrine of necessity one holds to "freedom of the will," and so preserves individuality, responsibility, and morality (as opposed to "determination"), so must ministers of the gospel of the grace of God ask an expression of the faith that it may be "reckoned for righteousness."

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Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

Itinerary Notes.

BY F. E. SRYGLEY.

I left Memphis on Friday morning, February 12, and arrived at Gadsden in time to preach at 10:30 A.M. A nice audience was out at meeting, though it was a week-day appointment. Many of them came several miles. If they attend the day meetings so well at their protracted meetings, it would no doubt be a pleasure to hold a meeting for them. I learned that Brother A. G. Freed preaches for them one Sunday in the month, and, of course, he is held in high esteem by all the faithful. I had never stopped at Gadsden before, but one of my friends and a schoolmate at Mars' Hill lived and died here. Theodore Humphreys was not a stout boy physically, but a truer friend never lived. He was one of the very best boys at Mars' Hill in 1880, my first year there. He married Sister Rebekah Wade, who also had been a student at Mars' Hill when it was a mixed school. Rebekah died several years ago and Brother Humphreys married again. I met three of his children and two brothers, but Theo. has gone to the glory land. He stood firm in the faith to the end. At Mars' Hill we were not laught especially against these modern innovations, for they had not then arisen among us; but I am firm in the conviction that a smaller per cent of the preachers trained at Mars' Hill went off after these innovations than any other school in the country, chiefly, as I believe, because Brother Larimore taught them a respect for the Word, which has been their anchor. A few left us though, for which we are all sorry. As I thought of Brother Humphreys and other friends of my school-boy days, I wondered what became of Brother Chisholm, who was Theo.'s roommate. I saw him, I believe, the last time in Fort Smith, Ark. I wonder if he still lives in the hope of a bright hereafter.

I left Gadsden immediately after preaching on Friday morning and went to Cross Roads, only three miles from Alamo, and preached that night and on Saturday morning. There are many faithful ones about Cross Roads,

and I will not soon forget their kindness.

The second Sunday in February I spent at Dresden, preaching morning and evening. The drop in temperature cut our audience down at Dresden, but the faithful few were out. The congregation is not a large one, but they are faithful. What few members we have attend well, and they are of the best citizens of the town. The truth will succeed here. This is now the home of Brother Etheridge, who is a faithful preacher of the gospel. He was not at home Sunday, but I was with him much of the day Monday. He is a good man and deserves his popularity with the faithful.

Monday night, February 14, I spent at Camden. They have a nice house there, but it was built at considerable sacrifice of a few. The membership at Camden, as at Dresden, is small, but they are working in peace. They have only three or four male members, but some of as good women as live. They do not fail to meet and worship God. The Lord bless these faithful men and women.

My trip through West Tennessee, which lasted over three weeks, was, indeed, a pleasant one to me. I will not forget the interest taken in me and my work and the kindness shown me on all the trips. When this appears in the Gospel Advocate, I will be out on my third trip for this year.

Better Than Spanking.

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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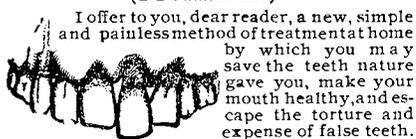
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What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The base notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Continuing from last week, I will proceed to give the remainder of Alexander Campbell's answer to what "Campbellism" is. He continues:

One inspired man's name weighs as much as another's when put into the scales of the sanctuary, and where good information and moral character exist it is just as honorable; but no intelligent Christian could be pleased to be named a Paulite, a Cephite, though either of these is a thousand times, ten thousand times more honorable than a Calvinist or Lutheran. But neither Paul nor Peter would own that man as a consistent disciple of Christ who chooses to call himself by Paul, Apollos, or Cephas.

I have always disclaimed everything sectarian; and if the people of different sects slander me or any of those who prefer the Scriptures to any human creed, and the kingdom of Jesus the Messiah to any sect—I say, if they slander us with the names and epithets which we disavow, they must answer to Him who judges righteously.

But for ourselves we protest against the name, the precepts, the feelings of any sect or schism in Christendom.

Though some persons use such names without the intention of slander or reproach and are not conscious of doing wrong, they ought to remember that in this way all sectarian names began to be approved.

The time was that the terms "Lutheran" and "Calvinist" were a reproach. When these men died, they became honorable, and are now gloried in.

This was effected by the admirers of these men, first, for the sake of distinction and to avoid circumlocution, and then with acquiescence, adopting the designation which their opposers gave them.

We wish all the friends of the ancient gospel and the ancient order of things to remember that our motto is, and we hope ever will be, to call no man Master or Father in things pertaining to the kingdom of our Lord. (Christian Baptist, pages 451, 452.)

"So they let his bones alone, with the bones of the prophet that came out of Samaria." But the bones of Alexander Campbell are not "let alone," are not permitted to rest in quietude; but slander, reproach, and misrepresentations are continually cast upon that respectable class of men and women who claim to be Christians only and nothing more. If Alexander Campbell preached the word of God, certainly that did not make Campbellites. The word of God only makes Christians only—"only this and nothing more."

If a person is a Christian and something else, whatever the "something else" may be, it required something besides the word of God to make them that "something else." This "something else" besides being a Christian is causing all the trouble among religious people. "For whosoever shall do the will of God, the same is my

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

brother, and sister, and mother." (Mark 3: 35.) If it is the will of God for one to be a Baptist, Campbellite, Methodist, or Presbyterian, he failed to say so; and as "faith cometh by hearing, and hearing by the word of God," certainly no one "by faith" can be a Baptist, Campbellite, Methodist, or Presbyterian. "Without faith it is impossible to please him." Then let us walk by faith.

Don't Use Soap

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse, and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body; and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles, of Louisiana, possessed a formula for keeping the hair beautiful, and for many years kept the secret to themselves; but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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MACEDONIAN CALLS

An Appeal for Shreveport, La.

BY H. H. MONTGOMERY.

To the Brethren Everywhere: We are making the biggest effort of our lives to build up the cause of true Christianity in this city of thirty-five thousand people. We could go into a digressive "Christian Church" here of eight hundred members, with a splendid brick building; but about forty of us prefer to carry on the work of the Lord as was done in apostolic times and steer clear of all the modern innovations practiced by said "Christian Church," and we have induced Brother B. U. Baldwin, a young preacher, to travel in Texas and lay our condition before the churches and ask aid to buy a lot and build a house. We have a tent in which we worship each Lord's day and meet for prayer service and Bible study each Wednesday night. We need your help to build, that we may be the better prepared to accommodate the people and get a hearing. Brother Baldwin is a hard worker and fully determined in this work. He has had some encouragement in the way of promises, for which we are very thankful, but we must have more or fail. Ask Brother John E. Dunn and Brother J. L. Stovall who we are.

An Appeal for the Church at Temple, Texas.

BY W. B. NEWBY.

To the Churches of Christ: The church of Christ at Temple, Texas, through its elders, makes this appeal to you. Some two years ago the Baptist denomination in this section of our city built them a new church home at a different location. This left them with their former church property, corner Seventh Street and Avenue G, for sale. Our loyal brethren got busy at once and closed a deal for same. The purchase price was three thousand dollars—one-half cash, the balance in three notes of five hundred dollars each, due one, two, and three years. We succeeded in raising the fifteen hundred dollars cash. We now have a balance of four hundred dollars on a note that is past due, the party holding same having notified us that it *must* be paid by March 1, 1916. Our little congregation is making a desperate effort to meet this; but we need help, and need it *now*. If your church is strong financially, will you not come to our aid? We do not ask for donations, unless you wish to make same, but ask that you make us a loan, for which we will execute our note. A number of us are making monthly donations to be set aside to meet these

obligations. To illustrate: We have raised during January and February about sixty dollars in addition to our regular weekly offering. By this plan we hope to be able to lift our debt and thus escape the shame and humiliation that it would be ours to suffer if our property should have to be sold to satisfy the claims against it. Will you, as a congregation or as an individual, lend us a helping hand? Address all communications to W. W. Jacobs or W. B. Newby, elders of the church of Christ, Temple, Texas.

Help in Sight.

BY FRED M. LITTLE.

As pure air is to the stifled, so is the good news which Brother W. C. Phillips, who attended the Boaz-Locklear debate at New Decatur, Ala., brings to the ears of the little, struggling congregation at Cleveland. The church at Columbia, Tenn., in response to an appeal by our beloved Brother Boaz, has agreed to send Brother G. C. Brewer to be with us for ten nights, which means to this hungry congregation ten great suppers. It is said that "the darkest hour is just before the dawn." Surely this is true in this instance. We need to have the encouragement which Brother Brewer will be able to give. Besides, we need to have many of our brethren to visit Cleveland and see the situation as it is, and go out to encourage others to become interested in this important

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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Pen Series G— **CLINTON, S. C.**

East Tennessee work. With a house of worship to build and the necessary expenses to bear, the congregation is unable to support a preacher. So it is to be appreciated that Columbia is thus interested in mission work. Pray for the success of the cause in East Tennessee.

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The old, standard, general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. Fifty cents.

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Enjoyed the Stay.

BY M. L. MOORE.

On Monday following the first Lord's day in February I went to the Nashville Bible School to continue a meeting which Brother H. Leo Boles had begun on the day before. I was much pleased to see the large attendance and the good deportment of the pupils. There was one confession and baptism before I got there and five others while I was there. I feel that the meeting did much good, as all were drawn closer to our Heavenly Father.

It would be hard to find a more painstaking faculty than works in harmony with President Boles to make this the great school that it is. Brother Boles gives the school his entire time and energy, and the Lord is greatly blessing in that the school is the best in its history. The singing was fine throughout the meeting. The members of this congregation who do not attend the school were attentive and aided much in making the meeting what it was.

My home was in the boys' dormitory, and I desire to thank Sister Lipscomb and the boys for their kind treatment while I was there. It was a blessing indeed to visit Brother and Sister Lipscomb. I went in to see them first, as I felt it would be the very way to begin my part of the work of the meeting to call on them first. I often called to see them while I was there. Sister Lipscomb attended almost all the chapel services, but Brother Lipscomb was not well enough to attend at any service. May the Lord bless them and make the remaining days of their lives the continuation of the blessing they have ever been. I had two pleasant visits to Brother Boles' home. The girls were thoughtful of my comfort and always kind.

Stops Tobacco Habit.

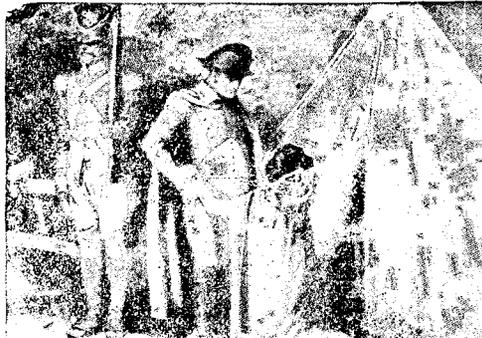
Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.



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Has been used for over seventy years by millions of mothers for their children while teething. It soothes the chill, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.



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One Hundred Years Ago

Louise went to Napoleon on a delicate and humiliating mission.

A clever woman, a beautiful woman, was Louise of Prussia. Had she accomplished her mission that night, the history of Europe would be different today.

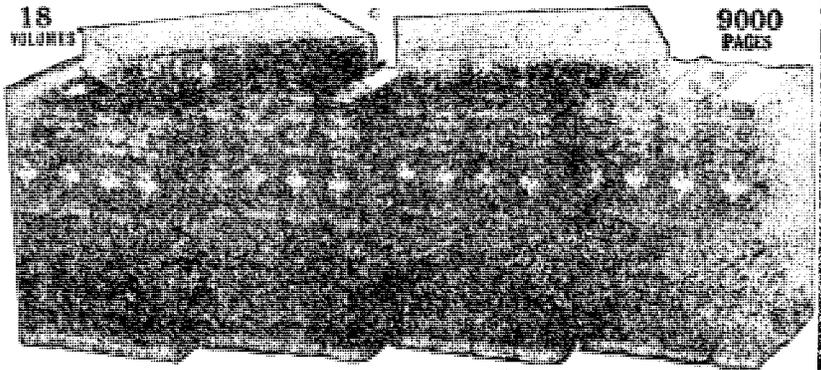
Beneath the surface of the mighty war now going on are the secret, twisted threads of intrigue and passions of a hundred years.

To understand the fearful upheaval in Europe you must know that hidden history frankly told in imperishable form in

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These wonderful volumes tell the private, personal life and character of great men and women. History is here written in story form. These volumes are beyond question the most fascinating historical romances that have ever been given to the world. They contain a history of the crises in Germany, Austria, Russia, England, Switzerland, Egypt, France, Holland and Prussia during two hundred years of startling events, told in intensely interesting and romantic form. All classes are represented in these volumes as they lived and loved, thought and acted. Thus the human interest always prevails and has given this set of books enduring popularity. These wonderful historic romances are among the books that never die. They are interesting, instructive, reliable, truthful, wholesome and good. In the volume devoted to Napoleon and Blucher practically every historic character that the life of the great emperor touched in any way is here given—all the men and women of his time. The new edition is printed from new plates, upon extra quality of paper from easy-to-read type, are attractively illustrated and bound in Art Buckram Cloth, titles stamped in gold.

The Encyclopedia Britannica says: "Muhlbach's works show a talent for lively description and narration that gives enduring popularity and a power in weaving alluring romances from those stirring times that is unsurpassed."



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Read the supplement to this special number. It shows how to prove your faith by your works.

GOSPEL ADVOCATE

Volume LVIII. No. 10.

NASHVILLE, TENN., MARCH 9, 1916.

\$1.50 PER YEAR, IN ADVANCE.

We Propose to Give Our Readers a Fine \$2 Self-Filler Fountain Pen—Offer Good for Twenty Days Only.

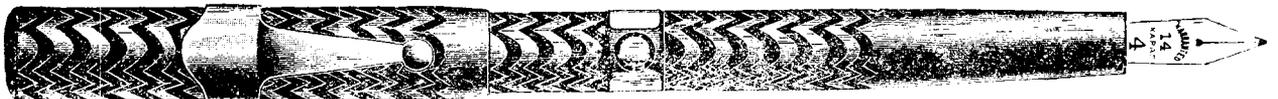
A Personal Note to Our Readers.

You can depend upon it that we would not use the front page for an announcement of this kind were it not an urgent matter in which we desire your quick coöperation. Our fiscal year closes on April 1, and only twenty days remain in which to make collections to cover our obligations. You have doubtless intended all along to help us in the good work being accomplished by the Gospel Advocate, but many have been negligent in carrying out this good intention. We now urge that you let us hear from you without delay. We especially ask that—

- (1) Every subscriber in arrears will send us his renewal.
- (2) Every friend of the paper send us at least one new subscriber before April 1.

To encourage your quick coöperation, we have decided to make one of the most liberal offers we have ever made. The fact that we have on hand about five hundred fine fountain pens from our Christmas stock makes this possible. To old and new subscribers who will send us \$2.25 we will send one year's subscription to the Gospel Advocate, one year's subscription to the Bible Study Helper (our new monthly, edited by A. B. Lipscomb), and one of these splendid self-filler pens. When you pause to consider that the regular price of the Advocate is \$1.50 and the Bible Study Helper is 60 cents, you will see that you get this pen for nothing.

This Fountain Pen Has the Following Features:



- (1) It is the actual size of the illustration shown above, and is the same size of all \$3 and \$5 pens.
- (2) It has a guaranteed 14-carat gold point.
- (3) It is a self-filler.
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- (5) It has a metal ring that snugly covers the filler vent.
- (6) It has a metal clip that keeps it in your pocket.
- (7) It has a guarantee that you will be pleased, or we will take it back.

Please note that this pen we propose to give you will do all the work of the \$3 and \$5 pens. It is not sold by the stationers for less than \$2.

Remember, this offer holds good only so long as the pens last, and will positively be withdrawn on April 1. Clinch yours by writing to-day. Address all orders to the

Gospel Advocate Publishing Company,
317-319 Fifth Avenue, North, Nashville, Tenn.

"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Rose of Jericho.

There is a plant known as the Rose of Jericho which flourishes anywhere and everywhere and under the most adverse conditions for plant life. It grows in the hot desert, in the rocky crevices, by the dusty wayside, in the rubbish heap. Travelers who are naturalists tell us even more: that the fierce sirocco will sometimes tear it from its place and fling it far out upon the ocean, and there, driven by the storms and tossed by the salt waves, it still lives and grows. Does not this plant suggest the abiding and deathless life that we may live in Christ? Impelled by gratitude and reverence, I would unfold this week the beauty of our Rose of Jericho.

"Abide in Me."

When Jesus lived and walked upon the earth, the word he chiefly used when speaking of the relations of the disciples to himself was: "Follow me." A short time before his crucifixion, when he knew he was about to go back to heaven, he gave them a new word in which their more intimate and spiritual union with himself should be expressed. The chosen word was not "Follow me," nor its parallel, "Come unto me," but "Abide in me." I fear that there are many professed followers of Christ from whom the meaning of this word, with the blessed experience it promises, is very much hidden. While trusting in their Savior for pardon and for help and seeking to some extent to obey him, they have hardly realized to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest, he invited them when he said, "Abide in me." This is not only an unspeakable loss to those Christians themselves, but the church and the world suffer in what they lose.

I do not believe that we preach as often as we should along the line of this text. We have much to say of the atonement and pardon through his blood, we frequently expound the conditions of entrance into Christ, and we sound over and over again the Savior's blessed "Come unto me;" but we do not emphasize the importance of *abiding* in Christ, the living union with him that he illustrates with the figure of the vine and the branches.

How You Used to Feel and Now.

Many Christians are dissatisfied with their experience because they feel their lack of this union with Christ. Perhaps it is that way with you. You heard his blessed invitation, "Come unto me," and you obeyed it. You doubtless have never repented of having come at his call. You experienced at the time that his word was truth; all his promises he fulfilled; he made you a partaker of the joy of his love; his welcome was hearty; his pardon was full and free; his love was sweet and precious. And you had reason concerning the wealth of his blessing. "The half was not told me."

But now the aspect is not so bright. The blessings you once enjoyed are lost; the love and joy of your first meeting with the Savior, instead of deepening, have become faint and feeble. Perhaps you have wondered what the reason could be, that with such a Savior, so mighty and so anxious to develop and uplift, your experience of salvation should not have been a fuller one. The answer is simple enough. It is suggested by this text. You either did not fully understand or did not rightly remember that Jesus' invitation did not merely mean "come to me," but it meant "come to me to *stay* with me." That is the full

sense of the word "abide" as used in this text. When Jesus entered and was passing through Jericho, a small-statured rich man, named "Zaccheus," climbed a tree in order to get a glimpse of him. And when Jesus came to the place, he looked up, and said unto him: "Zaccheus, make haste, and come down; for to-day I must abide at thy house." All that "abide" means in that passage was that our Lord intended to spend the day with Zaccheus. But when the host had spoken of the honest purpose of his life to his guest, the Savior honored him by saying: "To-day is salvation come to thy house." That meant that Jesus had come to abide in that house as a permanent guest.

A Meal or Two With Christ.

The trouble with most of us is that our experience with Jesus Christ as a Savior is only a temporary pleasure. In the mountains of Switzerland the wonderful Passion Play is acted every ten years. I am told that the actors in this drama are trained from childhood for their respective parts. Mr. Hale told of an American woman who with her party found rooms in Oberammergau at the home of Lang, who takes the part of Christ in the play and who speaks English well. During a pause at dinner one day this American woman loudly and flippantly said to Lang: "This is the first time I ever had dinner with Christ." Lang looked at her in astonishment, then said very solemnly: "Madam, I hope it will not be the last." Is it not true that many are content to enjoy a spiritual feast or two with Christ, their new-found Savior, and then seek the food that perisheth? But he said: "*Abide in me.*" It was not to refresh you for a few short hours after your conversion with the joy of deliverance from sin and then to send you forth to wander in its sadness again. He has destined you to something better than a short-lived blessedness. He has prepared you for an abiding dwelling with himself, where your whole life may be spent, where the work of your daily life may be done, and where all the while you may be enjoying unbroken communion with him.

When Two Streams Meet.

Last summer while in Michigan I saw two streams flow down their separate courses and then meet in union. One came from the peaty bog and was dark with the color of wine; the other came from a different source and was pure and lucent as a diamond. When the two met, the murky stream began to lose itself in the crystal flow of the other until it was entirely lost in its limpid depths. And so it is in the union of a Christian with Christ. The two lives commune like the meeting of the streams, and the turbid stream, dark with its journeyings through the fields of trespass and sin, flows into the "river of water of life which is clear as crystal" and begins to share the riches of its purity. The holy Savior receives the virus of our guilt; we receive the virtue of his holiness. The loving Savior receives the stains and sometimes the shame of our unloveliness; we receive the unsearchable treasures of his love.

The Completeness of the Union.

In studying this text, I am struck with the completeness of its meaning. Jesus does not merely say, "Abide with me," but he says, "Abide in me." The union he desires is not only unbroken, but it is intimate and complete. In these words he introduces to us an idea of nearness to God that is not conveyed in the Old Testament. It is one of the many passages that reveals the superiority of the new and the better covenant. Enoch walked with God, but it was never said of him that he "walked in God." David, the psalmist, in some of his ecstatic moments, cried, "Lead me to the rock that is higher than I;" and again, "I will abide in thy tabernacle forever," "I will take refuge in

the covert of thy wings;" and again: "Thou wilt prolong the king's life; his years shall be as many generations. He shall abide before God forever." That was indeed a precious nearness for the man after God's own heart; but the Christian can say more than this as he draws nearer

still: "I abide in Christ, and Christ abides in me." Paul says we are "made nigh by the blood of Christ." "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need."



OUR CONTRIBUTORS



"Optic or Auditory—Which?"

The following article, written by Brother J. Lem Keevil, with a prefatory statement by the editor of the Tennessee Christian, appeared in the February issue of that paper. Brother Kurfees reviews it on our editorial pages.

Beginning with this issue, we shall present in the editorial column from the pen of Brother J. Lem Keevil, minister of the Fifth Avenue Christian Church, Knoxville, a number of short articles of a matter of vital importance to our work in Tennessee—of vital importance because the matter about which Brother Keevil will write has been one of the causes of the division of the church of Christ in Tennessee. Let us note carefully the articles as they shall appear. They will be presented in that terse, straightforward, right-to-the-mark way that is characteristic of Brother Keevil. His first article is "Optic or Auditory—Which?" It follows herewith.

OPTIC OR AUDITORY—WHICH?

And the disciple with no ax to grind spake unto the brethren, saying: Two men went up into the house of the Lord to worship him. One had little natural musical talent, but had been long and with care trained in musical notation; the other worshiper had no knowledge of musical notation, but had been by nature richly endowed with a quick ear for music, so that to him to hear music was to know it. As they entered each was handed a hymn book. To the one trained in music the book meant much; to the other, untrained in music, the book meant little. The congregation entered on the worship of the hour, and as they stood a musical instrument softly played the hymn tune announced. To the one with little natural musical talent the instrument meant little, while to the other it meant much. When the congregation sounded out the hymn, each man took up the melody and worshiped God. The worshiper trained in musical notation, but with little natural musical ability, paid but scant attention to the instrument—he fixed his attention on the printed page of the hymn book and entered with joy into the service. The worshiper with no knowledge of musical notation, but with a natural ear for music, paid but little attention to the hymn book—he fixed his attention on the instrument, caught up the melodies there pouring forth, and entered with joy into the worship. The one with the hymn book used his optic nerve, while the other listening to the instrument used his auditory nerve. The heart and the brain of the one used the optic nerve, and flashing the harmonies impressed by the printed page to the vocal cords, the worshiper reproduced those harmonies; while the heart and brain of the other worshiper used the auditory nerve, and flashing the harmonies impressed by the instrument to the vocal cords, the worshiper reproduced those harmonies. The one used the optic nerve and a book of music, while the other used the auditory nerve and an instrument of music. Each used something not definitely mentioned in the New Testament—one a modern book of music, the other a modern instrument of music. Which of these sinned—the one who used the modern book of music, or the other who used a modern instrument of music? Again I say unto you, Which of these sinned—the worshiper who entered into the worship of song by fixing his optic nerve on the printed page of a modern hymn book, or the worshiper who gained the same end by fixing his auditory nerve on a modern instrument of music? Search the Scriptures and find therein where the latest and most modern aids may be brought to the assistance of the optic nerve, while the auditory nerve must be left to struggle along unaided. And the disciple with no ax to grind turned and went into his own house hearing again the words of the Master: "But in vain do they worship me, teaching for doctrines the commandments of men."

J. LEM KEEVIL.

Have Miracles Ceased?

BY F. W. SMITH.

The following request, received quite a while ago, became misplaced and has just come to light:

Please write something on Mark 16: 17, 18. Do these verses mean that a Christian may do all these things now? A Holiness preacher said the other day that every Christian can do these things now. I cannot see why they should not be done now, but I do know that I have never seen any of them performed.

Exactly so; and neither has that Holiness (?) preacher nor any other kind of a preacher since New Testament times seen them performed. The way to test that Holiness preacher or any one else that makes such claims to miracle working is to challenge him to *perform*. Ask him or them to prove the assertion by work. Let him or them *perform* a miracle or remain very quiet about being able to do so. Offer one of these so-called miracle workers a little genuine *poison* to drink, and see whether he drinks it or not. To insist that the signs to which reference is made in Mark 16: 17, 18 were to be performed in all ages by all believers is to make infidels, for the world demands *proof* of all that professed believers claim, and no professed believer can substantiate the claim in this case. The fact is, only a comparatively few believers could perform miracles in the days when miracles were performed for the establishment of Christianity in the earth. "These signs" did follow some believers as confirmation of their message that they were sent of God; but since the revelation is complete and it is declared that the Scriptures completely furnish us unto every good work, what more is needed? (See 2 Tim. 3: 16, 17.) Miraculous demonstration was necessary in the beginning of Christianity, for it, like everything else, began in miracle, but is perpetuated by law—"the law of the Spirit of life." As vegetable seed perpetuates vegetable life, though originating in miracle, likewise the seed of the kingdom, the word of God, perpetuates spiritual life, though the seed began or was confirmed in miracle. The following on the verses in hand from J. W. McGarvey is sufficient:

The promise is not that these signs shall follow for any specified time, nor that they should follow each individual believer, but merely that they shall follow, and follow "the believers" taken as a body. They did follow the believers during the apostolic age—not every individual believer, but all, or nearly all, the organized bodies of the believers. This was a complete fulfillment of what was promised. He who claims that the promise includes more than this presses the words of the promise beyond what is necessary to a full realization of their meaning; and he who affirms that the signs do yet follow the believers should present some ocular demonstration of the fact before he asks the people to believe his assertion. Signs were intended to convince the unbelievers, and they were always wrought openly in the presence of the unbelievers; let us see them, and then we will believe. Paul's expectation was that prophesying, speaking in tongues, and miraculous knowledge would vanish away (1 Cor. 13: 8); and so they did with the death of the last apostles and those to whom they had imparted miraculous gifts.

That class of religious teachers, including the Mormons, who are going about over the country making such pretensions as miracle working are either crazy or are hypocritical deceivers—that is, they deceive many who are not

informed in the word of God. There is one way by which they can be *effectually* stopped—viz., let all among whom they go say: "We are from Missouri; you will have to show us." There is not a sane person on earth who pretends to miracle working but *knows* he or she is a deceiver. Give all such a wide berth.

Pioneer Work.

BY J. D. FLOYD.

A little thing will often arouse in one's mind memories of the past that were almost forgotten. Last week Brother C. E. W. Dorris came to my house in search of old papers and publications of the brethren. We spent two days in going through those I had packed away. Among the things brought to light was a little out-of-date hymn book. It was one of a dozen I bought when I was a "saddlebags" preacher, to carry with me to my appointments among the hills and hollows of Bedford County and adjoining counties. My mind at once became reminiscent.

To show the young preachers of to-day how much more favorably they are situated and to encourage them to make all circumstances contribute to the work of sowing the good seed of the kingdom, I draw upon my memory for some of my experiences in my early days. In that day automobiles had not been dreamed of, and even buggies were, "like angels' visits," few and far between. For a number of years I went to my appointments astride a bald-faced chestnut-sorrel horse, named "Neighdo," or a small sorrel mule, named "Tom." By the way, though he was so small my feet would almost touch the ground, yet he was the easiest-riding animal I ever rode. As my work for several years was at schoolhouses, in groves, and in private houses, I had to equip myself accordingly. I paid ten dollars for a capacious pair of saddlebags. Into these, if it was a Sunday and Sunday-night appointment, were placed a Bible, the dozen hymn books, and a few "Star" candles; if for a longer time, a shirt or two were added—yes, they were shirts then, but "linen" now. If the meeting was in a schoolhouse, seats were arranged as best they could, song books distributed, when I led in singing such songs as "Am I a Soldier of the Cross?" "O Thou Fount of Every Blessing," "Since I Can Read My Title Clear," etc. This was followed by reading and prayer, then a sermon on "A Proper Division of the Word," "Power in God's Word," "What Must I Do to Be Saved?" "Conversion," "The Divine and Human Part in Salvation," or some other scriptural theme. If the appointment was at night, some kind of a candle holder was improvised, the candles were taken out of the saddlebags, and the house lighted. While engaged in this work, meetings were held in all sorts of places. I held a meeting of a few days one time, preaching in a schoolhouse at night and on a bridge over a beautiful stream in the day. One time I went to an abandoned schoolhouse without floor or seats, and we had to cut away the bushes and briars to reach the door. One time, equipped as I have described, I preached seven nights at a schoolhouse seven miles from home. After preaching I would ride home across the ridges, get what sleep I could, arise early in the morning and plow in wheat until near night, then dress, and on a fresh horse make my way to the meeting place. In this meeting I baptized seven and laid the foundation for a church. Was all this labor in vain? While not many additions were made, many people were taught the truth and the foundation of a number of churches laid. While all this was many, many years ago, few meetings are held in which there are additions to the church, but what some of these are descended from those who were brought to a knowledge of the Lord in these unpretentious meetings. My later work as a preacher has been under more favorable auspices, but I am not sure but there is more fruit for the Master from this pioneer work.

Itinerary Notes.

BY F. B. SRYGLEY.

I spent the third Sunday in February at Fayetteville. It had been a quarter of a century since I had preached at Fayetteville, and, like everything else, the town and its people had changed very much. Some of the old guard are still there. Brother T. C. Little is still active in the Lord's work. He was out on Sunday morning at some near-by congregation declaring the gospel. He has been a very useful man in these parts, and has in him the promise of many more years of faithful service. His age and experience have thoroughly seasoned him for the trials and conflicts of life. I have no doubt he is a better preacher than he ever was, and he was a good one in his younger days. At his age men do not fly off at a tangent, and they rarely ever go into speculations and untaught questions. "Old men for counsel and young men for war." Brother C. E. Wooldridge also lives at Fayetteville and preaches there and in the country near. I preached twice at Fayetteville—morning and evening; and in the afternoon I preached at Milina, about seven miles away. Brother Wooldridge says they know how to get work out of a man. Brother Wooldridge is the right man in the right place. It was certainly a great pleasure to be with these good people again.

I preached on Monday night at Huntland to a good audience. Several from old Salem were out at the meeting. Our good brother, Gaston Collins, now lives in Huntland. He is developing into a good preacher of the gospel and is held in high esteem by the brethren. Brother Collins was reared near Huntland, and the friends he has there now were the friends of his childhood. They know him, and to know him is to love him. From all appearances he has a long life before him, and we are all sure it will be a useful life.

Tuesday night I spent at Winchester, in the home of Dr. Grisard. We had a nice meeting at the meetinghouse on Tuesday night. It had been several years since I had preached at Winchester. This is the home of our brother, E. L. Cambron, who preaches here a part of his time and is deservedly held in high esteem by the church and the community. They have for years been doing a fine work at Winchester by supporting a man in the field. They do not expect the preacher to make all the sacrifice to preach the gospel in the hard places over their county, but the whole church at Winchester takes off the preacher some of the burdens by assisting in the support of his family while he does the preaching. This is right. I believe this disposition in our churches all over the country is growing.

I spent Wednesday night at Estill Springs. There are only a few members there, but they are not afraid of the work. A few years ago they lost their house by fire, but they were not discouraged, but went right to work and built it back. They now have a nice house and as faithful a little band as can be found anywhere. They had the meeting well advertised and a good audience was out at meeting that night. It is a pleasure to meet with and encourage such faithful people.

When I got down to Tullahoma on Thursday evening, I learned that I had no appointment there, and so I got a train out and went back to Nashville and spent the night at home.

This was a very short trip, but quite a profitable one in many ways. I meet with many things to rejoice over, but amid all our joys we must meet with sorrows. The thorns are among the roses. Life has its burdens and sorrows, and they seem to be about equally divided. May the Father of light and love keep us and comfort us in our sorrows.

Read carefully our offer on the first page of this issue.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

C. M. Pullias is in a meeting at Murray, Ky. This is his first meeting during 1916.

Brother Sewell has so fully recovered his health that he was able to preach last Sunday at the Nashville Bible School.

The church at Campbell, Mo., will support one native worker in India. Other congregations should follow this good example.

J. D. Northcut, of Tracy City, Tenn., will begin a meeting with the South College Street Church, this city, on Sunday, March 19.

From J. D. Northcut, at Tracy City, Tenn.: "I regard the Gospel Advocate as the greatest factor in the promulgation of the principles of the church in the Southern States. It is better than ever in its history."

From C. E. Holt, at Montgomery, Ala.: "Our work in Montgomery is growing. We began the new year with fine prospects. This is our fifth year in Montgomery, and we earnestly pray that it shall be the best."

W. T. Boaz writes: "In my report for the Tennessee Orphans' Home for last quarter in 1915, I failed to report a donation of \$9.65, sent by friends at Magnolia, Ark., through Brother T. E. Tatum. I regret the oversight."

George W. Farmer, the hard-working evangelist, who lives at Lebanon, Tenn., reports a new congregation of twenty-five members set in order at Rockwood, in Roane County, Tenn. A fuller report of this work will appear under another caption.

We extend a message of loving sympathy to T. Q. Martin, of Winchester, Ky., whose dear mother passed to the beautiful beyond on March 1. We shall count on some friend to send us a more extensive notice. Her most precious legacy is the memory of a long and useful life.

A. H. Lannon, of Elizabethtown, Ill., desires to hold some meetings in Tennessee during July, August, and September. He also writes: "As I intend to leave this part of the Master's vineyard next fall, I am ready to correspond with brethren with reference to a new location." Address Brother Lannon at Elizabethtown, Ill.

From C. Maynard, 315 Irving Street, Muskogee, Okla.: "Please say through the Gospel Advocate that the church of Christ in Muskogee meets each Sunday at 315 Irving Street, and all members passing through or stopping over in the city are cordially invited to meet with us. Church just started a few months ago, but our progress has been very encouraging."

From L. S. White, Dallas, Texas: "The work at Pearl and Bryan Streets Church, this city, is doing well. We are having the largest audiences we have had for a long time. There were five additions to the congregation last Sunday and two the Sunday before. Our protracted meeting will begin the first Sunday in April. W. M. Davis, of Fort Worth, will do the preaching. We are expecting a fine meeting."

Mrs. Lou E. Hoskins writes from Crofton, Ky.: "I thoroughly enjoy every number of the Gospel Advocate, but the special numbers are excellent. I am glad you have Brother Larimore on the staff. He is a grand, good man. May God bless all of the force, and especially Brother Larimore. I hope he will soon be able to write and preach, too. Please send the February number of The Bible Study Helper."

From G. Dallas Smith, Murfreesboro, Tenn.: "As a result of an effort to enroll two hundred and fifty students in our Sunday school on the first Sunday in March, we enrolled three hundred and twenty-two, going far beyond the mark we had set. About one hundred and twenty-five of these came from the three colleges located here—Soule College, Tennessee College, and the Middle Tennessee State Normal. This is by far the biggest Sunday school we have ever had."

A very encouraging report comes from Jewell Matthews, San Angelo, Texas: "The church here is in splendid condition. Peace and harmony prevail. The church is helping the helpless and needy in the city, preaching the gospel in the surrounding country, and having fellowship with the Japan work. We have an enrollment of one hundred and ninety-eight in our Bible school. It is grand to see the little children assemble on each Lord's day to learn more about the blessed Jesus. I preach a special sermon to the children each month."

From O. L. Hardin, Battlefield, Mo.: "The meeting in Southwest Springfield, on the corner of Phillips and Evans Streets, began on February 6 and continued to February 23. Visible results were nine baptisms and about thirty by membership; also the congregation set in order, with elders and deacons, with about one hundred members; also four large classes in the Bible study with teachers over same. We have a good, comfortable building, and the future looks bright indeed for great work in Springfield for the Master. You will always find a hearty welcome with these good brethren. Visit them when in the city."

If you need a good tract on the instrumental-music question, you will be interested in the following announcement: "I want to put about four hundred copies of my review of W. C. Wright's music tract in the hands of readers and workers in the next sixty days. During that time I will send one copy for fifteen cents, two for twenty-five cents, or one dozen for one dollar and forty cents. The advocates of instrumental music in the worship are working to spread their tracts on the subject. We should counteract the error by using the truth. Address all orders to A. O. Colley, 1908 May Street, Fort Worth, Texas."

From Charles L. Talley, 1104 Highland Avenue, Montgomery, Ala.: "Our work here at Highland Park is doing fine. We are having the best attendance that we have ever had in the five years of existence. The suggestion has been made by several that our house that was only remodeled last spring is to be enlarged. I am planning for a meeting with home forces for the month of April. I have one of the best-attended prayer meetings in the city. I will be in a position to hold two meetings this summer. Can hold same in July or August. Would like for them to be for not less than two weeks each. Could go almost anywhere. So if any congregation wishes a preacher that is content to preach the word unmixed with traditions, speculations, and fads, they can write to me at the above address."

W. T. Goalen, of Dothan, Ala., who has been visiting some of the churches in an effort to secure funds for mission work in Southeastern Alabama, has been successful. He writes from Paducah, Ky.: "Please report through the Gospel Advocate that the following donations were received for the seating of the tent so kindly donated to me by the Twelfth Avenue congregation, in Nashville, Tenn., for the work in Southeast Alabama: Manchester, Tenn., \$3; New Decatur, Ala., \$8; Elkmont, Ala., \$6; Columbia, Tenn., \$9.66; Fayetteville, Tenn., \$13; Lewisburg, Tenn., \$16; Petersburg, Tenn., \$8.10; Lawrenceburg, Tenn., \$7; Sheffield, Ala., \$7.95; Iuka, Miss., \$5; Corinth, Miss., 50 cents; Henderson, Tenn., \$4.50; Jackson, Tenn., \$7.10; Trenton, Tenn., \$7.50; Obion, Tenn., \$7. Total, \$100.31.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson VIII.

5. Conditions of Entrance Specifically Studied.

(2) *Repentance.* No command, doubtless, is so difficult to get man to obey as that of *repentance*. It has to do with the stubborn *will*, and to change this *will* is the most difficult thing we have to do in leading man to salvation. It is not hard to lead a man to believe; the fact is, it is hard for men to keep from believing. There are but few, if any, infidels whose minds are perfectly satisfied with their position that Christ is not the Son of God. Neither is it hard to induce a penitent believer to be baptized and to get him to see what baptism is; the fact is, he is hungry to be baptized or do anything else God commands. If there is in his heart a disposition to call in question the importance of baptism, it is a clear indication that *repentance* is what the man needs, and not baptism. The penitent believer will unhesitatingly do anything he is shown to be the will of God. Too, it is not hard to show him. Please to note, carefully, the following thoughts on this subject:

(a) *The necessity of repentance.* *Repent* or you will *perish* is the way Christ puts it in Luke 13: 3-5. To be prepared for the judgment, "all men everywhere" are commanded to repent, says Paul in Acts 17: 30, 31. Time would fail us to turn now to every place in the Bible where the necessity of repentance is pressed upon us.

(b) *How is repentance brought about?* It is so hard to get men to repent that some have thought that man cannot unless God, in some miraculous way, gives him repentance. God certainly *gives* repentance, for the Bible so affirms (see Acts 11: 18); yet repentance is something man *does*, as seen from references under (a) above. God *gives* repentance through *means* just as he gives us food. Food is a gift of God, and we are taught to pray: "Give us this day our daily bread." Yet we expect this to be done only through the means God has ordained—viz., rain, sunshine, soil, and man's work or appropriating these means to the end intended.

God's means to produce repentance is *preaching* the gospel, God's power to save. (See 1 Cor. 1: 18-24; Rom. 1: 16.) In the gospel God is revealed as a God of *goodness* and a God of *severity*; a God of goodness to those who will obey him, but a God of *severity* to those who will not obey. (See Rom. 11: 22; 2 Cor. 5: 10, 11, 14; Heb. 10: 28-31; Rom. 2: 4; 2 Pet. 3: 7-11; Rev. 20: 10; 21: 7, 8; Ex. 34: 6, 7.) You misrepresent God when you present him only as a God of goodness; for he is as much a God of *terror* and *vengeance* on the evildoer. The gospel, when so preached, is God's power unto salvation; through it repentance is produced. But too often, I am sorry to say, what the gospel says about God's punishment of the wicked is handled as a *joke*. Do not forget, dear student, that "it is a fearful thing to fall into the hands of the living God" as a rebel to his government! He will by no means allow the guilty to go unpunished. "Behold then the goodness and severity of God" (Rom. 11: 22)—not just his goodness, but *behold* his *severity* as well; for he is a God of truth, and will as certainly do what he says about punishing the wicked as he will in blessing those who obey him. May the Lord help us to so see him and preach him to the people, that they may repent before it is forever too late.

(c) *The relation of repentance to sorrow.* Sorrow is not repentance, but comes before repentance and produces it. (See 2 Cor. 7: 8-10.)

(d) *Its relation to a reformation of life.* A reformation of life is not repentance, for it comes after repentance and is the fruit of it. (See Luke 3: 7-14.)

(e) *What is it, then?* It is simply a change of the stubborn *will* from "I will not obey" to "I will obey." See how clearly this is brought out in Matt. 21: 28, 29. Godly sorrow produces this change of will, and a change in life follows this change.

(f) We are sometimes asked: "How sorry must a sinner become before he repents?" He must become sufficiently sorry that he will change his mind in reference to his sins by turning his back on them and being willing to do anything God says for him to do. It is hardly probable that a man will be too sorry for his sins; the great difficulty is in getting him to *see* his *meanness* to that degree that he will sorrow unto repentance. There is one intimation in the Bible of a man's being "swallowed up with his overmuch sorrow." (2 Cor. 2: 6-8.) May the Lord help us to see our sins that we will sorrow unto repentance, and to so show others their sins that they will do the same. This is the *crying* need of to-day.



The Hayes-Davis Debate.

This debate took place at Hazlehurst, Ga., beginning on February 14 and continuing four days, with two sessions a day of two hours each. Both speakers affirmed their respective positions on how we are saved and apostasy. It was my pleasure to moderate the first two days, being assisted by Elder Hendrix, of the Baptist persuasion. Brother G. E. Claus, of Valdosta, was with us and took my place the last two days, relieving me so that I could make a needed visit to Macon.

As a rule, in reporting debates, "our man" comes off with a great victory. In this discussion, I have no hesitancy in saying that Brother Hayes did his work well. He is consecrated to the cause of truth, has studied hard and thus become familiar with the truth, and presses it with great zeal and earnestness upon his hearers. I am glad that this neglected State has been favored with this discussion, and hope more such discussions we may have.

The debate was kept on a high plane from beginning to end. No demonstration was allowed from the audience. The auditors listened with much interest. Mr. Hendrix was a most agreeable man to work with as moderator. He showed absolute impartiality to the speakers and did as much as any of us in keeping the discussion on a high plane. But the speakers required but little effort on our part to do this; they both believed the things for which they were contending and earnestly presented them. Brother Claus sends this brief comment on the last two days: "I reached home Friday morning from Hazlehurst. The remaining days of the debate were better, if possible, than the first two. Both speakers conducted themselves well. Brother Hayes was strong on the last day. His voice began to give way, but his argument was invincible. Davis never did attempt to tell about the rulers in John 12: 42. Hayes pressed him in every speech until it almost got to be a joke. Even his own people were able to see the impossibility of his answering. His moderator acted the gentleman all the way through. In making your report of the debate, I think it worthy of comment to note that neither Davis nor his people once said 'Campbellite.' I did not hear the word during the debate. My impression is that great good will come of this discussion if it is followed by a good meeting."

Let me say again to our readers that it is Brother Hayes' desire to remain in this neglected field for a few months. He is following the debate with a series of sermons, and his last report is encouraging. From Hazlehurst he runs over into Alabama for a short meeting, and will return to this State about the fourth Sunday in March. Who will help us in supporting him for two other mission meetings? If you wish to send your donations to him directly (and this is best), address John Hayes, Newton, Ala., Route No. 2, care of E. M. King, till March 18.



BY J. C. McQUIDDY.

Wanted.

Ida Q. Moulton says, in the February issue of Record of Christian Work:

If the saloons in a certain town in the South should all agree to advertise facts, this is what they would say:

Wanted—

One hundred boys for new customers. Most of our old customers are rapidly dropping out.

Ten committed suicide last week.

Twenty are in jail; eight are in the chaingang.

Fifteen were sent to the poorhouse; one was hanged.

Three were sent to the insane asylum.

Most of the balance are not worth fooling with—they have no money.

We must have new customers—fresh, young blood.

Or we will have to shut up shop.

Doesn't make any difference whose boys you are—we need you. You will be welcome.

**The Moon Eclipsed.**

Do you call to mind the fable, how once, during an eclipse, the moon complained to the sun, saying: "Why do you not shine upon me as you used to?" The sun replied: "I am still shining. Do you not enjoy my light?" "O, I see," said the moon; "the earth has got between us." No matter how large a man is, when he gets to know more than the Bible, he soon shrinks up to nothingness. The truly great man is the man who knows, believes, and obeys the truth. A small man with the Bible in his heart and life is great; a great man with the Bible out of his heart and life is little. Don't allow the world to come between you and Christ, if you would be his faithful servant.

**Christian Influence.**

Christ says: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) The world is quick to detect the failures that are apparent in the lives of Christians. In a certain New England town there lived a rich and prominent deacon who was known to be hard at a bargain, close-fisted, forcing wages down and prices up. As he passed a crowd of men one day, one said: "There goes the founder of the Atheists' Club." The life of such a man makes it hard for some people to believe the Bible. They hold the Bible responsible for the vicious conduct of hypocrites. Hypocrites seek to establish themselves with the people at the expense of the Bible. The truth, however, will outlive all its enemies. Christians should be as "wise as serpents and as harmless as doves." The Spirit admonishes through Paul: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2: 14, 15.) If we trust him and follow him, the Spirit assures us of Christ: "Who shall also confirm you unto the end, that ye be unreprouvable in the day of our Lord Jesus Christ." (1 Cor. 1: 8.) It is comforting in the conflicts of life to know that his grace is sufficient for us and that he will not allow any temptation to come upon us which we are not able to bear.

"Circumstances Alter Cases."

That is a very old proverb, but very many persons never seem to realize the truth of it, except when they want to act upon it themselves. Very generally people think they have a right to tie others down to the letter of agreements, or rules, or utterances, after the conditions under which these were made have passed away and other conditions have supervened to which they were never intended to apply. But if such persons find themselves unable to carry out an agreement or to comply with rules because of changes in conditions which were not contemplated at the time the rule or agreement was made, they are likely to see reason enough for claiming that the rule is obsolete.

A case in point: Our contract with paper makers calls for white paper, but it is not now possible to get enough of the chemicals needed for bleaching to produce white paper in great quantities. Clearly it would be absurd to claim that the paper makers must fulfill their contract literally whether they can get chemicals or not.

Another case: The submarine and the aéroplane and the sixteen-inch gun have changed completely the conditions of war, and the changed conditions necessitate changes in the rules of war. Just what changes will have to be made is another question. That will have to be decided when this war is over, and the warring nations will have to be allowed the benefit of such changes as are then found to be reasonable.—New York Weekly Witness.

Paper has advanced from twenty to thirty per cent. Bibles have advanced. Ink has advanced, and almost everything used in the printing business has advanced. I quote from a letter just received from one of the largest, best, and most reliable paper makers in the United States:

From the advances that have been made in the prices of all grades of writing papers, you are undoubtedly informed concerning the conditions now affecting the raw-material market, as called to your attention by us in our letter of August 17, 1915, and later in our letters of January 8th and 31st last. These abnormal conditions have gradually become more and more acute by reason of the use of large quantities of rags for munitions and other purposes, sold at exorbitant prices, which heretofore have been available for the making of paper.

The situation has now become so alarming that not only have prices on this stock advanced fifty per cent on some lines to over one hundred per cent on others, but in some instances the stock is not to be obtained at any price.

For months we have absorbed this constantly increasing cost, together with similar advances on supplies, increased labor cost, etc., aside from the small increase in prices recently made on some of our lines, when we stated that "these advances are not commensurate with the increased production cost to-day."

The unprecedented conditions existing to-day, however, compel us now to withdraw quotations on all of our lines, and until conditions warrant our again quoting stable prices we can accept orders only subject to conditions existing when order is received, or when we are able to fill it.

All orders now on our books will be shipped in strict accord with the conditions under which they were accepted, and we believe that it is needless to assure you that any future business intrusted to us under above conditions will be handled in an absolutely fair and conscientious manner and without unjust advantage being taken of an unfortunate situation, which you cannot possibly regret more than we do.

We ask your continued confidence and coöperation, with the assurance from us that no advance in prices will be made that is not in strict accord with good business practice and fully justified by the actual increased cost of production.

I have given this letter to our readers that they may see existing conditions. This is only one out of many of the same kind. So far the wants of the Gospel Advocate have been anticipated and cared for. We are fearful that protection here will soon be cut off. Our readers can greatly aid us now by paying in advance for their papers. If you are in arrears, do not delay to pay up and renew. Do it now. It requires money, and a considerable amount of it, to properly take care of the paper on which the Gospel Advocate is printed. Your promptness will help us to protect the paper by ordering ahead on our paper supply.



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Auditory, Optic, and Other Nerves in the Worship of God.

BY M. C. K.

It seems to be a question only of time and circumstances, or of angle of view, as to what particular form the fallacy in the argument for instrumental music in the worship of God will assume. The latest which has come to our notice, and which we are requested to review in the Gospel Advocate, appears in the Tennessee Christian of February, 1916, and will be found on page 235 of our present issue. We ask the reader to give it a careful examination before reading our reply.

We call attention at once to the fatal and fundamental fallacy which runs through the whole article and on which its entire contention depends. It consists in coolly assuming that, as to the music to be made in the worship of God, the matter at issue is nothing more nor less than the matter of using either optic or auditory nerves or both in making that music, and that, since neither one is "definitely mentioned in the New Testament," we have the same right to use the one that we have to use the other. Now, let the reader carefully note that here are two assumptions, neither one of which is true, and yet the validity of the brother's whole argument depends on the assumption that they are both true. Of course, if this observation be correct, his argument falls to the ground. One of the assumptions is that the issue is over using either one or the other of two sets of nerves in the worship of God. This is not true. The issue is over the *kind of music* to be made in the worship of God, regardless of either nerves or anything else that may or may not be used in making that music. The other assumption is that those opposing instrumental music in the worship of God are inconsistent in the fact that they indorse vocal music which requires the use of the optic nerves in looking at the staff notation in a book, but condemn instrumental music which requires only the use of

the auditory nerves in listening to the notes of an instrument. This again is not true. The opponents of instrumental music in divine worship believe it equally proper to use either of these sets of nerves or both as may be possible or necessary to use them, and they heartily agree with Brother Keevil that in both cases "something not definitely mentioned in the New Testament" is used.

What, then, is the trouble? Now, with the faith and courage of true Christians, let us face this question with both candor and fairness. Nothing profitable can possibly be gained by closing our eyes either to facts or to the inevitable conclusion to which the facts lead. Be it observed, then, that on a part of this program as Brother Keevil has arranged it God has distinctly and definitely legislated; while on the other part of it God has not legislated, but has said nothing at all. Hence, on the former, the Gospel Advocate and other opponents of instrumental music in divine worship, unlike Brother Keevil, contend for God's legislation and oppose all deviation therefrom; while on the latter, like Brother Keevil, they presume to say nothing at all, or they refuse to legislate where God has not legislated. Look now at the facts. Of the two coordinate species or kinds of music which have always existed—namely, vocal and instrumental—God has legislated the former into his worship under Christ, but he has not legislated as to the use of either optic, auditory, or any other set of nerves in making that music; and hence, although we are always bound, when making music in the worship of God, to make the kind which God specifically appointed, yet, as to the use of this or that set of nerves in making that music, we are not bound, but may use any or all of them as may seem proper or necessary.

To make the only issue at this point still more clear and to show the perfect consistency of the opponents of instrumental music in their contention, let it be further observed that, as long as we have in divine worship the music which divine wisdom has legislated therein, it is wholly immaterial whether we use one set of nerves or another in making that music.

Perhaps Brother Keevil and others can see this point to better advantage if we appeal to the use of another set of nerves in the worship of God. The Roman Catholics and some others burn incense in that worship. Now, when Brother Keevil tells them, as we presume he would tell them that he cannot burn incense in the worship of God because God has not appointed it, suppose they should reply that Brother Keevil indorses the use of the optic and auditory nerves in looking at the staff notation in a book and listening to the notes of an instrument in the cases of vocal and instrumental music, and why can he not indorse the use of the olfactory nerves in the case of burning incense—what would he say? Yea, rather, what *could* he say? We answer for him, that the only proper thing he could say would be to remind them that there is no issue between him and them on the use of any one set of nerves any more than another in doing a thing which God has commanded to be done, and that he opposes their burning incense, not because they use in it a set of nerves "not definitely mentioned in the New Testament," but because the thing done is a thing which God has not appointed to be done; but that, if they will show where God has commanded or appointed incense to be burned in his worship, he will raise no controversy over the fact that in vocal music they "enter into the worship of song by fixing the optic nerve on the printed page," but that in the burning of incense they "enter into the worship" by inhaling its sweet odors through the olfactory nerves. Of course, they could then retort with great force against him by saying that, according to his own logic against the use of incense in the worship of God, he would have to abandon the use of instrumental music in that worship; that, if it is a matter of nerves, why should it be right for him to use his auditory

nerves in making instrumental music—a thing God has not commanded—but wrong for them to use their olfactory nerves in burning incense—another thing God has not commanded? And before this question Brother Keevil would either stand speechless or be compelled, if consistent, to admit that his own argument had been turned against him to the complete annihilation of the very position which he sought to establish by it

Finally, the whole matter turns, after all, on the issue between the commandments of men and the commandments of God. The latter we are to do, and not the former, as the great commission distinctly says, "Teaching them to observe all things whatsoever I commanded you;" and certainly "the disciple with no ax to grind" and all other disciples, for that matter, should go into their houses "hearing again" and giving heed to "the words of the Master: 'But in vain do they worship me, teaching for doctrines the commandments of men.'"

The Immunity of the Good.

BY E. G. S.

"And who is he that will harm you, if ye be followers of that which is good?" (1 Pet. 3: 13.)

This is an exceedingly important question. In fact, it really amounts to an affirmation that no one can permanently harm those who are truly and faithfully following the Lord. This truth is thoroughly verified in the Old Testament in the dealings of God with the Jewish people. The Lord never left them to guess at what they were to do or what they were not to do. He always told them plainly also the blessings that would attend them if they did his will, and also the troubles and punishments that would be sure to come upon them if they did not do his will.

When Adam was created, a garden was also provided for his support; and he was plainly told that he might freely eat of the fruit of all the trees of the garden, except one. Of that he was forbidden to eat; and he was told that if he did eat of it he should surely die. Eve was likewise told the same. But she allowed herself to be deceived by Satan and ate of it, and gave of it to her husband, and he also ate of it. For this offense they were cast out of the garden, shut out from the tree of life, and thus doomed to mortality. Thus sin brought death into the world. If sin had never come, there is no evidence that death would have come. The tree of life was in the garden, and they had access to that while they remained pure; but so soon as sin came, for that sin they were cast out and were never again permitted to enter. Obstructions were placed to keep them out.

The principle that was started with Adam and Eve has never been changed, of judging men by their works. Throughout the Jewish dispensation this principle of judgment was universal. When those people had come out from Egyptian bondage and had sinned ten times, they were kept out of the promised land till the rebellious ones had all died. Then those that had not so sinned were permitted to enter in. During this wandering, which lasted forty years, many encouraging promises were given those people upon the condition that they would faithfully follow the word of God. And at the same time many serious warnings were given of great disasters and punishments that should come upon them if they should fall into sin. The Lord said unto them, through Moses: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither

shall the sword go through your land." (Lev. 26: 3-6.) These promises included everything that was necessary to make them a prosperous and happy people; and these promises were all based upon the condition that they should faithfully keep his commandments. God never promised such blessings as these to a wicked and rebellious people. Hence, further on in the same chapter, he gives a long catalogue of terrible evils that should come upon them if they should turn away from him and plunge into wickedness. He said: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you." (Verses 14-17.) These verses show that their punishments would grow worse and worse until they should be destroyed, if they did not change their course.

In fact, there is but one possible ending to a continued course of sin, and that is utter ruin. So nothing good can come upon a persistent sinner. But our text at the head of this article shows that no permanent evil can betide the righteous. And it is a matter of fact that always, when the Jews were a faithful people, the blessings of God attended them; but when they went wrong, their sins always found them out and they suffered the penalties for their sins. But we have the full testimony of both the Old Testament and the New Testament that the righteous have always been cared for and that they always will be. God will not overlook any truly righteous man or woman. All such are precious in his sight and will not be forgotten. No truly righteous person need ever be uneasy for a moment about God's tender care over his people. Let them all be careful to do their part and trust God to do his.

There are so many examples of God's goodness and mercy to the faithful that faithful Christians need not have a moment's uneasiness about any of his precious promises made upon the condition of faithfulness upon the part of the people. The thing, therefore, for the Lord's people to do is to see to their side of the covenant, which is that they must be faithful in all that God has required them to do. One trouble is that many professed Christians are thoughtless and indifferent about keeping up their side of the covenant. Christians must be faithful in the service of God to the end of life, and only those who are thus faithful to the end have the promise of eternal life. Jesus, in foretelling the troubles that would come upon Christians, said: "But he that shall endure unto the end, the same shall be saved." (Matt. 24: 13.) This positive statement of the matter ought to be enough to keep Christians faithful to the end of their lives. Such promises are only to the faithful, and the Lord's people can well afford to be always watchful and faithful to him that so loved the world as to be willing for his Son to die, to shed his own lifeblood, that all that would serve him faithfully to the end should be permitted to enjoy eternal life in the heavenly home, where pain and sorrow can never come.

Information Wanted.

Brother W. F. McMullen left Largo last December. It is important that we get in communication with him. We will appreciate any information from any one as to his whereabouts. Address W. A. Cameron, Largo, Fla., Box 10.

[Signed] W. A. BELCHER,

J. H. BROWN,

W. A. CAMERON,

Elders of the Largo Church.

Teaching the Word of God.

Brother McQuiddy: We have started a nice little Sunday school in our congregation on Olive Street, and seemed to be getting along nicely, and now the question has arisen: "By what name shall we call the man who presides as our leader, or superintendent?" We called him "superintendent" until we were advised of the fact that it is unscriptural. Now we desire and intend to do everything in the way the Bible directs. We need advice. X.

There is divine warrant for the church meeting upon the first day of the week and teaching the Scriptures. Our Lord enjoined upon his disciples to upbuild and extend his church by making scholars of those who would be learners and by *teaching* them to observe all things which he had commanded them. When all authority had been given unto him in heaven and on earth, he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) We have the same Greek word in Matt. 4: 23 from which we have "teaching" in this verse. It there reads: "And Jesus went about in all Galilee, *teaching* in their synagogues, and preaching the gospel of the kingdom." Here a clear distinction is made between the interlocutory *teaching* of the synagogue and *preaching*—the public proclamation of the gospel. We have the same word in Matt. 21: 23-27: "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them [in accordance with a very common method of response in Jewish Bible-school teaching], I also will ask you one [counter] question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And [at that question] they [the questioning priests and elders] reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also [then] said unto them, Neither tell I you by what authority I do these things." We find again the same word in Matt. 22: 16, and Jesus teaching by the same method of questions and answers. After our Lord had entered upon his public ministry, he is spoken of again and again as teaching in the synagogues, as distinct from his *preaching* there. If we were wholly unfamiliar with the synagogue method of teaching by question and answer in that day, we might be at a loss as to the difference between the *teaching* and *preaching* in the same sacred structure. But knowing what we do, it is fair to infer that our Lord bore a part in the morning worship and preaching in the synagogue and in the afternoon service of worship and teaching in the same synagogue. Matthew, who wrote especially from the Jewish standpoint, said, in terms which all Jews would understand, that "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4: 23—teaching by that form of instruction which admitted of free interlocutory play between teacher and taught, and preaching by the distinct heralding of a message from God. Find the same distinction between *teaching* and *preaching* in Matt. 9: 35; also Matt. 11: 1.

We find the same distinction kept up after the church is established. It is said of Peter and the apostles: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5: 42.) The Spirit says: "Paul and Barnabas tarried in Antioch, *teaching* and *preaching* the word of the Lord, with many others also." (Acts 15: 35.) Many other passages can

easily be cited, but these furnish clearly and beyond all doubt divine command and example for teaching the word of the Lord by the catechetical method. To fail to do this is to fail to do as Christ authorized and did himself and as the apostles practiced.

From the days of Abraham systematic "instruction" had its place in the plans of the chosen people of God. From the days of Moses the Jewish church had a measure of responsibility for the religious training of the young. From the days of Ezra the Bible school was a recognized agency among the Jewish people for the study and teaching of God's word. In the days of Christ there was in the land of his birth and sojourn a system of Bible schools corresponding very closely in their general features with what is now generally called a "Sunday school." In founding his church, he made Bible-school work its basis. The disciples prosecuted their labors of evangelizing and of edifying accordingly. The Bible school was the starting point of the church of Christ; and it was by the same method of teaching that the church was first extended and upbuilt.

To fight against this method of teaching is to fight against God. To try to take this method of teaching away from the church is to bind it where God has not bound it and to take from it a method that has divine warrant and approval. I would suggest that the church assemble and *teach* as well as *preach* the word of God. As the elder must be apt to teach, let him or some one whom he may designate to do so take the oversight in *teaching* the word of God. Call the one who thus leads the elder or teacher. The church that neglects to teach the word of God to the children will soon die.

Reply to Brother Lee Jackson on "Commercializing the Gospel." No. 1.

BY E. A. E.

It would be better could this article have appeared in the same issue of the paper which contained Brother Jackson's article, but I did not know of its existence until I saw it in print. I should be glad if all would read it again.

I read all Brother Jackson's articles of which this is No. 4, and heartily commend all the scriptural teaching they contain. Some things in the former ones I passed unnoticed, thinking that the best way to treat such things; and I would pass this one without reply, but for my duty to correct false reports and to bring out the truth, and but for the fact that some one else may have read my articles as carelessly as Brother Jackson seems to have done. Had he given these articles a careful reading, he could not say what he does say or ask such questions as he does. In fact, had he not called my name two or three times and asked me these questions, I could never have known that his article is an *attempted reply* to anything I have ever written.

I suppose I may congratulate myself that he admits that I am *now* giving "some excellent lessons relative to Bible-made preachers." However, my greatest encouragement and comfort are in what Paul says:

For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ. (Gal. 1: 10.)

The criticism my articles receive is a good indication that they are being felt and doing good.

I am glad I am no man's judge, and equally glad no man is my judge. Paul says of his critics and accusers:

Here, moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself, yet am I not thereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the

hearts; and then shall each man have his praise from God. (1 Cor. 4: 2-5.)

If I can please God, I shall be happy.

In the first paragraph of his article Brother Jackson properly emphasizes "the spirit of Christianity" and condemns the sectarian and denominational idea and spirit lurking in "our plea." "Our plea" is on a par with "our doctrine," "our church," etc. What is "our plea" more or less than or different from the plea of all God's people in the world or from "the gospel of Christ"—"the whole counsel of God"—"the faith which was once for all delivered unto the saints." We are commanded to use "sound speech," "sound words," etc. There can be no such thing as Christianity without the spirit of it. "If any man hath not the spirit of Christ, he is none of his." (Rom. 8: 9.) And there can be no such thing as the spirit of Christianity without Christianity itself, or as having the spirit of Christ in disobedience to Christ. There is such a thing as being

Lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure, rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. (2 Tim. 3: 1-7.)

Then there is such a thing as having "the form of Godliness" and being as corrupt as Satan would have men be. There were such characters in Paul's day and there are such now. There is such a thing as being "doctrinally sound" and yet lovers of money, selfish, boastful, puffed up, slanderers led away by divers lusts, and paying too much attention to silly women. Against all such have I been writing. It seems to me that Brother Jackson fails to grasp the situation and to draw the line between the characters condemned by the word of God and the Bible-made preachers.

Again, as Brother Jackson says, there may be "a strict conformity to the regulations governing the New Testament worship," without humility, reverence, awe, the love of God, and the true spirit of worship. God must be worshiped in spirit and truth. With the heart man believes unto righteousness; in godly sorrow, or from the heart, man repents; from the heart man is baptized; discerning the Lord's body and blood, in self-examination, in memory of Christ, proclaiming his death, and in hope of his coming, man eats the Lord's Supper; man gives cheerfully from the heart, and not with a blast of trumpets to have praise of men; man prays with the spirit, and not to be seen of men, and sings with grace and melody in the heart to God; and man is to do all he does in word and deed, in the name of the Lord Jesus. Then "the service" of God consists, not only in acts of public worship, but in the earnest and conscientious and faithful discharge of all daily duties to God and men—meeting all financial and all moral obligations and discharging all home duties as parents and children, husbands and wives. For instance, all Christian men who in obedience to God follow some useful occupation in order to make an honest living and to rear their children in industry and self-helpfulness, economy and uprightness, righteousness and godliness, and all Christian women, who are "workers at home" and are guiding their household in the fear of God, are as much in "the service" of Christ as when they engage from the heart in the acts of public worship.

Brother Jackson is furthermore correct in saying:

And this honor and glory come to the name of Christ through the efforts of working congregations, and not simply through the self-sacrificing labors of gospel preachers.

All Christians are the light of the world, the salt of the earth, a royal priesthood, a holy nation, with all the rights

and privileges, duties and obligations of children of God, and all, according to ability and obligations, are teachers and preachers. If I ever wrote a line in my life on any subject, I have emphasized this truth. The emphasis I have placed on this truth seems to be one offense I have given some, who object to any reference to the tendency to form a special and favored class of preachers, or a kind of clergy. I am glad to have the indorsement of Brother Jackson on this. We should give honor to whom honor is due, and *in honor should prefer one another*; but we should oppose giving the honor to a class of preachers who glory beyond their measure—that is, "in another's province in regard to things made ready to hand" (see 2 Cor. 10: 10-18)—who seek the "wealthy and well-established congregations" already built up, or "made ready to their hand," by the tent-making preachers. So soon as tent-making preachers get a congregation "well established," some place hunter is ready "to take charge of it."

Brother Jackson says:

The men who are careful to prepare themselves to preach only to wealthy and well-established congregations are usually well cared for.

This, as a rule, is true; but these are not Bible-made preachers. The Bible says nothing about *carefully preparing* "to preach only to wealthy and well-established congregations." Those who are careful to make just such preparation for such purpose have not the spirit of Christ, are the very ones who "commercialize the gospel," the young clergy now so rapidly developing, who do not intend to preach in destitute places or anywhere else without a guaranteed salary, and who do not intend to soil their hands with any kind of work. They bade farewell to work the day they began such preparation, entering school in all probability at reduced rates or upon the generosity of others. It is a waste of time for any one, whether in "the shade" or blazing sun, to suggest "a spade" to this class. When lecturing once a class, in which were several young preachers, on the health, the mental, physical, and *spiritual* strength, dignity and nobility of useful and honorable employment, one of the preachers said: "You do not mean digging post holes?" I replied that I have dug many post holes since I have been preaching, and I meant that, or any other *digging*, or any other honorable work necessary to be done. This does not mean that all preachers and Christians must dig post holes, that without digging post holes none can become Christians, or that men cannot and should not devote their whole lives to the good work of preaching the gospel; but it does mean that being a preacher does not raise one above manual labor or always above the necessity of it. This shows, too, the conception some young preachers have of this whole matter, and that they at once rise above anything like real work so soon as they begin to don "the ministerial robes." They may have dug post holes, worked on the farm otherwise, been mechanics or *street scavengers*; but having *started even to become preachers*, they feel that they are thereby exempted from all such work. They are the ones who sit "in the shade," as Brother Jackson says, and advise farmers, mechanics, merchants, street scavengers, and all the poor hard-working people to work hard and to keep at it—"to dig with the spade"—in order to support them and their families while they "are easily resting under," not *their own* "vine and fig tree," but the vine and fig tree *others* have planted and cultivated. They do not want even the trouble of gathering the figs and grapes after others have cultivated them. They parted company with "the spade" or any kind of real work when they decided to "study for the ministry," to become professional "evangelists" with a title, or "singing evangelists." These are the ones who seek "the wealthy and well-established congregations" and abuse the churches for lack of liberality, and who teach that when the churches are supporting them in ease and idleness they are support-

ing the cause of Christ and upholding the dignity and honor of the kingdom of heaven. I do not know who the "several preachers" are to whom Brother Jackson refers and who gave him the incorrect information which he has imparted through his article to the world; but, if he will give their names, I doubt not we shall find that they are located with some "wealthy and well-established congregations" now, or are seeking such locations. This is the wrong I am seeking to uproot, while I am endeavoring to present fully and clearly all that the Bible teaches on the duty of all congregations and individual Christians to extend the kingdom of Christ throughout the world and to support liberally and cheerfully all worthy preachers of the gospel, either in cities or the country, at home or abroad. The world is the field.

The Bible is an open book and before us all. Let us study, practice, and preach all it teaches on *all things that pertain unto life and godliness*. Let us imbibe and manifest the spirit of Christ. No men should attempt to preach until they realize that preachers are examples in every good word and work and should teach and lead people in all the way of God. Preachers are not to work for their own ease and comfort (while they should be comfortable), but for the good of all and the advancement of the church of God.

Hoping to continue this article next week, I shall close now with a quotation from Brother Lipscomb, which has been given before:

We hope the day is far distant when the Christian brotherhood will feel it their duty to sustain a man who spends the week in light, unprofitable, and frivolous conversation and lounging about with the idle, visiting after the order of a tattler, and engaging in no useful occupation for six days, to preach, it matters not how eloquent a discourse, on the Lord's day.

We opine and hope that it will take many years of astute logical reasoning to convince the man of toil that it is his duty to labor and sweat in weariness and self-denial to support a preacher in idleness six days in the week to preach a fancy discourse on the seventh. It will doubtless prove a difficult task to convince the parent that it is his duty to make his children delve and dig to support a preacher's children in idleness and to enable them to dress in glistening silk while his own wear the faded and patched cotton. What then? Are we saying these things to discourage the support of teachers and evangelists? Nay, verily, but to direct teachers to pursue the only course that deserves or commands a support.

Let me emphasize the wholesome advice Brother Lipscomb gives preachers "*to pursue the only course that deserves or commands a support.*" The very preachers who are always looking out for their own ease and comfort, complaining at hardships and lack of support, and are place seekers—leaving one place to go to another because of an offer of a little more money—are the very ones who come down to old age forlorn, destitute, and soured, while those who have preached in contentment and gratitude for the accomplishment of the greatest good without complaint are the ones who are comfortable in old age. If examples are called for, it will be my pleasure to give them.

This is only a *sample* of the *much* sound teaching our venerable and godly brother has given along this line. With him, and with good will to all, let me say I desire to point out to young preachers this same course, the only course which deserves or will command a generous support, and I endeavor also to teach all congregations to give it.

(To be continued.)

Interest Grows in Worthy Cause.

The editors of the Gospel Advocate are pleased to report that the effort of the white brethren at Nashville to help the Bible school for negroes, located at Silver Point, Tenn., get into sound financial shape, under an efficient business management, is progressing favorably.

Brother J. S. Hammond reports: "Having been on extra

duty for a while, I have not made any effort for the school at Silver Point yet, but seemingly it promises to be an easy and pleasant job. I dropped into a house a few days ago to make a short call, and among other things the school for negroes was discussed; and when I went to leave, a check for fifty dollars was handed me for that purpose. Last Saturday, while at the market, I met a brother on the Public Square, and as he shook hands with me he said: 'I want some fellowship in the effort to help the darkies put their school on a working basis. Can you use a horse?' Of course I told him we could do so, for we can get money out of a horse. So far I have been too busy to possess him, but he is our horse. This may be better than I could have done if I had been trying, though it makes the situation look good to me."

Brother A. M. Burton writes: "The first check for the Silver Point school came from Brother L. A. Winstead in behalf of the Bible Union congregation, of Latham, Tenn.; amount, seven dollars. This was in response to the article in the Gospel Advocate—the medium that has done much to aid needy congregations and worthy causes. It was through its pages I first heard of the negro Bible school, and I have been afforded the privilege of fellowship with many other needs and enabled to show my faith by my works because of the liberality of the paper's management in giving space to set forth the help required. The orphan homes, Bible schools, church houses at needy points, and individuals in need of assistance who have been helped are examples of the influence of the paper and the faith of the brotherhood that what it advocates will advance the Master's cause."

Brother Don Carlos Janes, of Louisville, Ky., writes: "Regarding the negro school at Silver Point, Brother Bowser, its superintendent, is a man who is making brick without straw. He held a meeting here and did good work. Our colored mission still lives and shows a good interest."

Brother C. M. Pullias, of Lewisburg, Tenn., is impressed with the necessity for better teaching of the colored race, and through him the Lewisburg congregation has donated twenty-five dollars to the cause.

Brother W. T. Boaz, of the Tennessee Orphans' Home, at Columbia, Tenn., writes: "I am heartily in sympathy with the move you have made to put on a more permanent basis the colored school at Silver Point; and, as I told you, you can count on me."

Brother N. B. Elder, of Mount Pleasant, Tenn., writes that the congregation at that point, and also the one meeting at Gordonsburg, desires to have fellowship in the movement.

The congregation at Manchester, Tenn., will give the contribution of a set Lord's day to the cause of bettering the condition of the negro Bible school.

Brother O. P. Barry, of Alexandria, Tenn., writes that he will be glad to assist in this work.

Brother George W. Farmer, of Lebanon, Tenn., states his position in the matter as follows: "In regard to the Bible school for negroes, I am in full sympathy with that and every other move that will be calculated to elevate and make better the race."

Brother J. C. McQuiddy also approves of the effort to place the school on a businesslike basis and desires to have fellowship in the movement.

These few instances of well-known brethren and congregations are given to show that a general interest is being taken in the work and to impress its importance upon the brotherhood at large.

Anything you can do to help will be greatly appreciated by all concerned, and we hope you will decide to have fellowship in this worthy and badly needed work. Contributions may be sent to A. M. Burton, Life and Casualty Building, Nashville, Tenn., or to the office of the Gospel Advocate. They will be promptly acknowledged.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

In the last "Notes" I gave the remainder of what Alexander Campbell said in answer to "What Campbellism Is;" and if people would give him credit for honesty, the question would be forever at rest. But it seems this they cannot or will not do, and so the matter is constantly before the people.

If Campbell taught something as necessary to the salvation of the soul not taught by the Bible, and some one believed what he taught, not taught by the Bible, simply because he taught it, and made no effort to investigate the matter, but accepted it simply because he taught it, that person, I believe, could be truthfully called a "Campbellite." But the class of men and women in Lake and Obion counties called "Campbellites" are not of this class. In intelligence, honesty, soberness, and truthfulness, they compare favorably with their religious neighbors, and are not a whit behind them in point of intelligence and in knowledge of the Bible. But few of them ever read one sentence of Campbell's writings; they know nothing of what he taught, only as they hear it from others. And herein lies the whole trouble; for what they hear from "others" of his teaching is the very opposite to what he did teach. It is nothing uncommon in West Tennessee for preachers who claim a special divine call from God to preach, to tell the people that Campbell believed and taught a water salvation. "No blood—all, all a water salvation." Oftentimes have my brethren who are ignorant of what Campbell taught asked me if he really believed and taught that salvation was in the water. When told that he did not, they would say: "I heard a preacher say from the pulpit that he did. When Campbell said he did not and some preacher says he did, both statements cannot be true; if one be true, the other is

false. Such glaring annunciations in the hearing of people who are earnestly, honestly, lovingly, and sincerely trying to serve God as he directs do not fall upon the ears as listlessly and noiselessly as the gentle night zephyrs. At one time when traveling on the train, a man on the opposite side of the car turned to me and said: "Are you a preacher?" I answered that I was "so called by some people." "What kind of preacher are you?" I thought of Brother Srygley's answer when asked the same question—"A pretty good one;" so I answered: "I try to preach the same gospel the apostles preached and belong to the same church they did." "O, yes. You are a Campbellite."

As a general thing, the majority of the people are more ready and willing to believe and receive false teaching than they are to believe and receive the truth. Truth is handicapped, "confined to reality, and must walk in the one straight and narrow way; but error has a thousand broad and devious paths, and may build how and where she pleases." So the fight is between truth and error, and he who is on the side of truth is sure of victory, and he who is on the side of error is sure of defeat. In this part of the country the people who are wearing unscriptural names have learned that they are not scriptural; but, rather than give them up, let them go, they are determined that the class of men and women who claim only to be Christians shall be called "Campbellites."

The Value of Fresh Air.

The oxygen of the air is the world's great scavenger.

Drawn into the lungs, it oxidizes the refuse in the blood through the lungs.

But when the lungs are engorged by croup, catarrh, or colds, the oxygen cannot penetrate the phlegm, and, therefore, cannot reach the membranes through which it purifies the blood.

Apply Mentholatum in the nostrils and upon the throat and chest.

The body heat releases the aromatic volatile oils contained in the Mentholatum. These oils are pungent and penetrating.

When inhaled they accelerate the flow of the secretions, loosening the hardened phlegm and encouraging its expectoration.

Then comes the life-giving, refreshing air—nature's restorative.

Mentholatum is also a germicide and antiseptic.

It also has a rapid healing effect upon all inflamed surfaces, such as chapped skin, burns, and bruises.

Photographs copied onto beautiful French ivory, elegantly mounted on easels for dresser or table; or copied onto cuff buttons, shirt-waist sets, scarf pins, watch crystals, or mirrors; or enlarged for framing, any size; post-card views copied in any quantity—all at manufacturer's prices. Send postal for catalogue and prices.

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GLASS OF SALTS CLEANS KIDNEYS.

If your back hurts or bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast each morning for a few days, and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

What Causes Tuberculosis

In the opinion of many medical authorities, tuberculosis is aided, if not actually caused, by a loss of lime from the system. "Where there is a decalcification, the lime salts must be supplied medicinally," says Dr. J. W. Carbert, of San Antonio, in the May, 1913, issue of "Medical Progress."

To supply these salts often is difficult, since in some forms they are not easily assimilable. In Eckman's Alternative, however, calcium (lime) is so combined with other valuable ingredients as to be assimilated by the average person, and to this, in part, is due its success.

We make no boastful claims, but many cases of tuberculosis apparently have yielded to it. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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Old Folks Saved from Suffering

Mrs. Mary A. Dean, Taunton, Mass., in her eighty-seventh year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes: "My kidney trouble was worse at night, and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says: "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and, though I am sixty-one years of age, I feel like a sixteen-year-old girl."

Foley Kidney Pills are tonic, strengthening, and upbuilding, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

Many Failures Are Due to Headaches.

A headache saps your energy and ambition; it kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly. They contain no habit-forming drugs and have no bad after effects. People who have used them are only too glad to testify to their merits, so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say: "For over ten years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies, and have always found them to do their work to perfection, and never in a single instance have they had any bad after effects. I heartily recommend them as a safe, pleasant, and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at twenty-five cents for twenty-five doses. Your money will be returned if they are not found perfectly satisfactory.

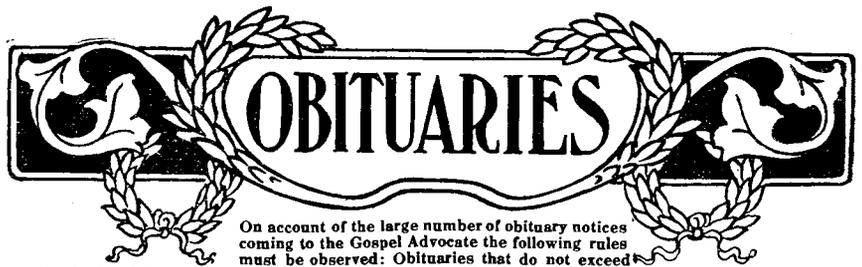
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On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Martin.

Emily G. Martin (née Vandeuier), wife of Elder J. W. Martin, was born on September 15, 1836; was married to Elder Martin on April 3, 1851; and died in Rogers, Ark., on January 10, 1916. Sister Martin was the mother of ten children, six of whom, together with her aged companion, are left to mourn her death. She identified herself with the Baptist Church when but a girl, but later she was baptized into Christ, where she afterwards lived a faithful and devoted Christian until death. The writer was called upon to say a few words of comfort to the bereaved family and friends of the deceased, and it was certainly a very great pleasure to have such a noble Christian life to hold up as a beacon to those left behind. A. M. FOSTER.

Sadler.

Mrs. Verda McGlasson Sadler, wife of W. F. Sadler and daughter of J. G. and M. D. McGlasson, was born on May 27, 1876, and died on August 6, 1915, at her home in Gainesboro, Jackson County, Tenn. She obeyed the gospel under the preaching of Brother John Lyon, of Tompkinsville, Ky., in the fall of 1892. Mrs. Sadler was a loyal Christian, attended church regularly, and was a teacher in the Sunday school of her home church at the time of her death. She endured with much patience an illness of several weeks' duration, and received from mother, sisters, and husband the kindest care and all the attention that it was possible to give. She leaves a husband, one child (Eugene Sadler), five stepchildren, a mother, two brothers, and several sisters. Funeral services were conducted by Brother John W. Fox, after which interment took place at the Pharris Cemetery, near Gainesboro, Tenn. X.

Neal.

Just as the sun was setting on January 13, 1916, the beautiful life of Mrs. George Neal completed its mission on earth and, surrounded by her family, loved ones, and friends, answered the summons, "Come up higher." She was forty years of age last August, and in the very noontide of life she left us and passed out to that haven of rest where sunsets never come, but where the day is one of perpetual sunshine. Her life was the embodiment of all that makes character lovable. She was truly a Christian character, having been a member of the church of Christ in Bonham for many years, during which time she was a very active member. She will be sadly missed by her fellow-workers in the cause of Christ. The funeral services were conducted by Brother Tom

Walker, burial taking place in the family cemetery near Bonham. And yet we know that somewhere in the sunlight of God's love her beautiful life will live on. MRS. TOM WALKER.

Vick.

Martha Lenora Montague was born in Perry County, Tenn., on September 8, 1857; was married to W. W. Vick on December 13, 1876, at Bells, Tenn., by Brother T. B. Larimore; united with the church of Christ at Liberty, Lawrence County, Tenn., in 1878; and died in Dallas, Texas, on December 11, 1915. Her husband; one son, W. M. Vick; and two daughters, Mrs. Richard Mills and Mrs. Robert Crump, all of Dallas, survive her. She also leaves two brothers—W. H. Montague, Bells, Tenn., and James Montague, Memphis, Tenn.; and three sisters—Mrs. James Culp, Bells, Tenn.; Mrs. G. W. Anderson, Gainesville, Texas; and Mrs. Bertha Smith, Dallas, Texas. She became a member of the Pearl and Bryan Streets Church soon after I began work there ten years ago, and was a regular attendant. I often visited the home, and think I knew her well. Her illness was long and weary, and I often saw her during that time of suffering, yet she did not murmur. She was a modest, womanly woman, and believed in women of that type. She was a great blessing to her husband, her children, and the church. She reared her youngest sister, Mrs. Smith, who was left an orphan in childhood. Such women are the kind that go to the "home where changes never come." The writer conducted her funeral in the presence of a host of friends. L. S. WHITE.

Slayden.

Dr. T. J. Slayden died at his home, near Clarksville, Tenn., on December 1, 1915, and was buried at Mount Olivet, Nashville, Tenn. Services were conducted by Brethren E. G. Sewell and H. T. King. Dr. Slayden was a son of Dr. C. Slayden, a prominent Hickman County physician. He received his medical training at the University of Nashville and Vanderbilt. He is survived by his wife (who was Miss Lily Roberts, of Columbia, Tenn.), three brothers, and two sisters. He obeyed the gospel while young in years, and lived a conscientious life.

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Your Eyes Need Care
No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. MURINE is compounded by our Oculists—not a "Patent Medicine" but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c. per bottle. Murine Eye Salve in Aseptic Tubes, 25c-50c. Murine Eye Remedy Co., Chicago

tious, self-sacrificing, Christian life in all faithfulness and humility. He was modest and retiring by nature, yet fearless for the truth and immovable on any question of Christian principle. While practicing medicine at Riverside and Allen's Creek, Tenn., he did much to further the cause of Christ there and elsewhere. Largely through his efforts the congregation at Riverside was established, and for several years he was one of the faithful elders therein. Failing in health, he gave up the medical profession and moved to his farm near Clarksville eight years ago. He was soon made an elder of the Oakland congregation and was "esteemed exceeding highly in love for his work's sake." He was patient, faithful, and true to the end. The influence he leaves behind is of that quality which will linger long to comfort and inspire those of us who knew him but to love him. D. H. FRIEND.

Bowman.

There is no time in our lives when we feel our weakness more than when we see those we love suffering death and are powerless to help them. So it was with Brother William Bowman as he stood by the side of his dying wife and saw that dear wife who had been so kind, so devoted, and so true to him passing away from him forever. Sister Sophia B. Buford Bowman was born on July 3, 1881; was married to William W. Bowman on November 17, 1901; and died at her home, in Grantsburg, Ill., on January 21, 1916. She had been ill for some time, but no one could have borne it with more patience than she. She became a Christian in October, 1907, under the preaching of that grand man of God, Brother Joe Ratcliffe, and began her march for heaven under the banner of her Lord and King, and as the end drew near she expressed a willingness to meet her Savior. To the bereaved husband I offer my deepest sympathies. Only a few more days of weary waiting, only a little longer to toil and strive, and then you can step over in yonder world of beauty, there to clasp the hand of your companion, who will never leave you, but will welcome you home forever. Brother C. M. Stubblefield was called to speak words of comfort to the heartbroken husband and friends.

J. D. CLEMENTS.

Porch.

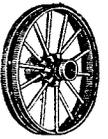
Died, near Bakerville, in Humphreys County, Tenn., on January 11, 1916, our dear old brother, James Porch, at the ripe old age of eighty-six years and nearly one month. He obeyed the gospel under the preaching of Brother Trimble, of sacred memory, at the age of eighteen years, and was, therefore, a member of the church of Christ sixty-eight years. He was married in early life to Martha Beech, who preceded him to the great beyond many years. There were five children, but three of them had already passed on to be with their mother before he was called to meet them in the sweet beyond. Brother Porch was a brother to Dr. W. T. Porch, of Waverly, Tenn., and Brother George Porch, of Nashville, Tenn. Two of his children and several grandchildren and great-grandchildren are left on this side to mourn the loss of a father and grand-



FARM WAGONS

High or low wheels—steel or wood—wide or narrow tires. Steel or wood wheels to fit any running gear. Wagon parts of all kinds. Write today for free catalog illustrated in colors.

ELECTRIC WHEEL CO., 294 Elm Street, Quincy, Ill.

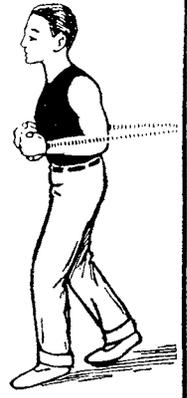


EXERCISE

MAKES THE DIFFERENCE BETWEEN THESE TWO MEN

and it takes only fifteen minutes each day.

YOUR MUSCLES ARE NOT AS HARD AS THEY SHOULD BE. :: :: ::



The Home Exerciser

will do away with that sluggish state of inactivity, harden your muscles and place your body in a state of excellent health. Exercise is as necessary to the body as food. The Home Exerciser—a little machine of highly tempered, nickel-plated steel will last you a lifetime and will give you a strong body, a perpetual state of health and hard muscles. For men, women, girls and boys.

Send \$2.00 for the entire machine with all attachments and complete instructions.

THE HOME EXERCISER CO., 4011 Carolina Ave., Clinton, S. C.

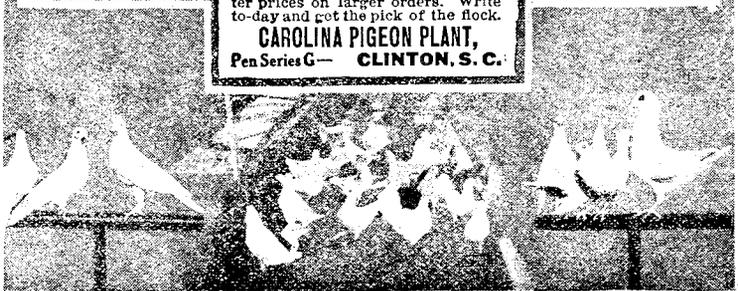


MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are

not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.
CAROLINA PIGEON PLANT,
Pen Series C— **CLINTON, S. C.**



WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—“I have had nervous trouble all my life until I took



Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it

shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it.”—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

Poultry Profits Sure

when you use the modern coal-burning, self-feeding, self-regulating, trouble-proof

Newtown Giant Colony Brooder

It raises “the most chicks, the best chicks, with least labor and at lowest cost.” The first successful brooder of the colony type, and years ahead of all imitations.

Send us your dealer's name. If he cannot supply the Newtown we will ship direct. Descriptive circulars mailed FREE.

Newtown Giant
Incubator Corp'n
11 Warsaw Street
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Va.



Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, \$1.50 per 1000.

Postpaid, 85c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

father. Brother Porch was a faithful soldier of the Confederate Army for four years, but for sixty-eight years he was a soldier of a different army. He fought many bloodless battles for the Lord, and it is for these battles that he will wear the crown in glory. This winter seems to be gathering many ripe sheaves for the eternal garner. Let old Brother Porch's brothers, his children, his grandchildren, and his friends take courage at the prospects of a reuniting in the glory world. It is sweet to believe that our loved ones are not lost, but gone before.

F. B. SRYGLEY.

Berryman.

Charles Errett Berryman was born on August 25, 1894; was born again, “of water and of the Spirit,” in September, 1907, being baptized by Brother J. E. Barbee; left his frail tenement of clay on February 6, 1916, after a lingering illness of tuberculosis. “He was his mother's only son, and she a widow.” We mourn for him because we miss him so much, both in the church here at Wysox and in all the community, for every one loved Charley who knew him; always modest, respectful, and gentle. But how much more the loving mother and sister who survive him miss him, only their own hearts can know. But they have the hope that ever gives us courage when a Christian dies. His greatest concern seemed to be for his mother; for often when he would be calmly talking of his departure he would say: “But what will you do, mamma?” Brother J. L. Hines spoke appropriate words of sympathy and consolation to the bereaved ones, and of solemn warning to the unsaved, after which his body was laid to rest beside his father and little sister, who preceded him only a few years. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3: 2.) “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. 21: 4.) “And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.” (Rev. 21: 18.) What infinite bliss to be reunited in such a home, to praise God through eternal ages!

C. S.

Halbert.

James C. Halbert was born in Lincoln County, Tenn., on February 23, 1838, and died on December 23, 1915. He was married to Miss Fannie Gibson in 1859, with whom he lived until October 19, 1915, when she died; and truly did they walk hand in hand and heart to heart throughout life's journey. It was beautiful to witness their devotion and fidelity to each other all the way. He enlisted in the Confederate Army in 1862, in the Forty-first Tennessee Regiment, was a lieutenant in Captain Griffin's Company, surrendered at Washington, Ga., in 1865. He was a brave and good soldier, a splendid officer, and was loved by his men. When the war was over, he returned to his young and beautiful wife and children, who received him

DANGEROUS

as well as painful

Backache Neuralgia
Lumbago Rheumatism
Stiff Joints Sprains

Combault's Caustic Balsam
WILL RELIEVE YOU.

Its penetrating, soothing and healing and for all Sores or Wounds, Forns, Exterior Cancers, Burns, Boils, Carbuncles and all Swellings where an outward application is required. CAUSTIC BALSAM HAS NO EQUAL. Removes the sores—strengthens the muscles. Price \$1.50 per bottle. Sold by druggists or sent by us express prepaid. Write for Booklet L.

The LAWRENCE-WILLIAMS COMPANY, Cleveland, O.

CALOMEL SELDOM

SOLD HERE NOW.

Nasty drug salivates, makes you sick and you may lose a day's work

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

“Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results,” said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs fifty cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Big Deal on Sterling Hose.

Big purchase direct from the mills on “Sterling” Half Hose enables us to offer them while they last at startling prices.

“Sterling” Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

STAMPS FREE.

75, all different, for the names of two collectors and 2 cents postage. 5 Bosnia pictures 1906, 10 cents; 30 Sweden, 10 cents; 6 Roumania 1906 pictures and heads, 10 cents; 20 different foreign coins, 25 cents; large U. S. cent, 5 cents. List free. We buy stamps and coins. Buying list, 10 cents. Toledo Stamp Co., Dept. J, Toledo, Ohio, U. S. A.

with open arms as joyfully as if he had been victorious. They began life anew on the farm where he was born, and lived there until death came to take them away. In early life he united with the Cumberland Presbyterian Church and lived an earnest, faithful life. After hearing the gospel preached by W. H. Dixon, Jesse Sewell, and others, he was baptized with Christ about forty years ago. He had been a close student of the Bible for years, and then he became a subscriber and reader of the Gospel Advocate, and thus he acquired a knowledge of the Bible and Christian religion rarely ever surpassed. It was a delight to see the comfort and pleasure he received from them in his declining years. His faith never wavered and his confidence in the word of God to lead men and women to the beautiful home of the soul never faltered. Soon after his baptism he was called to the eldership of Gum Springs congregation, which he faithfully served until death. He sacrificed much for the cause of the Master and exerted a saving influence over those with whom he associated. His was the home of the preachers who visited this congregation, and no stranger was turned away from his door hungry, cold, or thirsty. How blessed to so live that we finish our course in joy and peace and hope! Having walked by faith, he could look back over a life spent in the service of the Lord and truthfully say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." After forty years of intimate friendship, association, and fellowship that was never marred by word, thought, or deed on the part of either of us, it gives me unfeigned pleasure to say that in every station in life, whether state, family, or church, I believe he met the obligations of life as God would have him do. A noble man, a good and true citizen, a devoted husband and father, a kind neighbor, a faithful friend, and an earnest Christian who continued "steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers," unto the end. "Blessed are the dead which die in the Lord." T. C. LITTLE.

Sixteen Years of Trouble

ended for H. H. Jackson, Friar's Point, Miss., with the use of Gray's Ointment. "I am glad to report that it has made a permanent cure of a sore of sixteen years' standing," he writes. This is one of the numerous instances of the remarkable curative powers of Gray's Ointment. Since it was first prepared in 1820, it has been used year in and year out by American families for boils, sores, ulcers, wounds, burns, bruises, and all abrasions and eruptions of the skin. It quickly heals the skin trouble and is a sure preventive of dangerous blood poison which often follows from a neglected skin wound. Only twenty-five cents a box, at druggists'. Get a free sample by writing W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

\$120.00 SURE Congenial work at home among church people, Man or woman, 60 days or less. Spare time may be used. No experience required. International Bible Press, Dept. 5B, Philadelphia

TURN HAIR DARK WITH SAGE TEA.

If mixed with Sulphur it will darken so naturally nobody can tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked, and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about fifty cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears. But what delights the ladies with Wyeth's Sage and Sulphur is that besides beautifully darkening the hair after a few applications, it also produces that soft luster and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp, and falling hair.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Sacred Secret Kills SUPERFLUOUS HAIR

Until middle age, I had a regular mustache and beard and a hairy covering on my arms. Everything I tried, including the electric needle, only made it worse. Finally, my husband, an Officer in the British Army, secured from a Native Hindoo Soldier the closely-guarded secret of the Mohammedan Religion which forbids the Hindoo women of India to have even the faintest trace of Superfluous Hair anywhere on their body. I used it and in a few days my hair-growths had entirely disappeared. Today not a trace can be found. I will send free to any one, these secret **FREE** of my success.



MRS. HUDSON
Whose Soldier-Husband's
Bravery Secured the Sa-
cred Hindoo Secret.

Send me your name and address, stating whether Mrs. or Miss, with 2c. stamp for postage. Write today to Mrs. Frederica Hudson, Aptmt. 645 E. R. Dr. Bronson Bldg., Attleboro, Mass.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. One hundred, post-paid, twenty-five cents. By express, charges collect, per thousand, in lots of less than four thousand, \$1; five thousand to seven thousand, eighty-five cents; eight thousand to ten thousand, seventy-five cents. Special prices in larger quantities.

C. F. HETHINGTON, Meggets, S. C.

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SPECIAL ADVERTISING AGENTS
PRINTERS DESIGNERS PHOTO-ENGRAVERS ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE: CLINTON, S. C.

CANTARY'S PRaises
THE SONG BOOK "DE LUXE"
Energize and enthuse your people by the MOST EFFICIENT Church and Sunday School Hymn Book on the market. Liberal Cash Discount on all orders. Extra collections will easily take care of the payment. Satisfaction Guaranteed. If not satisfied, money will be refunded. We want you to
Examine a Copy Free Return this ad. and state that you will return the book in good condition in ten days or will send twenty-five cents to pay for it. **Unusually Effective Songs.**

THE CHAS. REIGN SCOVILLE PUBLISHING CO.
2222 VAN BUREN ST., CHICAGO, ILL.

Makes Stubborn Coughs Vanish in a Hurry

Surprisingly Good Cough Syrup
Easily and Cheaply
Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of \$2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

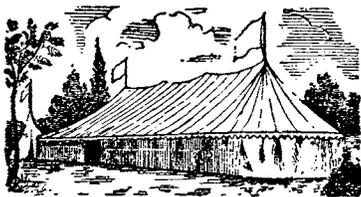
Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
tender little Stomach, liver
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

California Notes.

BY E. A. BEDICHEK.

Since arriving in Fresno, I have heard from three volunteer soldiers—one each from Kentucky, Missouri, and Texas—all willing to undertake the work in Northern cities. I have forwarded their letters to churches in the North.

Cincinnati has a very zealous band of disciples, and with the Christian Leader's help, along with a live, earnest worker as a proclaimer of Christ's good news to the five hundred thousand people in the city, much good can be accomplished. Allow me to urge all the churches who have houses of worship paid for to help build a house in Cincinnati, Terre Haute, and St. Louis. What I have said about the church and prospects of the cause in Cincinnati is also true of the work in the other cities named.

As long as the editors are kind enough to publish a brief statement about the work in the North, I will remind the readers every few weeks of their opportunity and duty in extending the kingdom throughout the North. The work could soon be made self-sustaining with the proper effort.

I arrived in Fresno on February 6, after a seven-days' journey from St. Louis, via Memphis, Little Rock, Texarkana, Houston, San Antonio, El Paso, and Los Angeles. I preached at South Heights Church in San Antonio. I found the members there zealous in the Master's cause, working in sympathetic coöperation with Brother Bills and his splendid wife. They expressed themselves as delighted with the sermon. I had formerly labored with them, and it seemed like returning home to meet them and speak once more words of admonition and encouragement. It makes one's soul rejoice to labor with such disciples. Brother C. R. Nichol was present, on his way home from the preachers' meeting at Georgetown. It was a great pleasure to meet Brother Nichol, as I dearly love him for both his own dear self and his work's sake. I hope I can meet him often. Brother Bills is making good in his work in San Antonio. I have known him for ten years, also his parents, his wife and her parents. They are both jewels indeed, pearls of great price. South Heights is very fortunate in having them as collaborators. There is a bright future for the cause of Christ in San Antonio.

I will give one month to a meeting in Dinuba, one month in Fresno, and one month in Patterson, in the order named. Then I will spend two and one-half months in Texas and Oklahoma, through June, July, and August, and will return to Fresno in September and devote several months to

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Fresno before going out much to other points. Fresno has fifty thousand people, is one of the best financial centers in the State, and cannot be excelled in agricultural products and educational advantages. We hope for great things to be accomplished in and around Fresno. They all have a mind to work, and as one man say: "Let us rise up and build."

For Weakness and Loss of Appetite.

The old standard general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. A true tonic and sure appetizer. For adults and children. Fifty cents.

What is the Club?

The Gospel Advocate Piano Club is both a theory and a fact. The theory is that a piano factory can afford to sell *one hundred* pianos and player-pianos at a much lower price than it would be willing to make on an order for only *one* instrument. The fact is that the club has saved each of its members forty per cent.

The theory of the club is "coöperation." The fact is "perfect satisfaction." The theory is: "A square deal to every member." The fact is: "Every member is delighted."

If you are interested in securing a piano or player-piano of the finest quality at the lowest possible factory price, write for your copy of the club's catalogue, discount sheet, and terms. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

FIRM FOUNDATION An eight-page weekly religious paper devoted to the restoration of primitive Christianity. Excels in church news; an able corps of writers; extensively circulated. Subscription price, \$1 a year, payable in advance. Special rates for clubs. We believe that every loyal Christian should have the Firm Foundation visit his home.

FIRM FOUNDATION PUBLISHING HOUSE,
Austin, Texas.

A Question of Duty.

BY C. H. WETHERBE.

We should never place too high a value upon what we do for God. We are not allowed to think that God is under any special obligation to us for doing our utmost to serve him. It is our duty to do our very best for him, quite regardless of any sort of compensation for our services. In speaking of the Master and his servant, Christ said: "Doth he thank the servant because he did the things that were commanded? Even so, ye also, when ye shall have done all the things that were commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." These words were primarily addressed to the apostles, but they have equal application to us and to all Christians. And yet how apt we are to suppose that if we are as serviceable to God as we possibly can be, he ought to show us favor quite beyond what others receive from him, who have not done nearly as much as we have! You say, are we not rewarded according to our works? You remind me that the Bible says so. Yes, it is true that the Bible says that people are rewarded according to their works, whether they be good works or bad works. But this does not mean that it is according to the amount or extent of one's work, but it is according to the character of the work, and also the character of the person. A good person does good works, while a bad person does bad works. It is a bad person's duty to give himself up to the service of God; and when one has become a servant of Christ, it is his duty to do his utmost to please him without any thought of compensation for it. One Christian may do a great deal more than another Christian, yet the one who does the most has no greater claim on God than the other one has. Each does his own duty, if he obeys the will of God.

Funds for the Church at Old Jefferson, Tenn.

We have received the following note for publication:

Smyrna, Tenn., February 25, 1916.—Dear Brethren: Inclosed you will find a list of contributors to the church fund at Old Jefferson, Tenn.: A. B. Miller, Smyrna, Tenn., \$5; Mrs. A. B. Miller, \$2; James Miller, \$10; Mrs. M. A. E. Johns, Murfreesboro, Tenn., Route 2, \$2; Lavergne congregation, \$9.26; Mrs. Sallie Jones, Nolensville, Tenn., \$1; Owens' Chapel, Brentwood, Tenn., \$14.20; Jones' Chapel, Franklin, Tenn., \$10; George Tompkins, Nashville, Tenn., \$10; Harlin Waller, Nashville, Tenn., \$5.

We appreciate all that has been donated to this cause, for we could never have built the house without help. We have the house completed,

Sister: Read My Free Offer!



**I am a woman.
I know a woman's trials.
I know her need of sympathy and help.**

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.

The Cole Plain - View Planter

**Most Accurate
Corn Planter
Ever Invented**

**No Brush or Cut-off,
Can't Injure Seed**

**Perfect Planter
For Peanuts
Velvet Beans**

**And Almost Every
Known Kind of Seed**

(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture).

The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

The Tenderest Seed Cannot Be Injured
Simple and Accurate for All Seeds

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FROM THE FIELD

Florida.

Hildreth, February 28.—A brother wrote me of their needs here and at the same time informed me that the brethren were poor and had no money. I find, as he said, a number of brethren scattered around among the pine forests, all very poor, but good. There is work here for a half dozen men, and it seems to me that our brethren who are able should support faithful preachers while they evangelize this field. There is at the place where I am now preaching, five and one-half miles from Hildreth, a small house of worship, once owned by a few brethren, but lost on account of their ceasing to meet for worship now over two years, since, according to the deed, it was to revert to the original landowner when no longer used. However, it is a very poor, unfinished old "shack;" yet we appreciate the kindness of the owner in letting us use it. I have preached three times, and find the people anxious to hear. I believe I shall be able to succeed in getting as many as a dozen to meet regularly for worship, and hope to see others obey the gospel. From this point I shall go to at least one other place not far distant in hope of doing needed mission work there. I shall give at least three weeks to each point, as less time, under existing conditions, would be insufficient for the accomplishment of the end sought. On my former trip I held three meetings in two months, and realized about fifty-one cents per day above expenses. Besides this, Sister Melly Vickery, of Robstown, Texas, where I established a good congregation while I lived at Corpus Christi, sent us ten dollars, for which we are profoundly thankful. Until such States as Georgia and Florida are evangelized, and faithful preachers supported while doing the work, we should hide our faces in shame at the thought of doing doubly expensive mission work in foreign fields. I actually need and would greatly appreciate fellowship in this work. My address is 46 Angier Avenue, Atlanta, Ga. W. J. Rice.

Georgia.

Atlanta, March 2.—Services at all the places were delightful last Lord's day. Woodroof was at South Pryor morning and evening; Waits was at Ingleside; Childers and Ritchie were at Golden Hill; R. C. White, of Nashville, Tenn., was at West End morning and evening and at Constitution in the afternoon; Garrett spoke at East Point in the forenoon, and the writer began a series of sermons there at night, with two erring Christians restored to fellowship; Brumit was at Pleasant Grove in the forenoon and made South Pryor a short visit at night. We are also glad to state that Brother Carter is back with the Macon work. His support has never been what it should have been at that place. Let all those who had fellowship with him formerly please resume it; and we earnestly insist that others will also help in that great work. Send all donations to W. M. Mosing, 349 Hines Terrace, Macon, Ga., and it will be duly receipted. S. H. HALL.

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Pennsylvania.

Fayette City, March 1.—Recently Brother Bedichek offered some New Year's resolutions. Among them was one to put a good, strong man in each of the cities of the North. I think this is the right move. The opportunities in the big cities are certainly greater than in the country. The need of Christ is greater there; and when once we get a good, strong church started in the big city, it can be used as a base of operations for the surrounding territory. Suppose we push the plan. G. M. RANCE.

Tennessee.

Antioch, Route No. 2, March 1.—It is seldom that I write anything for our good paper, the Gospel Advocate; but as I believe that many of my old-time friends and brethren would like to hear from me, I offer a few words. I have not been well for many months. My throat gives me more or less trouble all the time. But I am still in the harness. I have just established a

congregation near my home, eleven miles from Nashville, on the Murfreesboro pike. We meet in an old storehouse every Lord's day. Interest in these meetings is growing. We hope to accomplish much good at this place. It has been suggested that we name our place of worship "Luther's Mission."
A. J. LUTHER.

Lebanon, March 3.—On last Lord's day the writer set in order a congregation of something near twenty-five members at Union Chapel, below Rockwood, in Roane County, Tenn., and baptized two young ladies on Monday morning. Rockwood is just one hundred and twenty-five miles from Lebanon, on the Tennessee Central Railroad, and Union Chapel is two and one-half miles south of Rockwood. This is the only congregation after the New Testament order in this county. East Tennessee is truly a destitute section of the country, and I would be glad to see the congregations take more interest in this field and let us see if we cannot plant a few more congregations in this part of the State, and then East Tennessee can take care of itself. Brother Clark is at Knoxville and Brother Little is at Cleveland, and there are no other preachers that I know of in this part of the State giving all of their time to the work. But we hear Brother Little has had to go to teaching school. This is too bad. Brethren, we should not allow that. He should be kept busy all the time. The harvest is plenteous, but the laborers are few. GEORGE W. FARMER.

Texas.

Arlington (Box 113), February 29.—It has been some time since I wrote the Gospel Advocate of my condition. I wish again to thank the brother who has contributed to my support every month since I asked aid through the Advocate, and who will not permit me to mention his name or thank him directly by letter. I wish to say to him that I certainly appreciate his help, as I still have only succeeded in raising about half of the ten dollars required for my expenses here in this pleasant home. I am happy and contented and am treated as if I were really a member of the family by birth. A father or brother in the flesh could not receive kinder attention, and I should hate to lose this home. Sister Smith would keep me free if she were able; but her husband is not a Christian, and it is impossible for her to keep me and pay for my support alone. One congregation in Tennessee sends me one dollar per month. I pray that God may bless them and that they

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may be as a shining light in this sinned-darkened world. I love to read the dear old Advocate. Long may it live to carry forth the good news. Again I wish to thank its kind editors for helping me through the paper. May God ever bless all who have been kind to his aged poor. J. W. FENNER.

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It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

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PROPOSITION 1. The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms; Weaver denies.
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BY JOHN T. POE.

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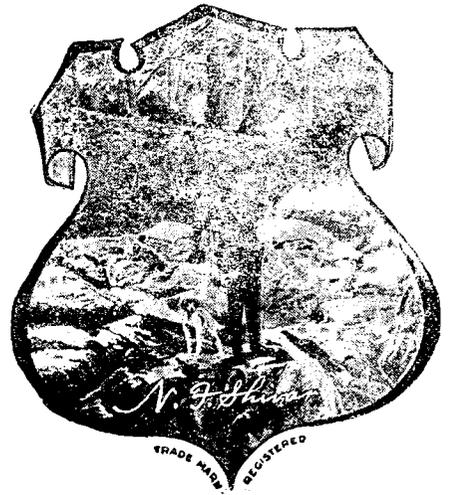
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A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 5, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

"Without Me Ye Can Do Nothing."

The close union of the vine and the branches is absolutely indispensable. If we do not experience it, we are dissatisfied with ourselves; but, what is worse, Christ is dissatisfied with us. Our profession is spurious and counterfeit without it. Christ speaks plainly when he says, "Without me ye can do nothing." Every living thing normally requires for its development an environment containing air, light, heat, and water. In addition to these, if vitality is to be prolonged for any length of time, and if it is to be accompanied with growth and the expenditure of energy, there must be a constant supply of food. Just so Jesus Christ supplies the food for spiritual sustenance; and how shall we receive it if we are not among the branches? He lays down the law of spiritual life in the words: "He that eateth my flesh and drinketh my blood abideth in me, and I in him."



"Abiding" Means "Feeding."

J. Hudson Taylor, a missionary from China, tells of the mistake that he made, and that many of us make in our interpretation of the passage. "I had thought that abiding

in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon him and dwelling in him, that we never lose the consciousness of his presence. Now what I thought was abiding, I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down and partake of what is there. But the man who wanted to feed all day and all night wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it I would get into a sort of almost religious dyspepsia. I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of anything else until the result was known, and then the thought would steal over me: 'Why, for two hours I haven't thought of Jesus.' And I would go off into my closet almost in despair and confess this sin. I was in great distress indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work."

This is a simple and good illustration of abiding in Christ. It does not mean that we are meditating upon him all the time or that we have every moment of our lives a mental consciousness of his presence. If it did mean that, then surely no one has ever abided in him. But abiding in Christ means being one with him in prayer, in meditation, and, best of all, in Christian work.



"Abiding" Means "Fruit-Bearing."

We make a serious mistake if we try to make this union nothing more than a mental process. A preacher asked a certain woman why she missed the Lord's-day service. She said: "I did not come to church, but I had a blessed time, at any rate. I simply cut away from everything and was shut up all day in communion with my Lord." When she had finished, the preacher said: "Did you know that your seat was empty in the assembly of the saints; that there was a call for your service in the work of that day; that a class of little children was not instructed because you were at home communing with your Lord? Are you right sure that it was the Savior with whom you were shut up all day?" Union with Christ cannot be dissociated from the practical side of our lives. Jesus himself gives us the test of abiding in him: "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." What the vine is interested in, the branches must

be interested in. The beloved John makes the lesson plain and practical when he writes: "Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." Sometimes when people get their names on a church book, they are contented in the thought that they are branches and that Jesus is their vine. They are branches so long as they continue to bear fruit. When they cease, he cuts them off whether the church overseers do or not. It is really not difficult to tell whether the branches of a church are few or many, if you will just examine its fruits. There is a certain church whose annual report has come to be somewhat of a classical illustration. It reads something like this:

Number added to the church last year by baptism, none.

Number added by letter, none.

Number dismissed by letter, five.

Number who have died, three.

Amount raised for home missions, nothing.

Amount raised for foreign missions, nothing.

And when the letter closes each year there appears this tragic appeal: "Pray for us, brethren, that we may continue *faithful* to the end."

The prayer that church should ask for is for some great power to lift them from the ash heap where Jesus Christ cast them long ago. May the Lord deliver us in the spiritual sense from what Grover Cleveland was pleased to call the sin of "innocuous desuetude."



The Blessings Involved.

If I had the time, it would be a great privilege to call attention to the blessings received by those who thus abide in Christ. It would be a delightful, but almost endless, task. It would include every spiritual blessing, beginning with deliverance from past sins and ending with a home in heaven. It would necessarily include a reference to our sufferings and an explanation of how Christ cleanseth his branches that they may bear more fruit. It would involve the statement of how Christ Jesus "was made unto us wisdom from God, both righteousness and sanctification, and redemption." It would involve the fullness of Him who filleth all in all. It would declare a perfect trust and security of soul. It would end with the comprehensive statement of the apostle Paul: "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 35-39.)



A Man's Proposal and Christ's Proposal.

This is the leap year and proposals are in order. He may propose; but if he does not, this year is her chance. But let us suppose that he does. Then I give you a bit of advice, which is free, for some one else gave it to me. "You think you love the young man who is coming this Sunday night to visit you. Suppose he "declares himself" and asks you to become his wife. Are you prepared to say to him: 'I love you, and will trust you through life with my happiness and the lives and weal of our children?'" He is jolly, gay, and handsome, and all the darts of Cupid are twinkling and sparkling in his eyes; but will those eyes always find expression from the love of a true soul?

To-night he says many pleasant things and draws pretty pictures for the future. Does he go to-morrow to a work which gives promise to the fulfillment of your desire in life? Do his ambition and achievements satisfy you? Does his everyday life shine with the noble endeavor of a trustworthy man? Is he doing all he can to build future usefulness and happiness in which you can feel blessed? To these may I not add an important question that includes them all: "Is he a Christian or a man of the world?" These are questions which the experience of after years make many women weep in the bitterness of soul that they were not thought of before they answered "Yes."

Now Jesus makes a proposal. He asks you to come to him and to abide in him always, "so long as you both shall live," which means forever. You run no risk when you accept his proposal. You may prove untrue to him, but he will never prove untrue to you. Surely, when you think of all that he has to offer, you are ready to say to your Savior:

"If I could have my dearest wish fulfilled,
And take my choice of all earth's treasures, too,
Or choose from heaven whatso'er I willed,
I'd ask for you."



Itinerary Notes.

BY F. B. SRYGLEY.

I spent Friday night and Saturday, February 25, 26, at Manchester, Tenn. There was a fine audience out at meeting on Friday night. The church at Manchester seems to be in good condition. Brother Long makes his home here, and, as everybody knows, is full of energy. He seems to be doing a fine work in Manchester, and all the faithful appreciate him for his work's sake. The church seems to have a fine hold on the town and community. Through Brother Long they are doing a lot of work in the country around. This is as it should be. In this way they can not only help others, but indirectly help themselves. The population of the towns is constantly increased from the country; and by building strong churches around the towns, the town churches will be increased by immigration from the country. The farmer with a small field could not expect a bountiful crop unless he deadened the timber around him. There should be a friendly feeling cultivated by all between the town and country. I learned that they have a fine attendance at all their meetings. The Sunday-morning Bible study is well attended. They do not seem to think that the passage, "Forsake not the assembling of yourselves together," applies alone to the assembly when the Lord's Supper is eaten. It is right for Christians to attend every assembly of the church, if they are able to do so. The meeting to study the Bible on Sunday morning or to teach it to others on Sunday night, or a meeting to perform any other duty of the church, should not be forsaken by the Christian who is able to attend. If I am not mistaken, the church in Manchester is doing well and there is before it a bright and useful future.

I spent Sunday, February 27, at McMinnville. They always have large audiences at McMinnville, and it has always been a pleasure to me to meet with them. While there is no perfect church except the perfect model in the New Testament, and no perfect man except the man Christ Jesus, the McMinnville church is a good church in many ways, and there are many good men and women in this church. Brother Price Billingsley was in Canada holding a meeting, and I did not get to see him, but his faithful

wife was out at meeting. If it was much colder in Canada where Brother Billingsley was than it was in McMinnville. I do not envy him his trip. Some six or seven inches of snow fell there Monday, and I did not get out to Viola, where I had an appointment for Tuesday night. I called the brethren up, and they seemed willing that I should give up the appointment. It is not generally best to do this, because it gives the preacher a bad reputation. We ought always to try to fill every appointment we make; and if at any time we are forced to make a disappointment, the reason should be good enough to be accepted by everybody. I never feel good when I cause a disappointment.

I stopped at Doyle on Tuesday night, the night I was to have been in Viola, and an appointment was soon circulated and we had a nice audience out at meeting. The brethren meet at Doyle in the Northern Methodists' house, as they have no house of their own. They meet every Sunday and have their Bible study and worship. They are doing very well here, so far as I could tell, and they are looking forward with interest to Brother Pittman's meeting which he is to hold for them in the early summer.

I preached at Sparta in the evening of March 1. The rain hindered the meeting some, but still a very good audience, considering the weather, was out at meeting. Brother J. D. Gunn makes his home at Sparta, and his loyalty in preaching the truth is unquestioned and unquestionable. It will be a cold day in August when Dan Gunn sacrifices the truth for any purpose or for anybody. One can look at Brother Gunn and see that he asks no quarters and accepts no compromise. An unconditional surrender to the truth is what he seems to demand. I admire such men. The church at Sparta is noted for its liberality and is constantly on the lookout for opportunities to help the weak places. I learned that they are developing some good talent at home by doing much of their public teaching with their own membership. This is right. All churches should edify themselves as far as they can and send the preachers to the weak places to build up churches. Some of the Sparta brethren have the idea—and I think it a good one—that they ought to pick out a place and continue to support the preacher in that place till they are able to stand alone—not hold one meeting in a place and then neglect the few new members to die, but continue to send a preacher to the same place till they are able to stand alone. This, I am sure, is right. The Sparta church is doing a fine work, and it is an inspiration to meet with them.

Hard on the Methodists.

BY F. W. SMITH.

Under the heading, "Irish Shots," B. F. Vance, in the Baptist Flag of February 24, has the following to say:

Big Methodist meeting here. Big evangelist from Georgia; big crowds and a big lot of Baptists attending; big rich member did a lot of beggin' to get me to go, but I told him, "No!" I told him that Methodism denied every doctrine that Baptists teach, and if such diametrical opposition to, and contradiction of, Baptist doctrines does not constitute "causing the divisions contrary to the doctrines we have learned," then such a state of affairs cannot exist, and since the good Book beseeches (implores, begs,) me to avoid such people, to prove my loyalty to the Book, I beg to be excused.

This paragraph is closely followed with this bit of poetic effusion:

A Baptist may think he's doing well
While singing in a gate of hell;
But there'll come a time he'll find his wrong,
And the devil got his praise and song.

There are no quotation marks accompanying this "rhyming," and we are left to the conclusion that it sprang from the fertile brain of Mr. Vance. Be that as it may, and whatever may be said of the author as a writer of verse,

one thing is certain—viz., his poetry discloses a few facts to which attention is invited.

1. A Baptist may sing "in a gate of hell." That is certainly getting pretty *close* to that "place" without "falling from grace." But suppose a Baptist should *die* while "singing in a gate of hell?" Would the angels come that near to the flames for the "once-in-grace-always-in-grace" singer? Beloved, we would advise you to find some other gate at which to do your singing. But we are told of such a Baptist: "There'll come a time he'll find his wrong, and the devil got his praise and song." Now, if the devil gets a Baptist's praise and song, what will likely become of that Baptist? Was he in the grace and favor of God while giving the devil his "praise and song?" He must have been, if the doctrine of the Baptists, "Once in grace, always in grace," is true.

2. By *implication* this poetry designates that Methodist revival as "a gate of hell," and the "big lot of Baptists attending" as singers at that gate. Now, if there had been just one Baptist singing at that gate, he might have been excused on the ground of never having been regenerated; but here were a "big lot" of Baptists engaged in that singing, and it would hardly be fair to say that a "big lot" of Baptists in one community were unregenerated.

3. But there will come a time, we are told, when the Baptist who "sings at a gate of hell" will "find his wrong." It must be a very *little* wrong, if one can "sing at a gate of hell" and let the devil get "his praise and song" and then go to heaven! It seems that Mr. Vance has thrown the cherished doctrine of "once in grace, always in grace," into a pickle with his poetry. Is this New Testament doctrine, that one can "sing at a gate of hell" and remain in the grace and favor of God?

Mr. Vance says he told his friend who was trying to persuade him to "sing at a gate of hell" that he must be excused. He says: "I told him that Methodism denied every doctrine that Baptists teach." Well, this is a *revelation* in more ways than one. We have always known that the things which makes one a Baptist are *not found within the lids of the Bible*, but we did think they taught faith in Christ, repentance from sin, and a change of heart. But since Mr. Vance says that "Methodism denied every doctrine Baptists teach," if he be correct in this statement, we must understand that Baptists *do not* teach faith in Christ, repentance from sin, and a change of heart, for Methodism teaches these things. Either Mr. Vance has misrepresented his brethren or Baptist doctrine must be understood not to include faith, repentance, and change of heart. Well, that is the naked truth, anyway; for the things enumerated are Bible doctrine, and in *no sense whatever* Baptist doctrine.

But he thinks opposition to Baptist doctrines constitutes the cause of divisions contrary to the doctrine received in New Testament times from Christ and the apostles! Why, my friend, neither Christ nor a single apostle taught *one word* of Baptist doctrine. Where do you read in the New Testament about "Baptist doctrines?" Of the first converts to Christianity it is said: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) That is the way the Book talks, my brother; but what would you give if it could be made to read, "And they continued steadfastly in the Baptist teaching or doctrine?" The Baptists themselves, with their human denominational name and unscriptural practices, have caused division among the professed followers of Christ, and it is not fair to seek an escape from the just censure.

But, again, the Baptists claim that the Methodists are children of God, in a state of salvation; hence, according to this, the Methodists only oppose things taught by the Baptists that are *nonessential* to salvation. Why, then, all of this fuss, and why compare singing at a Methodist re-

vival to "singing at a gate of hell?" What a stress Baptists place on the nonessentials! Will Mr. Vance give us some more poetry? Let us hope not.

Should We Be Silent?

BY W. H. CARTER.

My article in the Gospel Advocate of February 3 has been the cause of one brother's writing to me and suggesting that we all hold our peace on the "kingdom question" until a certain brother sets forth what he believes on that question in his own paper. I am not a subscriber to that paper and do not know anything about what that brother is setting forth as his belief, and may never see a copy of it. So if I should be silent until I learn from him what he believes, and should never learn, I would forever be silent. Am I morally, religiously, or in any other way bound to this brother, or any one else, to be silent on the "kingdom question," or any other question, until this brother, or any other brother, writes out what he believes? Sometimes, no doubt, "silence is golden," but is this the time? Does the Bible teach us to hold our peace until error has gotten under full headway, or to cry aloud and spare not? If it is truth, God's truth, that the kingdom of the Christ was set up on the day of Pentecost following the resurrection of Christ, and some one takes the position that it was not, writes it out, and it is published and sent broadcast over the land, why wait until some other brother writes out what he believes about it before any one says anything or makes an effort to show it to be erroneous? Sometimes error spreads rapidly, and it might take this brother a long time, in a circuitous way, to tell what he does believe; and when he does tell, who is under obligation to believe as he does? By the way, are some of the brethren resting upon their oars and waiting for this certain brother to write them out a creed that they may know what to believe on the "kingdom question?" Do you say the idea is preposterous and the insinuation ungenerous? Then why wait till he writes out what he believes?

I mentioned what Mr. Russell teaches on this question, and spoke of some brethren's accepting Mr. Russell's teaching, and showed from plain scriptures that they are in error. I called no names, personated no one, but it seems the shot drove center, knocked out "all four points," and caused my good brother to come to the rescue of one certain brother and claim that we should not condemn Mr. Russell for teaching the truth, and, therefore, should not condemn this certain brother for teaching the same truth. Then why wait till he writes out what he believes? If he believes as Mr. Russell does on the "kingdom question," Mr. Russell has written it out for him. Why wait for it to be written out again? If he does not believe as Mr. Russell does, then my article does not apply to him. If he does, then why not keep on pegging away at it as long as there is one to beg for an armistice until some one can write out what he believes? The truth is, I felt like the time had come when we should all speak out so that the brethren should know where we stand on this vital point of doctrine. I am not ashamed of any position I take, and want people to know it, so that when they call me to preach to them they will know what to expect. I will not then slip in on them and lead some astray.

Christ's was a humble spirit. What a matchless view of his humility we have in John 12, when he rose from his supper, laid aside his garments, and took a towel, girded himself, poured water into a basin, and began to wash his disciples' feet! Christ is on earth as one that serveth. Humility followed him from his birth in the manger to his borrowed grave. We have just as much of Christianity as we have humility.—The Young People.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson IX.

Conditions of Entrance Specifically Studied.

3. *Baptism.* Let it be remembered that in Lesson VI. we learned that the "Lord added to the church daily such as should be saved." In studying the conditions of entrance, we are simply learning how to become "*such as should be saved.*" This is the lesson of paramount importance to man on becoming a member of *the church of Christ*, for the Lord adds daily to his church *such as should be saved.* There are just as many members of the church of Christ on earth to-day as there are souls who have allowed themselves to become *such as should be saved.* In the two preceding lessons we have learned that *faith and repentance*, undoubtedly, we must have, else we cannot be numbered with the *such as should be saved.* With a heart hungering for God's will, not ours, to be done, let us now open the "blessed Book" and see what our Lord has to say on the subject.

(1) *Is it essential?* Well, so far as I am concerned, I do not care whether it is or not. By this I simply mean that if it is the Lord's will to save me without my being baptized, I have no objections whatever to his doing so. Why should I? And, too, if it is the Lord's will not to save me without my being baptized, I am just as well satisfied. Can you give me one reason why I should not be? I tell you there is too much of this going to the Bible wanting *your own will* to be done, not God's; wanting to find your own preconceived ideas taught there, regardless of whether it is Jehovah's will or not. Here let me say that it is *terribly dangerous* to thus trifle with God and his holy word. "The secret of the Lord is with them that fear him; and he will show them his covenant." (Ps. 25: 14.) Are you among the number? If not, well do you need to learn the lesson that whether you want the Lord to or not, he will have his own *will and way* in saving men, and that this *will* will stand, unchanged, though the heavens fall. Why should I, then, try to make the Bible teach something that it does not teach? Though I may deceive myself into the idea that it does so teach, in the end my folly will be revealed; hence all that I have gotten out of my course is the temporary satisfaction that the Bible teaches as *I want* it to, and must be humiliated in the end to be made to see that I have handled God's word deceitfully.

Now, we will not concern ourselves just yet whether God saves us *before, in, or after* baptism. The question is simply this: The soul who refuses to be baptized, can we number *him* with *such as should be saved*? Do we have one example under the new covenant of Christ's so considering the soul that *refuses* to be baptized? Now I ask you to carefully and prayerfully read the following scriptures and judge for yourselves as to the essentiality of baptism: Matt. 3: 13-17; 28: 18-20; Mark 16: 15, 16; Luke 7: 30; Luke 24: 46-49; Acts 2: 36-41; 8: 5, 12, 35-39; 9: 6; 22: 16; 10: 5, 6, 47; 11: 13, 14; 16: 14, 15, 27-33; 18: 8; Rom. 6: 3-5, 17, 18; Gal. 3: 26, 27; Rom. 8: 1; 2 Cor. 1: 20; 5: 17; Eph. 1: 7; Col. 1: 13, 14; 2: 10; 1 John 5: 10, 11; 1 Thess. 4: 13, 14; Rev. 14: 13; 1 Pet. 3: 18-21. Please to note in the above array of scriptures that salvation is *in* Christ, not out of him, and that we are clearly taught that the penitent believer is baptized into him. But you say: "Brother Hall, certainly a man who refuses to be baptized is not among the *such as should be saved.* Baptism is the outgrowth, the fruit, the indispensable consequence of salvation. The man's refusing to be baptized, or even hesitating, is proof positive that he is unsaved. If he were

really a saved man, he would be baptized regardless of all opposition." So I have heard it contended. But if this be true, you are making baptism an *essential* and *indispensable* fruit of salvation, hence establishing its essentiality, just as a *begettal* precedes and is *absolutely* essential to a birth. Would you say the *begettal* alone is essential? Certainly not. Both are absolutely essential. It must be admitted that, before you can have any scriptural baptism, faith and repentance must establish in the soul a begotten state. But why call that salvation apart from the birth? Had we not better leave it just as Christ put it—viz.: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." (John 3: 5.) Here we have it all, completed. And look again at all the examples of conversion cited above. Where do you find a man numbered among *the such as should be saved* until he was baptized? Where do you find people in the days of the apostles deferring their baptism or feeling the least indifferent toward it? But enough for this lesson.



The Work in Florida.

We give our readers the following letters from two of our best workers in the Southern field. Brother Cameron has done more, doubtless, than any other living man for the cause in Florida. Too, we have no worker who has said so little about his work, and about whom, perhaps, less has been said by others. Brother Dunn is a most excellent worker in every way, and must be commended for wanting to get the Florida field before the brotherhood. Let us not stop until every need of this field has been met. We earnestly insist that these brethren let us know more of its needs, and may the brethren everywhere give it their attention and see that all needs are supplied.

Pine Castle, Fla., February 12, 1916.—Dear Brother Dunn: Your card to hand; also your letter of the seventh inst. reached me this morning, having been delayed in the forwarding.

I would be exceedingly glad to see you while you are in the State and talk over the situation. I think that I know the State about as well as almost any one in it. I have been traveling Florida for over thirty years. In different kinds of work, I have seen all sides of it. For fifteen years I have been devoting my time to the spiritual side of it. I feel that I understand our real need down here. I often feel as I think Nehemiah felt when in the night he viewed the ruins of Jerusalem. I certainly feel like saying to my brethren just across the State line as he said to his brethren. (Neh. 2: 5, 17.) Often I could shed tears over our deplorable condition if it would do any good. It seems so strange to me that our brethren and papers are giving so much time and space to get, send, and maintain workers in the foreign fields, and make no effort to save those under the very shadow of their church spires. I, you understand, am not at all opposed to the foreign work; that's all right. But, in the name of God, why not try to save those next to us? Here in Florida, with the same amount of means at my command that either of the missionaries has, I could have fifty additions to their one. Soon Florida would be self-supporting and the work would go on unhindered. I have given my all, almost my very lifeblood, to this field and work. Yet it seems to be unknown beyond the State line. I have asked myself so many times: Why is it thus? Is it my fault? Am I lacking in ability, in consecration? Or is it because the brethren do not know about the work, or have they no confidence in me? I say all such questions arise in my mind. But I can find no satisfactory answer to any of them.

I know some fine young men here in the State who would gladly give themselves to the work, if they could get only a partial support. Brother Saunders, who graduated at Potter Bible School and who is a most acceptable preacher, has had to turn to the farm. Brother Colson, of the same school, is devoting his time to teaching school. Both are fine boys and capable of doing much good; but they have to live.

I have many calls that I cannot respond to for want of means. Right now I am wanted at Fort Green Springs, but cannot do a thing there without a tent. There is a

fine opening for me at New Smyrna; but the only chance to get in there is to rent a hall, and that will cost one dollar and fifty cents per night. I cannot afford it.

I am hoping that some day the churches will awake to the opportunity right at their door and that Florida will come into her own in the way of the truth.

May the Lord bless you.

W. A. CAMERON.

Dear Brother Hall: The above is very interesting reading matter. We know what Brother Cameron says is all too true. Brother Cameron is in the farthest of the "Far Southern Field," and I am at the extreme Southern point. Therefore I am sending it to you. Our work here is slow and difficult, but I am enjoying it. I am preaching and teaching in the church house part of the time and in schoolhouses and from house to house in homes the rest of the time. We must have a good, all-round evangelist, who will endure hardness as a good soldier, in Miami. Who shall it be? I baptized a lady, who is in middle life, in the Atlantic Ocean, Monday at 3 P.M. It was an impressive scene. I think this field inviting for a great work.

JOHN E. DUNN.



The Outlook.

Naturally I am an optimist. I do not now recall anything that has come my way since I have been trying to live the Christian life that I could not see the hand of God and sunshine in. If I understand the Scriptures that abound in "his precious and exceeding great promises," this is the way it should be.

But I had in mind, when I wrote the above heading, the outlook for the cause of Christ in this State. We are praying that this may be a great year, and I verily believe it is to be our best. Brother C. E. Coleman, with his good wife, is on the ground in Dade County, battling away. We are expecting good things from that section this year. Brother Adair Chapman is not asleep, but is circulating good literature and preparing for a harvest of souls. Brother Lovell is back in our State, teaching school and conducting two Bible studies on Lord's day, preparing for a harvest. In a letter from Brother Mosing, good news comes from Macon. Those brethren are at work. This always brings blessings from above. We hope to have Brother Frank B. Shepherd on the ground there. So soon as Brother Carter can conveniently do so, he means to reënter this field. Brother Reavis and Brother Flavil Hall are working away in North Georgia, and good is daily being done. Brother Hugh A. Price, Jr., is doing a fine work in the southern part of the State, teaching school and preaching the word. The Vaidosta brethren, with Brother Claus as their evangelist, are a tower of strength to the work in this State. Brother Prevatt is doing a good work at Dasher, teaching and preaching the gospel. Brother Brumit is located near Buchanan, farming and doing a great work as a minister of the word. The forces in Atlanta have started better this year than ever before. We pray God's blessings upon them all—not only those named above, but several hundred whose names are just as worthy to be called. Let us all read more, pray more, work more, and the Lord will be in us to "will and to work, for his good pleasure." (Phil. 2: 13.)

"Pushing the World Along."

BY F. W. SMITH.

This is the title of a volume of short sermons, nineteen in all, by George P. Rutledge. The subject-matter of each discourse is good, suggestive, and helpful in many ways, but in a few instances there seems to be a lack of fitness between the text and the sermon. While in such cases the text may be wrested, still the lessons given are profitable and the book is well worth the price. This neat little volume may be had of the Standard Publishing Company, Cincinnati, Ohio (Eighth, Ninth, and Cutter Streets), for one dollar.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Work.

We cannot go to heaven without paying the price. Instead of teaching that the world is growing worse, we should consecrate our strength and energies to the correction of evils. We may well devote our talents and strength to the prevention of the oppression of the poor. Seek to prevent the degradation that comes from the liquor traffic.

"We are not here to play, to dream, to drift;
We have hard work to do and loads to lift."



Bible Characters.

Scoffers sometimes speak slightly of the Old Testament saints, and count their weaknesses and sins an argument against the inspiration of the inspired record. To our mind, it is a proof of inspiration. The Bible is a plain book. It does not varnish nor gloss over its characters. It differs from human compositions. Their heroes are perfect. No selfishness or sin is allowed to mar their actions. The Bible gives the truth and the whole truth. It does not encourage saint worship. Its narrative is in accord with its assertion that there is not a just man upon the earth that liveth and sinneth not.—Herald and Presbyter.

The Bible represents things and persons as they really are, and not as we would have them. In this respect, as well as many others, it is different from all other books. Equal attention is given to the virtues and vices of men. No human production does or can do this. Hence the Bible is a divinely inspired book.



Pure Ideals.

Whatever we do, we should do heartily as unto the Lord and not unto men. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." (Eccles. 9: 10.) Paul declares: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

A tourist, while rambling around on the south coast of England a few years ago, came upon an old, rusty cannon, almost sunken out of sight in the mud. After much effort, he managed to read this inscription:

Aim me straight and keep me clean,
And I'll carry a ball to Calais Green.

Calais Green was fifteen miles from the spot on which the cannon stood. Is there any better foundation for strength and clearness of aim than a pure life and high ideals? We must aim high if we would reach high.



The Wicked Responsible for War.

An irresponsible, conceited, quarrelsome, and opinionated man on a throne has power to bring on a war and lead to the murder of millions of the men in his own country and in the countries with which he has quarreled. Privileged financial and aristocratic interests may also combine to make war for their own private profit or the gratification of their own personal spite. Without doubt, too many privileges have been accorded to men who have been unprepared and unworthy to carry them. The wise and good and responsible people of the world should have a voice in deciding whether a war shall be declared, and it is certain that, if left to such people to decide, some wars never would have occurred.—Herald and Presbyter.

People who are preaching the degeneracy of the human race appear to hold the best people of the day responsible for the most cruel war now raging in Europe. We may be sure of one thing, and that is that Christians are not responsible for this war. The religion of Christ opposes war. Christ says: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. 5: 44, 45.)



Cloaked Infidelity.

Infidelity is never so dangerous as when it expresses itself in pious phrases. We have seen in several papers a select reading on "Why I Love the Bible," by William Newton Clarke. He loves the Bible, not because he is required, for that would be only an outward reason; not because it was let down from heaven, for it grew upon earth; not because it comes straight from God, for many of its words breathe out the spirit of men. O, no, he loves it "because it glows with the light and love of Christ;" "because it shames, inspires, and calls upward. It is the book of faith and hope and love; of comfort, holiness, and power; of salvation and eternal life;" "because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart." In other words, he loves the Bible, not because it is God's word or has any authority, but because he finds some things in it he likes. He picks out what he approves and makes that his Bible. This is the doctrine of man's inner consciousness as a standard of authority superior to the Bible. It would be bad enough if plainly declared, but when sugar-coated with pious phrases and expressions of affection and comfort and hope, it is deceptive and doubly dangerous.—Herald and Presbyter.

Without modification I most heartily indorse the above from our esteemed contemporary. We should love the Bible because it is God's book, speaks with his authority, and because we can know what is righteous, pure, and elevating only as we learn it from God through the Bible. If men are to accept from the Bible only the part that suits them, we will have as many standards of right as we have men. God knows better than we, and "it is not in man that walketh to direct his steps." (Jer. 10: 23.) God is perfect, but man is sinful and needs the pardon God offers him. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 7-9.) If a man accepts only such parts of the Bible as his reason approves, he does not accept those parts because they are the word of God, but because his reason approves them. The man who can reason his way to heaven needs neither God nor the Bible; but this can no man do. Those who insist that they must have a good and wise reason for all God does or has done before they can worship him cannot and do not worship him at all. The genuinely converted man puts away childish things. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3.) The editor of the same journal very pertinently says on the same subject:

We are always suspicious of the man who claims an inner revelation superior to the Old and New Testaments, or who puts some "larger truth" in place of the gospel. We sympathize with a writer who says that "this talk about the 'new truth,' the 'larger truth,' the 'modern truth,' and the 'higher truth' is sound, and nothing but sound." Truth does not change. As the same writer says: "The changes are in the groups who look at the great Sun of truth—the Bible—and bark at it, or they are hunting spots on it; some are shooting arrows at it; some are firing aeroplane guns at it; but it goes on in its great course, giving out its glorious light."

QUERY DEPARTMENT

Brother McQuiddy: Our Bible class at Flat Rock had a little disagreement over Acts 7: 59: "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit." Who called upon God and said, "Receive my spirit?"

W. H. DOWNEY.

Undoubtedly it was Stephen who called upon the Lord, "saying, Lord Jesus, receive my spirit." They that stoned had *spirits*, while Stephen had a *spirit*. As the spirit of Stephen was in the act of being separated from his body by death, he (Stephen) asked the Lord to receive his ("my") spirit. Stephen was being stoned to death, so could appropriately call upon the Lord to receive his spirit.



Brother McQuiddy: I claim that to be apt to teach as an elder does not necessarily mean that we should be on our feet. One of our young preachers differs with me and asked for chapter and verse. As you are better prepared to answer it, I will ask you to do so, as it may benefit others.

W. J. McALISTER.

You are correct and the young preacher is in error. He reminds me of myself. I had preached six sermons and imagined I was a fair preacher, as the six sermons resulted in six baptisms. I undertook to hold a meeting in connection with my brother. He heard my failures, so advised me, after the meeting was over, not to try to preach again until I attended school another year. The same advice would be helpful to the young preacher. The verse in which you find "apt to teach" is authority for your contention. Webster defines "apt" "fit, or fitted; suited, suitable; appropriate." The Holy Spirit teaches that the bishop, or elder, must be fitted or suited to teach the word of God. He must be fitted to teach it sitting, standing, walking, or by whatever method he may elect to teach.



Brother McQuiddy: Please explain: (1) "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5: 42.) Is it our duty to lend to every one that would borrow of us? (2) "But thou, when thou fastest, anoint thine head, and wash thy face." (Matt. 6: 17.) Is it our duty as Christians to fast? If so, when, and how often? If not, what does this scripture mean?

J. D. STEWART.

(1) Palestine swarmed with the blind and beggars. The Lord does not bid us to give to *every* one, nor to lend to *every* one, for this would not be a blessing, but to have a spirit that will ever be ready to do so whenever it is right. To *give* and to *lend* are two duties of charity which Christ joins together and which he sets on an equal footing. In such matters both *prudence* and *charity* must be consulted. It is sinful to uphold the indolent in his idleness. (2) The Savior was dealing with the motive that led to fasting. He was showing the right and wrong way of righteousness in contrast. He was insisting that nothing should be done for show, to be seen of men. While fasting is not now enjoined upon us, it is not wrong, and, indeed, is often richly blessed, but never when our object is to appear to men to fast. We should glorify God in all our acts of devotion.



Brother McQuiddy: What should be done with church members who continually stay away from the services, especially the Lord's Supper? Some say they cannot meet in the morning, and one of the elders refuses to have the Lord's Supper at any time except Sunday morning. Should we withdraw fellowship from members who refuse to at-

tend the services, after repeated warnings and invitations to come to them? If so, who should take the initiative in such work? Suppose the elders do not have time to attend to it?

G. M. RANCE.

Those who deliberately and willfully absent themselves from the worship should be admonished to forsake their evil way. "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 24, 25.) Note that members should exhort *one another*. It is not scriptural for one or two to do all the exhorting. Frequency of exhortation should give no one offense. Paul says: "But exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin." (Heb. 3: 13.) The church should exercise due diligence for the salvation of souls; every member should realize his individual responsibility. The Scriptures do not warrant partaking of the Lord's Supper only in the morning. The elder, in seeking to bind this custom upon the church, is endeavoring to fasten his opinion upon it. Those who will not meet to worship God after repeated warnings and exhortations have withdrawn themselves from the church. The church should take public recognition of this through its elders or those who are accustomed to take the initiative or lead in church work. The elder who does not have time to do his duty does not have time to be a Christian elder. He is elder in name only. Every Christian has all the time there is, and time enough in which to do his duty.



Brother McQuiddy: (1) Is it appropriate to sing song No. 172 in the "New Christian Hymn Book?" (2) Is it right to sing No. 250 in the same book? (3) A man in this community married his niece. A son was born unto them. The action of the elders led them to get a divorce; however, they still live together. The son is now twenty-one years old. The woman claims membership in the church; sometimes she attends and communes. Is she a member in good standing?

X.

(1, 2) I see no impropriety in singing the songs mentioned. (3) If you will read the eighteenth chapter of Leviticus, you will find that the marriage of near kin is prohibited by the law of Moses. Notwithstanding the prohibitions in this chapter, it must be evident that in the infancy of the world the marriage of near kin was necessary and that even brothers must have matched with their own sisters. This must have been the case in Adam's family. When this necessity no longer existed, the thing became improper and inexpedient for two reasons: (a) That the duties of *relatives* might not be *confounded* with those of a *political* or *social* kind; for could a man be a brother and a husband at the same time and fulfill the duties of both? Impossible. (b) That by intermarrying with other families the bonds of the social compact might be strengthened and extended, so that the love of our neighbor might be found to be an easy duty and that feuds, divisions, and wars might be prevented. In the absence of finding any law in the New Testament forbidding the marriage of our kindred, it is safe and right to respect the prohibition as given by Moses. We do find, however, that the principle promulgated by Moses is indorsed by the Holy Spirit when he disapproves of the church at Corinth for permitting a man to have his father's wife. The man and woman to whom the querist refers would not have been divorced had they not known they were living in sin. Such willful disregard of the authority of God's word and of the approved conduct of society should not be countenanced by the church. The church should withdraw fellowship from such people and they should be turned over to Satan that they may learn how to behave themselves.



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My Mother, Again.

BY T. B. LARIMORE.

In a characteristically concise, but superlatively complimentary, editorial, Brother Burnett, editor and proprietor of Burnett's Budget, speaks of my article written for a recent number of the Gospel Advocate, on "What I Owe to My Mother."

The merit of that article is my mother in it. Take her out of it, and little will be left. As I sit here to-day, still confined to my room, while winds from the west shake snow from their wings, I am with her again, shivering in the cold of a long-ago day I can never forget—a day like this, but colder. I am thinking of her as the bravest little woman in the world—mother, doctor, nurse, and comforter combined—a friend to everybody—sympathetic, tender, unselfish, and true. I do not wonder that all who knew her loved her; but I do wonder why her son was not a braver, better boy, and why he did not become and be a wiser, better, greater man. The children of such mothers should be a blessing to all, a curse to none, cherishing a spirit of sympathy for everybody and for everything that can sigh, suffer, sorrow, or be sad.

My erstwhile pupil, my brother in Christ, my never-failing, never-wavering friend, Judge M. H. Meeke, a great lawyer and a great judge, was alone at his desk when he received a copy of the Advocate containing the article of which Brother Burnett writes. He immediately read the article and wrote the following letter, never dreaming of its ever appearing in print; but I am sure he will not object to my inserting it here:

Nashville, Tenn., December 24, 1915.—Dear Brother Larimore: I have just read, in the Gospel Advocate, your article, "What I Owe to My Mother." Every one who has, or has had, a Christian mother should read it. The subject-matters of the article—I mean the points in your life where your mother touched and impressed it—are rich food for thought, helpful to the careworn pilgrim and calculated to do much good to those who read and heed them.

Brother Larimore, I think your life and your family became entwined with the life of my father's family in a strange and most peculiar way. I have considered it, in the providence of God, a great blessing to us; and I have always tried to make the blessing reciprocal. My father was devoted to you, as I am sure you know. My brother, George, who was with you less than any other one of us, was partial, very partial, to you; and, in his last moments on earth, he requested that the catalogue of your Mars' Hill school and a copy of your Franklin College valedictory address be placed under his head in his coffin—which was done. How strange this was, and still is, to me! It is more like things we read of than things we know.

I met your mother at Corinth, Miss., and took her to my father's Tennessee home, sixteen miles over a common country road, the first time she was ever in that country. We had a good team, and I drove fast, making the trip in a little less than two hours. Occasionally I would ask her if I was driving too fast; and she would quietly answer: "Not at all." There were no frights, no screams, no catchings of me by the arm. She acted as if she had confidence in the driver and had been behind prancing steeds before.

After that trip I knew her well. I adored her while she lived, and I revere her memory now. My father and every member of his family loved her—my mother, if possible, more devotedly than any of the rest. Brother Rufus, who was with her most, was devotedly fond of her. He has told me that, as she neared the end, she frequently called for him. I said to him: "I thank God that there was one of my name near enough to her to answer her calls, and I'm sure you answered every one of them."

She was a pleasant companion for the old and the young—for all. While her educational culture and social attainments may not have been up to date, she was always easy in or with any company she met. I remember a time, at my home in Nashville, when several friends of my family were present, and you were a little late in arriving—a thing very unusual for you—and the company was all at the table in the dining room when you came in. Your mother, then nearly ninety years old, rose from the table and approached you with the greeting, "My son," grasped your hand and kissed you, with the calmness and grace of a veritable queen—which she was. Her manner was so timely, sweet, and unaffected that it elicited expressions of approval from those present.

From my first acquaintance with her I appreciated her most highly, and she seemed to love me with the tenderness of a mother. She never criticized me or any one else, so far as I know; but she was always ready with expressions of approval and commendation for every worthy act I did of which she had knowledge. She was at my father's and Rufus', while Rufus lived on the old home place, much, as you know; and I never heard any expressions concerning her, from servants or others, that did not seem to emanate from love and appreciation. All were always glad when she came and sorry when she went away.

I have seen her in the midst of a bevy of noisy, chattering children; but never a word of impatience did she utter. Always gentle, she was as firm in her convictions of faith and duty as the rock of Gibraltar. She was a wonder to me. The sunshine and goodness of her life will be felt in the world through years to come.

When I finished reading the article about your mother, I wanted to say *something*; I knew no one to whom I could more appropriately say it than to you; and, not having an opportunity to say it, I have written some of it. May the Lord bless us all, and hide, with his tender compassion and infinite love, our many errors and mistakes.

"Jacob's Ladder."

This is the title of an excellent book of sermons preached by Brother E. M. Borden at Neosho, Mo. They were stenographically reported by Miss Bell. The compilation is the work of Brother T. B. Clark. All who have read the book are well pleased with its vigorous treatment of live themes. We will send it for one dollar and twenty-five cents, postpaid, to any address. Address all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

What Should Be Our Attitude Toward the Young Men's Christian Association.

BY M. C. K.

The following note of inquiry is submitted for our consideration by a most thoughtful, faithful, and conscientious brother, and we not only gladly give it attention, but, because of the general importance of the principles involved, we answer it through the Gospel Advocate. The inquiry is as follows:

Mr. M. C. Kurfees, Louisville, Ky.—Dear Brother Kurfees: I am coming to you again that I may profit by your knowledge of the principles underlying the New Testament teaching and your logical acumen combined. The proposition to establish a Young Men's Christian Association is being agitated here and received with much enthusiasm; and some of the members of the church are in favor of it. What should be the attitude of the church of Christ toward the Young Men's Christian Association? If the institution is not to be supported and encouraged, upon what grounds the refusal? If you were invited to speak or preach at a Young Men's Christian Association building by the secretary, would you? If not, why not? I thank you, in advance, most cordially for information requested. X.

In the case of some things like the problem here presented, it is difficult to write the truth and make proper defense of it without appearing to condemn what ought not to be condemned. Hence, in order that our investigation may be free from all improper bias and proceed upon safe and sound principles, it is necessary to make some discriminations. This fact and the importance of it will appear as we proceed. Hence, we invite careful attention to the following points:

1. That the Young Men's Christian Association does things that are right and proper is a well-known fact to all who are familiar with its organization and work. It goes without saying, therefore, that these things ought not to be condemned, but should be encouraged on every hand.

2. It is, nevertheless, a fact that, as a religious body, organization, or institution, it is unknown to the New Testament. In other words, apart from the association of young men in their capacity as members of the church of God, there was no such thing as a Young Men's Christian Association in the apostolic age. This fact can be verified by any one who will take the pains to read the whole of the New Testament.

3. If young men were thus associated merely as individuals and were doing whatever religious work they do as members of the church of God, such association and such work would be justified on precisely the same ground as would any possible good, done in the name of the Lord, by an individual Christian. Missionary work, or any other religious work which it is proper to do, for that matter, done thus by an individual or individuals, who do not assume the oversight and management of such work for the churches, would be justifiable, under some circumstances, on the same ground. The wrong of the modern missionary society is not in the fact that it is necessarily wrong for an individual or individuals to do religious work in their individual capacity, for it is not; but it is in the fact of taking the supervision and management of the work of the churches out of the hands of the board divinely appointed for that purpose, and placing such supervision and management in the hands of a board appointed by man. And it so happens that these two boards, the one local and the other general, represent two distinct ecclesiastical orders or systems that are antagonistic to each other. It is a plain case of displacing divine wisdom with human wisdom. In a similar way, young men make a mistake here in departing from the divine arrangement when they refuse to associate themselves for work in the divine institution founded for that purpose, and in founding another for the same purpose with different terms of membership.

4. But "what should be the attitude of the church"

toward this institution? What has already been said will help us to answer this question. We must not condemn or refuse to encourage what is right; and yet we must not indorse or encourage what is wrong. Hence, a preacher should treat this institution just as he should treat all other institutions that have in them both good and evil. Standing aloof from membership in them and from any other step that would so entangle him as to make him uphold the wrong in them, he may commend the good they do and condemn whatever is wrong. So, like Paul, we would "speak or preach" wherever the people will hear the word of God; but it would be wrong to hamper one's self even in preaching the word of God in a way that would make one support or uphold what is wrong. Hence, with these facts and this "attitude" clearly understood by the parties concerned, he may "speak or preach at a Young Men's Christian Association building," or anywhere else, and thus, like Paul, seize every possible "opportunity" for working "that which is good toward all men."

Reply to Brother Lee Jackson on "Commercializing the Gospel." No. 2.

BY E. A. E.

Attention was called last week to a part of Brother Jackson's article. The other part of it staggers me. He says:

Yet, notwithstanding their pleadings for a strict observance of New Testament teaching and worship, some of our leaders inconsistently claim that honor to the cause of Christ comes through the efforts of neglected, self-sacrificing preachers who make tents to support themselves, while the wealthy congregations served by these well-paid leaders are to be left at ease in the possession of their accumulated wealth, and increasing in that worldly-mindedness which dishonors Christ. This sort of condition does not speak well for our plea, and it is a condition which at present stands in the way of victories which might otherwise be gained for the Savior's cause. Would it not be well for some of these leaders to keep quiet and let the admonitions to "make tents" be given by the preachers who really work at the business of making tents?

In a previous article I mentioned that several preachers have written me in commendation of these lessons which I am trying to enforce, and requesting me to go straight to the mark. From one of these letters I make this quotation: "It is easy for the man in the shade to advise the man with the spade, but it comes in bad grace from the man who never uses the spade." This is from a preacher whose name frequently appears in our papers, and who enjoys the reputation of being an able and successful defender of the faith. The tone of his letter indicates that he wants to give me a hint that he, too, knows of some preachers who are "easily resting under their own vine and fig tree," or, in literal terms, who are comfortably fixed and getting good money for the preaching that they do, and who are given to the habit of blithely advising less fortunate preachers to "dig with the spade" for their own support while they preach the gospel in destitute regions. And all the letters of indorsement which I have received indicate that the writers are more or less acquainted with this condition of affairs and know something of these comfortably fixed men who advise others to dig, but manage to avoid using the spade themselves. Of course this advice comes in rather bad grace; but we are not to feel surprised at getting such advice from these men, for we know that it is the man of wealth who is always most ready to advise poor people how to do without money, and that it is the close-fisted, avaricious man who tells farm tenants and laboring men how to support preachers by selling butter and eggs; and they tell me that old bachelors and old maids know more about how to manage children than those who have raised families.

I do not know Brother Jackson, but I have felt always a deep interest in his good work in Mississippi. Paul had anxiety for all the churches. I think Brother Jackson is an honorable man and a Christian; but all Christians and honorable men of the world hate insinuation, innuendo, and declarations not based on truth. He makes strange utterances and serious charges. The most charitable construction to be placed upon these is that he has been misinformed.

What good can he and his informants hope to accomplish by such publications?

My only purpose in noticing these things is to deplore and decry such procedure and to deplore and decry the course some others are pursuing.

1. There is strife in many places over different things.
2. There is an undercurrent of complaint, dissatisfaction, agitation, criticism, and a holier-than-thou feeling flowing in a network of private correspondence.
3. There are evil reports and reports of actual evil in circulation.
4. There is a scriptural way to settle these things.
5. All who engage in these things should say in the open and to one's face that which they say to one's back. Solomon says, "He that uttereth a slander is a fool;" and God condemns the man who takes up a false report.
6. Some preachers and congregations seem to have lost sight of the unity and peace of the church and the meaning even of Christianity—purity of heart, humility, suffering wrong rather than doing wrong, righteousness and godliness. For examples, behold the church in New Orleans; that which is going on in and flowing forth from Dallas, Texas; at Flat Rock, a suburb of Nashville, a church of more than two hundred members divided over purely personal matters and two houses on the same street and close together going up, and that, too, in spite of the efforts and prayers of many good men and women in the city to allay the strife and prevent this course; the contentions and troubles in other places over unrevealed things and questions which God says should be avoided.
7. All these things are reproaches upon the cause of Christ and monuments of shame.
8. These things come primarily from preachers and the innocent suffer with the gully.
9. "In all things" preachers are to be "ensamples in all good works." (Tit. 2: 7.) They should never be vainglorious, should never speak from themselves (stop here and read John 7: 17, 18), should never have a partisan spirit, and should always consider in lowliness of mind others better than themselves. Preachers, then, must be examples of fairness, justice, honesty, honorable dealing, truthfulness, genuine goodness, and Christianity in all things, as well as "doctrinally sound" and "able defenders of the faith." If they are not such examples, they should not preach. If they are preaching for the good they can do, *they will make themselves such examples*. Paul says he wronged no man, corrupted no man, took advantage of no man. (2 Cor. 7: 2.) All preachers should say the same. So should all Christians. It is a curse to the church in any place to have fastened on it preachers who do not work and pray to this end.
10. In some congregations there are no elders; in some others the elders are not fulfilling their mission—not doing the work allotted to them by the Lord—and young preachers are virtually managing such churches. In one of these churches a leading and generous brother said to the young preacher that it would be well to have a certain man to hold their meeting, but the preacher replied that he had already picked the one he wanted to hold the meeting. This is only *one instance*, which means there are others. This is not the scriptural way; but this is the tendency in some places. (More of this some time.)
11. With an open Bible, it is not difficult for men of ordinary ability to see what is right between man and man, how to settle differences, and what is obedience to God. (See Isa. 35: 8.)

But what does Jackson say? He advises "some of these leaders" "to keep quiet and let the admonition to 'make tents' be given by the preachers who really work at the business of tent-making." This means that those who write on work do not work themselves. A serious charge. He proves this by "several preachers." He quotes from

one, "whose name frequently appears in our papers and who enjoys the reputation of being an able and successful defender of the faith," who says "it comes in bad grace from the man who never uses the spade" to advise others to do so. This preacher gives Brother Jackson "a hint that he, too, knows of some preachers who are easily resting under their own vine and fig tree, . . . who are comfortably fixed and getting good money for the preaching they do, and who are given to the habit of blithely advising less fortunate [he considers these others fortunate] preachers 'to dig with the spade' for their own support while they preach the gospel in destitute regions." Not only so, but he says "all the letters of indorsement" he has received "indicate that the writers are more or less acquainted with this condition of affairs and know something of these comfortably fixed men who advise others to dig, but manage to avoid using the spade themselves." He says: "For we know it is the man of wealth who is always most ready to advise poor people how to do without money, and that it is the close-fisted, avaricious man who tells farm tenants and laboring men how to support preachers by selling butter and eggs." To sum up, he and these "several preachers" who know of "this condition of affairs" say that, not one, but "some preachers" and "some of our leaders," who have written on this subject, are avaricious and close-fisted, sit in the shade in ease and comfort and encourage farm tenants and poor people to sell butter and eggs to support preachers, "get good money" for their preaching, are well paid by wealthy churches, but leave these churches at ease in accumulated wealth and increasing worldliness to the dishonor of Christ. This is wrong. Such preachers do not write on tent-making and other useful employment. They cannot, because they have not studied the subject and do not know what the Bible teaches in regard to it, and they seem not to want to know. They object to others writing on the subject. But I ask, could there be a more corrupt set of men or more lamentable "condition of affairs" than these depicted by Brother Jackson? The sons of Eli and Samuel were not more corrupt; the scribes and Pharisees denounced by Jesus were no worse; none can be more pharisaical and hypocritical. This is "commercializing the gospel" in the basest form. And Brother Jackson and his informants *know who these men are*. These men are not supposed characters; they are "*some of our leaders*."

Now, justice, fairness, truth—yes, the cause of Christ—demand that Brother Jackson give the names of these men; I insist upon this. I will join him and his informants in trying to save these men and in saving the churches from them. Is Brother Lipscomb one? He has written much on this subject, and I have quoted largely from him. He is not avaricious and close-fisted; was never well paid and never got "good money" for preaching to wealthy congregations; never encouraged such congregations in ease and worldliness. No man in the last fifty years ever preached in more "destitute regions," has been more liberal with his means, has worked more every day free of charge for the church, or has written more fully and clearly on useful employment. Brother Jackson must tell who these men are; if he does not, we may think he includes Brother Lipscomb.

Also, Brother Jackson must give the names of his informants. He says they are urging him "to go straight to the mark." *What is "the mark"?* He must be assured that his information is "straight," or he might go crooked. I shall gladly publish the names of his informants and all they say—the one, too, "whose name frequently appears in our papers and who enjoys the reputation of being an able and successful defender of the faith" with all the rest. Let these "several preachers" come out from hiding behind Brother Jackson—out of ambush—and strike in the open. Brother Jackson should not allow them to urge

him on to do that which they have not the courage to attempt. Truth, justice, honor, and manliness demand that these informants of Brother Jackson not only declare themselves, but also give the names of "the leaders" they declare are guilty of the sins they have reported to Brother Jackson.

Paul says no man should be condemned before he has had the right to meet his accusers face to face.

We had a case not very long since of "a prominent preacher's" informing the Firm Foundation of some things about Nashville in general and Brother McQuiddy in particular, but destitute of the courage to show himself.

After saying I am "now giving some excellent lessons relative to Bible-made preachers," Brother Jackson asks:

Does Brother Elam suppose that a truly Bible-made preacher would think of quitting the ministry of the gospel simply because he was forced to do manual labor as a means of support? Does he really believe that the preacher whose Bible education has fully imbued his soul with the spirit of Christ could rest easily under the shade of his own vine, enjoying the good things of this life, and never feel impelled to go out into the waste places, suffering hardships and privations in his efforts to carry the gospel to the lost? Like Paul, such a preacher will say: "Woe is unto me, if I preach not the gospel." Such preachers as Brother Elam is now writing about do not need either his or my admonition to induce them to endure hardships as good soldiers, making self-denying sacrifices in order that they may preach Christ to the lost.

Brother Jackson does not know what I have written. To his questions I answer most emphatically, No. He mentions a class of preachers which is not Bible-made. Should not such preachers be admonished? He says:

The men who are careful to prepare themselves to preach only to wealthy and well-established congregations are usually well cared for. They are frequently so well paid for the time that they stay at home when not feeling well or when the weather is bad that they can sit in an easy-chair and advise poorly paid preachers that they should make tents for their own support.

These are not Bible-made preachers, *whoever they are*, and Brother Jackson knows who they are. If not, he should be very careful about what he says. With all my power I am writing against this principle of carefully preparing young men to preach only for "wealthy and well-established congregations." Why should Brother Jackson object to my doing this? He gets on both sides of the fence.

I have had more to do with preachers, perhaps, than Brother Jackson. I have helped to educate some at reduced rates and on credit, who, having received their education, turned lawyers and never finished paying what they owed. One young man after leaving school beat his way along, obtained money under false pretense, and was finally published for stealing a hundred dollars. The treasurer of our board of directors at his last report held notes against several preachers "whose names appear frequently in our papers," all of whom seem "doctrinally sound" and some of whom may be called "able and successful defenders of the faith." In "Queries and Answers," page 137, Brother Lipscomb says:

It is vain to talk of converting the world when the church shows it is not converted, and tolerates, if it does not encourage, untruthfulness and dishonesty among its members. These are often shown in other than overt acts and words. Young preachers sometimes come to school and set in to work their way. Sometimes we hear such reports as these: "They do as little work and count in as much time as possible." A man who does this in any affairs of life is lacking in truthfulness and honesty. Every service that a Christian renders on earth should be rendered to God. Every contract should be faithfully carried out.

Men who are untruthful, dishonest, and make no effort to carry out their contracts, however well they may be prepared to preach to wealthy churches or to "defend the

faith," are not qualified to preach the gospel, but are a curse to the church.

If, in the providence of God, Brother Jackson's article should prove the means of bringing dishonesty and other wrongs to light and ridding the church of the class of preachers he describes, we should be glad.

Whatever "well paid," "comfortably fixed" preachers, sitting "in easy-chairs," "in the shade," preaching for wealthy churches, have told poor people and farm tenants to do without money and to sell butter and eggs to support preachers, Brother Jackson knows, I have done my best to teach these and all other preachers that it is their duty to train their own children in industry, economy, and useful employment, and wherever they can to make their own butter and to produce their own vegetables, chickens, and eggs. A hard-working and very liberal man said to me a few months ago that his wife kept house, attended to the milk and butter, looked after his chickens and kept the family in eggs, etc., and he saw no reason why the preacher's wife of the same place could not do the same; that the preacher could keep a cow, have a garden, and his wife could raise chickens, and do so much better than they were doing. The preacher, he said, was pleasant, but spent much of his time, when at home, on the streets and in the stores. To this kind of teaching many preachers object. This seems to be the offense I have given.

In my articles on Paul's making tents, Jesus' being a carpenter, useful employment, "minister" and the Bible use of the word, the support due faithful preachers, or on any other subject, are clear, straightforward, frank, open, and honest efforts at bringing out the teaching of the Bible. If they contain anything unscriptural, let Brother Jackson or his informants join issue with me there in an open and dignified Christian investigation, and, therefore, free of all personalities and insinuations.

My life, too, is an open book, as my articles are above board and stand for themselves. Paul says we should not be so foolish as to compare ourselves with ourselves; but if such comparison is instituted, one might come out ahead and then not be much before God.

Pleased With "Character."

W. D. Cunningham, the well-known missionary in Japan, writes to a friend who had sent him a copy of "Character," by the lamented Senator E. W. Carmack, the following appreciative words:

I have read and reread with great delight "Character," by Carmack. It makes me feel how much I missed when in 1908 I called at the office of the great man and he was not in. One thing that impresses me is the regret that one with such high thoughts and splendid felicity of expression did not devote himself wholly or mainly to the pulpit, which in our day is degraded all too often by dissertations on impractical, unimportant, and uninteresting themes. The beautiful form in which this lecture is printed and bound is quite in keeping with the high character of the message it contains. I thank you for the privilege of reading it.

This beautiful and inspiring book will be sent for one dollar, postpaid. Send your order to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Mrs. A. B. Bryant tells of a little girl who was walking home with her father one night, holding on to his hand, when she suddenly begged: "Take *my* hand, papa! I can take only a little piece of yours, but you can hold the whole of mine!" In his strong grasp she seemed comforted, but stopped again, asking: "Papa, are *you* afraid?" He assured her he was not, when she cheerfully started on, with the words: "All wight! If you isn't, I isn't." The man afterwards remarked: "I have read many books on faith, but nothing ever appealed to me like that. I'm trying to trust God that way."—Selected.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

W. A. Cameron is in a good meeting at Tampa, Fla.

The "Preparedness" Number will appear on April 6. Prepare for it.

W. T. Goalen, of Dothan, Ala., preached at Twelfth Avenue, this city, last Sunday.

I. B. Bradley came to see us Monday. He reports that the church at Dickson, Tenn., is in splendid condition.

E. P. Watson, of Lexington, Tenn., writes: "Our work moves on very well in this section. We have more calls than we can fill."

Brother Sewell preached an excellent discourse at Russell Street Church, this city, last Sunday. His effort was much appreciated by a large audience.

From John R. Williams, Hornbeak, Tenn.: "The 'Faith and Works' Number can hardly be excelled. It certainly was brimful of the very best. I inclose a check for three dollars."

E. D. Shelton, of Madisonville, Ky., sends "best wishes to the dear old Gospel Advocate."

This paper is one "old maid" that likes such words as "dear" and "old."

From W. E. Morgan, 149 Park Street, Portland, Maine: "We had three good services on March 5. Our crowds are on the increase each Lord's day. The future for the cause looks bright. The Lord be praised."

F. W. Smith will preach at Russell Street Church, this city, next Sunday, and the editor of this page will fill his appointments at Franklin, Tenn. Speaking of "preparedness," this is "warning" enough to both congregations.

W. Chenault, of Memphis, Tenn., writes: "To my way of estimating, that 'Faith and Works' Number is a very great paper, worth the cost of the year's subscription."

Far be it from us to discount the estimating faculties of our brother.

All the Christians in Nashville and vicinity should be especially interested in the announcement that Brother J. D. Northcut, of Tracy City, Tenn., will begin a meeting at South College Street, this city, next Sunday (March 19). Repeat this announcement to your congregation and do all that you can for the good of the meeting.

From Tice Elkins, at Childress, Texas: "My wife is still confined to her room. She has not left it for six weeks. We have received twenty-seven dollars from all sources during February and have not suffered. Thanks to all. We had a fine day at the church on March 5. One good old man from the Presbyterian Church took his stand with us."

From O. M. Reynolds, Memphis, Texas: "The Gospel Advocate for the past fourteen months has been improving in every respect by leaps and bounds. A year's filing of the paper, I think, is equal to a first-class divine library. I am careful to keep well and neatly every number. The 'specials' have never been paralleled. May the Lord bless you."

From L. S. White, at Dallas, Texas: "The Pearl and Bryan Church had another glorious day, March 5. Three more were added to the congregation at the morning service, the largest audience that we have had for the past fifteen months. The church is making up money to build an 'annex' to the meetinghouse, which will have four classrooms."

From C. A. Buchanan, Wichita Falls, Texas: "I think our work here is gaining ground. We are increasing in all of the following ways: Membership, actual helpers, liberality, average attendance, etc. We have several very

good preachers in the congregation, and the church will offer its regular preacher to places not able to support preachers for some meetings this year. The church here will stand behind his support."

From W. H. Carter, Lafayette, Tenn.: "To the brethren in Tennessee and Alabama along the Louisville and Nashville Railroad from Nashville, Tenn., to Birmingham, Ala.: I am due to begin a meeting about ten miles north of Piedmont, Ala., on the first Lord's day in August, this year, and I can arrange for one or two meetings along the railroad on my return from Piedmont. If you can use me for a week or two, write me at Lafayette, Tenn."

From Ben West, Lometa, Texas: "Interest is deepening here, with great crowds at all services. The Sunday school grows weekly and orders twice the number of helps (furnished by the McQuiddy Printing Company) of the preceding quarter. Every Sunday evening large crowds in automobiles go with me to some point in the county for service. A large number of children go and sing and recite scriptural stories in addition to the sermon by the minister. New helpers every week in the church."

From Jewell Matthews, San Angelo, Texas: "Jesse P. Sewell, president of the Abilene (Texas) Christian College, preached here on March 5, morning and evening. In the evening he preached on 'Christian Education.' The brethren gave something like ninety dollars on the library fund for Abilene Christian College. I preached in Abilene on Sunday. I visited the school on Saturday. The school has a noble student body and a very efficient faculty. It is a wide-awake school in every respect."

From C. W. Thompson, Galveston, Texas: "There is a little band of Christians here who are working for the Master in the midst of Catholicism, sin and its curses, as is always found in cities like this. G. A. Dunn preaches for them the fourth Sunday evenings. They are planning for a meeting this spring. I know not a more worthy people than these brethren and sisters. The 'Faith and Works' Number is so pointed, grand, sweet, and beautiful that words fail to tell its worth to the cause we love."

From T. W. Phillips, at Fort Worth, Texas: "I desire to say, through the dear old Gospel Advocate, that I am now able to sit up nearly all day, and feel that I am rapidly improving. I cannot walk a step yet, but hope to be able to go on crutches in a day or so. I also wish to say in the Advocate that I am booked to begin a meeting at Winfield, Texas, on Saturday night before the third Sunday in April, and I hope to have the brethren from Mount Vernon and Mount Pleasant, Texas, visit the meeting, as these places are near by."

From W. Hume McHenry, Satara, Satara District, British India: "I want to express my appreciation of the special issues of the Gospel Advocate during 1915, and especially the 'Home and Father and Mother' Number. It was a most excellent paper. I am glad the special-issue feature will be continued. Please acknowledge, through the columns of the Advocate, the receipt of nineteen dollars from my home congregation, Nazareth, near Murfreesboro, Tenn. It is good to be remembered so substantially at Christmas time. May God bless the donors."

From J. H. Copeland, Bunnell, Fla.: "At the invitation of J. G. Malphurs I came here the last of December from Dover, Fla., to preach and lead song services around here and neighboring towns. I have preached several times at a little schoolhouse about three and one-half miles from here, with good interest at every service. I have started a Sunday school, with the Bible lesson helps, and all seem to enjoy the lessons very much. We are expecting A. L. Colson, of Bell, Fla., to be with us next month and hold us several meetings. Pray for us that we may do much good for the Lord."

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old Reliable Spring Tonic.

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today from any drug store and starting at once on the road to health and strength.

When your blood is impure and impoverished it lacks vitality, your digestion is imperfect, your appetite is poor, and all the functions of your body are impaired.

Hood's Sarsaparilla is a wonderful blood tonic. It will build you up quicker than any other medicine. It gives strength to do and power to endure. It is the old standard tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. Nothing else acts like it, for nothing else has the same formula or ingredients. Be sure to ask for Hood's; insist on having it.

A Short Trip to Florida.

BY W. L. REEVES.

Panama City, Fla., is a nice, thrifty, seacoast town situated on St. Andrews Bay, at the terminal of the Atlanta and St. Andrews Bay Railroad. It has a population of near two thousand. It is the county seat of Bay County. Millville, another seacoast town, just two miles east, has a population of two thousand; with St. Andrews three miles west, with the many residents who live between these towns along the beautiful bay shore—about six thousand people among whom a gospel preacher is greatly needed, and among whom the right kind of an energetic, self-sacrificing preacher could do much good in teaching the true principles of the Christian religion.

I am just now (March 1) back in my regular field of labor in North Carolina from a trip to Panama City, where I spent the month of February in one meeting, during which time I preached forty sermons, baptized seven souls, did quite a lot of personal work, distributed a lot of tracts, and left a happy little band of brethren who will carry on the work which one man and his noble wife started early last fall. There is a good, exemplary lesson for others in Brother Applegate's course. As soon as he moved to Panama City he and his wife went to breaking bread in their home each Lord's day. Soon afterwards he wrote me what he was doing, and asked me to come and preach some to the citizens there. On receiving his letter, I remarked to some brethren that there would be a congregation built up in that place. Such faith and zeal in one man and his excellent wife will establish a church in any city. This very course by one man, his wife and daughter, two years ago, was the beginning of the work we now have in Winston-Salem, N. C., with a house paid for and nearly fifty members, who have already es-

tablished a mission at another place in the city.

Panama City needs a tent and a preacher who can stay there among the people and labor at that place and the near-by towns mentioned above. It would be a good investment if several congregations would contribute liberally to help those brethren secure a tent and a preacher to use the tent. I am confident that great and lasting good can be done there in this way. If any who read this wish to help forward such a work in Florida, they should send direct to Brother L. L. Applegate, Panama City, Fla. I have never been called upon to hold a meeting in any town where there was just one man with zeal enough to carry on the worship with just his family, but what my help resulted in a church being built there.

Gray Hairs

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food; and unless you give your hair the proper attention, you cannot expect it to retain its luster and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles, of Louisiana, many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original luster. As a hair dressing it has no equal, keeping the scalp in a clean, healthy condition. It has stood the test for over fifty years. Do not use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. DR. THOMAS E. GREEN Successor to DR. H. H. GREEN'S SONS, Box H, Chatsworth, Ga.

Cut This Out— It is Worth Money

Cut out this advertisement, inclose five cents to Foley & Co., 2335 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

1. Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe, and bronchial coughs.

2. Foley Kidney Pills, for overworked and disordered kidneys and bladder ailments, pain in sides and back due to kidney trouble, sore muscles, stiff joints, backache, and rheumatism.

3. Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only five cents.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!



Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

Lime Combats Tuberculosis

"It is difficult to escape the conviction that lime starvation and lime assimilation are the real issues behind the masks of vulnerability and resistance in tuberculosis," wrote the late Ira Van Gelsion, M. D., in the N. Y., Medical Record, May 11, 1912.

Ordinarily, lime is not easily assimilated, but Eckman's Alternative contains it in such form and combination as to insure assimilation by the average person. This explains its success in many cases of tuberculosis which apparently have yielded to it.

Containing no opiates, narcotics or habit-forming drugs, it is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, 22 N. Seventh St. Philadelphia.

PIMPLES IN AN EVENING GOWN.

Stop embarrassment from pimples. Beautify your skin quickly with Stuart's Calcium Wafers.

TRIAL PACKAGE MAILED FREE.

Skin tissue is made from the blood; and as it is a tendency of nature to throw off a good share of impurities through the skin, naturally impurities gather on the surface in the form of pimples, blotches, blackheads, and other eruptions. Naturally, if there are no impurities in the blood, none will appear in the skin. There will be



no skin eruptions. The skin will become wonderfully clear. The complexion will be perfect—angelic. Stuart's Calcium Wafers remove the impurities from the blood. They do it quickly, completely. They are the most powerful blood cleansers ever known. They are harmless. Do not expect face creams to do this big work.

Go to the drug store to-day and get a box of Stuart's Calcium Wafers—fifty cents; but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, muddiness, or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail the coupon below for a free trial package.

FREE TRIAL COUPON

F. A. Stuart Company, 303 Stuart Building, Marshall, Mich.: Send me, at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name
Street
City State.....

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic-lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Averitt.

Sister Estella Strange Averitt was born on July 17, 1873, near Little Rock, Ark., and died at Wall, Texas, on February 4, 1916. She leaves a husband, six children (four boys and two girls), and a host of friends to mourn for her. Sister Averitt had been a devoted Christian for seven years. Funeral services were conducted by the writer. J. D. SHIPMAN.

Wandell.

My dear husband, C. P. Wandell, departed this life on January 8, 1916. He was ready to go, and said for me not to worry, as he would be at rest, and for me to trust in the Lord and all would be well. He did not live for self. He wanted to help others and make them happy if he could. He had so many children friends. All that knew him loved him. O, how I miss him! I am all alone; not one relative near and no children living. O, it is so hard to bear my trouble! But I know the good Lord will make a way for me to bear it all. MRS. C. P. WANDELL.

Jordan.

Sister Addie Jordan, wife of A. W. Jordan, died at her home on January 29, aged sixty-three years. She died suddenly of heart failure. She is survived by her husband and several children. She was a woman of lovable character, aiding heroically Brother Jordan, who for several years has been stricken with paralysis. She obeyed the gospel when quite young, and, having put on the armor of God, fought a good fight and kept the faith, believing there was a crown awaiting her coming. She was buried at Old Berea, in Marshall County, Tenn., where she had lived for a number of years. Funeral services were conducted by the writer. J. S. BATEY.

Vawter.

On January 19, 1916, death came and laid hands on Brother J. T. Vawter, who had been a faithful Christian for more than twenty-five years. Brother Vawter had passed the threescore mark. He fought the good fight, kept the faith, and now there is laid up for him a crown of righteousness. He was born in Monroe County, Ky., where he lived nearly all of his life, but for the past year he had been living with his daughter at Horse Cave, Ky. I had the pleasure of knowing him and have been encouraged by his earnest Christian examples. He is survived by mother, three children, and four sisters. His death was their loss, but his eternal gain. EMMET CREAMY.

Barton.

On January 2, 1916, death released the spirit of Mendoza Barton from this earthly tabernacle and the spirit returned to God who gave it. While we think of the horrors of death, we should only be thankful in a case like this, as her life here was only pain to her. Her husband preceded her some years ago. Sister Barton could not hear and could hardly see. She fell on December 30 and never rallied from it. She was born in Rutherford County, Tenn., on March 5, 1837. She came to Illinois about 1857 and resided here most of her life. She was mother of two children, both of which are dead. She was the only daughter of Richard Bevins. She had nine brothers; only three survive her. Early in life she obeyed the gospel and lived a consecrated life. Her last words were that she was ready and anxious to go. Her body was laid to rest beside her husband in Hazel graveyard. Brother J. T. Hight conducted the services at the church house. She leaves three grandchildren, three brothers, and many friends. If she had an enemy in the world, no one knew it. What a blessing it is to so live that we can die thus! JAMES H. LUNN.

Smithson.

David Smithson was born in Warren County, Tenn., on May 28, 1825. He was married to Catherine Smith on September 17, 1851. To their union eight children were born, six of whom survive him. Since the death of his wife, which occurred on August 11, 1899, he had made his home with his son, John, the youngest child. He had been a member of the church of Christ forty-five years. He loved to go to church. Just a short time before his last illness he invited Brother Foster, of Sparta, Mo., to their home to hold a week's meeting. As a result of this meeting twelve persons made the good confession and were baptized. He was a friend of the Gospel Advocate and dearly loved to listen to the instruction it gave, especially that of Brethren D. Lipscomb, Sewell, Larimore, and Elam. His love for his children and their devotion to him in his declining years was such as is rarely seen and beautiful to behold. He leaves two sons and four daughters and a host of grandchildren to mourn his departure. May we all ever show

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Oculists and Physicians used Murine Eye Remedy many years before it was offered as a Domestic Eye Medicine. Murine is Still Compounded by Our Physicians and guaranteed by them as a Reliable Relief for Eyes that Need Care. Try it in your Eyes and in Baby's Eyes—No Smarting—Just Eye Comfort. Buy Murine of your Druggist—accept no Substitute, and if interested, write for Book of the Eye Free. **MURINE EYE REMEDY CO., CHICAGO**

by our lives our appreciation for that beautiful Christian life of a godly parent who has gone to his reward.

X.

Bell.

Sister Sarah Tennessee Bell, daughter of John J. and Mary A. Smith, was born in Rutherford County, Tenn., on February 22, 1854. In March, 1874, she was married to W. T. Daughtry. To them were born three children—Hattie, Fannie, and May. In 1878 she had the misfortune of losing her husband. In 1880 she was married to Robert W. Bell. To this union were born two children—Charley and Lizzie. In 1882 they moved to Arkansas, and a few years later moved to Gans, Okla. Sister Tennie had been in bad health for several years, and despite the best medical skill and tender nursing by her children, the death angel entered the home, and on November 15, 1915, her gentle spirit was wafted to that eternal home beyond the starry skies, there to bask in the sunlight of God's eternal love forevermore. While very young Sister Tennie obeyed the gospel under the preaching of Brother Jesse L. Sewell, and lived a devoted Christian the remainder of her life. I would say to the husband and the dear children and grandchildren: Sorrow not, as for those who have no hope; but let us all try to live in such a way that we may be permitted to meet sister and mamma in that beautiful home of the soul, where sickness, pain, and death will be felt and feared no more.

JAMES A. SMITH.

Riley.

At the request of Brother William Riley, of Cedar Dell, Marshall County, Tenn., I record the death of their only daughter, Dela Oma Riley. She was born on January 19, 1881; obeyed the gospel under the preaching of Brother Sam Sewell at the age of thirteen; and died on December 20, 1915. Funeral services were conducted by the writer in the Cedar Dell meetinghouse in the presence of a large number of sorrowing friends and relatives. Sister Dela was never strong physically, but was very strong spiritually, having made the Bible her study. Brother Mark White has told me that a question hardly ever passed her unanswered in the Lord's-day lesson. She loved her father and mother, the church, and the assembly of the saints. She loved to talk about the Bible, the church, and heaven. She died with nervous prostration. She was confined to her bed four years, lacking four months, yet she never murmured. Her greatest concern in that respect was that she feared she would wear her father and mother out. I would not say to them not to grieve after so loving a daughter as Dela was, but I would say, when this cloud of grief has vanished away and you have become more reconciled, study your Bible and rely upon the rich promises of the same as your source of comfort and consideration. May those promises comfort and console them.

N. C. DERRYBERRY.

Brown.

W. R. Brown was born on December 12, 1833, and died on December 14, 1916. He lived in this world eighty-

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My catalog takes you on a trip through the factory—following the raw material from the time of its receipt through the various construction steps until it comes out a finished buggy. Illustrated in colors from photographs of buggies. Hundreds of dandy testimonials and pictures of pleased customers from everywhere who have bought

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Protects you when you buy the "Blue Grass" buggy. This monster bond means that every claim I make must be right. I have to keep my word whether I want to or not.

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These buggies are built by experts. The "Blue Grass" is the easiest riding, lightest running buggy on the market. The very best material is used. Genuine second growth, straight grain Kentucky split hickory is used. Full wrought gears doubly braced. Easy riding, French head, French point springs. Special light running 2000 mile axle. Upholstered in Bohon's hand-buffed auto leather. Guaranteed waterproof top.

Everything that can be put into a buggy to make it durable, easy riding and luxurious is found in my "Blue Grass." Yet my factory price to you is so low that I can save you \$25 to \$50. And you don't have to buy my buggies on faith or take my word for anything, either. Bohon's "Blue Grass" buggies are guaranteed for life and backed by a \$30,000 Bond.

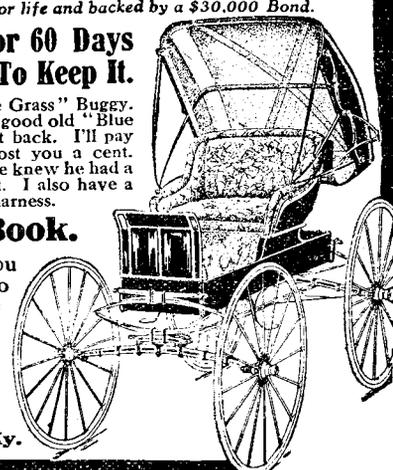
Try One On Your Own Roads for 60 Days Then Decide Whether You Wish To Keep It.

This gives you time thoroughly to test my "Blue Grass" Buggy. Try it on rough roads and at high speeds. If the good old "Blue Grass" shows a flaw let me know and I'll take it back. I'll pay freight both ways. So the fair trial doesn't cost you a cent. Nobody could make a fair offer like this unless he knew he had a buggy that was absolutely right in every respect. I also have a complete line of harness and pony vehicles and harness.

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Read it and you'll realize I haven't told you half the story here. You'll see buggies so handsome and high grade you'll wonder how I can sell them at the prices I do. If you are buying a buggy or thinking of buying one this big bargain book will save you money. Write for it.

D. T. BOHON,
987 Main Street Harrodsburg, Ky.



two years and two days. He was married to Lucinda Harman in 1856, and this union remained till 1880, at which time she died. There were eight children born unto them, and all still remain upon the earth. Brother Brown was again married in 1881, to Mrs. Willie Morford. To this union four children were born. He was a member of the church of Christ more than half a century. He worshiped with the church at Old Lasea, Maury County, Tenn., and served as an elder in the church a number of years. Brother Brown was blessed with a strong body, was an industrious and hard-working man, providing well for his family and manifesting hospitality, and was a useful man in his community. He loved the church and attended the meetings regularly. In service and worship he wanted nothing but the Lord's way of doing things. From his knowledge of the word of God he knew the Lord would accept nothing but that which is pure and good. May his children

feel and realize the importance of yielding with reverence to God's divine institutions and walking with God and not allowing the perverted practices of men to keep them out of the path of righteousness. While the widow is made sad in the death of her husband, she can rejoice in the blessed thought that there is something "better farther on" for the faithful servant of the Lord. May the Lord bless and comfort each member of the family and heal their hearts of sorrow and sadness. Let us strive to be ready when we are called to go hence.

F. C. SOWELL.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send his name and address at once.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Experience is the Best Teacher of All.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century, and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains, because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated: "Voluntarily and unsolicited, I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills, and the Liver Pills. In cases of headaches or pain of any kind they act like a charm. I have given many of them to the suffering, and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after effect. They are not constipating; they do not contain any of the dangerous habit-forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

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Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Prices, 500 for \$1.35, 1,000 for \$2.50, post paid and insured. By express, 1000 for \$1.75; 5,000 to 10,000 at \$1.60; 15,000 to 20,000, at \$1.50 per 1,000. Plants ready April 1. Prompt delivery and good, strong plants guaranteed. Write for a descriptive price list.

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Borden-Nunnery Debate.

BY E. P. WATSON.

The debate which was announced to begin at Prospect Baptist Church, about halfway between Wildersville, Tenn., and Parsons, Tenn., is now a thing of the past. The debate began on February 8, between E. M. Borden (Christian), of Little Rock, Ark., and A. U. Nunnery (Baptist), of Parsons, Tenn.

Mr. Nunnery affirmed for the first two days that the Baptist Church is scriptural in origin, doctrine, and practice. He stated that the Baptists could trace their line back to the personal ministry of Christ and challenged Brother Borden to bring up history to the contrary. Brother Borden was more than equal to the occasion, and Mr. Nunnery soon began to beg off from history. He established the Baptist Church in a mountain in Galilee where Christ appointed the twelve. Mr. Nunnery is well posted in Baptist doctrine, much better than he is in Bible doctrine, but is very poor in his logic.

Brother Borden affirmed the last two days that the church of Christ is scriptural in origin, doctrine, and practice. Brother Borden put up some strong arguments, and did it in such a way that all could see and understand, and yet presented them in a way to leave the audience in a good humor.

During the discussion Mr. Nunnery admitted the following points: (1) That the church contains the redeemed in the aggregate; (2) that we are baptized into Christ figuratively; (3) that a man can be a Christian and in God's family and not be in the Baptist Church; (4) that a man can go to heaven and not believe Baptist doctrine; (5) that Campbell only organized a local assembly; (6) that God adds people to his family; (7) that the sinner must receive the Spirit before conversion; (8) that we preach a change of heart before baptism; (9) that the Baptist Church is not God's family; (10) that *eis aphasin hamartion* means "in order to" in Acts 2: 38; (11) that the conversion of the eunuch is contrary to Baptist doctrine.

Mr. Nunnery failed to meet the following arguments: (1) That the heart in Matt. 15: 18-20 is the inner man. Nunnery said that it was the heart of flesh. (2) He said that babies are born under just condemnation, but did not give chapter and verse that says that they are saved if they die. (3) Would not touch at Matt. 7: 21. (4) Did not answer the argument on Dan. 7: 13, 14; Acts 2: 29. (5) Failed to touch the argument on the new man as given in Zech. 11: 10, 11; Col. 2: 14; Heb. 9: 26. (6) Did not gainsay that flesh and blood cannot inherit the kingdom of God. (7) Did not an-

The Modern Problem of Efficiency.

The great world war now in progress, by reason of the remarkable example of national efficiency displayed by Germany, has directed the thought of the world to the study of methods of efficiency. Each individual should apply this important lesson to his or her own physical condition. Health is seldom at a standstill. We are either growing physically and mentally more efficient or we are declining in efficiency. Success in life depends on having the mind clear and capable. A sound body is essential to a sound mind; yet there are daily fluctuations in the quality of our digestion and in the efficiency of our eliminative organs. Good work, whether physical or mental, depends upon the efficiency of these organs; and there are few people whose labors are not handicapped by indigestion, dyspepsia, constipation, incipient Bright's disease, uric-acid poisoning, rheumatism, or other liver and kidney ailments. An efficient friend under such conditions is Warner's Safe Kidney and Liver Remedy, composed of a number of valuable extracts, each one selected for its specific action in toning up one or more of the various organs which make up the digestive and eliminative system.

Tens of thousands of people in the last fifty years have found Warner's Safe Kidney and Liver Remedy of excellent value in the above-mentioned diseases. As it is harmless, it may be used whenever there is digestive or eliminative trouble. For sale at all druggists in fifty-cent and one-dollar sizes.

swer the argument on apostasy as given in Matt. 24: 9-13.

The debate was carried on in a kind and nice spirit and good feeling prevailed the entire time. Large audiences attended and gave the best of attention; had to be called to order once or twice. The people of the community were very kind and took care of the needs of all. I am sure that great good will be derived from this discussion. Mr. J. G. Cooper, of Hollow Rock, moderated for Mr. Nunnery; the writer, for Brother Borden. At the close of the debate the debaters were asked to repeat the discussion at Parsons some time this fall or summer.

Brethren, if at any time the church of Christ needs defending, you need not be afraid to call upon Brother Borden as defender, for he is able to meet the very strongest in a religious discussion.

GERMS OF DISEASE should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives prompt and positive relief in every case. Sold by druggists. Price, \$1. Trial package by mail, ten cents.

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**10 CENT "CASCARETS"
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**Cure Sick Headache, Constipation,
Biliousness, Sour Stomach, Bad
Breath—Candy Cathartic.**

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Yesterday (March 5) I preached for the congregation at Gladly Hill. Though it was not the regular appointment and but few knew that I would be there, still we had a nice audience and a good service. The congregation is getting along nicely in studying the word of God and in the worship on the first day of the week.

On the third Lord's day in February I visited the congregation at Rehoboth, not knowing that it was the regular appointment of young Brother Walls. I preached only once. He preached on Saturday and Sunday nights; I preached at 11 A.M. on Sunday and returned home.

On account of bad weather and worse roads, I have not been able to get into Lake County since Christmas. Just as soon as I can travel the road I shall go to Burrus Chapel and Jones Chapel and "see how they do."

Brother F. O. Howell is preaching once a month at Glass, also once a month at Cloverdale. Brother Lewis E. Jones, of Troy, is preaching once a month at Bethel. In addition to preaching once a month at Rehoboth, Brother Walls preaches once a month at Oak Ridge. Brother T. M. Carney still preaches for Obion.

On the second Lord's day in May, the Lord willing, I shall begin a tent meeting in Obion, which will be the fifteenth meeting for me at that place during the thirty years I have been trying to preach.

On the second Lord's day in June I shall begin a meeting in Rector, Ark.

On the second Lord's day in July the camp meeting will begin at Gladly Hill. Several have promised to become new campers this year. It is a nice place to camp—good shade, good spring water (to be carried up a steep hill), and only about three miles to the lake, where fresh fish can be

bought any day except Sunday. Buy you a tent, come and be with us; it will do you good.

On the first Lord's day in August the Jones Chapel meeting will begin. Following this the Burrus Chapel meeting. Both are in Lake County.

Unless they can secure a preacher for July or August, I will go to Rehoboth in September. October, November, and December still open for meetings. Should any place desire my services for either or all of these months, write me at once, at Hornbeak, Tenn.

Now, brethren of Lake and Obion counties, a word to you. I want you to assist me in circulating the Gospel Advocate by increasing the number of readers. Many good papers have been started up in the last few years and then gone down at the loss of good brethren who tried to keep them going. Each family needs a good religious paper, and there is none better than the old Gospel Advocate. So send me

your names and one dollar and fifty cents and receive it once a week for twelve months. There is no one issue of the Advocate but what is worth more than the price for one year. The larger the circulation, the better the paper the editors can get out. I shall try to keep you posted on "Campbellism" in West Tennessee. Some "mity" interesting things are yet to be said of "Campbellism" in Lake and Obion counties. Send me your name and one dollar and fifty cents at once and receive the paper.

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Take Grove's**

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

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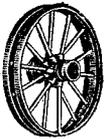
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12 in.—\$1
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12 in.—\$1
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12 in.—\$1
- Kept for Jesus. (Sankey.) Piano accompaniment. With—Pass It On. (Stebbins.) Piano accompaniment. **A5148**
12 in.—\$1
- Never Give Up. (Sankey.) Organ accompaniment with cello obligato. With—Only Jesus. (Harkness.) Organ accompaniment with cello obligato. **A5335**
12 in.—\$1
- O Beautiful City of God. (Temple.) Piano accompaniment. With—Saved by Grace. (Stebbins.) Piano accompaniment. **A5174**
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DEALERS EVERYWHERE.**



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Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.



If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

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Lies in simple, well directed exercise. There is practically no organ of the body that can not be strengthened and developed through the daily use of

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OVER 100 ACRES HIGHEST QUALITY.

At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, \$1.50 per 1000.

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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc. stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Acknowledgment and Thanks.

BY MRS. HATTIE L. KNIGHT.

Believing an acknowledgment of receipt is due the churches and individual brethren and sisters that so liberally contributed to the fund solicited by Sister S. Estelle Parkhurst, of Unity, Maine, for the purpose of providing me with osteopathic treatment, and not only acknowledgment, but thanks also, which I can offer from a heart overflowing with gratitude, I am asking for space in the Gospel Advocate to make and offer the same.

Thinking the circumstance which prompted such generosity may be of interest to those who are in ignorance of the matter, I will go into details and state that when three years of age I had scarlet fever which settled in the spine. As a result, I gradually weakened until, at the age of twenty-two, the spinal trouble had developed to such an extent that I had become a complete invalid, unable to do any work or to sit up but little of the time.

But sometimes sickness is a blessing in disguise, and in my case was instrumental in bringing me to Christ, and at the age of twenty-seven I was taken upon a bed to the water, where I was buried with Christ in baptism. Can I ever regret these long years of invalidism? They will always be the most precious years of my life. Now I had something to live for, something to enjoy. With the exception of six months, during which I was helpless, I have always been able to study my Bible, and have written many thousands of words lying in bed. Just think! Unlimited time to study one's Bible! How many there are whose hours are so filled with the duties that make claims upon good health that would almost envy me such a privilege!

In 1911, when Brother and Sister T. B. Larimore visited Maine on their "tramp trip" "from Maine to Mexico, from Canada to Cuba," an account of which Sister Larimore has so interestingly given in the "Corner Book," Sister Parkhurst accompanied them from her own home to mine upon a short visit to me. After a few inquiries regarding my physical condition and learning that nearly everything else had been tried but osteopathy, they recommended that, and expressed so much confidence that it could cure me, and gave accounts of such remarkable cures wrought by osteopathy with which they were personally acquainted, that both Sister Parkhurst and I were greatly impressed.

The knowledge of a method of healing of such great possibilities gave me a feeling of longing and unrest for a

LADIES! DARKEN

YOUR GRAY HAIR.

Use grandma's Sage Tea and Sulphur recipe and nobody will know.

The use of sage and sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy, and abundant. Whenever her hair fell out or took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a fifty-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old recipe, which can be depended upon to restore natural color and beauty to the hair, and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears; and after another application or two, it becomes beautifully dark, glossy, soft, and abundant.

Stop Cheating Your Family.'

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you *now*. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the club's catalogue and full particulars to-day. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

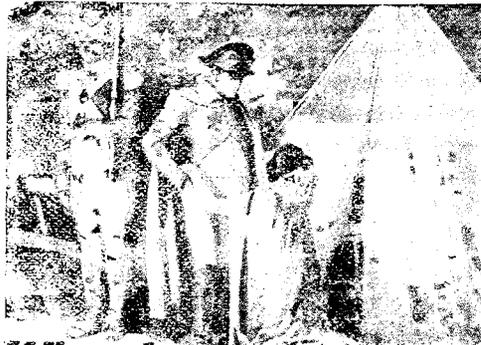
For **MALARIA** CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

time; but as I found that the nearest osteopath was twenty miles away, and the cost of taking the treatment would be way beyond my means, it seemed that I must give it up and be content with the old manner of life which had given me much to enjoy in the past, and so I put it out of my mind and soon forgot it. But not so with Sister Parkhurst. She is the "Dorcas" of the two little congregations at Unity, and would find it impossible to put out of mind her desire to help another, and so she continued to study out the problem of how the necessary money was to be procured for me to take osteopathic treatment, as she was not able to furnish it herself.

A year passed away, during which circumstances developed making it the darkest time of my life and placing me in the most urgent need of good health. My sister died, leaving the care and responsibility of four boys to fall upon myself and my husband, who had tenderly cared for me through all these years of invalidism without one word of complaint, and had himself gradually failed in health until at this time he, too, was disabled by a serious heart trouble of long standing.

As may be imagined, all this did not assist in restoring Sister Parkhurst's peace of mind, and it was when she was lying awake in the night with the burden of it upon her mind that the thought occurred to her, like a suggestion from another person, that she write to the brethren with whom I had corresponded in regard to the work in New England, and others who were personally acquainted with me, asking them to donate one dollar each for osteopathic treatment for me. She wrote me for the addresses of all the brethren with whom I had ever corresponded, but gave me no hint of what use she purposed to make of them. The result of her efforts was as follows:

Mr. and Mrs. T. B. Larimore, \$50; C. I. Eldridge, \$1; Ella Humphrey, \$1; Stella Lord, \$1; Etta C. Lord, \$1; Don Carlos Janes, \$1; J. C. McQuiddy, \$1; C. M. Daggett, \$1; Mr. and Mrs. Clarence Young, \$2; Miss C. E. Parks, \$1; M. C. Kurfees, \$5; E. G. Wing, \$1.50; Charles Black, \$1; Ira C. Moore, \$2; Luella Parkhill (sent through Ira C. Moore), \$10; Barrackville, W. Va., congregation (same), \$2; Manley Waning, \$1; John T. Lewis, \$2; Birmingham, Ala., congregation (sent through Brother Lewis), \$20.50; some of the sisters of this congregation (same), \$12; Georgia Davis (same), \$5; Mrs. D. M. Peebles (same), \$5; Brother Pittman (given to Brother Lewis by him to be used for any good purpose), \$12; Joseph A. Hines, \$4; Blanche Foster, \$3; George A. Klingman, \$1; Howard Stults, \$2; John Waning, \$1; Harriet



When Louise of Prussia Went to Napoleon

One Hundred Years Ago

Louise went to Napoleon on a delicate and humiliating mission.

A clever woman, a beautiful woman, was Louise of Prussia. Had she accomplished her mission that night, the history of Europe would be different today.

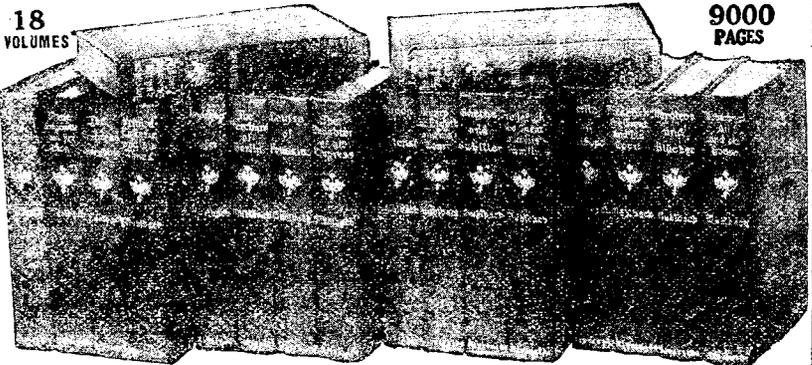
Beneath the surface of the mighty war now going on are the secret, twisted threads of intrigue and passions of a hundred years.

To understand the fearful upheaval in Europe you must know that hidden history frankly told in imperishable form in

Muhlbach's Historical Romances

These wonderful volumes tell the private, personal life and character of great men and women. History is here written in story form. These volumes are beyond question the most fascinating historical romances that have ever been given to the world. They contain a history of the crises in Germany, Austria, Russia, England, Switzerland, Egypt, France, Holland and Prussia during two hundred years of startling events, told in intensely interesting and romantic form. All classes are represented in these volumes as they lived and loved, thought and acted. Thus the human interest always prevails and has given this set of books enduring popularity. These wonderful historic romances are among the books that never die. They are interesting, instructive, reliable, truthful, wholesome and good. In the volume devoted to Napoleon and Blucher practically every historic character that the life of the great emperor touched in any way is here given—all the men and women of his time. The new edition is printed from new plates, upon extra quality of paper from easy-to-read type, are attractively illustrated and bound in Art Buckram Cloth, titles stamped in gold.

The Encyclopedia Britannica says: "Muhlbach's works show a talent for lively description and narration that gives enduring popularity and a power in weaving alluring romances from those stirring times that is unsurpassed."



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1. Napoleon and the Queen of Prussia.
2. The Empress Josephine.
3. Napoleon and Blucher.
4. Queen Hortense.
5. Marie Antoinette and Her Son.
6. Prince Eugene and His Times.
7. The Daughter of an Empress.
8. Joseph II and His Court.
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12. Goethe and His Chiller.
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14. Louise of Prussia and Her Times.
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16. Andreas Hofer.
17. Frederick The Great and His Court.
18. Frederick the Great and His Family.

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Enclose business card, letter head or give references

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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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The greatest danger in buying a piano or player-piano is the difficulty in selecting one of *real and lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Gospel Advocate Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute and perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

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Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

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Unity, Maine, \$33; Mrs. L. J. Jackson, \$5; Mary Waning, \$1; S. F. Morrow, \$5; Jennie Jones, \$1; Estelle Parkhurst, \$1; E. L. Jorgenson, \$1; R. H. Boll, \$1; James Rollins, \$10; Osro Knight, \$1; Lillian Vincent, \$1; F. L. Rowe, \$1; A. M. George, \$2.50; A. B. Lipscomb, \$1; Mrs. J. T. Anderson and Sister Story, \$1.50; A. B. Pike, \$5; Bridgeport, Conn., congregation (sent through A. B. Pike), \$10. Total, \$328.50.

The nearest osteopaths being twenty miles away, it was with much difficulty, and the very best she could do, that Sister Parkhurst procured treatment for me once each week, at the cost of ten dollars per week, and that only during the summer season. The osteopath employed, however, was one of the very best, if not the best, in the State.

I began taking the treatments on May 20, 1913, and continued them each week until October 21 of the same year, and received three treatments during the winter, using two hundred and forty-five dollars of the amount donated. The next year, although the osteopath kindly cut down her fee one-half, the lack of money made it necessary to choose between taking the treatment once each week for three or four months, or once in two weeks for seven months. It was decided by all concerned to be best to choose the latter. This year even the once-in-two-weeks plan was impossible for lack of money, as the remaining eighty-three dollars and fifty cents was only sufficient to settle accounts with the osteopath up to March 12, 1915. Since then, to date (December, 1915), I have received treatment once a month during seven months.

Now, I wish to assure the donors that their money has not been wasted, as far as its having accomplished the purpose for which it was donated is concerned. No doubt if I could have been given two treatments each week the entire year, as much would have been accomplished the first year as has been in all three; but this was out of the question. It was a choice between once each week during the summer season of the first year, or not at all, and the second year even less. It has simply been a matter of more time in accomplishing same results. The benefit received has been remarkable, considering the small number of treatments taken. But what is of more value to me than what the money has procured for me in my own case is that which it has procured in the case of my husband. Dr. Brown kindly treated him and one of the children without extra cost, curing the child of a serious trouble and prolonging my husband's life (I am sure) for several years at least.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks, and thereby regain your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days) and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gallstones, kidney or liver disease, uric-acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully, then sign and mail it:

Shivar Spring,
Box 21G Shelton, S. C.
Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.
Name
Address.....
Shipping Point
(Please write distinctly.)

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

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Hardy, frost-proof varieties. Grown in the open—earliest in maturing. One hundred, postpaid, twenty-five cents. By express, charges collect, per thousand, in lots of less than four thousand, \$1; five thousand to seven thousand, eighty-five cents; eight thousand to ten thousand, seventy-five cents. Special prices in larger quantities. C. F. HETHINGTON, Meggetts, S. C.

Subscribe for The Bible Study Helper. Sixty cents per year.

Last winter I was called upon to pass through a most trying ordeal. One of the children was wild with delirium (caused directly by meningitis of the brain and indirectly by tuberculosis) from November until his death on March 27, during which time I gave his older brother all the assistance in caring for him that he received during the daytime. While I was able to keep up through it all, of course it greatly retarded the progress of my restoration to health, and as yet I am able to do only a little light work about the house. I am confident, however, that next summer would complete the cure if I were to have one treatment each week for six or seven months.

Brethren and sisters, you, who so generously responded to Sister Parkhurst's appeal, can little realize what you have done for me; you can little realize what it means to me to be so comparatively free from pain, to be able to be out in this beautiful world, to walk the green fields, to visit my friends, etc., after having been shut within four walls for twenty-three years! Yet, if it were not for the hope that my restoration to health will enable me to be more useful in the service of Christ, and thus indirectly your money would be expended for the benefit of his cause, I would rather you had used it directly in the extension of his kingdom. And I am pleased to tell you that even this early I have been able to participate in a little work that I have longed to do for years.

There were twenty or more young people within a radius of a mile around us, within the ages of six and eighteen years, who were not attending any of the denominational Sunday schools, neither receiving any or but little religious instruction. Last May we gathered together over thirty young people and adults and started a Sunday school at our nearest schoolhouse, not as a separate organization from the church, but as a work of the church. I have had the pleasure of teaching a class of nine young people between the ages of twelve and eighteen.

Furthermore, I believe God had in view, and is working out, something of far more importance than my restoration to health, when Brother and Sister Larimore drew our attention to osteopathy, resulting in Sister Parkhurst's appeal, your liberal response and the engaging of Dr. Nora Brown, of Waterville, Maine (Waterville being a thriving little city of more than ten thousand inhabitants), to give me osteopathic treatment. I believe it was the setting in motion of a trend of circumstances that will ultimate in the establishment of the cause at Waterville.

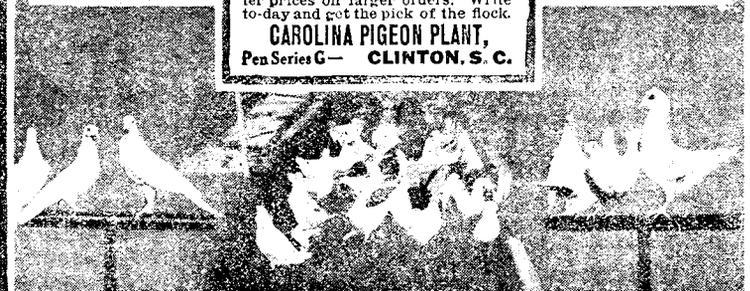


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Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name

Address

Before Dr. Brown began treating me, to my knowledge, there was but one person residing in Waterville with whom I was personally acquainted.

Now the number has increased to fourteen, having made the acquaintance of the most of the number through Dr. Brown, many of them hav-

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It is with great pleasure that I write these lines of praise for your wonderful kidney and bladder remedy. I had kidney trouble so bad I became very much alarmed. I had tried various kidney remedies I heard of, but without relief. I was about discouraged of ever being helped, when one day I picked up a book containing testimonials of people who had been helped and cured of their kidney trouble by the use of Dr. Kilmer's Swamp-Root; so I decided to try it, and I know I owe my present good health to the wonderful curative power of Swamp-Root. I sincerely hope my words will be the means of restoring many other sufferers of kidney and bladder troubles to good health.

Very truly yours,

B. J. FENSTERMAKER,

1491 Roycroft Avenue, Lakewood, O.

Personally appeared before me, this 18th day of October, 1915, B. J. Fenstermaker, who subscribed the above statement and made oath that the same is true in substance and in fact.

WILLIAM J. KLOTZBACH,
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Letter to
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"Dodson's Liver Tone" better than calomel and cannot salivate.

Calomel loses you a day! You know what calomel is. It's mercury—quick-silver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated, and all knocked out, and believe you need a dose of 'dangerous calomel, just remember that your druggist sells for fifty cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children, because it is perfectly harmless and does not gripe.

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ing accompanied her in her automobile at different times on her visits to my home. Although I had little opportunity for conversation with these friends of Dr. Brown, yet what I learned of them led me to feel that here was good material upon which to expend some earnest work, and which prompted me to accept Dr. Brown's invitation to return home with her for a several-days' visit, as it would give me an opportunity to "spy out the land." I visited Waterville the week following the State convention held there the first week in October by the First and Free Baptist churches for the purpose of uniting the two into one church. This was an opportune time for my visit, as the uniting of these churches was a topic of general conversation, which gave me an excellent opportunity for introducing the subject of Christian unity, which in turn opened the way for the introduction of other subjects of like importance.

Since my visit there, seemingly as another link in this chain of circumstances, Sister Parkhurst has been impelled, by circumstances over which she had no control, to take up her residence at Waterville for a time. This will give her an opportunity to work among the same people that I have attempted to interest in a search for the truth, as well as others. In addition, I have laid out for my winter's work the holding of a correspondence with a special few of the fourteen; and I am hoping by another summer that the chain of circumstances will have lengthened to the point where the next link will be protracted-meeting work at Waterville, resulting in the establishment of a congregation of Christ; and then, brethren and sisters, would you not, indeed, be rewarded for your kindness to me? Do not forget this prospective work in Waterville, but help us with your prayers that my hopes may become realized, and in the meantime I will show my gratitude for what you have done for me by doing all that I can to further the accomplishment of great good at Waterville.

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Austin, Texas.

MEAT CAUSE OF KIDNEY TROUBLE.

Take Salts to flush kidneys if back hurts or bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you suffer with a dull misery in the kidney region; sharp pains in the back or sick headache, dizziness; your stomach sours, tongue is coated; and when the weather is bad, you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure, and makes a delightful effervescent lithia-water drink.

We have the earliest, big, high-class Strawberry grown; also the best one of the Everbearing Kinds. It bears the best-flavored berries from spring until snow flies. We grow two hundred choice varieties of Dahlias, Cannas, and Gladioli, and are offering bargains in many select combinations. Free booklet. Wakefield Plant Farm, Charlotte, N. C.

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|FLORIDA |BERRIES |
|TRUCKS |SUGAR CANE |
|FLOWERS |TOBACCO |
|FRUITS |TREES (Shade) |
|GRASSES (for Hay) |VEGETABLES |
|HAY |WHEAT |

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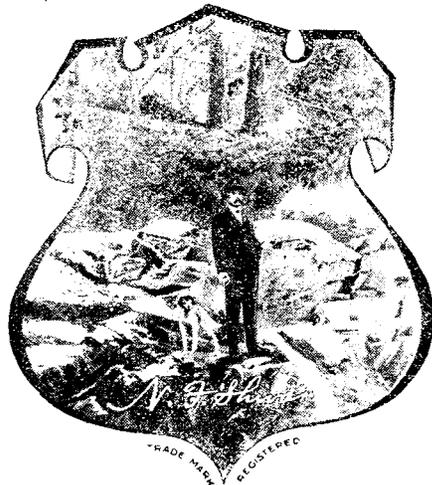
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If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will **make them believe** me by showing **my faith in them** and in the **curative power** of the Spring. I will tell them that the water shall cost them **nothing** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from **their** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to

relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make **you** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to **guarantee my guarantee** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with **any chronic disease**, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,

N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,

MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster pastor of Shanton Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 21 P Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

GOSPEL ADVOCATE

Nashville, Tenn. Box 83 R
 Oct 1 1916

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

"See That Ye Hasten the Matter."

In the second book of Chronicles we are told that "Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem." He is regarded as one of the best of Judah's kings. One of the signal events of his reign was the repairing of the temple. We naturally associate the name of this king with his chest. But we would not have thought much of Joash or of his chest in this connection, if the chest had been found empty following his noted proclamation. It was the liberality of his people and the quickness of their response that has given that homely receptacle its enviable position in Old Testament history. We should especially note the urgency displayed by the boy king in this matter. "He gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year; and see that ye hasten the matter."



"The Age of Machinery."

One of the outstanding marks of the age in which we live is speed; so much so that it would not be amiss among other designations to speak of it as the "age of speed."

The civilized world has been tending that way for a hundred years. It has hastened the swiftness of production by bringing in what men have called "the age of machinery." The swiftness of output has been truly remarkable. The day of sewing by hand has given way to sewing by machine; the age of homespun, to spinning and weaving by machinery; the age of setting type and printing by hand, to the steam press and the linotype. It is so in transportation. Some of the old pictures of our Presidents appear almost ludicrous in the light of modern invention. Isn't young Garfield a sight to behold in that picture where he is riding a mule that pulls a canal boat? Isn't it almost unbelievable to hear that Andrew Jackson journeyed all the way from the Hermitage to the nation's capital in a stagecoach? The stagecoach has been superseded by the palace car and the automobile; the canal boat, by the ocean greyhound. In the olden days messages were sent by footmen, by couriers, and by carrier pigeons. This is the day of the telephone, the telegram, the cablegram, the marconigram. And the latest convenience promised is a mail service by aeroplane. We never had so many labor-saving, time-saving, distance-annihilating appliances as we have to-day. What a big world it is in which we live, compared with the world of five hundred or a thousand years ago! A modern writer draws the comparison: "Euripides' world was a little city full of people under a templed hill. Virgil's world was Rome. Racine's world was Paris. Shakespeare's world was London. But what are the bounds of the modern man's world? It is a bewildering multitudinous humanity that lies before our vision. Nothing human is alien to the mind of the modern man. Their line is gone out into all the earth and their words to the end of the world. Our interests are multiplied a thousandfold, and yet life seems so little and so short."



When Speed Becomes a Curse.

The wise man spoke of "feet that are running to mischief." And Paul, quoting from the Psalms of David, describes a certain class by saying: "Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." These passages bring home the serious and solemn truth that swiftness is often a curse. The pride that men feel in doing big things and in doing them quickly may stand for the opposite of success. The speed often spells self-destruction and the destruction of hundreds—yea, thousands—of other men who are involved in its processes. I heard one man telling another recently of what he had witnessed at one of the largest ammunition plants in the United States. The war in Europe, he de-

clared, had converted this plant into one of the busiest places in the world. About twenty-eight thousand men are employed, and this number represents all nationalities. Each applicant for work, when accepted, is photographed and given a number. He wears a button with this photograph and number on his coat. When pay day comes, they do not ask for his name; they simply look at his number and identify his photograph. The work is so dangerous that an average of six are killed every day of whom the outside world does not know. "Where do you wish your body to be shipped in the event you are killed?" they asked an applicant. The man turned away with the remark: "Well, since you mention it, I think I will attend to that matter myself." These twenty-eight thousand men are busily engaged in making ammunition with which to destroy thousands of other men. There are Germans in that factory making bullets that will pierce the hearts of their brothers across the seas. There are Frenchmen and Englishmen who are doing the same thing for their kinsmen. The men who own and operate the plant stand in daily dread of some terrific explosion that will destroy it. Moved by this fear, they employ a force of about two hundred trained detectives who keep a constant watch over the movements of those men. It is not so much the loss of human life they fear as the loss of their profits should the plant be blown up. They are obsessed with the speed mania. What they do, they must do quickly while the war lasts. They are waxing richer and richer as the days go by. But—O, the indescribable sin of their nefarious business! As surely as God reigns in heaven, he will bring them to judgment. As Simon Peter said, they "shall bring on themselves swift destruction." In that great and terrible day of accounting "flight shall perish from the swift; and the strong shall not strengthen his force; neither shall the mighty deliver himself."



How Hurry Cheats Us.

But there are other illustrations of how the speed mania is producing evil results. William George Jordan says: "Hurry is the scourge of America. It is both a cause and a result of our high-pressure civilization. Hurry is the deathblow to calmness, to dignity, to poise. The old-time courtesy went out when the new-time hurry came in." To the man who only takes minutes to eat and digest his food this writer sounds a note of warning: "Hurry is the father of dyspepsia. Hurry means the breakdown of health. It is the royal road to nervous prostration."

Our schools and colleges are in a hurry, and parents who would educate their children are in a hurry. A distinguished educator says: "Children are forced to go through a series of studies that sweep the circle of all human wisdom. They hurry the children into a hundred textbooks, then into ill health, then into life."

Business is in a hurry, with all the shoddy goods it turns out and all the pathetic human breakdowns it involves. It explains the mania for gambling and wild speculation. They that haste to be rich fall into many snares.

The pleasure seeker is in a hurry. A friend from Louisville, Ky., who is a physician, told me how he was driving his car on one of the pikes, returning from a sick call, when he came to another car that had been almost wrecked by running into a telegraph pole. The occupants of this machine were four young men, all of them in a drunken, debauched condition. "What was my surprise and grief," he said, "when I looked into their faces, to discover that two of them were the sons of my best friend! I could not help from associating their shameful condition, as well as their accident, with the possession of the car. The speed

mania was the cause of both. Their father meant well when he gave them the car, but unconsciously he had set them on the road to hell."

The reformer is in a hurry. He wants to redeem the world all at once. As Theodore Parker said of the anti-slavery cause: "The trouble seems to be that God is not in a hurry, but I am." We are beset with panaceas that are to regenerate human society in some wholesale, external, mechanical way. We are afflicted with half-thought-out, ill-digested legislation. "Raw haste is half sister to delay." We see its effects everywhere.

Travelers are in a hurry. People want to see the world in thirty-five days. The psalmist says to "behold the beauty of the Lord." How little there is in these days of beholding things! Is not seeing—really seeing things—becoming a lost art? What do we know about the "harvest of the quiet eye?" We are on the gallop. No, that will hardly express it. It is the sixty-horse-power motor we want. We have coined a word to supplant the old word "see." We speak of "doing" a place. People rush through the great galleries of the world, with all the accumulated art of centuries, in a half hour and say: "We have done it." We forget that the more we hurry, the less we really live, and the things that really make life are the things out of which haste forever cheats a man."



Don't Crowd Out the Best.

We should recognize our human limitations. We can't be everything and see everything and know everything and do everything. As Tennyson says: "The artist is known by his self-limitation." Do not crowd the program of life. Don't try to do too many things. Don't accept all invitations. Don't join everything in creation. Is not the church of the living God big enough for all true purposes in a man's heart? Don't crowd your life with secondary and subordinate issues so that the great issues get no place. Abide your time. Earn your happiness. Remember the words of John Ruskin: "He only is advancing in life whose heart is getting softer, whose blood warmer, whose spirit is entering into living peace."

Work.

Work, for time is flying;
Work with hearts sincere;
Work, for souls are dying;
Work, for night is near.
In the Master's vineyard
Go and work to-day;
Be no useless sluggard,
Standing in the way.

In this glorious calling,
Work till day is o'er;
Work, till evening falling,
You can work no more,
Then your labor bringing
To the King of kings,
Borne with joy and singing
Home on angels' wings.

There where saints adore him,
Where the ransomed meet,
Lay thy sheaves before him—
Lay them at his feet.
Hear thy Master saying,
From his heavenly throne,
When thy wages paying,
"Laborer, well done!"

—Horatius Bonar.

OUR CONTRIBUTORS

A Remedy for the Blues.

BY F. W. SMITH.

"Why art thou cast down, O my soul?" (Ps. 42: 5.)

No doubt there are few people in this world exempt from that almost indescribable feeling called the "blues," which comes upon one as an uninvited guest and remains as an unwelcome visitor. The language of the psalmist quoted above is an expression of a well-nigh universal experience which has come down through all of the ages past and which is destined to remain as a useless and unnecessary heritage of mankind. No one likes to have the "blues;" and yet, with all of our protesting, even to slamming the door in the face of the gloomy intruder, we feel the chilly fingers of this monster upon our spirits, who must have slipped through the keyhole. The "blues" creep upon us like the rigor preceding the fever which racks the brain and burns up the fuel within us, and we seldom seem to know why we are in this slough of despondency. But there is no danger of mistaking this feeling for the joys of religion. After moping around for hours and days, perhaps, with a feeling that all the world had gone wrong and there was nothing left for which one should desire to live, when suddenly the clouds would all vanish, did we not wonder what it was all about? And did we not reflect upon ourselves for permitting such feelings to cling to us, driving the light and hope out of our lives? Well, yes, but *how* could we help it? Are we not religious, trying to serve the Lord day by day? To be sure we are, and we would take it as a mortal offense to insinuate that we are not just what we claim to be.

Exactly so; but what about the "blues," and *why* do we have that mental disease? Is there no remedy for this harassing ailment? Well, there is no use to talk about a *remedy* until we know the cause of the disease. Now, if we can properly diagnose this mental derangement called the "blues," get at the *root* of the matter, we may then be enabled to find a cure. What, then, is the cause or root of that depressing and paralyzing feeling that seizes us in a viselike grip and takes all of the spirit out of us? Dissatisfaction with our lot or circumstances in life, growing out of *unbelief* in the promises of God. The very taproot of it all is *distrust* of God's providential care—the very thing that has been the curse of mankind from the beginning. Business, we think, has gone to pieces, and we see the hand of poverty beckoning us over the hills to the poorhouse. Health has gone from us, and in the rack of pain we feel that God is no longer gracious to us, forgetting that it is an opportunity to exemplify the beautiful virtue of "patience in suffering." Friends have proven untrue and deserted us, and we forget that in such an hour we can become partakers of His sufferings whose friends deserted him in the most trying hour of his earth life. The soul-prop for all the seeming misfortunes and disasters that befall the child of God is found in an *abiding* faith in such precious promises as these: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.) Again: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5.) If we should have *implicit faith* in these and many other promises of like nature, it would drive the "blues" out of the Christian life. Here is one that should *dry up* the taproot of the "blues" and cause that disease to forever disappear: "Casting all your anxiety

upon him, because he careth for you." (1 Pet. 5: 7.) Yes, "careth for you." Let us emphasize two words here—viz., "careth" and "you." O, how *much* there is in that word "careth!" It means to care for his own in *everything*—the body as well as the soul. But does it mean that he careth for *me*? Most assuredly, if I am a child of God, striving day by day to serve him.

Here is a remedy, only part of which seems good:

Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent.

It should be no satisfaction to a child of God to know that there are others more unfortunately situated than himself or herself. If I were a cripple and should see one who was blind, the only relief would be on the ground that "misery loves company;" but that is not the Christian spirit. Such comparisons should only excite *pity* and not consolation. The latter part of this remedy—viz., "plan to do all the good he can to as many as he can"—is most excellent. Let us try it. "Why art thou cast down, O my soul?"

A Happy Year.

BY S. F. MORROW.

I have received the following:

Dear Brother Morrow: I have had a lingering desire since the fourth Lord's day in December to write you a few words concerning your short talk on the past and present year. I could have said "amen" when you remarked that 1915 had been the best year at Reid Avenue church of Christ. It was my second year of worship at this place, and I have reason to say it was the happiest year of my life, as my family came into the fold with me in this year; and may God help us to so live that each year may be the happier, for without Christianity there is no true happiness.

At the same service Brother Hall gave us a grand exhortation on prayer. I have always prayed looking on it as a duty as found in 1 Thess. 5: 17 and Luke 18: 1, but not realizing the power the Father has to answer prayers as he sees best; that nothing is impossible with him, and that he will hear our prayers if we pray in faith and faint not.

I have been taking the Gospel Advocate for two years, and would feel lost without it. I give it to all who will accept it and promise to read it. I am sending it to different parts of the State of Texas. Mrs. E. JONES.
751 Lynnwood Avenue, Nashville, Tenn.

I take the liberty to publish the above letter. It speaks for itself; but some thoughts are so good I wish to impress them, if possible, on the minds of fathers and mothers. The first thought is prayer; and, dear fathers and mothers, I cannot think of anything that is more important than to teach our children to pray, and pray with them and for them and for all the world. This includes our enemies, if we should have any. But prayer without a consistent, godly life will prove a great curse to the children. It is sad to think of the many children who are being reared now by those who claim to be members of the church of God, who have never heard a prayer at home. The good sister refers us to a scripture that says, "Pray without ceasing." This teaches me that all we say and do should be done in the name of our Lord Jesus Christ, with a sincere prayer in our hearts to keep us from the evil one.

The sister states that she gives her Advocate to all who will promise to read it. We hope that every one who reads this will follow her example, only press the good work farther—get every one you can to subscribe for it; and if every one who takes the paper would do this, much good could be done. I mean you, dear reader, not the other fellow. Great good could be accomplished along this line if every elder and preacher would call the attention of the churches to their duty on good reading matter.

Above all, let us see that every orphan and poor child in our community has a New Testament. Each congregation should keep New Testaments on hand to sell to all who are able to buy them and to give to others. Not half as many Bibles in this good land of ours as should be. One of the most effective ways of preaching the gospel is a gift of the blessed old Book. "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 11, 12.)

Itinerary Notes.

BY F. B. SRYGLEY.

I reached Science Hill, in Rutherford County, just in time to preach on the evening of March 2. It began to rain at exactly the right time to keep many away from the meeting, but the faithful few were on hand, and everybody did the best they could to make the meeting a success. While there were not many singers present, those that were there sung as loud as they well could, and we got along fine with the singing. When the weather is good and all the members can be out, with Brother Dr. Hall to lead, I am sure they do some fine singing at Science Hill. This church always reminds me of Brother J. L. Bryant. He held about his first meeting here, and ever afterwards, as long as he lived, he held one protracted meeting each year at Science Hill. They are still disposed to have the same man every fall to hold their protracted meeting.

On Friday night, March 3, I preached at New Hope, in Cannon County. The sharp north wind cut the audience down at New Hope, and made those of us that did get out feel that it would nearly cut us in two. The best clothes I had did not feel thicker than a knife blade. It is strange how thin and light an overcoat becomes in such weather. Most of the old brethren of New Hope are gone, but others have taken their places and the work moves on as of old.

On Saturday night I preached at a schoolhouse about midway between New Hope and Woodbury. Here Brother Murrell, who now lives at Woodbury, held a meeting last summer and started a nice little band to meeting regularly. There was one reclaimed at this meeting; and Brother Murrell preached for them again on Sunday afternoon, and another came back to the fellowship. Brother Murrell is doing a fine work in and around Woodbury.

On Sunday and Sunday night, March 5, I preached in Woodbury. It was certainly a pleasure to be with these good people. They have a large congregation in Woodbury, but it has been established a long time. Old Brother Trotter, one of the pioneers, used to preach here, and, if I am not mistaken, made his home here for a time. Calvin Curlee lived in this county, and his body rests in the old Curlee burial ground, in Cannon County. Several of his descendants were out at meeting. The Smithsons originated not far from here. Woodbury was for a long time the home of Brother Lige Preston; and Brother Mears, I believe, died here.

Here my third trip among the churches for the Gospel Advocate ended. In looking back over my notes on this trip, I notice several things omitted which should have been mentioned. In connection with what I said of Huntland, I should have mentioned the name and made some reference to the good work and faithful service of our venerable brother, H. R. Moore. While Brother Moore does not consider himself a preacher, he has for many years been an efficient teacher of a class in the Bible every Lord's day, and does not hesitate to do any public work for the Master on any occasion. He is capable of doing, and is doing, better work for the Master now than at any time in his life. May the Father of mercy grant unto him and unto Sister Moore many more days of useful service.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson X.

Conditions of Entrance Specifically Studied—Baptism.

(2) *What is the scriptural act of baptism?* Here we are confronted with more than one answer from men; for some say that sprinkling, pouring, and immersion (all three) are scriptural acts of baptism, while others say that immersion only constitutes the scriptural act. Hence we are forced to appeal to God for the answer. So long as Eph. 4: 4-6 remains true, just that long will it remain true that there is but *one baptism*. Here it is declared that there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. Nothing but stubbornness would lead us, in the face of this scripture, to contend that there are more than one. Of course, when we come to consider false gods, etc., there are "gods many, and lords many," and the same is true of bodies, faiths, spirits, hopes, and baptisms. But when we speak of the true body or church, the true Spirit, hope, faith, God, Lord, and baptism, there is but one of each. Let us, therefore, learn beyond a doubt what scriptural baptism is, so far as the act is concerned.

(a) It takes scriptural elements to constitute scriptural baptism. If we can speak and think of our baptism exactly as they spoke and thought of baptism in the days of the apostles, then our baptism has the same elements that theirs had. If not, why not? But if we cannot speak and think of our baptism as they spoke and thought of theirs, then, tell me, on what grounds can it be contended that our baptism is exactly like theirs?

(b) In the days of the apostles it required "much water" (John 3: 23); going down into the water (Acts 8: 38); coming up out of the water (Mark 1: 9, 10; Acts 8: 39); a burial (Rom. 6: 4; Col. 2: 12); a planting (Rom. 6: 5); a resurrection (Col. 2: 12); a washing of the body (Heb. 10: 22; Eph. 5: 26); a birth of water (John 3: 5). Can all of this be said of the act that was engaged in when you were baptized? If not, my friend, you have never been baptized.

(c) Well, when we come to consider sprinkling, pouring, and immersion in the light of these facts, which one of the three has these elements? Immersion, of course. It takes much water to immerse; you have to go down into the water; there is a burial; there is a planting; there is a washing of the body; there is a resurrection; there is a birth or deliverance from the water; and there is a coming up out of the water. Hence your baptism contains every scriptural element, so far as the act is concerned, and hence must be scriptural in this respect. But not so with sprinkling and pouring. Sprinkling and pouring for baptism is the doctrine of men, and had its birth in the Roman Catholic Church, and submission to it is not obedience to God. (See Matt. 15: 9, 13, 14.)

(d) Baptism comes from the Greek word "baptizo." Every standard Greek-English lexicon gives its primary meaning to "dip," or "immerse." There is not one standard work that translates it with the words "sprinkle" or "pour." Why, then, hold to something that not only the Bible so clearly condemns, but that scholarship also is against?

(e) John Wesley says: "'We are buried with him,' alluding to the ancient manner of baptizing by immersion." John Calvin says: "The word 'baptize' signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." Here we have the father of both the Methodist and Presbyterian bodies so testifying. Why, then, continue to practice it?

(f) But any one, educated or uneducated, can simply read

or have read to him what the Bible says about baptism, go and do just as they did in the days of the apostles—viz., go where there is much water, go down into the water, be buried, planted, and resurrected from the water—and be forever satisfied, so far as baptism is concerned.

(g) As the final word on this subject, I give the following argument that has perfectly satisfied many, and especially an honest man who wrote me for help on this question:

"Keeping in mind the fact that God has a reason for every word and sentence he utters, I know he wants me to know just how and where baptism is performed. For in describing one's baptism, he crowds into one brief statement, five times, the fact that, when it was attended to, the party who did the baptizing and the one baptized were both in the water. But you ask, 'Where has he done this?' Turn to Acts 8: 38, 39, and let's read: 'And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.' To say, 'They went down into the water, and he baptized him,' shows where it was done. To say, 'He baptized him, and then they came up out of the water,' shows where it was done. But 'they' is not only used twice, saying 'they went down into the water' and 'they came up out of the water,' but the term 'both' is repeated, and then the parties' names are repeated—'both Philip and the eunuch.'

"Now suppose you try to form a sentence in which you wish to show that this baptizing took place in the water. Can you make it clearer than God here has made it? In talking to a lady who believed in sprinkling for baptism, after she had admitted that God has something he wants us to see when he speaks, I asked her what God was trying to get us to see here. Said I: 'Is he trying to get you to see there is a God?' 'Certainly not,' said she. 'Very well,' said I; 'is he trying to get you to see that Christ is the Son of God?' 'Certainly not,' said she. 'Perhaps, then,' said I, 'he is trying to get you to see there is a heaven to gain and a hell to shun.' 'No,' said she, 'he certainly has none of the things you mention in his mind.' 'Well,' said I, 'you say he always has a reason for what he says; that when he speaks, he has something he wants you to see. Now what is he trying to get you to see here?' 'It certainly does look like he wants me to see that baptism took place in the water,' said she.

"Certainly, my friend, you will agree with this lady; and further, too—viz., that if this is not what God had in mind when he gave an account of the above baptism, he talked without a purpose. Of course, I remember that they used to tell me that 'went down into the water' does not mean that they went down into the water. But you will have to excuse me from entertaining such an idea as this. If 'went down into the water' means they never got into the water, then 'came up out of the water' means they never got out of the water; in other words, if 'went down into the water' means they stayed out, then 'came up out of the water' means they stayed in. If not, why not?"



Help Us to Keep Brother Hayes Busy.

As has been stated before in this paper, Brother John Hayes, of Cedar Hill, Texas, is now in this neglected State helping us to reach some of the waste places. His debate at Hazlehurst, followed by a series of sermons, has done much good. He is now at Rome in a series of meetings, and will go from there to one other place for a meeting before returning to his home. He is visiting the places where the support is limited. The Rome brethren are hardly out of debt for their house, are few in number, and are now raising funds for a tent and chairs for Brother

Flavil Hall and Brother Reavis to use in that town this spring and summer. I have asked Brother Hayes to go to Rome because they need the meeting now, and because I felt that our friends would continue to back him in a financial way, so that the Rome brethren can arrange for the other work they have planned. His next meeting will be where there is no congregation. The following is Brother Hayes' report for January and February:

Receipts for January: Max Cathey, \$1; Mrs. J. B. Cathey and daughter, \$1; First church of Christ, Bryan, O., \$1; B. F. Bradfeet, \$1; J. W. Pruitt, \$1; Mollie Cannon, \$2; J. B. Nelson, \$1; Earl Hill, \$1; W. R. Rodes, \$1; Joe Harwell, —. I held one mission meeting and baptized one person. In addition to the above, four brethren gave me a suit of clothes.

I spent the month of February at Hazlehurst, held a four-days' debate and preached the rest of the month, and received help as follows: Christian Home, \$2; First Church, Bryan, Ohio, \$1; B. F. Bradfeet, \$1; Mrs. J. B. Cathey and daughter, \$1; J. W. Pruitt, \$1; Earl Hill, \$1; W. B. Howell, \$1; Brother Tatum, \$1; Will Hellums, \$1; N. A. Hellums, \$2; Max Cathey, \$2; W. G. Cathey, \$1; D. O. Wallace, \$1; Sister Fields, \$1; J. H. Jones, \$1; Sister Pickle, 50 cents; Sister Walker, 25 cents; Sister J. B. Nelson, \$1; "A Brother," \$1; W. R. Rodes, \$1; Joe Harwell, —. The above contribute regularly each month. In answer to the call of Brother Hall in the Gospel Advocate, the following was sent: Church at Trenton, Fla., \$25; church at Rogersville, Ala., \$5; Sister Cannon, \$6; Bethel, Fla., \$2; Valdosta, Ga., \$10; West End, Atlanta, Ga., \$5.10; E. M. King, \$2.25; church at Oneonta, Ala., \$5; Robert Predgeon, \$1; H. J. Jeff, \$1.

I always write each party and acknowledge receipt of fellowship. If any is not reported, it is an oversight on my part. I am thankful for this fellowship, and trust the brethren will keep me actively engaged in this kind of work.

Expenses for lights, circulars, etc., \$15, besides railroad fare.

Brethren, let me insist that this good work be continued. We have enough preachers who visit the strong congregations and preach for them; but we are sorely in need of more support for men who should be kept actively engaged in such work as Brother Hayes is doing. In sending donations to him at Rome, address him at 1009 Avenue B. If you send to him at his home address, Cedar Hill, Texas, he will also receive it.

"Studies in Recent Adventism."

We have on hand a few copies of the scholarly book on the above subject, written by Henry C. Sheldon. It is an especially timely review and analysis of the assumptions, claims, and teachings of Adventism. The name of the author guarantees the character of the book—its lucidity, its scholarly style, its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for preachers who must meet and answer this false teaching.

In view of the recent agitation concerning David's throne and the claim that the kingdom of Christ has not been established, but will be established in the near future in the city of Jerusalem, this book should receive a careful reading and wide circulation. We will send the book, postpaid, for fifty cents. Write quick, as the supply is limited.

McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

"Jacob's Ladder."

This is the title of an excellent book of sermons preached by Brother E. M. Borden at Neosho, Mo. They were stenographically reported by Miss Bell. The compilation is the work of Brother T. B. Clark. All who have read the book are well pleased with its vigorous treatment of live themes. We will send it for one dollar and twenty-five cents, postpaid, to any address. Address all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Nothing Very Remarkable.

A truly great preacher had just preached a sermon when some one said concerning it: "There was nothing very remarkable about it." This was really a compliment to the sermon, though not intended. Why should a sermon be different from other Bible sermons in order to be remarkable? A sermon should be remarkable in that it allows the Bible to speak for itself and the truth as it comes from God to sink down into the hearts and consciences of the hearers. The truth should be so magnified that the preacher appears insignificant. The best preacher is the one who most magnifies the truth and least magnifies himself before his audience. The hearers should be seeking remarkable and precious truths, and not remarkable preachers.

Stop Bridge Parties.

The following is clipped from a Kentucky paper and sent to the Gospel Advocate for publication:

Society matrons of Madisonville were perturbed to-day over instructions delivered to the Hopkins County grand jury to investigate all bridge parties and "indict every woman, no matter who she is, if she is caught playing cards for prizes."

"The card table is the ruination of many boys," said Judge Carl Henderson, who delivered the charge, "and that card table is in the home." He spoke of the influence society women exercise on the city and directed the jury "to stop this terrible crime."

"Investigate the society gambling first and then go after the poor negro and ignorant class of people," was Judge Henderson's concluding statement to the jury.

This is a step in the right direction. Mothers who play cards for prizes should not be surprised when their sons make gamblers. Boys who are taught to gamble at home will not be long in gambling away from home. The best way to keep the penitentiaries empty and not to re-people them is to clean up our homes and churches. "The home is the salt of the church." With godly, devout parents, the country will be blessed with honest sons and noble daughters. If we would take away from our judges and lawyers much of their unpleasant work, we must have honesty and integrity in our homes, in our churches, and in society. It is to be hoped that the churches will back the judge in the work so nobly begun.

"O, for *faith* and strength to win
Every battle we begin!
O, for *patience* to put through
Every task we plan to do."

Each One Win One.

The church has realized that the world will never be converted to Christ by the public proclamation alone of the gospel. As the early disciples that were scattered abroad went about preaching the word, so the church now should seek to bring the truth home to every member that he should in a quiet way tell the glad tidings of salvation. The man who is genuinely converted is not content while failing to tell men about Jesus. The Herald and Presbyterian speaks pertinently on this subject. It says:

If there is any real and aggressive force of personal evangelism in the church, it must manifest itself in leading souls to Christ and to a place in the membership of the church. If the members of the church are wide awake in seeking the conversion of souls, there are multitudes all around who might be led to accept Christ and to profess their faith in him by becoming his professed and baptized followers.

Only about one-third of the people of the United States are members of any church. Out of the one hundred millions of the population, not over forty millions are members of any church, evangelical or unevangelical, Protestant or papal, Christian or heathen. At the outside figure, no statistics put the membership at forty millions. There is a vast multitude to work on. Even though one-third of the remaining sixty millions are children, there still remain forty millions upon whom to work.

How many Christians are needed in order to lead one soul to Christ? It would seem that almost any Christian, in the course of a whole year, if he really set himself to work, in inviting, and explaining the truth, in praying, in writing warm-hearted letters, in furnishing religious tracts and papers and books, in taking the person to church, and in using warm and personal influence, might win some one for Christ. If each one would do this during this year, our nation might be, essentially, converted; the church doubling its membership. Surely, if there were a real revival of personal evangelism, there might be at least this much done.

* * *

A Conspiracy Come to Light.

The Roman Catholic press is maneuvering for and getting ready to demand the restoration of temporal sovereignty to the Roman pope. The move has started in Spain, of course, and some of the Spanish bishops have voiced the cry. It is said that it is to be taken up in the neutral nations, and especially in the United States. The demand is that the city of Rome shall be wrested from the kingdom of Free Italy and be made the temporal dominion from which the pope shall issue his orders to the world as spiritual and temporal ruler. It is being demanded that this shall be one of the results of the war. Whatever other nations win or lose, the papacy expects to snatch the city of Rome from the kingdom of Italy. The Catholic Telegraph says: "Rome and the papal States should be Europe's tribute—sacrifices, if you will—to the vicar of Christ."

This is meant by them, for the present, to be for their own intelligence and for home consumption. They are not yet giving it out with general publicity that they are thus plotting. The scheme is to rend Italy. It is the plot of revolutionists to divide a kingdom. It is a secular rebellion. This is not the religious and spiritual work of a church, but the work of politicians plotting and of revolutionists conspiring, at the time that Italy is fighting for its life. The cry has gone out that this is the time to strike. These men are protected by the government of Italy, as all its citizens are, but they are conspiring to rend from it the capital and some of its fairest provinces and destroy Italian unity, claiming this a "sacrifice to the vicar of Christ."

No wonder that all who are informed, from their knowledge of history, and especially of papal history, are on their guard against the political encroachments of the papacy in the United States. This is the influence that, above all others, is fighting in Mexico against a peaceful adjustment and that is keeping up the strife for its own advantage. What it is now doing in Mexico, and what it is admittedly plotting to do in Italy, may be a part of its declared plan at any time in the United States. Against this insidious snare there needs to be a preparedness more thorough and pervasive than that of a large army and a great navy.—Herald and Presbyterian.

An earnest, consistent Christian life is the best preparedness against this insidious attack of Rome. The success of Roman Catholics is built on the failure of Protestants. Christians should feed, educate, and clothe more orphans. They should build more hospitals for the halt, the maimed, and the sick. Righteousness, godliness, and fidelity will render impotent and powerless all the scheming of Roman Catholics. The religion of Christ is sure to triumph over all the powers of darkness, but its adherents must be faithful. One good way to succeed is to think more about Christ and less about Rome. So long as we are true to the principles inculcated by Christ, we cannot fail. We must not measure success by human standards, but by the divine rule. Humanly speaking, no life made a greater failure than Christ's. If it be possible to fail while following Christ, it is a part of the infinite plan.

"Failure's a part of the infinite plan:
Who finds that he can't
Must give way to who can."

QUERY DEPARTMENT

Brother McQuiddy: Please explain who Melchizedek was, and what relation he was to God. W. A. FELTS.

We read of him in Gen. 14: 18; Ps. 110: 4; and in a number of chapters in Hebrews. That he was a character of much dignity is clear. There have been many speculations as to his personality, but no man can solve the mystery. He comes suddenly upon us as a priest-king—"king of Salem," or Jerusalem, and "priest of God Most High." There is no account of his parents, none of his birth, none of his death, none of the beginning or end of his priesthood; so he appears in the record without parents, genealogy, beginning or end, simply as one that liveth a fit type of Christ, whose priesthood and kingly state endure forever.



Brother McQuiddy: (1) Please explain Rev. 14: 9. What was this third angel's message, and what does the beast represent? Also, what does it mean to receive his mark in our forehead or hand? (2) The seven last plagues in Rev. 16: 2-17. When are they to be poured out, or have they already been poured out? (3) Rev. 20: 5-7. Is it the wicked that is referred to that lived not again until the thousand years were finished? What does it mean by Satan's being loosed out of his prison? M. TUCKER.

As I cannot satisfactorily answer the above questions, I prefer not to attempt an answer. Those who have attempted an interpretation of the above scriptures do not agree in their interpretations. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)



Brother McQuiddy: Kindly give us some information regarding Lot's wife, who was turned to a pillar of salt. It is claimed by some that this pillar of salt stands to-day, and that if a piece be broken off it will be replaced again. C. J. McGENEE.

All we know definitely about Lot's wife being changed to a pillar of salt is what the Bible tells us about it. All speculations on the crime of Lot's wife and the manner in which she was changed into a pillar of salt are in many cases as unsatisfactory as they are ridiculous. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; she looked back from behind him—Lot, her husband—and she became a pillar of salt. This is all the information God saw proper to give us on the subject. As to the manner in which the change was effected, no one knows. If we could depend upon the various accounts given by different persons who pretend to have seen the wife of Lot standing in her complete human form, with all her distinctive marks about her, the difficulty would be at an end. But we cannot accept these accounts, for they are discordant, ridiculous, and often grossly absurd. Those who profess to have seen her do not agree. Some say they have seen her as a heap of salt; others, as a rock of salt; others, as a complete human being as to shape, but only petrified; and still others make the claim mentioned by our brother, which is perhaps the most absurdly ridiculous of all the theories given.



Brother McQuiddy: If people who are not "apt to teach" should use the Quarterlies in a Bible study, or Sunday school, for, say, an hour, dividing the assembly into classes (three or four) according to age, with a teacher for each,

same all in one room, said teachers all teaching at the same time, and when time expires call a halt, then proceed to "break bread," would this be acceptable Lord's-day worship? X.

Those who are not "apt to teach" should not teach, but should be taught until they are qualified to teach. It is disorderly to crowd classes together until they cannot be taught without confusion to each other. The church that loves souls more than money will cheerfully provide classrooms for those who are willing to study and learn the word of God. All incompetent teaching is unacceptable, provided the incompetency arises from neglect. Poor preaching is unacceptable when a preacher is able and should do better. We should not seek to render good-enough service, but our best work. No special order of worship is revealed. The items of worship are: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Singing is also worship. (Col. 3: 16.) Singing, praying, teaching, contributing, and breaking bread all belong to the worship. All should be done decently and in order. Our hearts should be in the entire worship. In the specific case referred to, if the parties did their best and were not responsible for neglect, I would not say their worship was not acceptable. If God does not accept an imperfect worship, I fear all will be lost.



Brother McQuiddy: I do not understand Matt. 24: 3-34. Verse 34 reads like this: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." I am only a beginner as a Bible student and do not feel that I am capable of understanding it by myself; so that is why I desire light on the subject. As I understand it, Christ is speaking of his second coming and the end of time, in answer to the question asked by his disciples in verse 3. Possibly I do not understand what Christ meant by the word "generation" in this statement: "This generation shall not pass, till these things be fulfilled." B. G.

If our brother should live to study the Bible fifty years, it is certain that he will not fully understand the twenty-fourth chapter of Matthew. The finite cannot fully comprehend the infinite. We may understand all that is necessary to be saved from sin and to live a consistent Christian life. No man knows just when Christ is coming again. It is enough to know that he is coming again. "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." (Mark 13: 32.) People have been looking for Christ to appear immediately since he went back to heaven. If his coming be not until billions of years have elapsed, it will be quickly in comparison with eternity. The proper attitude of the Christian is one of patient waiting. On verse 34, Adam Clarke says: "*This generation shall not pass*] *H generation, this race*; i. e., the Jews shall not cease from being a distinct people till all the counsels of God relative to them and the Gentiles be fulfilled. Some translate *this generation*, meaning the persons who were then living, that they should not die before these signs, etc., took place; but though this was true, as to the calamities that fell upon the Jews and the destruction of their government, temple, etc., yet, as our Lord mentions Jerusalem's continuing to be under the power of the Gentiles till the fullness of the Gentiles should come in—that is, till all the nations of the world should receive the gospel of Christ, after which the Jews themselves should be converted unto God (Rom. 11: 25, etc.)—I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by divine providence to preserve them as a distinct people, and yet to keep them out of their own land, and from their temple service. . . . But still it is literally true in reference to the destruction of Jerusalem. John probably lived to see these things come to pass."

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Untaught Questions.

BY E. G. S.

It seems that many people are much more anxious about untaught questions than they are about things that are plainly revealed. Some one asks whether all in heaven will be equally happy or not, and whether some will get there that render very little obedience in any way. Christ and the apostles never wasted any time on any such questions. In fact, the Bible condemns such things, both in the Old Testament and in the New Testament. Moses said: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.) The word "secret" here refers to things that had not been revealed, not expressed in any revelation from God to man. This passage gave the Jews to understand that they must not waste their time over things that were not taught, but to spend their time on what was revealed, that they might keep all the words of the law. Those that spend their time in trying to find out things not revealed have no time left to understand and do things that are plainly required and upon which their eternal all depends. No man has any promise of being saved that fails to do the Lord's will; and, on the other hand, no man will ever be condemned for not doing what is not revealed in the oracles of God.

The largest development of accepting and following untaught things, perhaps, is the doctrine of the abstract operation of the Holy Spirit in the conversion of sinners. All

who teach and practice the get-religion system claim and teach something nowhere expressed in the oracles of God. No man can find one single passage in the New Testament that expresses any such an idea. Hence the idea of such conversion is of human origin, and is, therefore, one of the untaught questions of this age that is accepted and taught by an untold number of people that cherish it far more than they do the plainly expressed order of conversion that stands plainly expressed in the New Testament.

There is nothing more dangerous that men can do than to disregard what God says and follow what men say. Paul says: "But foolish and unlearned questions avoid, knowing that they do gender strifes." The Revised Version renders this passage thus: "But foolish and ignorant questions refuse, knowing that they gender strifes." This makes the matter stronger, if possible, than the Common Version. Most of the arguments among religious people are over the opinions of men, over untaught questions, things nowhere expressed in the oracles of God. What God says is generally plain. He speaks plainly and means what he says, and there is no room for disputing and strife over what God says. His word is plain, and there is but one way to get rid of it, and that is to just drop it out and adopt the opinions of men; and that is virtually what large numbers of professedly religious people are doing. Very many people are not satisfied with the word of God as written, and embrace and practice what men say because they like it better. Many people, if told to do just what thousands of people did in the days of the apostles in order to become Christians, will cry out: "That is Campbellism." And if you press upon them that that people did that way under the preaching of the apostles, then they say: "That is only book religion; we want heart-felt religion." And yet it is an open fact that on the day of Pentecost, when about three thousand were converted, the apostle, in very plain words, preached the gospel to them, saying to them: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2: 22-24.) Thus he preached Christ unto them, and him crucified, and showed them that he was the one foretold in the prophecies of the Old Testament, and states positively: "This Jesus hath God raised up, whereof we all are witnesses." (Verse 32.) In verse 36 he said: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When those people heard these things, they were moved, and cried out "unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Thus in this one chapter may be learned precisely how the Spirit of God made Christians in those days—that it was by preaching the gospel plan of salvation through Christ. When they heard the plan of salvation preached, they believed and asked what to do. The answer was promptly given, and about three thousand of them obeyed that very day, and thus were saved from their past sins that very day. There is not a word in the entire passage about any inner or secret work of the Spirit in their hearts. They were told what Christ had done to save them and what they were to do that their sins might be forgiven, and they promptly obeyed; and as certainly as that the Bible is true, those people became Christians,

followers of Christ, that very day; and as the Holy Spirit was their teacher through the apostle Peter, and they promptly did what it said do, they were, therefore, converted, made Christians, by the Holy Spirit. Thus they were made Christians by hearing and doing what the Holy Spirit said, not by an abstract, secret work of the Spirit upon their hearts. It is certainly strange that, in the face of such plain teaching of the Spirit of God, so many people will turn away from such plain spiritual light and accept simply what uninspired men say, something never named in the oracles of God. Christians should never cease to thank and praise the Heavenly Father for the wonderful light given in the New Testament. It affords all the light athen sinners need in becoming Christians and all that Christians need in living the Christian. The beauty of the whole matter is that the light of the New Testament is by the Holy Spirit. Hence it is true that Christians were converted by the plain teaching of the Holy Spirit.

How Does God Draw Men to Himself?

BY E. G. S.

Jesus said: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6: 44.) This is a favorite passage of scripture with a great many religious people, and especially with those who regard conversion a sort of mysterious affair wrought in the hearts of people by an abstract operation of the Holy Spirit. This confusion arises from placing human opinions as interpretations upon this and some other kindred passages. Really the very next verse explains this one very clearly and leaves no room for mystical interpretations of human wisdom. Verse 45 says: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This verse fully explains the preceding one about the Father's drawing men to Christ. It shows plainly that the work of drawing men to Christ is done through teaching, not through a voiceless, wordless impact of the Holy Spirit upon the sinner's heart.

The apostles were sent out into all the world to preach the gospel to every creature, and the Holy Spirit guided them in this teaching. This is the way God drew thousands to Christ in those days. The teaching was something they could hear and understand. Jesus therefore says: "Every one that hath heard, and hath learned of the Father, cometh unto me." So the teaching that was to bring them to Christ was to be very plain, something they could learn, and not only understand, but something they could embrace, could obey, and thus be saved. And if any people were saved any other way after the day of Pentecost, it was never put to record. Hence, if people want to be converted by the Holy Spirit to-day, they must learn what the Holy Spirit taught through the apostles, and then do the very same things. The Holy Spirit never made Christians in any other way in apostolic times; and it is equally certain that none are made Christians to-day in any other way than by following that same teaching just as it stands recorded in the New Testament. But by doing this people are made Christians by the Holy Spirit to-day just as they were then.

But the trouble with very many religious teachers of this age is that, instead of teaching just what is written in the New Testament on the matter of conversion, they teach a system that is simply a human invention, and not of divine origin at all. There is no record of a single soul having been converted by any sort of immediate or abstract operation of the Spirit. Hence there is no divine authority for any such teaching. If I could find any example for the conversion of sinners in that way, I would gladly accept it and help teach it to others. But no matter what theory

of conversion uninspired men may get up, it will never be able to save a single soul. Hence those that are deluded into human theories of conversion instead of what is written in the word of God are defrauded out of their soul's salvation. All people who have access to the word of God ought to read the New Testament and see to it that they are not misled on a subject upon which their eternal all depends. The word of God is certainly plain on that subject. But many have been so erroneously taught in regard to it that they think the plain word of the Lord is itself an error, and some even denounce it as a humanism and utterly repudiate it. It is strange that people will repudiate the word of God as given by inspiration and embrace a theory not in the Bible at all, and thus risk all the solemnities of eternity upon it, rather than accept the word of God as he gave it. It is strange that so many people will allow the inventions of uninspired men to draw them away from the plain words of the Holy Spirit that are so plainly expressed in the written word. If people allow the words of men to draw them, they are not drawn of God at all. It is not the power of God drawing them, but simply the wisdom of men; and all the wisdom of the world can never save a single soul. But all men may be saved that will allow themselves to be drawn by the word.

Jesus told the apostles to go into all the world and to preach the gospel to every creature, and promised: "He that believeth and is baptized shall be saved." (Mar 16: 16.) The apostles went and preached the gospel as commanded, and thousands believed and were baptized, and, according to the promise of Jesus, were saved. Thus the gospel, which is said to be "the power of God unto salvation," drew those people to Christ through their obedience, by which they were saved. The same gospel is still the power of God unto salvation to all that will obey it. Hence the whole matter of conversion and salvation was so plain that thousands heard it as preached by the apostles, understood it, believed it, obeyed it, and were saved the very first day they heard it. And this is the way they were drawn to Christ. All that will do to-day as they did will be drawn to Christ just as they were, and will as certainly be saved as they were. So there is no mystery in the matter of being drawn to Christ, converted, and saved by submitting soul and body to the glorious gospel of Christ.

Fermented or Unfermented Wine in the Communion.

BY M. C. K.

The following question has been submitted for discussion, and we answer through the Gospel Advocate:

Terrell, Texas, February 19, 1916.—Dear Brother Kurfess: In observing the Lord's Supper, did the early disciples use fermented or unfermented wine? I would like to have your comment on 1 Cor. 11: 20-23. You can answer privately or through the Gospel Advocate. P. C. BREEDEN,

The question of using fermented or unfermented wine in the Lord's Supper now and then comes up for discussion, and yet, in the light of plain facts, it would seem to be easy of solution. Different Hebrew and Greek words have entered into the discussion, and much time and argument have been spent on both sides.

There is a great deal said in the Bible about wine and about strong drink in general; but, so far as the issue over fermented or unfermented wine is concerned, there is such a use of terms in both the Old Testament and the New Testament as will guard against all confusion, if one reads them with proper thought and discrimination. As a helpful background for profitable thought on the subject, we here present the leading Hebrew and Greek terms which are thus used:

1. The term *yayin* means wine, and is so applied from the tendency of that liquid to ferment or effervesce. It is derived from a root meaning *to boil up*, and is found in

Gen. 14: 18; 19: 32; Ex. 29: 40; Lev. 10: 9; Num. 6: 3; Judg. 13: 4, 7; etc.

2. The term *asis* means new wine. It is from a root which means *to tread down*, referring to the process of pressing the juice from the grape; but it denotes a wine that is intoxicating. It is found in Isa. 49: 26; Joel 1: 5; 3: 18; Amos 9: 13; etc.

3. The word *sobe*, from a root meaning *to drink to excess*, also means wine, and is found in Isa. 1: 22; Hos. 4: 18; Nah. 1: 10; etc.

4. *Chemer*, another word from a verb meaning *to boil*, also means wine, and is used in Deut. 32: 14; Isa. 27: 2; etc.

5. The term *tirosh* means new wine. It is derived directly from a root meaning *to possess*, and is so applied because the beverage is regarded as *getting possession* of the brain. It occurs often in the Hebrew Bible, and is found in Gen. 27: 28; Deut. 33: 28; Judg. 9: 13; Isa. 36: 17; Hos. 4: 11; Mic. 6: 15. Gesenius justly remarks: "That it was regarded as intoxicating is shown from Hos. 4: 11."

6. *Shekar* is a term used for strong drink which might be made from other fruit than the grape. It is from a verb meaning *to drink deeply, be drunken*. It is found in Lev. 10: 9; Num. 6: 3; 28: 7; Judg. 13: 4, 7; etc.

Coming now to the New Testament, there are three terms which, in this investigation, demand our attention:

1. The word *oinos* means wine, and is the principal word for it in the New Testament. It is found in Matt. 9: 17; Mark 15: 23; Luke 1: 15; John 2: 3; Rom. 14: 21; Eph. 5: 18; 1 Tim. 3: 8; 5: 23; Tit. 2: 3; etc.

2. The word *glukos* means sweet wine, and is found in Acts 2: 13; but that it was intoxicating is seen from verse 15 of the same chapter. It denotes "the sweet juice pressed from the grape."

3. The term *methuo* means *to be drunken*. It figures in this discussion because it is used by Paul in 1 Cor. 11: 21 and shows that the wine used in the Lord's Supper was intoxicating; and hence it was, of course, fermented. It occurs in Matt. 24: 49; Acts 2: 15; 1 Cor. 11: 21; 1 Thess. 5: 7; etc.

It is worthy of note, as seen in the foregoing list, that the leading Hebrew words translated "wine" in English seem to have been chosen because of the nature of the liquid indicated to ferment. This tendency to fermentation on the part of the juice of the grape when pressed out is marked; and it seems clear from the biblical record that wine among the Jews was always intoxicating, and hence was fermented. On the matter of vinous fermentation, we may here note with profit what the British Encyclopedia says:

Vinous fermentation means that peculiar change which all native sacchariferous juices are liable to undergo when left to themselves at the ordinary temperature, and which results in the formation of some kind of "wine." The general course of the phenomena being the same in all cases, we shall assume in what follows that it is grape juice we have to deal with. Such juice, as is well known, when recently prepared, forms an intensely sweet yellowish liquid, which, if it is not so by nature, may be rendered perfectly limpid and transparent by filtration through bibulous paper. Grape juice, when left to itself, after having been thus clarified, may remain unchanged for an indefinite time; but when mixed with ever so little of unfiltered juice, it is sure sooner or later to undergo a change, which manifests itself in the appearance of a turbidity in the liquid. This turbidity is owing to two causes—namely, (1) the evolution of carbonic acid, and (2) the formation within the liquid of a finely divided solid, which, through the gas evolution, is partly kept in suspension, partly thrown up to the surface as a scum, and which is known by the name of "yeast." The process, from an almost imperceptible beginning, gradually develops into a more and more vivid effervescence (which not unfrequently assumes the character of a violent ebullition), the yeast at the same time becoming more and more abundant; and when a

sufficient quantity of "must" is operated on, the temperature of the fermenting mass soon rises perceptibly beyond that of the surrounding air. Sooner or later, of course, the reaction reaches a climax, from which onwards it gradually loses in intensity until at last it dies out. The yeast then settles down as a slimy deposit, above which there is left a clear yellow liquid, which, instead of the originally sweet, now has a "vinous" taste, and is endowed with that well-known physiological action characteristic of "fermented liquors." (Volume IX., page 92.)

Finally, in all that the Savior said (Matt. 26; Mark 15; Luke 22) on the subject at the institution of the memorial Supper, he said nothing at all as to whether "the fruit of the vine" shall be fermented or unfermented. We *must* have "the fruit of the vine," and not something else, for this he specifies; but he does not say whether that fruit shall be fermented or unfermented. Hence, in the light of all the facts, we can say that when we use fermented wine, we are using "the fruit of the vine;" and when we use unfermented wine, we are using "the fruit of the vine;" and thus in either case and in both cases we are using what the Savior said.

True and False Teachers.

BY E. A. E.

Just at this time it may be well to consider that which the Bible says about true and false teachers—at least, some of the many things it says.

Let us learn to distinguish between the two by the rule the Bible lays down, and strive by the help of the Lord to be true.

The Bible warns against false gods, false Christs, false apostles, false prophets, false teachers, false brethren, false accusers, false reports, false balances, falsehood, and every other false thing. It speaks against vain religion, vain worship; saying, "Lord, Lord," and not doing the will of God; of doing alms and righteousness before men to be seen of them; of having a form of godliness and denying the power thereof; it declares that covetousness is idolatry and that some serve the creature rather than the Creator.

Since Satan beguiled Eve the god of this world has succeeded in blinding the hearts of many, lest they should see and follow the light of truth.

The true and false are seen in Abel and Cain.

In Noah's day there were only eight souls true to God.

Abraham was called out of his own country and separated from his kindred that God might of him raise up a people for his own possession. But notwithstanding all he did for this people, not many of them proved faithful.

Of all the grown men who left Egypt, Joshua and Caleb were the only two who entered the land of promise. Moses had sore trials on account of the unbelief and idolatry of the Israelites in the wilderness, and, provoked at the waters of Meribah of Kadesh, he failed at the time to trust and obey God, and he and Aaron died before the people crossed the Jordan.

Of the Israelites in the days of Joshua it is said:

And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah, that he had wrought for Israel. (Judg. 2: 7.)

According to the history of the Jews in the Old Testament and according to the history of the church, people, as a rule, do not remain faithful to God much longer than one or two generations. They do not depart from God just in the same way every time, and just the same innovations are not introduced at every place and at every time departures begin. But vanity, worldly ambition, and human wisdom always lead from God. In round numbers, a century ago Thomas and Alexander Campbell, Barton W. Stone, and others did an inestimably great work in calling people back to the Bible—its *language*, its pure teaching, its work, and its simple and God-appointed worship—the church of

the New Testament—the unity of the Spirit in the bond of peace. Before they were all laid in their graves, departures from the New Testament order of things had begun and innovations upon the simple worship of God had been made. This departure has become a "sister denomination" with her church federation and delegated conventions and denominational appliances. This departure is well defined and recognized.

Tolbert Fanning, Brethren Lipscomb and Sewell, and their most worthy and heroic collaborators have likewise done a work that can be measured only by eternity; but before the faithful ones who outlive them are asleep in Jesus, other departures, as dangerous to the peace, purity, and spiritual development of the church and advancement of Christianity in the world, most likely will have manifested themselves in permanent and powerful forms. One of these departures may be a development of a clergy, not exactly in the old form, but in another form, claiming certain rights and privileges as a favored and special class of Christians above ordinary Christians. With this will come the wisdom of men, theories and speculations of men; for such an order of beings comes not from the New Testament. Men in the New Testament are called "evangelists," but "evangelist" is not there used as a title. Paul is called a "minister of the word" and "minister of Christ," etc.; but he nowhere calls himself "the regular minister" of any church. There is no such thing in the New Testament. This itself is a departure.

Eli's sons were greedy, licentious, unrestrained, base fellows. Samuel's sons perverted judgment, took bribes, and went after lucre.

At times almost the whole priesthood was corrupt.

Note how many false prophets there were in both Elijah's and Jeremiah's day. Note, too, how bitterly these men were persecuted.

Elijah's and Jeremiah's faithfulness and jealousy for God caused them to feel more sensibly and more keenly the sins of Israel in forsaking him. So to-day, the more faithful and the more truly loyal people are to the cause of Christ, the more deeply they feel hurt over any departure from the truth. Paul says he was jealous over the Corinthians with a godly jealousy, because he had espoused them as a chaste virgin to Christ. He feared, "lest by any means, as the serpent beguiled Eve in his craftiness," their "minds should be corrupted from the simplicity and the purity that is toward Christ" by the preaching of "another Jesus" or "another gospel" and the reception of "a different spirit." (2 Cor. 11: 1-4.) Paul had anxiety for all the churches. The reverse of this is true; the less faithful, the less truly loyal one is to Christ, and the less jealous one is for the church with a godly jealousy, the less one cares for the peace, unity, and real growth and good of all the churches.

Jesus solemnly warns all his disciples and all men in general against false prophets, who come in sheep's clothing, yet are ravening wolves.

All who have not been seriously impressed with Paul's warning against false teaching and false teachers and his instruction in regard to the proper treatment of such have read his writings to little or no profit. He says that from among the elders themselves men will arise, speaking perverse things to draw away the disciples after them. (Acts 20: 30.) He says the elders "must hold to the faithful word which is according to the teaching," that they "may be able both to exhort in the sound doctrine, and to convict the gainsayers," and he gives the following reason:

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. (Tit. 1: 10-12.)

Some, not uncouth ruffians, but with smooth and fair

speech beguile the hearts of the innocent, cause division contrary to the teaching of Christ, and serve not the Lord, but their own bellies. (Rom. 16: 17, 18.)

Satan and his ministers transform themselves into angels of light and ministers of righteousness.

Some, says Paul, pervert the gospel, handle the word of God deceitfully, teach fables, "endless genealogies," "foolish and ignorant questions," "profane and vain babblings," "oppositions of knowledge which is falsely so-called," and other questions which should be avoided, and turn godliness into a way of gain.

Peter and John give lists of false teachers and apostles, saying some are covetous and make merchandise of the churches.

God has ever pronounced curses upon all who would add to or take from his word. (See Deut. 4: 2; 12: 32; Rev. 22: 18, 19.)

The Israelites were so impressed with these warnings that they asked: "How shall we know the word which Jehovah hath not spoken?" So we ask: What is God's rule or standard of the true teachers and preachers, and how may we detect the false ones? Here it is:

But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him. (Deut. 18: 20-22.)

In Deut. 18: 1-5, Jehovah says if a prophet give a sign or a wonder which comes to pass in order to induce people to go into idolatry or in any way disobey God, they should not hear him, and the prophet should be put to death. This God allowed in order to prove the people whether or not they would obey him. He says:

Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

God does not give signs or work miracles to convince people that they need not obey him, or that they should do anything he has not commanded, or to release them from obedience to what he has commanded.

By all false theories, false ways, and false teachers God tests his people now.

God's test of false teachers is: "By their fruits ye shall know them." But what is the fruit? Obedience to him is the fruit. He who does the will of God will enter the kingdom of heaven, and he who hears and does the sayings of Jesus is the wise man. This is the test.

In conclusion, then, all men who depreciate implicit obedience to God are false teachers, however smooth and fair their speech or eloquent their sermons. All who preach the gospel from any motive and for any other purpose than Bible motives and purposes are false. To be true, teachers and preachers must not only be "doctrinally sound," theoretically correct; but of pure hearts, of sound minds, must use sound speech, must live holy lives, and preach or teach from pure motives and for the right purpose the will of God.

When a man preaches "premillennium" or "postmillennium," is he preaching that which God commands or speculation? One is forbidden to preach that which God does not command.

If you knew how much depended on the way you start the day, you never would let yourself get out of bed with a gloomy face or a discontented heart. If the sky is cloudy, manufacture a little sunshine of your own to start the day with. Begin with a smile on your lips and a song in your heart, and there is no fear but that the day will go well.—The Young People.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Hundreds are taking advantage of our special offer that expires on April 1.

Brother and Sister Armstrong-Hopkins have settled at Darya Gunj, Delhi, India.

One of our subscribers is particularly anxious to secure a full bound set of the Millennium Harbinger. If you have one to sell, kindly notify this office.

Brother Larimore is in a meeting at Greenville, Ala., which began last Sunday. After this meeting he goes to Letohatchee, and from thence to Fort Deposit.

The meeting at South College Street, this city, started last Sunday with fine prospects. All are pleased with J. D. Northcut's forceful presentation of the truths of the gospel.

C. M. Pullias closed a good meeting at Murray, Ky., last Sunday that resulted in five baptisms and four persons taking membership with the congregation. He begins Sunday at Campbell, Mo.

An addressing company addressed the preacher list for us and used "Reverend" before each name. This was without our knowledge or consent, and we trust the preachers will pardon the inadvertence.

From O. M. Reynolds, Memphis, Texas: "Two fine services, with two by relation, at Hedley on the first Lord's day, and two extra good services at Lelia Lake on the second Lord's day, with two by relation. The church is doing fine at both places."

From Jewell Matthews, San Angelo, Texas: "We had a fine day on March 12. Our house was full at both morning and evening services. The brethren are in real earnest and are manifesting their zeal in the Lord by good works. We feel that the church here has a great future."

A very deserving preacher's wife living in Tennessee wishes to buy a small home place with a few acres of ground, to cost about six hundred or eight hundred dollars, near some good congregation or where there is a prospect for one. If you have a proposition that will interest her, send it to the editor of this page and it will be promptly forwarded.

From Ben West, Lometa, Texas: "Three great services on March 12. Two restored, two baptisms. At 3 P.M. a crowd motored to McCann church, six miles distant, where we had a rousing service, about thirty children leading the song service. Sunday-school work grows and new members every Lord's day. Peace and a spirit of service prevail. Praise the Lord."

From J. B. Nelson, Dallas, Texas: "I closed my fourth meeting at Florence, Texas, on March 13. While there were no additions, it was the best meeting of all, so far as interest, attendance, and attention were concerned. I go back in 1917. Several preachers attended the meeting. I am to be in Arkansas in September, and will probably spend October in Tennessee."

From Thomas E. Milholland, Madill, Okla.: "By the time the readers of the Gospel Advocate read these lines, my wife will be in the sanitarium at Mount Vernon, Texas. We hope, by the grace of God, the skill of the surgeon, and the kindness of our brethren and sisters in Christ, to be restored to you all soon. Pray for us."

Let us all unite our prayers in behalf of this sister.

God's comforting promises are always in proportion to our needs. T. Q. Martin, of Winchester, Ky., who recently sustained the loss of his dear mother, is now facing a new sorrow in the serious illness of his devoted wife. She recently survived an operation. Brother Martin writes that "it seems that my cup of sorrow runs over," but adds "We

are hopeful." Let us all unite our prayers for the recovery of his wife and that he may be sustained in every hour of trial.

R. C. McCaleb writes from Lynchburg, Va.: "I want to find some brethren, members of the church of Christ, in this city or in some city near by. I would be glad to preach each Lord's day. If any of the readers of the Gospel Advocate have any friends in this city who are members of the church of Christ, I would appreciate it if some one would inform me as to who they are and where I will find them. I have been working in the Alabama Christian College, at Berry, Ala., until a few weeks ago. I must find some brethren. Please help me."

From Mrs. M. M. Craig, Ozona, Texas: "I have long thought of writing you and trying to express my appreciation for the splendid paper you are giving and for the brave stand you have always taken against false teaching and innovations. The special numbers are all fine. I have been a reader of the Gospel Advocate for many years, and it always comes as a welcome guest. I pray that your lives may be spared many years yet; and when the summons comes to come up higher, there will be others to still continue the fight for the true cause of Christ."

We greatly sympathize with J. Y. Lowe, of Birmingham, Ala., who lost his faithful companion last week. Funeral services were conducted on March 15, in Nashville, in the presence of a large assemblage of relatives and friends. Brother and Sister Lowe lived here for many years and were very useful in the Master's service while members of the church on Joe Johnston Avenue. Sam P. Pittman, of the Nashville Bible School, and John T. Lewis, of Birmingham, made appropriate talks. There are several children and grandchildren who share our sympathy. May the Lord bless and sustain "Pappy" Lowe.

From J. T. Harris, New Decatur, Ala.: "I preached at a mission point, two miles north of Cherokee last Saturday night and on Sunday and Sunday night. I found there just five members of the church of Christ, but I baptized three young men and a man and his wife, which doubled their membership. I am spending this week with J. P. Ezell, and I am preaching each afternoon and night at the Jackson Street church of Christ in New Decatur. I find at this place as faithful a band of loyal disciples as it has been my pleasure to meet, and I find Brother Ezell to be held in very high regard among them. He is indeed doing a grand work at this place."

Mrs. G. E. Williams, Magnolia, Ark., writes: "We wish to announce, through the Gospel Advocate, the arrival of two dozen song books ("New Christian Hymns"), sent by some congregation at Nashville to the Magnolia congregation; also a check for five dollars, sent by the Petersburg congregation through Everett Beasley, of that place, to our congregation here. We express our many thanks for both. This is a small congregation, only two male members—my husband and one more. A few words in behalf of the dear old Gospel Advocate as it gradually grows better. I was reared under it, as my father, J. H. Mulliniks, was one among its first subscribers. He was an old pioneer preacher of Humphreys County, Tenn."

From Tice Elkins, Childress, Texas: "My wife is some better, the boy is nearly well; and if no more trouble strikes us, I will be out in the field again in about six weeks. I have all my time engaged from the first Sunday in May till October, except four or five days at a time about twice during the summer. I am going to lecture on 'Russellism' during those days. I have been preaching every Lord's day at home since my family have been sick, and I am preaching on the old subjects, 'The Conversion of the Eunuch,' 'The Great Commission,' 'Pentecostal Revivals,' 'Conversion of Saul of Tarsus,' 'Cornelius,' 'The Jailor,' etc. The

One Week Left—Offer Expires April 1. We Propose to Give Our Readers a Fine \$2 Self-Filler Fountain Pen.

A Personal Note to Our Readers.

You can depend upon it that we would not use this valuable space for an announcement of this kind were it not an urgent matter in which we desire your quick coöperation. Our fiscal year closes on April 1, and only twenty days remain in which to make collections to cover our obligations. You have doubtless intended all along to help us in the good work being accomplished by the Gospel Advocate, but many have been negligent in carrying out this good intention. We now urge that you let us hear from you without delay. We especially ask that—

- (1) Every subscriber in arrears will send us his renewal.
- (2) Every friend of the paper send us at least one new subscriber before April 1.

To encourage your quick coöperation, we have decided to make one of the most liberal offers we have ever made. The fact that we have on hand about five hundred fine fountain pens from our Christmas stock makes this possible. To old and new subscribers who will send us \$2.25 we will send one year's subscription to the Gospel Advocate, one year's subscription to the Bible Study Helper (our new monthly, edited by A. B. Lipscomb), and one of these splendid self-filler pens. When you pause to consider that the regular price of the Advocate is \$1.50 and the Bible Study Helper is 60 cents, you will see that you get this pen for nothing.

This Fountain Pen Has the Following Features:



- (1) It is the actual size of the illustration shown above, and is the same size of all \$3 and \$5 pens.
- (2) It has a guaranteed 14-carat gold point.
- (3) It is a self-filler.
- (4) It has a beautifully chased barrel.
- (5) It has a metal ring that snugly covers the filler vent.
- (6) It has a metal clip that keeps it in your pocket.
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Please note that this pen we propose to give you will do all the work of the \$3 and \$5 pens. It is not sold by the stationers for less than \$2.

Remember, this offer holds good only so long as the pens last, and will positively be withdrawn on April 1. Clinch yours by writing to-day. Address all orders to the

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317-319 Fifth Avenue, North, Nashville, Tenn.

old restoration themes need to be rubbed up, for we have many members of the church that know scarcely anything about them, and the world needs these truths as badly as it ever needed them. I am using all the tracts I can get, and I can tell that it has an effect that is good, too. Two fine services Sunday and good crowds."

Jesse Beall writes from Chattanooga, Tenn.: "Sunday, March 12, was a great day with us. E. H. Hoover was at Central, G. C. Brewer at St. Elmo, Aruna Clark at Cowart Street, R. N. Moody at Glass Street, F. B. Srygley at Ridgedale, and Flavil Hall at Rossville in the forenoon, all preaching excellent sermons to well-filled houses. Brother Srygley preached to a packed house at Avondale, a mission point established by Brother Moody, assisted by the Glass Street Church, in the afternoon, and at night at Cowart Street, closing at Rossville on Monday night. Brother Srygley was in fine condition and preached helpful and appreciated

sermons at all the places, and had pressing invitations to come again at his earliest convenience. All the congregations here are to have early spring meetings as follows: Central, beginning last Sunday, assisted by E. H. Hoover; Cowart Street, first Sunday in April, assisted by G. C. Brewer; Ridgedale, third Sunday in April, assisted by Brother Gunn, of Sparta; Rossville, about the middle of April, by Flavil Hall; Avondale, at an early date, by R. N. Moody; St. Elmo, first Sunday in May, by Price Billingsley; Glass Street, not announced yet, but soon. It is understood that each congregation will hold another meeting in the fall. All the members of all the above-named congregations seem to have 'a mind to work' and are at it, resulting in great good to the cause both spiritually and numerically. Two confessions at Cowart Street last Sunday. The Gospel Advocate and the Advanced Quarterlies are potent factors in the work here and are held in high esteem."

LOSS OF APPETITE

Most Successfully Treated by Taking
Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious.

It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine.

Hood's Sarsaparilla makes the rich red blood the digestive organs need.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
tender little Stomach, liver
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Poultry Profits Sure

when you use the modern coal-burning, self-feeding, self-regulating, trouble-proof

Newtown Giant Colony Brooder

It raises "the most chicks, the best chicks, with least labor and at lowest cost." The first successful brooder of the colony type, and years ahead of all imitations.

Send us your dealer's name. If he cannot supply the Newtown we will ship direct. Descriptive circulars mailed FREE.

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POTATO PLANTS.

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Prices, 500 for \$1.35, 1,000 for \$2.50, postpaid and insured. By express, 1000 for \$1.75; 5,000 to 10,000 at \$1.60; 15,000 to 20,000 at \$1.60 per 1,000. Plants ready April 1. Prompt delivery and good, strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.,
Albany, Ga., and Greenville, S. C.

FROM THE FIELD

Alabama.

Moulton, March 5.—The work here is progressing nicely and much interest is being manifested. I came here the first of last December and took up the work that Brother Ezell had been doing for the past two years. Through his untiring efforts a great work has been done. It was through his influence that I came to this field. It is a pleasure to work where he has labored so faithfully. There is yet a great work to be accomplished here, and I want to be instrumental in forwarding the cause of the Master while here. Brethren, pray for us and the work here.
C. H. BAKER.

Montgomery, March 11.—I have been a subscriber to the Gospel Advocate for thirty years, and believe it to be one of the best gospel preachers in the land. Seeing in this week's issue a note from Brother C. E. Holt and one from Brother Talley, I thought I would write a few words about the West Montgomery church of Christ. Yes, there is a church of Christ in West Montgomery, and a very live one. We have two services every Lord's day and prayer meeting on Wednesday night, when we have a fine Bible study. We have near one hundred members. I am an engineer in the passenger service on the Louisville and Nashville Railroad running between Montgomery and Mobile. I preach every Lord's day I am in off my run. I have been preaching for two years. I often come in on my run at 8:15 A.M. and preach at 11 A.M. and 7:30 P.M. Old Brother J. M. Barnes and Brother John T. Poe and a dear little Christian wife started me to preaching, and I am studying hard to make a good one, but, above all, to show to the world that a man can be a Christian and run an engine—a thing that many do not believe; for I do believe that the best preaching on earth is for a man to live just what he preaches, and, with God's help, I am going to do that. I have preached in Pensacola, Fla.; at Catoma Street Church for Brother Holt; at Alamogordo, N. M., for Brother Tant; and a good many places around the country. Brother Charles Sanders, of Highland Home, Ala., I think, will preach for us at West Montgomery this year, and with his help we expect a great work. I had one addition on the third Lord's day in February. Brother Holt came out and baptized the lady for me. We have just put a new iron roof on our building. We do not owe a cent and pay as we go, for all of which we praise the Lord.
J. C. COMER.

Newton, March 6.—My month's work at Hazlehurst, Ga., closed on the first. Eternity alone will reveal the results. At that place I met more opposition than ever before. The pastor of the Methodist Church and the First Baptist Church kept all they could from the debate. One lady, a teacher in the Baptist Church, attended the debate and accepted the truth. The preachers set about to have me removed by robbing me of a place to preach, and so sure was the Methodist preacher that he had me out of the Presbyterian

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks, but knows from personal experience, that he is right. He proposes to give you the equivalent of a three-weeks' visit to a mineral spring of most remarkable restorative powers, and make no charge if you are not benefited. His offer has been accepted by several thousand sufferers in all parts of the United States, and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gallstones, kidney, bladder, or liver disease, uric-acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 21H, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name
Address.....
Shipping Point.....
(Please write distinctly.)

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Our Frost-proof Cabbage Plants grow in the open—in snow and frost—and are extra hardy. Leading varieties. Send fifty cents for 200, \$1 for 500, postpaid, 65 cents for 500 \$1 for 1,000, \$4 for 5,000, \$7.50 for 10,000, by express. Nancy Hall, Triumph, Porto Rico, Norton Yam sweet potato plants from Wakefield's "Bred Up" seed, \$2 per 1,000. Free booklet. Wakefield Plant Farm, Charlotte, N. C.

Subscribe for The Bible Study Helper. Sixty cents per year.

Church that he then tried to get the Masons to refuse me their hall, also the courthouse. The Baptist preacher (not the one I debated with) accosted me on the street and, shaking his fist at me, informed me that he was not afraid of me. Poor fellow! I told him that might be true, but that he was afraid of Baptist doctrine not standing the test. As I went to the train to leave, a man asked me to return and baptize him. Others were almost persuaded and exacted from me a promise to return or to send some one for a summer meeting. I began at Christian Home yesterday. Four years ago I left this church united and working. A "hobby-rider" preacher came here, and now there is strife and division. How long are we to be unprotected from such things? It seems to me that a preacher who sows discord should be dealt with, or, at least, other churches should be warned, so they may protect themselves. I see in the "Faith and Works" Number of the Gospel Advocate an article from the brother who sowed discord here. It seems to me he should come here and bring them together. A word from him will bring all together. Will he come and acknowledge before all that he did wrong, so the rest may get right? I go from here back to Hazlehurst. I am sending a full report of help received. My home address is Cedar Hill, Texas. JOHN HAYES.

Florida.

Winter Garden, March 7.—Although we are less than two months old in the work at this place, we see some advancement for the cause of Christ here. Our number is still small, only nine members of the church residing at this place and there being only about three members near here who are prospective worshippers with us. Yet we have not failed to meet upon the first day of the week in the afternoon since the work was begun on the third Lord's day in January; and although some are cold, others lukewarm, and probably too indifferent at times, yet the faithful few have never missed a single service. We hope to be able within three months, anyhow, to help support a young preacher here with at least twenty dollars per month remuneration. Let us hear from some young student of the ministry who is interested in this work. The packing houses will run about half of working hours for a month or two, and there is always something to do on the farm here—truck gardens and groves. If the Lord will, I expect to return northward within two or three months. At present I am representing the McQuiddy Printing Company and the Gospel Advocate here as agent. Should I return, I would want some one to take up the work and not let the cause go down in this mission field. Is not some loyal member of the church in Tennessee interested in mission work enough to "come over and help us?" So far as I know, there is not a loyal preacher residing within one hundred miles from here, nor a loyal congregation within fifty miles. If there is, let us hear from you. With all good wishes to those engaged in the service of the Master, and especially those who are sacrificing their "lives, their talents, and their all," spreading the gospel of Christ on mission fields, I send this message from

SALTS FINE FOR KIDNEYS.

We eat too much meat, which clogs kidneys, then the back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness, and all sorts of bladder disorders.

You simply must keep your kidneys active and clean; and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia water drink, which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Pastors: We publish Books, Pamphlets, Minutes, Sermons, Church Directories, Manuals and reprint books and magazines. Specialists in Church Envelopes. Write us for prices. 419 S. Third St. MAYES PRINTING CO., Inc. Louisville, Ky.

Cutting Down the Cost of Pianos.

Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.



Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$2 per hundred, samples 5c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series G— **CLINTON, S. C.**

**Quickest, Surest Cough
Remedy is Home-
Made**

**Easily Prepared in a Few Min-
utes. Cheap but Unequaled**

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it.

Get 2½ ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2½ ounces Pinex," and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

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Cured Or You Pay Nothing

I have cured—cured to stay cured—90% of all who have taken my Pellagra Cure. What I have done for others I GUARANTEE to do for you or my treatment will cost you nothing. Highly endorsed by Physicians, Bankers, Ministers, County Officials and others. If you doubt, write any official or merchant in Walker County. No interference with work—no restrictions on your eating.

SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about **FREE Book** Pellagra, write for my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of NO CURE—NO PAY. Free diagnosis to anyone sending symptoms. Send no money but write today!

Dr. W. J. McCrary, Dept 238 Carbon Hill, Alabama
Show this to some unfortunate sufferers



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

Florida's "far Southern field," trusting that God in his all-wise and divine providence may use it for the edification and upbuilding of the "prostrate and bleeding cross."

JAMES A. HARDISON.

Georgia.

Atlanta, March 6.—I am glad to report the Atlanta work moving gloriously onward. Woodroof was at South Pryor yesterday morning and evening, with splendid interest. He was at Constitution in the afternoon, and reports a fine service. Ritchie reports a good service at Golden Hill. Waits was pleased with an interesting service at Ingleside. Garrett was at East Point in the forenoon, with one from the Baptists and one reclaimed. The writer was at West End in the forenoon, with one baptism; Bearden spoke at night. Timme reports a growing interest at the Chestnut mission. The revival at East Point continues with unabated interest.

S. H. HALL.

Macon, March 8.—We rejoice in saying that God continues to open opportunities for the accomplishment of good in this field. The word is being preached, and we hope to have a still more abundant harvest this year than last. The teaching of the gospel for God's glory and man's salvation is so very important, and yet so sadly neglected. We are in the center of a large field, one of the largest in the South. God has used us and the brethren and sisters who have cooperated in prayer and financial fellowship, and the work of his kingdom has been extended. There is a great amount of work yet untouched. The need for cooperation both by prayer and finance is urgent in this new territory. There is also need of immediate cooperation in meeting notes due on April 15 on the frame chapel purchased here last year. Mission work, whether in America or elsewhere, should be encouraged; and as we bring this to your mind, we urge the cooperation of all Christians in well-established congregations. Our treasurer, Brother J. W. Hightower, 708 Broad Street, will give you notice of any amount you invest in the extension of God's kingdom in this territory. We are especially interested in being remembered in your prayers in Jehovah's name for blessings in the series of services to begin here next week by Brethren S. H. Hall, Claud H. Woodroof, and Morgan H. Carter. Write us concerning any friend or relative whom you would like to have more deeply interested in Christ.

M. B. FOLSOM.

Kentucky.

Shelbyville, March 6.—The work at Shelbyville is still growing. We are expecting great things when the weather becomes a little brighter. We would be glad for any of the brethren to stop in and see us. We are trying to teach the word only as it is written, and because of this some are in opposition to us; but we are arming ourselves with the mind of Christ to combat all false teaching and teach the unsearchable riches of Christ.

R. A. CRATE.

Louisiana.

New Orleans, March 3.—Thinking it might be of interest to the readers of

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little at night and morning, and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

Minister Tells How He Was Restored to Health.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently: "Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected, and I was seriously threatened with nervous prostration. I could not sleep at night, and was so nervous that I would start at every little noise. My appetite was poor, and it seemed almost impossible for me to gain strength. Through the advice of a friend, I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night, and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel 'run down,' I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run down from overwork or from any other reason; and if it fails to benefit you, your money will be cheerfully refunded. It can be purchased at any drug store.

MILES' MEDICAL COMPANY, Elkhart, Ind.

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic hile top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

Subscribe for The Bible Study Helper. Sixty cents per year.

Easy Breathing a Luxury.

To persons afflicted with catarrh or severe head colds the difficulty of breathing is a great burden.

The defective aeration of the blood, through lack of contact between the air inhaled and the mucous membrane of the lungs, produces headaches, depressions, and lower health conditions, because the blood is not properly purified.

Under such conditions Mentholatum should be applied within the nostrils. Its aromatic oils penetrate to the membranes and tickle them to greater activity.

The secretions become more active, loosening the coagulations which cover the membranes, encouraging the clearing of the air passages.

Then comes the good fresh air in satisfying volume, direct to the membranes, purifying the blood.

Mentholatum is antiseptic and germicidal, encouraging the restoration of inflamed parts, and has proven very useful as well in relieving croup, sore throat, and chapped skin.

the Gospel Advocate, I will give a little history of the little band of disciples which meet in the W. O. W. hall at 720 St. Charles Street. About eighteen months ago we began meeting at this place. The first Sunday we had four present—the writer, two of his children, and Brother John Williams. We had a good meeting. The next Sunday Brother D. L. Watson, M.D., was with us, and several others. We have been continually increasing in numbers and in interest until now we have from twenty-five to thirty present each Sunday. I am proud to say that the greatest harmony prevails in this congregation of any one it has been my privilege of attending. There has never been any dissensions. Each and every one is trying to do his part. The prospects for this congregation are good, and we ask the prayers of all the brotherhood. W. F. THOMPSON.

Pennsylvania.

Fayette City, March 10.—There is no more inviting field for our missionary labors than the great cities of the North and East. I am pleased to know that the church at Portland, Maine, has secured Brother W. E. Morgan to labor with them. The churches in Detroit, Mich., are prospering, and they have several strong men there to push the work. What is being done there should be done in other large cities. Especially do I wish to commend the work at Pittsburgh. Brother Hal P. McDonald is there in school, and will be there till August 1. He reports a good beginning there, a sturdy little band that can be depended on to do their part. They purchased a house from the Episcopal Church, but have not paid all of it yet. Hence they need outside help. Now, I wish to suggest a man and a plan for the work there; and if that is successful, we can push the venture further. Brother Ben West, of Lometa, Texas, is well prepared for city work. We know how he built up the church in Houston, Texas, and I think he can build up the cause in Pittsburgh, if we can get him to come and will provide the means. Let me recommend that one of our big city churches pledge itself for his support, or two or

more of them cooperate in sustaining him in this field until it is self-supporting. There is plenty of wealth and talent in these cities, but before Christ can use it they must be converted. Who will respond? Hal P. McDonald's address is 222 Amanda Avenue, Mount Oliver, Pittsburgh, Pa. GEORGE M. RANCE.

Tennessee.

Lebanon, March 6.—We are having good interest manifested in the work of the Lord at this place. We had two baptisms last night, making four the last three Lord's days.

JOHN A. KLINGMAN.

Texas.

Memphis, February 21.—The cause of Christ in this good town is moving onward and upward. Increased audiences at our services, and the interest is fine. One baptized on Lord's day and two by relation. We are using hundreds of gospel tracts in our work. Next month we are to conduct a ten-days' meeting here. O. M. REYNOLDS.

Boils Needn't Bother You.

Gray's Ointment puts an end to them right away. This remarkable ointment was first prepared in 1820 by a North Carolina physician. For nearly a century the American people have found it the most effective preparation for all eruptions and abrasions of the skin, burns, cuts, wounds, bruises, boils, carbuncles, ulcers, sores, etc. It speedily heals the skin trouble and prevents the development of blood poisoning, which not infrequently rises from a neglected sore or cut. "The best remedy I ever tried for risings, and all my friends who have tried it say it beats anything they ever used," writes Miss E. M. Manley, Auburndale, Fla. Keep a box in the house. Twenty-five cents at druggists. Get a free sample by writing W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

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offers thorough instruction in the following branches: Bookkeeping, Stenography, Type-writing, Penmanship, and Commercial Law. Now is the time to enroll. Prices very reasonable. Write for catalogue and mention course you wish to take. Address NIXON BUSINESS COLLEGE, Bristol, Tenn.

\$120.00 SURE

Congenial work at home among church people, man or woman. 60 days or less. Spare time may be used. No experience required. International Bible Press, Dept. SB, Philadelphia

HAVE DARK HAIR AND LOOK YOUNG.

Nobody can tell when you darken gray, faded hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of sage tea and sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears. After another application or two, it is restored to its natural color and looks glossy, soft, and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.

Gospel Advocate Piano Club Prevents Waste

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

Write for your copy of the catalogue and full particulars to-day. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Cabbage Plants That Grow.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. One hundred, post-paid, twenty-five cents. By express, charges collect, per thousand, in lots of less than four thousand, \$1; five thousand to seven thousand, eighty-five cents; eight thousand to ten thousand, seventy-five cents. Special prices in larger quantities.

C. F. HETHINGTON, Meggetts, S. C.

STAMPS FREE.

75, all different, for the names of two collectors and 2 cents postage. 5 Bosnia pictures 1906, 10 cents; 30 Sweden, 10 cents; 6 Roumania 1906 pictures and heads, 10 cents; 20 different foreign coins, 25 cents; large U. S. cent, 5 cents. List free. We buy stamps and coins. Buying list, 10 cents. Toledo Stamp Co., Dept. J, Toledo, Ohio, U. S. A.

UGH! A DOSE OF NASTY CALOMEL.

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a fifty-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't salivate; so let them eat anything afterwards.

\$15 **95 UPWARD**
ON TRIAL
Fully Guaranteed



American CREAM SEPARATOR

A SOLID PROPOSITION to test new, well-made, easy running, perfect skimming separator for 15.95. Skims warm or cold milk making heavy or light cream. Bowl is a sanitary marvel, easily cleaned. ABSOLUTELY ON APPROVAL. Gears thoroughly protected. Differs from this picture, which illustrates our large capacity machine. Western orders filled from western points. Whether dairy is large or small write for handsome free catalog. Address: AMERICAN SEPARATOR CO., Box 31018 Bainbridge, N. Y.

Lime Medication In Tuberculosis

In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes of tuberculosis is 'Hm-starvation.' In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. In such cases we must resort to lime medication."

Eckman's Alternative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Matthews.

Sister Matthews, wife of our beloved brother, J. B. Matthews, died at Applin, Ark., on February 22, 1916. She was the daughter of E. Harper and Mary Harper. She was born on November 8, 1851. She was married to J. B. Matthews on February 9, 1873. To this union were born six children. Two of them died some years ago. Sister Matthews obeyed the gospel in 1874. She lived a Christian till death. Brother Matthews was made an elder of the congregation at Romance, Ark., many years ago and began preaching about 1896. He has preached in many counties in Arkansas, and has done untold good for the cause. The writer spoke words of encouragement at the grave in the presence of a large congregation of friends. May God's blessing rest upon Brother Matthews in his bereavement. J. M. Dixon.

Jordan.

On January 29, 1916, my mother, Addie Tatum Jordan, died near Unionville, Tenn., aged sixty-two years, three months, and twelve days. She was first married to Monroe Sowell, who lived only a few years. To them a little girl was born, who died in infancy. Later she married A. W. Jordan. To them five children were born. Four of these, with her afflicted husband, survive her. She obeyed the gospel in early life, and amid the trials and conflicts of life she never lost faith in Christ as the Son of God, the Savior of the world. And while our hearts are sad at the thought of seeing mamma on earth no more, we hope to meet her again where there are no sad good-byes. Funeral services were conducted by J. S. Batey, and her remains were laid to rest at Berea, near Verona, Tenn. Mrs. EDD WALKER.

Cotton.

Margaret E. Sweeney was born near Leiper's Fork, Tenn., on October 3, 1848, and died at the home of her niece, in Nashville, Tenn., on January 12, 1916. She was married to James Cotton on September 29, 1871. He preceded her to the grave twenty-five years. She obeyed the gospel in 1866, living a Christian almost fifty years. She leaves, to mourn her loss, eight brothers, a niece whom she reared from early childhood, and many other relatives. "Aunt Mag," as she was known to all, always attended the Lord's worship when she was able. It is hard indeed to give up our loved ones, but we know that our loss is her gain. She had been a subscriber of the Gospel Advocate for more than thirty years. After a short service at the grave, we laid her to rest by the side of her husband, at Southall, Tenn. J. M.

Corley.

Sister J. K. Corley (née Martha Prudence Kuykendall), of Terrell, Texas, was born on June 8, 1856. On March 31, 1872, she was married to J. H. Corley. To this union ten children were born, eight of whom are living. Sister Corley was a woman of beautiful Christian character and was faithful in her duties. Frequently, in the last year, she attended the meetings of the church when she was really not able to do so. Her life was one of the most beautiful I have ever seen. On the night of February 19, 1916, as the first day of the week drew nigh, Sister Corley, surrounded by her children, passed into rest. Sister Corley belonged to one of the most prominent families in this section of the State, and the throng at her funeral was one of the greatest ever seen at a funeral in this city. The writer tried to speak words of comfort. C. A. NARRED.

Hudgins.

Albert Eugene Hudgins was born on November 28, 1869, and departed this life on January 28, 1916. He was born into the family of God at about the age of sixteen, being baptized by Brother John Morton. He lived a consistent Christian life from the time of his obedience to his call to come up higher. He was married to Miss Rosa Tidwell on December 20, 1895. To this union two children were born—Faith and Emmer Lee. Faith preceded her father to the city of the dead three years ago last September. He was a devoted father and husband and one of the most accommodating neighbors in the community. He was a friend to the church and country, always ready to assist in building up both. He was a great stay to his congregation at Southside, Tenn., and will be greatly missed by his brethren. He was one of the most substantial pillars the church at Southside had. He was kind-hearted and generous and always ready to help in a worthy cause. He died in the hope of Israel's God, leaving a devoted companion, one daughter, one sister, together with a host of relatives and friends, to mourn their loss. The large audience that attended the funeral demonstrated the high esteem in which Brother Hudgins was held in the community. The funeral was conducted by the writer, assisted

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by Mr. J. R. Simpson, after which the body was interred in the Southside cemetery to await the resurrection.
C. E. W. Dorans.

Dow.

It is an adage that "death loves a shining mark." Whether the adage be true or not, it can be said that he struck a shining mark when he came and took from the bosom of John B. Dow and his six children—four girls and two little boys—his wife, Lizzie (Owen) Dow. She was born on November 11, 1873, in the town of Franklin, Tenn., where her young life was spent. She was the daughter of Thomas and Sue Owen. She was one of a family of eight children—six girls and two boys. Her father, three sisters, and one brother preceded her to the beyond. Her mother, one brother, and one sister still survive to mourn their loss of her. She was a most lovable young girl, of a very modest and retiring disposition, and wherever she went she drew the admiration of those with whom she came in contact. She became a Christian at an early age, and through her life she maintained fully the Christian life and died with the Christian's hope. She was married on February 3, 1897, to John B. Dow, who was a resident of Cookeville, Tenn., and there they made their home. Health failing her, she sought relief in Colorado, at the home of her brother, John Owen, where she died on January 26, 1916, in her forty-third year. Her remains were carried to Cookeville and interred in the cemetery, after her funeral had been preached at 3 P.M. on Sunday, January 30, 1916, to as large a concourse of friends and neighbors as, perhaps, had ever been seen before in Cookeville on such an occasion.

JAMES E. SCOREY.

McDaniel.

On April 20, 1915, the death angel invaded our home and took from our midst our precious mother, the dearest treasure that the God of heaven has seen fit to bestow on us while we sojourn here below. Mrs. Martha McDaniel was born in Jackson County, Tenn., on August 11, 1829, being in the eighty-sixth year of her age at the time of her death. She obeyed the gospel under the preaching of Brother Newton Mulkey in 1847. Her advantages for obtaining an education were very limited, but she loved to read the word of God, and always looked anxiously for the coming of the

Gospel Advocate, which she often read over and over again. It was always a source of grief to her that she did not live to see all of her children obey the gospel, there being but two who are Christians only. In 1849 she was married to Mr. Stuart White, of Gainesboro, Tenn., and in 1851 they, in company with her parents and others, moved to Texas. In 1852 Mr. White died, leaving his wife and infant son with her parents, Mr. and Mrs. Thomas Huddleston, in a new, unsettled country. In the latter part of 1854 she was again married to Mr. E. McDaniel, who preceded her to the grave in 1891. To this union were born seven children. The eldest died in infancy. Those who survive her are R. T. White, of Eastland, Texas; N. B. McDaniel, George N. McDaniel, and Geneva McDaniel, all of Georgetown, Texas; Mrs. D. A. Wells, of Leander, Texas; J. D. McDaniel, of Alpine, Texas; and J. M. McDaniel, of Canille, Ariz. X.

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In Behalf of the Tennessee Orphan's Home.

BY W. M. KING.

I recently saw Brother W. T. Boaz' call in the Gospel Advocate for help on the Tennessee Orphans' Home. He states that the Home is just two thousand dollars in debt, and it will just take two thousand brethren at one dollar each to pay it out of debt. When I had finished reading the article, knowing that the call appealed to me and every other brother in Christ, I at once placed a one-dollar bill in an envelope and sent it to Brother Boaz, stating that I would make one of the two thousand to help pay the Home out of debt. Brethren, why not respond to the first call when you first read it and thus free the Home from debt? Paul said: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 35.)

Chills

and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A short time ago a man who claims a special and miraculous call to preach was urging upon his congregation the necessity and importance of giving for the spread of the gospel, and said: "A few years ago the Campbellites at Glass put John R. Williams in the field as evangelist, and now they have a Campbellite church on every hill and in every hollow in that country."

The man that made the above statement knows there is no such thing as a Campbellite church at Glass. There are no people there claiming to be Campbellites, and the very ones he calls "Campbellites" are the very ones who say they are not Campbellites. Furthermore, they contend that no one has a scriptural right to be a Campbellite. They further contend that one has the same scriptural right to be a Baptist, Methodist, Presbyterian, or anything not taught in the Bible. Why, then, does this divine (?) preacher call them "Campbellites?"

Another thing that preacher knew; That the congregation at Glass, that he calls "Campbellites," are a set of first-class citizens—men and women of education, intelligence, refinement, culture, honesty, truthfulness, with an earnest desire to know and do only what is taught in the Bible.

Now I am the man called and sent into this mission work by the congregation at Glass, and here is one thing I have constantly kept before the public in every meeting and at every place, as the people who heard will bear me out: Show me just one thing I am teaching as a condition of pardon from past sins that I cannot read in the Bible, and I will quit right now and never preach it again; or show me just one thing the Bible teaches as a condition of pardon from past sins that I am not teaching, and from this time on I will teach it. Again, show me just one thing I teach as an act of worship that I cannot read in the Bible, and I will quit it right now and never practice it again; or show me just one thing the Bible teaches as an act of worship that I am not, and from this time on I will teach it. Where I have gone preaching, the people know that I have done this. None did I teach to be Campbellites, none did I teach to be Baptists, none did I teach to be Methodists, none did I teach to be Presbyterians; but I did teach all at every place to believe in, love, obey, and follow Christ in all things. I did not teach the people to "get religion and join the church of their choice," but I did teach the people to make choice of Christ—to be Christians only

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Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

and only Christians. I did not teach the people that it makes no difference what you join, but I did teach the people that it makes a difference as to which Christ they believe in.

These specially called-and-sent preachers will say that the name "Christian" (Acts 11: 26) was given by the devil. If they believe what they say, why do they object to calling us by the name the devil does? Do they think they can go the devil one better and call us "Campbellites?" Here is a tangled hank of thread that needs straightening out. You say the devil gave the name "Christian;" we call ourselves by the name the devil gave; you call us "Campbellites." Then which is the meaner—smarter? Calling us "Campbellites" does not stop the work; it still goes on.

The congregations are preparing for greater things for the Lord.

A Tent for the Colorado Western Slope.

BY E. C. FUQUA.

I have been criticized by some for making the wants of this mission field known through the papers. But really I do not know how to conduct a work on a field of this character without assistance. I cannot see why it is wrong to ask brethren to assist in getting the cause established on this field. Many seem to expect me to do this work without any assistance whatever, and characterize any mention I make of its needs as "begging." Since I have been engaged in mission work, I am conscious of never having asked for assistance for personal needs, except in sickness. All my calls for aid have been for the mission work purely, and all receipts have been so applied with all conscientiousness. As long as I remain on a field like this I will certainly have need of assistance from other fields.

Now, the thing I need on this Western Slope—a thing I could not use to advantage on the eastern side of the Rockies—is a large tent equipment. I need this now. I will explain the situation here in Olathe, for instance. I will meet with like needs in other towns here in my work.

I secured a church building in Olathe, where I held a most satisfactory meeting in January. The meeting was closed abruptly by a severe snow-storm, when there were several persons who were desirous of being baptized and others who desired to "take membership" with us on the New Testament basis. After this meeting (at which the sectarian ministers of the town were conspicuously absent), when I tried to secure the same house to finish my meeting, I was refused. The preachers had been at work to keep me out. I then tried to secure the Odd Fellows' Hall. They agreed to let me have it for one dollar per night. I arranged with them to get it on Sunday night. They told me I could have it. I placed my advertisement in the paper and otherwise made announcement of the meeting. Just before time for the meeting, after all announcements had been made, they informed me that "it was decided" I could not have the house at all. Thus we stand in Olathe. Not a house in the town can we get for "love or money." It is intended to spare no pains to keep the church of Christ out of Olathe, if it can be prevented. On the other hand, I mean to plant a church here. They have the advantage so far, because I have no house or other means of reaching the people. It is not right for us to sit by and allow the gospel field to be monopolized by one or two denominations.

I am, therefore, making this appeal for a tent, as we will need this all over this Western Slope. It is warm like summer here now; the moon never shone more brightly than here on the Western Slope; and the winters are short and not severe here, making an ideal country for tent work. The brethren here will assist all they can

A Nervous Breakdown,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Reno-vine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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toward seats, lights, freights, etc. All we need now is the tent itself, or the money to buy one. A wonderful work will result from such an endeavor. I am "foot free" from all other lines of work (having no printing press or paper to run) and am here to give my entire time to oral preaching. Shall we have the tent, brethren? If so, let me urge haste in action. Do what you expect to do now. Four or five congregations could place this tent in our hands at once, if they would, and we could be under it before the end of this month. Why not? I do not promise that this will be the last mention of our needs on this field. As long as I am here and there are just needs for the work, I will state them.

A Zealous Brother.

BY H. W. JONES.

A brother preacher in Texas donates liberally to have a copy of my booklet on "Valid Baptism" sent to each of our brother preachers in the State of Texas, free. And I propose to cut the price of this fifty-six-page booklet to less than one-half the regular price, ten cents. So if any one (or more) who reads this desires a copy at half price, send five one-cent stamps for it. Also, if any one wishes to help us send the book to all our preaching brethren in Texas, you may do so. About

twenty dollars more pays postage and about four cents a copy for the books to all the Texas preachers. I am mailing them out from Hardin, Ky. I also have a few copies of "Baptism and Remission," by J. W. Willmarth, a rare work, for only ten cents. Address all orders to H. W. Jones, Hardin, Ky.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

An Attempted Debate.

BY A. E. WILSON.

In the courthouse of Mayfield, Ky., Brother F. O. Howell, of Fulton, Ky., met in debate J. R. McClain, representing the church of Latter-Day Saints. McClain affirmed the following proposition: "The church with which I stand identified, the Reorganized Church of Jesus Christ of Latter-Day Saints, is in harmony with the Scriptures in origin, organization, doctrine, and practice, identical with the New Testament church." Brother Howell's affirmation was the same with reference to "the church of Christ."

It is reported that Elder McClain stands at the head of his church, so far as its organization is concerned, in Kentucky and Tennessee; but I must say that he manifested a very ugly disposition. Perhaps it was because of his lack of knowledge as to how debates should be carried on. Every time Brother Howell would mention Joseph Smith or the "Book of Mormon," he would rise to a "point of order," as he claimed. He stated publicly that he believed the "Book of Mormon" was of divine origin and that Joe Smith was a true prophet of God; and when he came to his last affirmative speech, he spent thirty minutes in trying to prove the same.

Brother Howell, in a firm but genteel manner, proceeded to examine Smith's character as set forth by standard historians. McClain and his moderator took the floor to such an extent that he could not finish his speech. Brother Howell finally dismissed the audience, stating at the time that he had never in his life met such an opponent. It was impossible for Brother Howell to speak. I have attended many debates, but never have I seen that man who denied his opponent the privilege of examining his affirmed teaching.

To brethren not acquainted with Brother Howell, I want to say that he is a strong, bold, and fearless man. In my judgment, he has some of the strongest characteristics of any debater in this section of country. The brethren are glad of the way he handled the propositions in hand at Mayfield.

STRENGTH comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental, and digestive strength.

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F. K. STEVENS, Manager, Room 434, Number 219 South Dearborn Street, Chic 60, Ill.

An Inconvenient God.

Said a little Japanese girl to her heathen grandmother, as she came home from a Christian Sunday school: "I have to go to the temple to pray to my god, but this God of the Christians can be prayed to when you are warm in bed, or 'most any time. But there's one thing I do not like: he can see you all the time everywhere; and sometimes I should think that would be quite inconvenient." There are some in Christian lands that agree with that Japanese girl.—Christian Herald.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

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BY A. B. LIPSCOMB

The Fire Sufferers.

Doubtless all of our readers have seen the press reports of the great conflagrations that swept the cities of Paris, Texas; Augusta, Ga.; and Nashville, Tenn., last week. The fire in Nashville on Wednesday, March 22, was the worst in the city's history. About six hundred homes in East Nashville were destroyed. In addition, the Warner School, the Woodland Street Presbyterian Church, the Woodland Street Christian Church, and the Little Sisters of the Poor lost their buildings. The property of the Russell Street Church was threatened, but escaped the ravages of the fire. Several of our members were rendered homeless. Brother Sewell's home caught fire three times, but was saved as if by miracle. His friends and neighbors rendered valuable assistance in extinguishing the flames. The Russell Street Church house was thrown open to the homeless on the afternoon of the fire and has been tendered for temporary use to the members of the burned-out churches. We are doing what we can to alleviate distress as we find opportunity.



Let Funds Go Forward to Paris, Texas.

The Christians in Nashville feel that they can take care of the situation without outside aid; but knowing ourselves

what the loss is, we earnestly implore that all of our readers from one end of the country to the other hasten their contributions to the distressed saints at Paris, Texas, where there is the greatest suffering. A message from Brother Lee Garrett to Brother McQuiddy reads as follows:

Our city is to-day one great mass of ruins. Last night a fire swept over sixty per cent of it, completely destroying the business section, our church building, and rendering the majority of our members homeless. Words cannot express our distress. Fortunately our home did not burn and to-day is filled with refugees.

This message is all the information you need. Send the offering to Lee Garrett, 330 Clarksville Street, Paris, Texas. He is a good, trustworthy preacher, and will make due acknowledgment. "The King's business requireth haste."

If we receive a similar call from Augusta, Ga., we shall present it with the same urgency; but, so far as we can learn, our chief duty now is toward the brethren in Paris.



How It Impressed Us.

A thoughtful being could not view the awful scene in Nashville without being impressed with a sense of man's helpless condition in such a crisis and his dependence upon God in the hour of trial. It was when the fierce wind was blowing its devastating sparks in every direction and tongues of flame were leaping in unrestrained abandon from one roof to another and all of East Nashville seemed doomed to destruction that there came to the writer's mind the words of Simon Peter: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" With such a foretaste of that fervent heat blowing into their terror-stricken faces, men should be reminded of insuring against it by taking out a policy with High Heaven's Insurance Company. For surely in the great and terrible day of the Lord there will be no relief for those who must say: "O, if I only had!" The transcendent lesson of Nashville's great fire should not smolder in the ashes. It should awaken us to the need of preparation every day that remains.



"But the Wind Changed."

The devil gloats, but God heals. The psalmist said: "Weeping may endure for a night, but joy cometh in the morning." And this time it came before the dawn.

After a while the wind veered, the flames slackened, and presently the sun shone down upon a long strip of

smoldering ruins as if the Fire Demon had passed that way with his reaper and then decided to rest a while. Then the cries of distress grew less, tears were wiped away from blackened faces, and people began to discover that, after all, it was not so bad as it might have been and that there was a great deal of work to do. Then there came to mind the words of Simon Peter again, "The Lord is not slack concerning his promises," and David's consolation became ours: "God is our refuge and strength, a very present help in trouble;" "and none of them that trust in him shall be desolate."

Yes, Edwin Markham, you are right:

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by
Is a place of central calm;
So here in the roar of mortal things
I have a place where my spirit sings
In this hollow of God's palm.

A Mission Meeting in Washington City.

BY T. B. LARIMORE.

Brethren whom I know to be faithful and true, having secured the services of a singer and a preacher for a mission meeting in Washington City, are anxious to make such arrangements and preparations for the meeting as may make it a perfect and permanent success.

Conditions and circumstances are such that it is absolutely impossible for them to do this without help; hence, knowing me personally, knowing me to be their friend, and knowing I know the situation there, they have requested me to tell all who read this that a contribution, little or large, from any or all who wish them well will be greatly appreciated and properly applied. Duty demands that I do this, I think; but I fear the result may not be very satisfactory.

So many calls have come from the rich for help from the poor that many who would otherwise give much give nothing; but this is not a case of that kind. I know the brethren back of this call are self-denying, self-sacrificing brethren who would not ask for help if they believed it to be possible for them to do the work they long to do without it.

The contemplated meeting, or series of meetings, is to begin on May 7 and continue as long as it may seem reasonable for it to continue. Only one end of it is in sight. That's the beginning.

If you wish to help and encourage these worthy brethren—in other words, if you wish to preach the gospel, "the power of God unto salvation," in the capital of our country—send contributions, with words of encouragement, to John W. Gibson, 2500 Pennsylvania Avenue, S. E., Washington, D. C.

Alumni Day at the Nashville Bible School.

The attention of all of the ex-students, teachers, and friends of the Nashville Bible School is called to the exercises of the Alumni Day, May 17, opening at 10 A.M. Later the program of the exercises for the day will be published in the Gospel Advocate. There will be a literary program of merit and a business session. The association will include in its membership all ex-students and teachers dating back to the opening of the school in South Nashville under the first president, Brother James A. Harding. This announcement is a forerunner of the later and more complete announcement, in order that all may know in time to arrange to attend.

JOHN E. DUNN, Chairman Committee.
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Reply to Brother E. A. Elam.

BY LEE JACKSON.

I have read and re-read the paragraph in my No. 4 article on "Commercializing the Gospel," the paragraph to which Brother Elam so caustically replies, and I fail to find anything in it which should have caused Brother Elam so much apparent irritation. Our Savior admonished his disciples: "In your patience possess ye your souls." If Brother Elam had patiently given himself sufficient time to properly consider the purport of the language used by me, I feel confident that his reply would have been more coherent, more reasonable, and in a different tone.

In the paragraph to which Brother Elam refers I use the following language with reference to what he himself has written concerning "Bible-made preachers:" "Does Brother Elam suppose that a truly Bible-made preacher would think of quitting the ministry of the gospel simply because he was forced to do manual labor as a means of support? Does he really believe that the preacher whose Bible education has fully imbued his soul with the spirit of the Christ could rest easily under the shade of his own vine, enjoying the good things of this life, and never feel impelled to go out into the waste places, suffering hardships and privations in his efforts to carry the gospel to the lost? Like Paul, such a preacher will say: 'Woe is unto me, if I preach not the gospel.' Such preachers as Brother Elam is now writing about do not need either his or my admonitions to induce them to endure hardships as good soldiers, making self-denying sacrifices in order that they may preach Christ to the lost." Most certainly I fail to see anything in this that any one can construe into a thrust at such preachers as T. B. Larimore, E. G. Sewell, John R. Williams, and many others whom I could name, and I see no reason why Brother Elam should go out of his way to take this to himself personally, construing it to mean that he himself is not measuring up to the standard of the Bible-made preacher. My language does not say this, and neither is it said by any one who has "written me in commendation of the lessons which I am trying to enforce, and requesting me to go straight to the mark." I understood that these good brethren wanted to commend my humble efforts at giving some much-needed admonitions, and desired that I fail not to declare the whole counsel of God on the obligation of brethren and congregations to do their full duty in supporting those who preach the gospel. Having referred to some things that Brother Elam has written in regard to the duty of preachers in the matter of "making tents" to support themselves, I rather expected Brother Elam to make a reply in defense of what he has written, or to make an effort to show that my claims are unscriptural, if it be true that they are unscriptural, but I did not anticipate "flushing" Brother Elam when I fired my little shot into the "other side of commercializing the gospel." If Brother Elam has "dug with the post-hole digger" to support himself while preaching in destitute fields, or if in any other manner he has "made tents" to support himself while preaching the gospel to poor people in neglected fields, as we infer that he has done and is doing, then nothing that I have written can be applied to him or to his personal course as a preacher of the gospel. For instance, in the article to which Brother Elam objects, I put the following in the form of a question: "Would it not be well for some of these leaders to keep quiet and let the admonitions to 'make tents' be given by the preachers who work at the business of making tents?" What is

wrong about this suggestion? Are not those who have had experience in the tent-making business better qualified to tell us how to make a success of our preaching while making tents than are those who never make any tents? And yet, even this cannot apply to Brother Elam, if he has ever had, or is now having, any practical experience in "making tents." Let it here be distinctly understood, once for all, that no one has been combating Brother Elam personally, but combating the principle involved in some of Brother Elam's teaching, and the wrong influence which that teaching is likely to have upon those who need to feel the weight of their responsibility in the matter of supporting the gospel. After the appearance of my first article I received words of commendation and indorsement from such men as John E. Dunn, A. H. Smith, Brother Bell (Sedalia, Mo.), Brother Shepherd, and others whom I might name, and not one of these made any sort of allusion to Brother Elam as a man, or to his life work as a teacher and preacher. The urgency of their concern was in behalf of the scripture teaching in regard to the duty of congregations in supporting those who preach the gospel. Why, then, should our good Brother Elam lose his equilibrium and tell me that as an honorable man I ought to give him names? If I remember correctly (and I am satisfied that I do), Brother Elam's name was not mentioned in any letter that I received.

So far as the "vine and the fig tree" is concerned, I find no fault with the preacher who takes an occasional rest under his own vine. I feel like I would enjoy something of that sort myself, if I was fortunate enough to own a vine that I could rest under. But I do not fancy the idea of having a good preacher staying all of the time in the shade of his own vine. As Brother Elam said to the class which he was lecturing, it is good for "the health, the mental, physical, and *spiritual* strength, dignity, and nobility" of the preacher who owns a vine to get out from under its shade occasionally, so that he may get the benefit of the health-inspiring glow of a "blazing sun." And, as Brother Elam suggests, it does not hurt such a preacher to occasionally "dig post holes," or to ride behind a mule team over rough roads in order to reach his wayside appointments.

I have not noticed all of the things said by Brother Elam which he should not have said. I have not time to do this now, and, besides, it would take more space than the merits of this phase of the issue demand. I regret very much that Brother Elam so greatly misapprehended the purport and design of my articles, and I also regret that he apparently made the appeal to the readers of the Gospel Advocate that he did when he suggested that some might think that some things I said referred to our aged and beloved Brother Lipscomb. Nothing was more distant from my mind, and, I repeat again, I regret that this sort of an appeal was made. If I write more on this subject, I will simply notice such points in Brother Elam's two articles as will bring out the teaching of the Scriptures and leave all personal allusions unnoticed, for I want to conclude this by assuring Brother Elam that he has very widely missed the mark in his apprehension of the design of what he has quoted from my last article. And I feel satisfied that since Brother Elam has had time to re-read and to think over what he quoted he realizes that there was no necessity for his misapplying it as he has done. In a scriptural manner I expect to repeat some of the same things when I write again.

A skein of silk may look hopelessly tangled when it comes to our hand; but if we take the one loose end, we can follow it in and out until all is straightened. So it is with most of the complications and difficult duties that come to us. Once bravely undertake them, and the way begins to grow clear. It is only while we stand off in discouragement that they look hopeless.—Selected.

What or Who Is It That Sins?

BY F. W. SMITH.

The writer will try to kill two birds with one stone in this article. A brother from Kentucky sends a request to harmonize two passages of scripture which will be involved in the comments of the following excerpt from the Baptist Flag of February 24:

Ezekiel says: "The soul that sinneth, it shall die." If it sins after regeneration, then apostasy is the truth. But the soul does not sin after regeneration. It is a child of God and one of the Lord's sheep, and will not follow a stranger, for it does not know his voice. If it is born of God, it cannot sin; so said 1 John 3: 9. And it is the part of man that is born of God, for that which is born of the Spirit is spirit.

Our Baptist friends have a hard time with their doctrine, "Once in grace, always in grace." The latest effort in wrestling with that most difficult problem is to *assume* that a "regenerate" soul cannot sin, and to use such passages as 1 John 3: 9 to support their assertion. It will be observed that the author makes the "soul" and "spirit" synonymous in his argument, to which we have no objection. What may be affirmed of the soul regarding sin may also be affirmed of the spirit. Now, inasmuch as man is composed of body, soul, and spirit (1 Thess. 5: 23), when you take away soul and spirit, you have nothing but a body left. We ask, therefore, can a body, independent of the soul and spirit, sin? If so, why cannot a *dead* body sin as well as one that is alive? My friend admits that a soul *can* sin, by quoting from Ezek. 18: 20: "The soul that sinneth, it shall die." He tries to evade the force of this by claiming that only unregenerate souls sin. Well, if sin emanates from the soul in an unregenerate person, from what or whom does sin emanate in a *regenerate* person? It will not do to say that "regenerate" persons never sin, for we are told: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.) Again: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (Verse 9.) Now both of these passages are applied to the children of God, and show conclusively that God's children sin. But what is it about the children of God that sins? The Master said: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." (Matt. 15: 18.) Now does "regeneration" change the seat or source of thought and action? If not, does not the sin committed by regenerated people spring from the heart? Do regenerate people have emotions and desires of the soul or spirit that differ from those of the heart? It must be, if the "regenerate soul cannot sin;" and yet if the regenerate soul cannot sin, it is *incapable* of thinking, feeling, or willing, for all these are affirmed of the heart. "For as he thinketh within himself, so is he." (Prov. 23: 7.) This shows that a man's character is as he thinks. Does the soul of the regenerate cease to *think*, or does it *always* think *pure* thoughts? Again, when John says "we" and "our," to what does he refer? Mark you, it is the "we" and "our" of the Christian that sins, and we would like to know what is meant by the use of these pronouns? Do they refer to the body of flesh, or to the soul or inner man? Let us see. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5: 1.) Here is the "we," and it is not the body of flesh, but the soul or spirit. The doctrine of "once in grace, always in grace," is placed by its advocates in the ridiculous attitude of having a changed heart sinning, but a regenerate soul that cannot sin. The heart is said to desire, and the soul is said to do the same. Therefore whatever the heart does, the soul does. (See Prov. 21: 10; Rom. 10: 1.) Jesus says out of the heart proceed evil thoughts or desires; and since regenerate persons sin, the sin must proceed from the soul. Our friend

says: "If it sins after regeneration, then apostasy is the truth." Of course it is the truth, and the doctrine that a "regenerate soul cannot sin" is a dangerous doctrine in the extreme.

But what about 1 John 3: 9? Whatever it may mean, there is one thing certain—viz., it *does not* mean that a regenerate soul cannot commit any kind of a sin. We are plainly told that "there is no man that sinneth not." (2 Chron. 6: 36.) This is a general statement, including both regenerate and unregenerate individuals. Hence, whatever interpretation may be placed upon 1 John 3: 9, it must not conflict with and contradict the general teachings of the Scriptures on the subject of sin. When John plainly says of regenerate souls, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8), we must not make him contradict himself before he finishes his letter by placing a construction on another statement (1 John 3: 9) that differs from this. We have seen a number of interpretations of 1 John 3: 9, none of which seem to give general satisfaction, and for that reason we hesitate to offer any of the old ones or to attempt a new one. James Macknight comments on the passage thus: "Whosoever hath been begotten of God, being renewed in his nature, doth not commit sin habitually, because God's seed of the word abideth in him; and he cannot sin habitually, because he hath been begotten of God, and possesseth the moral qualities of his Father." The statement of David in Ps. 119: 11, "Thy word have I laid up in my heart, that I might not sin against thee, indicates that as long as God's word abides in the heart, controlling the thoughts and feelings, man cannot live in the practice of sin. But where is the man or woman whose heart every *moment* of life is under the control of God's word? Until such a being is found, let no one attribute to 1 John 3: 9 the doctrine of sinless perfection. If Macknight is not right in his exegesis of the passage, let some one give a better. In this way 1 John 1: 8, 9 and 1 John 3: 9 can be harmonized; otherwise they cannot, and John is made to contradict himself.

Itinerary Notes.

BY F. B. SRYGLEY.

I spent Sunday, March 13, in Chattanooga, Tenn., and preached three times. At 11 A.M. I preached at Ridgedale, where they had but recently begun to meet. They have a nice little congregation of thirty or forty members, with several children in their Sunday-morning Bible class. Brother Moody preaches for them once each month, and they were getting ready for their first protracted meeting, which is to be held by Brother Gunn, and is to begin, I believe, on the second Sunday in April. I expect them to have a fine meeting and to succeed in building up a good, strong congregation at Ridgedale. I spoke in the afternoon at a mission point in East Chattanooga and at night at Cowart Street. The cause has grown wonderfully in Chattanooga since I was last there. Instead of the one congregation at Cowart Street, they now have five, with one mission, and there is a good congregation at Rossville, Ga. Ten years ago they had, perhaps, one hundred members; now they have between five and six hundred. Brother R. N. Moody now lives in East Lake and gives most of his time to Chattanooga. He is busy all the time, preaching on Sundays and teaching Bible classes through the week. Brother Aruna Clark gives most of his time to Cowart Street, and he gets around at everything in a hurry. If anything goes before Brother Clark, it has to move fast. Brother E. H. Hoover gives his time to the Central congregation, and was just beginning a protracted meeting when I got there. I did not get to visit the Central Church or the one in St. Elmo, but from all accounts they are both doing well. The truth is in good hands in Chattanooga,

and I confidently expect to hear of even greater things being done there in the near future.

I spent Tuesday night, March 14, in Bridgeport, Ala. They have a good congregation there with a good house, and two good preachers making their home in the town—Brethren Jernigan and Holder. They were both at home while I was there, and it was a pleasure and inspiration to me to be with them. They are both doing a fine work in and around Bridgeport. The cause of truth has grown much in that section since my last visit there.

On leaving Bridgeport my next stop was at Tracy City, on the mountain. I went up the mountain in a blizzard, and it was cold all the time I was there; but we had two good meetings, notwithstanding the cold and the snow. The church at Tracy City is doing well under the leadership of elders, with Brother Northcut to preach the word. J. D. Northcut is a fine mountain preacher; in fact, he can preach well in the valley. He preaches the gospel which is the power of God unto salvation either on the mountain or in the valley. He was making preparations to go to Nashville to begin a protracted meeting at South College Street. I shall expect to hear of a fine meeting there. The brethren at Tracy City are doing very well. May they continue to grow.

I stopped a few hours at Sewanee as I came off the mountain. They have built them a nice house there; and while they have only a few members at Sewanee, they are faithful, and I feel sure they will succeed.

I spent Friday night, March 17, at Decherd, and preached for them. This was my first visit here since their old house was blown down. They have a new house and a much better house than they had before. Brother R. E. L. Taylor lives here, and he is doing a fine work for the Master in the country around.

I am glad to report a general improvement at all the places visited.

Don't Get Discouraged.

BY JOHN T. POE.

Small congregations sometimes allow themselves to become discouraged. They take note of the success and growth of the sects, and say: "We are doing nothing, while others around us are growing all the time. Why is it we don't grow?" Do you really want to grow? It is the easiest thing in the world to do. Just go to work and keep at it. Show me a church where all the members are at work, and I will show you a church that is growing. The sects work for their members, but they work in a way they think is right, and not as Jesus directs. If they did, they would all be united. There would be but one church in the world, if all were willing to follow Jesus and to let him, as head of the church, direct all their religious work. But they are like Paul said of his Jewish brethren: "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness [neglecting God's right way of doing], and going about to establish their own righteousness [their own right way of doing], have not submitted themselves unto the righteousness of God [God's right way of doing]." That is the way they all do. If they followed God's right way of doing, there would be no Methodist Christians, no Baptist Christians, no Disciple Christians, nor Presbyterian Christians. They would simply be Christians, and members of the church or body of Christ. These succeed, but work after their own plans; just as the different lodges succeed, and in the same way. Each works for members to his own peculiar organization. But God's people have a divine leader. "Follow me," said Jesus. Now whether his followers be many or few does not alter the fact that Jesus must lead. He says: "In vain do they worship me, teaching for doctrine the commandments [traditions] of men." If Jesus does not lead in all

religious work; if it is a matter done that Jesus says nothing about, it is vain and according to the traditions of men, and God will not accept it in the end; for he says that every tree he has not planted shall be rooted up, and that has reference to the very thing I am writing about. Every "church" God has not planted shall be destroyed. I say these things to warn the weak and to show the absolute necessity of being in the true church, the divine church, which is governed and led by the New Testament, which alone gives us the instruction Jesus would have us follow. In the Jewish dispensation God had but one church, but one law, for all his people. They sometimes grew tired of God's ways and became discouraged. They hewed themselves cisterns that would hold no water. They coveted to be like others—to worship with the big crowds and to be popular in the community in which they lived. They wanted to be like others around them, and in so doing they became idolaters, and God ceased to bless them and sent them into captivity to serve as slaves until they should repent of their folly and turn again to him. Almost the whole of Israel turned away from God in the days of Ahab, and God's judgments overtook them and they were severely punished. There is but one infallibly safe way—that is, to follow the Bible, even if we have to walk alone. And let me assure you that one man, one woman, with God as his or her friend, is a majority against all others.

A Few Reflections on a Current Topic.

BY J. D. FLOYD.

I may be mistaken, but, as I understand it, certain ones are looking for Jesus to come in the flesh and take his seat on David's throne in Jerusalem and reign over the Jews—in their fleshly state—for a thousand years; that then, and not until then, will the promise of a coming kingdom be fulfilled. The theory is that the church and kingdom are distinct: the church was established on Pentecost, but the kingdom will not be established until Christ comes.

The church, as we understand it, is a spiritual institution, with its law of induction into it and condition of citizenship. The law of induction is that one shall believe in Christ, repent of his sins, and be baptized; the condition of continued citizenship is that one shall keep the ordinances and live an orderly and consecrated life. The invitation to become members is to every accountable man and women, regardless of race or nationality. The African living in the jungles, the cultured American, the king on his throne, and the beggar on the highway must comply with the same conditions in order to become citizens. This all pertains to the church. But what about the coming kingdom?

A kingdom must have a boundary, a king, and subjects. What will be the boundary of the kingdom Jesus will reign over when he sits on David's throne in Jerusalem? Will the line of ancient Palestine be the boundary, or will it include the whole earth? If Palestine, then will any living in that territory be citizens except Jews? Will all Jews, regardless of their moral condition, be citizens? If the boundary is coextensive with the world, can any one but Jews become subjects, and, if so, how? I have believed on Christ, repented of my sins, and been baptized, and thus became a member of the church, and verily believe I have been for nearly fifty years. Now, if Jesus comes and establishes his kingdom at Jerusalem while I am still in the flesh, I feel sure I would want to be a subject of that kingdom. Now, would the fact of my fifty years' membership in the church entitle me to citizenship in the kingdom, or would I have to comply with some other law of naturalization?

Some other questions, perhaps more curious than wise, come up. If Christ's reign is measured by years, then

these years must be measured by the rotations of the earth. If so, we will have the same physical conditions during that time that we have now. There will be day and night, winter and summer, rain and sunshine, and a time for plants to grow. Now the question is, inasmuch as the same physical conditions will exist then as now and Jesus will sit on the literal throne of David and rule over literal Israel, in the bounds of that kingdom, will people have to eat and breathe and sleep as they do now? Will infants be born into the world by the same means they are now, grow to manhood or womanhood, decay and die, or will births cease and the life of the living extend through the thousand years? When Jesus was here, he ate, drank, and slept as other men. Now, while reigning as a literal king on David's literal throne over literal Israel, will he be subject to the same conditions, and, therefore, need food, air, and water? And how about the subjects? Will they have to labor, sow and reap, sleep and eat, as literal men and women do now?

Those good brethren who teach that the church and kingdom are not identical teach that the church was established, but the coming of the kingdom is still future. The church is made up of "the saved, Christians," "children of God;" laws for its government are in the New Testament; and Jesus, who is "now Lord and Christ," is the head, the ruler. I suppose all will admit that the church exists today and is the divinely appointed institution for the salvation of the world. Now the question with me is: When the kingdom is established and Jesus as king sits on the literal throne of David in Jerusalem, will the church still exist, having the same laws and the same head? If it continues and Jesus continues as head, will he as head remain in heaven, or will he be in Jerusalem, both as king over literal Israel and head of his body, the church?

All spiritual blessings are to be enjoyed "in Christ" today. To be "in Christ" is to be in his church. Therefore all spiritual blessings are in the church. If the church and kingdom are coexistent and all spiritual blessings are in the church, what blessings will persons get in the kingdom? Again, if it looks like an anachronism for Jesus to be on David's throne in Jerusalem and at the right hand of the Father as head of the church, and he vacates as head of the church, he will leave the church a headless institution. On the other hand, if the church ceases to exist, then will Jesus have any blessings for any if not subjects of his kingdom? If he sits as a literal king on David's literal throne in literal Jerusalem and reigns over literal Israel, can any but children of Abraham be subjects? If so, how? All who to-day are subjects of Christ as head of the church became so by complying with the law of induction—faith, repentance, and baptism. Will that be the law of induction into the kingdom, or will there be a different way of getting in? If different, then the commission will become a dead letter and new revelations will be necessary, and, therefore, the apostles must abdicate and new inspired men take their places.

Laying aside these questions, to me the truth that seems to lie on the surface is that the prophecies of a kingdom to be set up by the God of heaven in Daniel, a kingdom near at hand in Matthew and Mark, and a kingdom drawing nigh in Luke were fulfilled on the day of Pentecost, when the church, the body of Christ, of which he is the head, stood forth in all its beauty and grandeur.

Open your hearts to his Spirit, and he will reveal himself with power and great joy within you. . . . Keep the mind open to the ever-teaching Spirit of God. There is always more to learn. We are as yet only in the alphabet of truth. There are withheld revelations that wait for the unfolding of capacity in man to receive God's disclosure.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Does Christ Abide With You?

Christ was fond of dwelling in the home of Lazarus, Mary, and Martha, at Bethany. He invited himself to the home of Zaccheus. He says to us: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me." (Rev. 3: 20.) We must open the door to him. He will not break in as a robber or thief. Martin Luther used to say: "When one comes and knocks at the door of my heart and asks, 'Who lives here?' I reply: 'Martin Luther used to, but he has moved out and Jesus Christ now lives here.'" Before Christ can dwell in our hearts, selfishness must move out. When such is the case, the following is applicable to us: "*Unto you is born . . . a Savior.*"



A Fixed Purpose.

Daniel had an aim and purpose in living. He was not carried away by every wind of doctrine. He stood by it until he attained the highest success. When young Benjamin Disraeli was asked what he intended to become, he promptly and quickly replied: "Prime minister of England." His prospects did not look bright, and no one would have selected him to reach such a goal. To the surprise of the world, he did reach it. With a firm and true purpose, many another man has climbed upward in spite of all obstacles. Ida Q. Moulton, in Record of Christian Work, relates the following:

J. F. Cowan tells of a traveler going through the mountains, who was told that, at a certain point in his travels, the trail would cease and he must look for marks that had been made to guide travelers, and follow these. One day, suddenly, as warned, the trail ended. At first he stopped, bewildered, but, looking ahead, saw on the face of a cliff, in deep red color, a hand with finger pointing forward. Before he had left this guidepost behind, another rock with red lettering came into view, and so on to the end of his journey.

"The pathway of human progress through the history of mankind," says Mr. Cowan, "is blazed with the red guideposts of sacrifice." And if we have not this sacrificial blood in our veins, the call to "go upgrade" will fall upon deaf ears.



Doing Our Best.

Paul with singleness of purpose kept reaching forward to something better than he had known. He says: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk." (Phil. 3: 12-16.) Our purpose should be to be better men than we were last year. We should not be satisfied with accomplishing the same this year that we did last year. G. Campbell Morgan tells of receiving an almost unintelligible scrawl, in the shape of a letter, from his little four-year-old son. "But," said Mr. Morgan, "that letter in my sight was perfect, be-

cause the boy had done the best he could. Months later other letters followed, with marks of improvement, but each perfect because the boy was doing the best he could each time." Our ideals should be more perfect as the years come and go. If our standards are not better this year than they were last year, we should be dissatisfied with our progress. Behind us must lie obstacles overcome, for these are never-failing signs of upgrade work.



Keep Your Vows.

Our vows should be of the right kind and made to the Lord. Ida Q. Moulton, in Record of Christian Work, says:

"Duty," says one, "is the cement which binds the whole moral edifice together, without which . . . all the fabric of existence crumbles away from under us, leaving us at last sitting in the midst of a ruin, astonished at our desolation." One splendid thing about a pledge is that it never leaves us in doubt with regard to our duty. A pledge is a duty settled. And

"Keeping thy vows at any cost,
Is duty doing without loss."

As Sir Isaac Newton, when he was studying the composition of light, formed the resolution never to do anything or indulge in any habit, however innocent in itself, that would tend to impair the clearest sight of the eye—thus have vows, covenants, pledges, purposes, goals, and resolutions been at the root of the world's advancement in every department. And so, likewise, in our religious life, not to be wedded to an invincible purpose, with a solemn, forceful "I will," is to lead a will-o'-the-wisp Christian life, out of which comes more harm than good.

A pledge is but a statement of purpose. David said: "From the end of the earth will I cry unto thee. . . . I will abide in thy tabernacle. . . . I will trust in the covert of thy wings. . . . So will I sing praise unto thy name." "I will cry," "I will abide," "I will trust," "I will sing." Such was the purpose of David's life; such were the harp strings upon which he played his life songs. Had he had no purpose in life, or had he thrown away his harp because of a broken string, would we to-day be drawing help and inspiration from the "songs of David?"



What This Generation Needs.

This generation needs to hear again and again that it is only the men of strong convictions, who really believe something, who accomplish something in this world. A soldier is of little worth who does not believe with all his heart in the justice of the cause for which he fights. A Christian is about as much use as a jellyfish in his church unless he believes his creed with all his heart.—Western Recorder.

Yes, every Christian believes with all his heart that Jesus is the Christ, the Son of the living God. This truth was acknowledged for the first time on the banks of the Jordan: "This is my beloved Son, in whom I am well pleased." It was also confessed by Peter in this brief, but important, statement: "Thou art the Christ, the Son of the living God." The same truth was proclaimed on the mount of transfiguration, with the addition, "Hear ye him." John tells us why he wrote the Gospel: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) Again, the Holy Spirit instructs us: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10: 9.) This is the truth that men must believe to be saved. They must believe this with all the heart; and whenever they do, they will be quick to observe the commands of God. The faith in Christ that saves the soul is one that speaks out, comes out, and expresses itself in action. This is a truth that the whole world should learn.

QUERY DEPARTMENT

Brother Sewell: Please give me the method of counting the four hundred and thirty years intervening the promise of the gospel in Gen. 12: 3 and the law in Gal. 3, which goes back to the time when Abraham was seventy-five years of age.
 GEORGE H. McCAIN, M.D.

I do not know just what their method of counting time was at the period you speak of, but evidently a year of that period was about the same as the years of this age. Time was when months were counted differently from the present time so as to make about thirteen months in a year; but, so far as I know, a year then was about the same length that they are now. Our difficulty is in the fact that Paul does not tell us what particular event he counted from to get his four hundred and thirty years between that event and the giving of the law. But if you count from the going of Jacob into Egypt, you get four hundred and thirty years between that and the giving of the law of Moses, and that reconciles the apparent difficulty regarding the four hundred and thirty years.



Brother McQuiddy: Please explain the following: (1) Who were the spirits that Christ preached to in 1 Pet. 3: 18, 19? (2) What will become of the people who died between the resurrection of Christ and the day of Pentecost? Are they under the new law or the old?
 B. G. HOGAN.

(1) The probable meaning is that Christ went "in spirit" in the person of Noah and by him preached to those who were afterwards held in prison on account of their disobedience. This view is freer from objection than any other. (2) The obedient will be saved. They were under neither the law of Moses nor the law of Christ, but probably under the same law as was Noah and Abraham, which law demanded fidelity and obedience to God. "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." One thing is sure: God will take care of all the faithful who died in the interregnum between the death on the cross and the day of Pentecost.



Brother McQuiddy: In Rom. 6: 18, King James Version, Paul tells the Romans definitely at what time they were made free from sin. In the new translation the word "then" is omitted or left out. I think this rendering of the text very materially changes the teaching of Paul by leaving the time they were made free from sin altogether indefinite. Please state your views fully in regard to this matter.
 J. N. WATKINS.

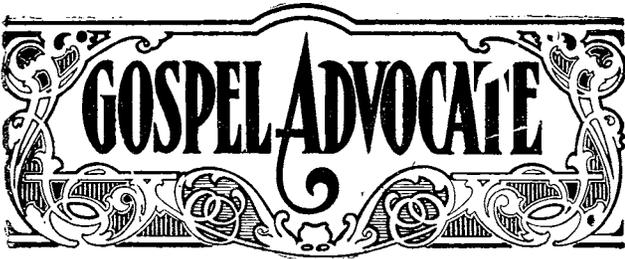
If our brother will read verses 17, 18 together, he will see that the meaning is not materially changed. These verses read: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." This shows that when they willingly obeyed the mold of doctrine into which they were cast at baptism they no longer remained the servants of sin, but became the servants of righteousness. To my mind, the Revised Version is equally as clear; for it not only shows *when* they were

delivered from sin, but the act in which they became servants of righteousness. Macknight says: "The original word *tupos*, among other things, signifies a *mold*, into which metals are poured, to receive the form of the mold. The apostle represents the gospel doctrine as a mold, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God that *from the heart*—that is, most *willingly and sincerely*—they had yielded to the forming efficacy of that mold of doctrine; and were made new men, both in principle and practice." The Greek "*tupos*" is the word from which we have "type." In our typesetting machines the melted metal is poured into the molds, and from the molds come the finished type. But there is no finished type until the metal is delivered from the mold into which it was cast. So in baptism, which is a *heart* service, they became servants of righteousness.



Brother McQuiddy: (1) If a member of the church of Christ was a member of a secret organization, having joined same before obeying the gospel, but did not pay any dues or contribute in any way or form to its support, but was still in good standing, would he be committing a sin to continue to remain a member of said society? (2) If a member of the "one body" should marry one who was a sectarian, knowing it at the time, but hoping that by marrying the other would take upon himself or herself the name of Christ, would such a one be doing wrong in marrying such a person?
 C. B. V.

(1) The fact that he does not pay any dues or that the organization is secret or open does not have any bearing in this case. As to whether he will or will not remain a member of the organization depends very much on the kind of a Christian he proposes to make. If he proposes to do his best in the church, he will have neither time nor talent to devote to any human organization; but if he only intends to profess to be a Christian, not to make a consistent member, and to live a life of ease and pleasure and trust to church membership to save him, without a godly and holy life, he had as well remain a member of the organization and divide his time and means between it and the church as to pursue any other course of life that will not develop the Christian character. The one aim of the Christian should be to so live as to develop his Christian character. The more attention a Christian gives to human organizations, the less respect do his neighbors have for his Christianity. A noted preacher lived and died in Nashville. He was buried with Masonic honors. A gentleman clearly intimated that his respect for that preacher was lowered by his joining a human society while claiming to be a teacher and leader in a divine one. Many who do not belong to any human society may show a lack of fidelity to God in other ways that are as displeasing as this. Christians should give the world a good example. Let us try to lift up and save rather than destroy. But Christians should do all that they do in the name of Christ and as members of his body, not as members of other bodies. Christians enjoy blessings through Christ in the church and not in other bodies. (2) Parents, preachers, and elders should teach the young and the old what is right in choosing companions. When they have faithfully done this, they have done all they can do. There is no specific command of God forbidding marriage to an unbeliever, save to widows, and there is a command to the believer to live with the unbeliever when married with the hope that a godly life will win the unbeliever to Christ. I have married a number of Christians to unbelievers. I do not think I sinned. No explicit law is given in these matters, and, with the general principles laid down, each is left to act in each case as his judgment approves.



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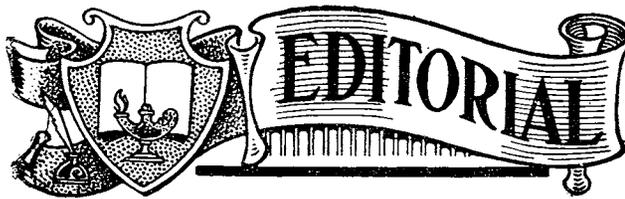
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Some Observations.

BY E. A. E.

Continuing from last week, further attention is called to the question, "How shall we know the word which Jehovah has not spoken?" and to this: "But the prophet that shall speak a word presumptuously in my name, which I have not spoken, or shall speak in the name of other gods, that same prophet shall die. . . . If the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken." (Deut. 18: 20-22.)

The prediction of one Charles Russell that the second coming of Christ would take place in 1914 *did not come to pass*. Therefore, God has not spoken through him; he is a false prophet. Now that no one is inspired, none can foretell anything which God has not already revealed.

It is a most fearful thing to speak that which God has not commanded—that is, to add to or to take from the word of God or to undertake to unfold that which he has not unfolded. The punishment, too, is most fearful. Then all teachers, preachers, and people should be most studious to learn just that which Jehovah has spoken—"only this and nothing more." Just outside of this *presumption* begins, and the punishment follows.

Would God so fearfully condemn men for speaking that which he has not spoken, and not make all his commandments plain? Certain it is, God has not spoken that which he has not revealed. All that is "profitable for teaching [*that which should be taught*], for reproof, for correction, for instruction in righteousness; that the man of God may

be complete, furnished completely unto every good work," has been given by inspiration in the Scriptures—in the will of God. (2 Tim. 3: 16, 17.)

Has Jehovah spoken all that which a few are now writing and preaching about the millennium—"pre" or "post?" Is all this so plain that "wayfaring men, ye fools, shall not err therein?" The way of holiness is so plain. (Isa. 35: 8.) Rather, is it not absolute foolishness to turn away from the plain teaching of God and confuse people over that which no one claims is a command of God or essential to salvation? It is worse than foolishness; it is sin and eternal destruction. To admit that any teaching is not essential to the remission of sins, to the Christian life, and to eternal salvation, is to admit that it is foolish and sinful to trouble and divide churches over it.

I asked a thoughtful, intelligent Christian woman recently if she is a "premillennialist" or a "postmillennialist." Should not any one with sense enough to be responsible to God know this! How can any one become a Christian and be saved without knowing this! Yet she said she did not know. I answered: "Of course you do not know, since there are no such expressions in the Bible."

Whatever is in the Bible can be taught in the language of the Bible. "The pattern of sound words," "calling Bible things by Bible names," "speaking where the Bible speaks and being silent where it is silent," is as applicable to these expressions as to any other. If these ideas are in the Bible, let God express them in his own language. Read just what he says and leave it at that. Sectarians of every age have confused and divided the people by their attempts to express God's thoughts in their own language. Divisions and sects are bound to exist so long as men fail to use "sound speech," or to call "Bible things by Bible names," or to accept the teaching of the Bible in Bible language. When, for example, we speak of the Holy Spirit in the language of the Bible, we express God's thoughts in regard to the Spirit; but when we undertake to express God's thoughts in our language, we err greatly. There are no such expressions in the Bible as "direct operation of the Holy Spirit," "abstract operation of the Holy Spirit," and "immediate operation of the Holy Spirit." Just so with Christ's coming, his body in heaven, his reign, the fulfillment of prophecy—"pre" or "post," past or future, etc. When we have expressed in Bible language that which God teaches on these subjects, we have done all he requires of us, all we can do, and *all he has done*. With this all should be satisfied. More or less than this comes from the evil one.

Let me ask with all seriousness, is the language of the Bible to be regarded now as it has ever been regarded by all godly men who have always endeavored to maintain the peace and unity of the church? Regarding Bible language is one of the fundamental principles of unity and peace. Without doing this all cannot "speak the same thing," "be perfected together in the same mind and in the same judgment," be of "one accord," and have "the same love." Without regarding this there can be no unity and peace, and strife, divisions, and sects are inevitable.

There are thousands of men and women who are hungering after the bread of life—the pure and simple gospel of salvation—and are thirsting after the water of life, who need the *everyday blessings in all the everyday* relationships and duties of life here and salvation hereafter of Christianity; and it is a pity and shame and sin to fill their hearts with that which no one claims is essential to the pardon of sins, the Christian life, or salvation in heaven.

Wise and good men, able and godly men, may be mistaken and may not know all the truth; but it is not possible for Campbell, Milligan, Grubbs, McGarvey, Fanning, Lipscomb, E. G. Sewell, Jesse Sewell, J. D. Floyd, J. M. Kidwill, and others and still others of deep piety and

great knowledge of the Bible to have failed to learn, at least, some of these things now being taught about Jesus' not being yet on David's throne, about Christ's kingdom not yet being set up, about Christ's body of flesh and bones glorified now in heaven, about his going to reign yet on earth in such a body, about his going to do this before or after "the millennium," etc. Does it seem a little absurd for a few comparatively young men to lay claims to ability to see further into unfulfilled prophecy, the second coming of Christ, his kingdom now and in the future, than all these men put together? ❀

With all that is preached *about* the Bible, taught *about* the Bible, and learned *about* the Bible, there is in many places, at least, less knowledge of the teaching of the Bible and less respect and reverence for the word of God than there was thirty or forty years ago. There could not be so much contention, strife, and division spread generally over the country, if churches knew the teaching of the Bible and *trembled at the word of God*—that is, with all godly fear respected what he says. All this unholy strife, bitter contention, and division contrary to the teaching of Christ are sure signs of disrespect for and disobedience to, if not downright rebellion against, the word of God. "For this we say unto you by the word of the Lord" declares Paul concerning the resurrection. With him, God's word settles every question. Many articles in many papers contain not a line of scripture. To simply state conclusions, to write pretty stories about the teaching of the Scriptures and Bible facts may be a fad, or something worse; but it is not a good sign. ❀

It may be that a man "preaches the truth as he sees it;" but he may not see the truth. Paul persecuted the church "as he saw it." Another "feels" that he ought to do a thing or that he is right; but the word of God is the standard. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." "*As he sees it,*" "*he feels that he is right,*" may cover a multitude of errors. To obey God is to walk with God, to love God is to do his commandments, to abide in Christ is to "bear much fruit" and to keep his word; but what is it "to live in touch with God?" Why use expressions not found in the Bible? One can have no sort of connection with God outside of his word and submission to his will.

Harmonizing Differences.

Brethren Elam and Jackson are conducting a discussion in the Gospel Advocate concerning useful employment, "commercializing the gospel," etc. Many useful suggestions have been made and much good should result from their investigation, provided the discussion does not degenerate into personalities.

Brother Jackson's article in our issue of November 4 made the impression on me and others that he thought that Brother Elam preached one way and practiced another. There were several things in the article calculated to make such an impression. While there was no direct statement to that effect, yet he said "some men," "some of our leaders," etc., "are avaricious and close-fisted," "live in luxury and ease," and advise "less fortunate ones" to make sacrifices, etc. I regret very much that anything of that kind was published. It is better to leave out such insinuations from all investigations. I have known Brother Elam for years, and do not believe that this is true of him, and I am sure that Brother Jackson has no such conception of him. Intimations should not be noticed.

In writing this, I am not passing on the merits of the discussion between these brethren, but simply do so for the sake of truth and justice. I feel sure that Brother Jackson will be glad to refrain from any further intimations that can possibly be construed as in any way reflecting upon Brother Elam and other tried and true men.

Brother Elam agrees with me in saying that the Gospel Advocate will cheerfully encourage the discussion of the scriptures involved on any question, but cannot consent to personalities being brought into the investigation.

I am glad to see that Brother Jackson avows in his article this week that he in no way meant to reflect upon the integrity of Brother Elam, and that he says that he will leave out all personalities in the future.

J. C. McQUIDDY.

I heartily agree with Brother McQuiddy in what he has said in the foregoing statement.

Insinuations, innuendoes, and personalities are not arguments and do harm. It grieves me that Brother Jackson has indulged in such. The first I passed unnoticed, and regret that I gave any attention to the last.

Very much of the contention and strife among the churches is caused by preachers.

I never accused Brother Jackson of making any thrusts at Brethren E. G. Sewell, T. B. Larimore, and others he mentions. He seems not to know what I have written.

I received a letter only a day or two ago from Brother J. E. Dunn commending most fully my articles.

I appreciate heartily any fair and just criticism on anything I write. If I have written anything unscriptural, I shall thank any man to point it out, and promise him that I will never write it again, but will accept the truth and do all in my power to promulgate it.

Let Brother Jackson, or any other critic, confine himself to what I have said, and be sure he knows what that is.

E. A. ELAM.

"Preach the Word."

BY E. G. S.

This is one of the most solemn charges in the New Testament. It was made by the apostle Paul to Timothy. He said: "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 1-4.)

Paul never uttered a more accurate and truthful prophecy than when he said the time would come when people would not endure sound doctrine; that they would have itching ears, and would turn away from the truth and be turned unto fables. Paul knew that the sound preaching of Timothy would not always prevent the church from falling away from the truth, but he evidently thought it would put the evil day off a little longer; and no doubt it did. It will not lead the church to-day to put away the opinions, the doctrines and commandments of men, to preach against them now; but it may put off the time of the calamity, of a complete falling away, and may be the means of saving a few souls from the utter ruin of such a fall. Some have doubtless gone so far from the plain and simple truth of God's word and so far from the Spirit of Christ that there is nothing left to base any hope upon that they will ever return to the plain and simple word as "it is written." But there doubtless are some that are strongly tempted to go away from the plain truth, that may yet see the error of such departures and continue in the old paths of truth. Hence we still think it proper to show the difference between truth and error. Paul was endowed with prophetic wisdom and knew that such things would occur; and knew how to give timely warning, and did it.

The word of God is always right; and if all men would accept the word of God and go by it, then all would be

right and all would be in unity. But there is nothing but the word of God that can accomplish this great end. Man's wisdom will only make matters worse. For if all could be united upon the opinions of men, they would still be away from God and on the road to ruin. The only safety, therefore, is to leave off the doctrines and commandments of men in all matters of service to God and go by the word of God, and that only, in all matters pertaining to the gospel of Christ and the salvation of the soul. This is why the word of God is so strongly and so emphatically required. Nothing else can take its place. Hence the word must be preached, must be studied and practiced in all things pertaining to life and salvation, or all efforts regarding salvation will be a failure.

The Jewish people of the Old Testament were much of their time undergoing chastisement because they rejected the word of God and followed their own wisdom so much of their time. If they had followed the word of God all the time as he gave it, they would have been the happiest and best people in all the world. They sometimes did this, and were always prosperous and happy. The heaviest trouble was when they were undergoing chastisement for their sins. When they did obey the word of God, it elevated them, made them more intelligent, and made them in every way a more interesting people.

What a wonderful change would soon be made to-day in human society, if all who claim to preach the word would preach it just as it stands on record in the book of God! Let all, therefore, who claim to preach the word, preach it just as Peter, Paul, James, and John preached it when the Spirit of God was giving them utterance. Then all who embraced the preaching were just the same; not members of different churches—some Baptists, some Methodists, some Episcopalians, etc. They were all one till they began to go off into human opinions and began to build up parties upon human wisdom, human theories, and human standards, just as the religious world is doing to-day. This state of things would never have arisen if all had taught and practiced the plain word of the Lord. No wonder the Spirit of God should give such impressive lessons on preaching the word, the inspired word of God. For it is evident that there never can be union and harmony among those who claim to be the Lord's people while they are following human opinions instead of accepting and following just what the inspired word of God says. Words that only express opinions can never unite people to Christ, because human ideas and human wisdom have no such elevating power in them. The human mind can understand things of a divine nature when expressed in the word of God; but if things divine had never been expressed and revealed by the Holy Spirit, the mind of man could never have understood them. What a wonderful blessing it is, therefore, that we have the word of God, revealing things divine, so that we may understand, appreciate, and enjoy the great matters of life and salvation through Jesus Christ our Lord, and may be so elevated and trained thereby as to be fully prepared here for the pure glories of heaven hereafter!

Should One Church Indorse What is Wrong in Another Church?

BY M. C. K.

The reader will please examine the following list of questions to which we are requested to give answers:

1. If there is evidently a party for a certain paper or editor, who manifests a "wild-ass" Ishmaelitic disposition to put their "hand against every man" who works for or takes another paper, and they withdraw from a brother without giving him a hearing or an opportunity for defense, are other churches then under obligations to respect such manner of discipline?

2. If discipline be exercised against preachers because they will not openly and indiscriminately denounce all Bible colleges, are we then to respect such discipline?

3. If we are convinced that an act of discipline has been done through spite work, just to get an advantage rather than with a desire to save the subject, are we under obligation to respect such work?

4. If discipline be executed by a self-constituted court of evangelists and there is every evidence of partiality and unfairness, must we then submit to it and respect such ungodly work?

5. If a worthy brother be shut out from one paper because he disagrees with the editor on the college or the woman or the lodge question, must all other papers therefore shut him out?

At the querist's request, we withhold his name. Considered in the light of what would seem to be their direct bearing, these questions all have the appearance of being framed to fit a special case, but we give them attention here because the question of discipline among the churches is of general importance. It is difficult to see how the querist or any one else would expect any but one answer to each and all of them. Of course, when questions are submitted, we are supposed to answer what is asked, and not something else; but in each of these questions there is not only the direct assumption of perverse and wicked conduct on the part of those administering discipline, but that conduct is specifically pointed out, and, of course, it is the duty of the churches, as well as our duty here, not only to withhold indorsement of such conduct, but, in all proper ways, to condemn it. With this principle clearly stated and recognized, we now number our answers to correspond with the number of the queries, and shall consider them in the order in which they are submitted.

1. This question states that "a party for a certain paper or editor," arrayed against those "who work for or take another paper," proceeds to "withdraw from a brother without giving him a hearing or an opportunity for defense." Even a church, much less "a party," would have no right to proceed against a brother in the manner here described. Any brother is entitled to "a hearing" and "an opportunity for defense."

2. Even if "Bible colleges," as the term is here used, were on the same principle and for the same purpose as the missionary society, "openly and indiscriminately" *denouncing* them should not be made a condition of church membership and fellowship. We might regret that a brother has the opinion that such things are not wrong, but we certainly should not withdraw from him because he does not "openly and indiscriminately denounce" them.

3. Here it is assumed "that an act of discipline has been done," not "with a desire to save the subject," but wantonly and wickedly "through spite work, just to get an advantage." Was ever anything more wicked, unchristlike, and ungodly? Such proceeding is religious anarchy itself, and, of course, no individual and no church should indorse it. We scarcely see how the querist or anybody else *could* expect any other kind of an answer.

4. This question not only assumes that "a self-constituted court of evangelists" execute discipline against a brother, but that they use both "partiality and unfairness" in dealing with him. It seems to us that to ask questions in such a form is to practically assume what the answers will be. In other words, to use a legal expression, these are "leading" questions. A mere tyro in New Testament knowledge knows that all such conduct, even on the part of a church, as well as "a self-constituted court of evangelists," is wrong and deserves nothing but condemnation by everybody.

5. Now, let the reader please look closely at this question again. Observe that the brother in question is "a worthy brother" who is "shut out from one paper because he disagrees with the editor on the college or the woman or the lodge question." And the question propounded to us is whether "all other papers" should "therefore shut him out." Of course, "all other papers" must answer for themselves; and, answering for itself, the Gospel Advocate

would say that it never shut any brother out because he differed from it "on the college or the woman or the lodge question," nor because he differed from it on any other question. There never has been a period in its history when its editors did not have differences among themselves. We do not shut anybody out of its columns for any such reason.

Finally, we call attention to an important distinction. A church, as set forth in the New Testament, is a divine institution. Hence, on general principles, what it does deserves our respect. But a church now, as in New Testament times, is composed of fallible human beings who may make mistakes; and even if a church, through no wicked motive, such as is assumed in all the foregoing questions, should err in its discipline, other churches should not hastily ignore and disregard its action until the erring church itself can correct it. This, of course, any church, actuated by proper motives, which is here assumed, will gladly do. We base this observation on the general fact, so clearly established in the New Testament, that if the churches do not maintain respect for each other's action, then a state of ecclesiastical anarchy will inevitably prevail.

Galloway Memorial Hospital.

At the request of the commissioner, we with other religious journals are placing before our readers some of the facts, necessities, and purposes of the Galloway Memorial Hospital.

The building of such an institution as the Galloway Memorial Hospital has already been too long delayed. There is nothing on the waiting list of benevolences that has a greater claim on the sympathy of all godly people.

The three purposes of the hospital as set forth by its projectors are:

(1) It shall provide Christian service for all people, irrespective of creed or position.

(2) The poor shall receive careful and skilled attention and have a chance for recovery from disease.

(3) Scientific care and research shall be its ideal and practice.

This is a benevolence in which all religionists can most heartily cooperate. One of the evidences of the divinity of Christ was that the poor had the gospel preached to them. When we bind up the wounds of the poor, the afflicted, and the suffering, they will thereby be influenced to receive the gospel. When John in prison heard of the works of Christ, he sent by his disciples to Christ to know whether he was "he that cometh, or

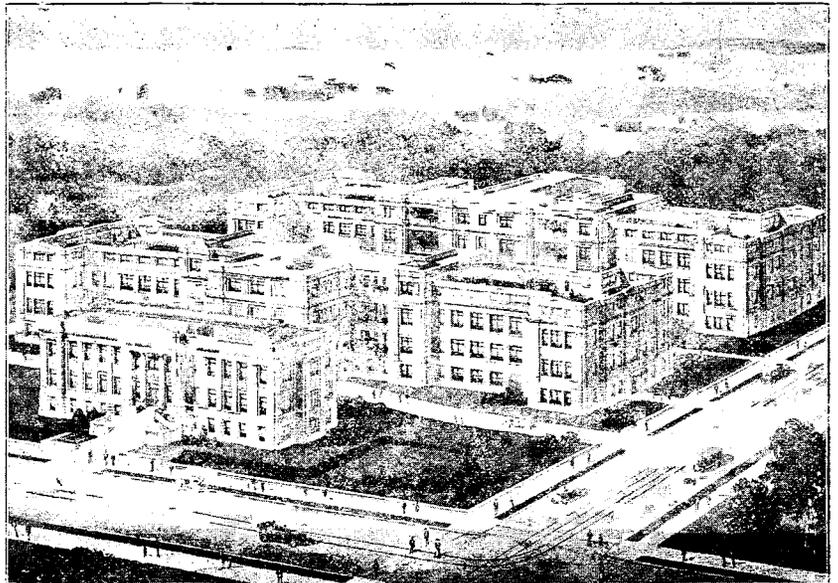
look we for another? Jesus said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11: 3-5.) Christ will say at the judgment: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." It is to be feared that the church has not fully appreciated the blessed truth that it is the light of the world, the salt of the earth. Theory without practice is dead. Our love for the sick, the afflicted, suffering, must come out in acts of sympathy and devotion. Deeds are far more effective than words. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) The beloved John writes: "My little children, let us not love in word,

neither with the tongue; but in deed and truth." (1 John 3: 18.) Only the acceptance and practice of the gospel of Christ will right things. It is only the love that comes out and expresses itself in action that heals the sick and points the erring to the Lamb of God that takes away the sins of the world.

Nashville has been selected as the ideal place for the hospital. It is easy of access to the whole of the State and surrounding territory. Commercially, it brings together many of the State's great enterprises. As an educational center, it is not surpassed anywhere in the South.

The hospital will be erected in units, the first building involving an expenditure of two hundred and thirty-five thousand dollars and accommodating both pay and charity patients until the erection of the remaining two units, one of which will be the administration building. At the completion of the second building, to contain two hundred free beds, the charity patients will be transferred to it, leaving the first building to be occupied by pay patients. The administration building will be complete in itself and will cost one hundred thousand dollars. The hospital thus organized and equipped should be second to none in the South, and it should, with the able medical faculty behind it, do a work for the community and for the State which should justify all the labor and the outlay put upon it.

The first building, now in process of erection, is for one hundred and fifty patients—one hundred charity beds and fifty pay beds; a free dispensary; two thoroughly equipped operating apartments—one for pay and one for charity service; two roof gardens covering both wards, and reached



GALLOWAY MEMORIAL HOSPITAL.

by elevators in each ward. But the work on this building has ceased. Do you ask why? The answer is easy: For the want of funds. The work is dependent on voluntary contributions. It was the earnest desire and purpose of the management to have this building ready some time ago. You may hasten this good work by frequent and liberal contributions. The board is entirely dependent on an interested public. Do you want fellowship in such a work? "The Lord loveth the cheerful giver."

The commissioner and his helpers will be glad to answer any questions forwarded to his office. It is a work that will stand the closest scrutiny and investigation. The more you know about it, the deeper will be your interest.

All donations and bequests, as well as communications, should be made to the Galloway Memorial Hospital, A. E. Clement, Commissioner, 810 Broadway, Nashville, Tenn.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Watch East Nashville rise.

"Behold, how much wood is kindled by how small a fire!"

You may expect some good things in the "Preparedness" Number next week.

Dan Gunn, of Sparta, Tenn., was a welcome visitor to this office last week.

F. W. Smith's house was in imminent danger, but, providentially for his feelings, he was away from home.

From W. E. Morgan, 149 Park Street, Portland, Maine: "We had three good services on March 19. The interest is growing better."

J. R. Tubb, of Sparta, Tenn., dropped in on us on his return from a business trip to Chicago. He is a mighty dependable sort of a "Tubb."

From R. D. Smith, Sherman, Texas: "There were seven by membership on March 12 and one by confession on March 19. The work here is excellent."

James A. Hardison reports that a few members have begun worship on Lookout Mountain, Tenn. That's a mighty good start toward heaven.

We have received several letters intended for the sister who desired to purchase a farm, mentioned in our last issue, which have been duly forwarded.

John W. Hedge writes from Idabel, Okla.: "I have been quite busy in this part of the vineyard since my last report. I will leave for my home at Kilgore, Texas, tomorrow (March 24)."

From John Hayes, 1009 Avenue B, Rome, Ga.: "The meeting here is just five days old, but growing in interest. I preached at the foundry yesterday at the noon hour and arranged to preach there every day next week and at the meetinghouse every night."

From W. P. Gray, Kansas City, Mo.: "I have nothing but the kindest feelings toward the Gospel Advocate and its staff of publishers, and heartily bid you Godspeed in your great work, and trust that you may be spared many years to sound out the word of the gospel of Christ."

John E. Dunn writes from Miami, Fla.: "We hope to begin a protracted meeting with the church here on the third Lord's day in April, to continue over four Lord's days. At the close of this meeting I return home for a short visit, and next to Beaumont, Texas, for a meeting."

From John Hayes, Newton, Ala.: "The meeting at Christian Home closed with the division healed, one baptized, and one from the Baptists. I go back to Hazlehurst to baptize one and to get the members all to work and meeting regularly at some appointed place. Next meeting at Rome, Ga."

John Puckett writes from Tucumcari, N. M.: "The 'Faith and Works' Number is about the richest thing that I have met anywhere in the road. All of the special numbers have been excellent, but this one, to me, seems far the best. In fact, all that I get out of the paper is good and better."

We have received the following commendatory note from the elders at Lewisville, Texas: "To whom this may concern: We, the elders of the church of Christ, know Perry B. Johnston to be a Christian gentleman and a good preacher. Any one in need of a preacher to hold a meeting will make no mistake in calling him to the work. He has had many years' experience." Signed: D. P. Windle, J. M. Hendrix, and Andy Crawford.

J. D. Northcut's sermon Sunday afternoon at Watkins

Hall, this city, on "When Was the Kingdom of Christ Established?" was one of the best I have heard in many a day. His handling of the subject in general was scriptural, forcible, and appealing, and in particular his description of the Savior's mighty struggle with Satan could hardly be surpassed. Do not fail to hear the "mountain preacher" this week at South College Street.

Mrs. John Tillery writes an encouraging note from Vine-mont, Ala.: "I have been thinking for quite a while that I would write and tell you how much I enjoy reading the good old Gospel Advocate. I have been a regular reader of it for forty years, and must say that as I grow older I appreciate it more and more. The special numbers are just fine. I am sending you another new subscriber, and will do all I can toward getting others to subscribe."

From J. A. Cullum, 1341 South Orleans Street, Memphis, Tenn.: "Please state to the readers of the Gospel Advocate that I am now ready to answer calls for meetings to be held anywhere within one hundred miles of Memphis. I can begin by April 1."

During a recent visit to Memphis we heard this brother's work and that of Brother Trice in that city highly commended. The brevity of our stay prevented a visit to the Memphis congregations.

J. Pettey Ezell writes from New Decatur, Ala.: "We had splendid crowds at each service at Jackson Street to-day and to-night (March 26). The work is interesting. We were pleased to have J. T. Harris with us between the second and fourth Sundays. He preached ten excellent sermons and made a good impression on all who heard him. Also, Brother Srygley's visit, on March 21, was an occasion of great joy. We had a splendid audience out to hear him, and none were disappointed. Let them come again."

C. D. Crouch, who has labored successfully for two years at Bowie, Texas, and formed many warm friendships there, has moved to Rock Springs, in the same State. He will work with the Rock Springs congregation when not engaged in evangelistic work. Brother Crouch has some time open for meetings. Churches desiring a meeting should write at once. Concerning the prospect at Rock Springs, he writes: "Our crowds are good at all preaching services and the interest is all one could expect. Our midweek and Lord's-day Bible studies are very interesting. Prospects are good for splendid growth in the church."

E. G. Butler writes from Westport, Tenn.: "There have been no Gospel Advocates received at this office the past two weeks. This is something very unusual and is causing some little disturbance, and, lest some of us should apostatize, I thought best to call your attention to the matter. Please send us the back numbers and let them come along regularly, if there is nothing serious the matter."

We hastened to assure our brother that there was nothing serious the matter. The post-office people are a little irregular in delivery sometimes, but the Gospel Advocate is still on the job, despite the skyrocket antics of the paper market.

W. N. Gantt writes from Hazlehurst, Ga.: "John Hayes, of Cedar Hill, Texas, has just closed a meeting for us. One was baptized and one came from the Baptists. Time alone can tell the good that has been done. This is a mission point with four members. Brother Hayes came at our call, depending solely on the brethren who know him for support. He reached here with only a few cents left. The brethren responded nobly, and we want to thank each one who had fellowship in the work here. May God bless them all. Brother Hayes is an earnest and faithful worker and deserves the help of all loyal brethren. He is now giving his labors almost wholly to destitute places. So do not forget him."

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XI.

Conditions of Entrance Specifically Considered—Baptism.

(3) *Who are fit subjects for baptism?* (a) Taking all the scriptures on this subject and studying them carefully, you learn that a penitent believer is the only subject we are authorized to baptize. In Matt. 28: 19 it says: "Go ye therefore, and make disciples of all the nations, baptizing them"—the ones you have taught, or discipled. From this we learn that a man must be a *taught* or *discipled* being before baptizing him. In John 6: 45 it says, "And they shall all be taught of God," and that the ones who have heard and learned of the Father cometh unto Christ. In 1 Cor. 1: 21 it says, "It was God's good pleasure through the foolishness of the preaching to save them that believe." In Mark 16: 15, 16 believers are the ones to be baptized. In Mark 1: 5; Acts 22: 16; and Acts 2: 38 the *penitent believers* are the ones who are baptized. In Acts 8: 5, 12 "both men and women" who believed Philip's preaching were the ones baptized.

(b) If you will notice carefully every account of baptism, you will observe that something is said in each case that shows that infants were not among the number. In Mark 1: 5 only those who confessed their sins were baptized, and infants could not do this. In Acts 2: 41 only those who *gladly received the words* were baptized, and infants, therefore, were not among them. In Acts 8: 12 it says: "They were baptized, both men and women;" hence no infants here. Just so with every case of baptism.

It is contended that infant baptism is justified from the fact that whole households were baptized; hence infants are included. This is certainly about as unreasonable and as illogical as any one could become in reasoning. There would be something in the argument if it could be proven that every household contains infants. It has been my pleasure to baptize a man and "all of his house," and there was not an infant among the number. Every false doctrine now in existence, God foreknew would arise; hence he put something in the Bible to shield us from the error. He foreknew the arguments on household baptisms to justify infant baptism; hence in *each case of household baptism* he says enough to show that no infants were among the number. In Acts 16: 32-34 we have the account of the jailer and "all his" being baptized. But please to note that God tells us that the preaching was done to all in his house and that they all believed; hence no infants in that household. Verse 15 of the same chapter says that Lydia and "her household" were baptized. But read verse 40, and you will see that all were old enough to be comforted; hence no infants there. Where, then, is the scripture for infant baptism? Well, it simply does not exist in the Bible; hence it is purely one of the doctrines of men.



The Work at Macon, Ga.

At this writing I am at Macon, Ga., in a series of meetings. Everything indicates success. There was one confession last night, the second night of the series, and one was baptized by Brother Woodroof before I came. He has been giving the congregation here a song drill, and I am much pleased with the way these good people sing. Brother Morgan H. Carter is on the ground doing all he can for the cause. To him the success of this work, to a very large degree, is due. He has labored here, untiringly, at a great sacrifice. Brother Claus, of Valdosta, and the writer have kept in touch with the work and encouraged all we

could. I can stay with them but eleven days. This is too short, but it is the best that I can do, with other engagements that are before me.

Now, just a few words to our readers about this work. We want it on a self-sustaining basis by the first of another year. With a little help from you, we can make it so. On April 15 two notes amounting to three hundred and fifty dollars and interest will be due. Then another note of two hundred and fifty dollars and interest will be due next fall. This will put them out of debt. They cannot support a man for this field and meet these notes. We earnestly insist, therefore, that all of our friends come *now* to their rescue, help them pay off these notes, and, with the assistance of the Hardie's Chapel congregation, out about twenty miles from here, take a man for all of his time and keep him busy, and, besides, put other men in the field so soon as it is possible. The note due this fall is made payable on or before date of expiration, hence can be taken up *now*. And, brethren, why not *now* wipe it out and be done with it. Will not the stronger churches send a donation at once to Brother J. W. Hightower, 708 Broad Street, Macon, Ga.? It will be duly receipted by card and acknowledged through the paper. The congregation at Smyrna, Tenn., handed the writer two dollars for this work. Who will be next? Just six hundred dollars, and this congregation will be put where it will be able to do a most needed work in the central part of our State. May the Lord bless the brethren in helping this most worthy cause, and in doing it *now*.



"An Important Matter."

Under the above heading, Brother Showalter has the following to say in the Firm Foundation of February 1:

Brother M. C. Kurfees, in the Gospel Advocate, has been giving some timely articles on the line of discipline in congregations of Christ. Brother Kurfees specially deplores what he terms "ecclesiastical anarchy," a disposition on the part of churches of Christ to disregard the action of sister congregations in matters of discipline. Brother Kurfees is clearly right. The real purpose of discipline can never be realized when the action of a church is flagrantly disregarded by sister congregations. Such a course on the part of churches hardens the offender in wickedness and infamy and will lead rather to his utter ruin than to his ultimate salvation. There have been cases of insubordination where the churches have gone the very limit of forbearance; and when finally they call upon the wayward member for some reasonable adjustment, they are treated with the utmost contempt. Yet the offending member goes away to some other congregation without a letter, without commendation, and is received into the fellowship of the church. Evil and not good must of necessity follow. The erring one is not brought to repentance, but is hardened by this palliation of persistent wickedness. Moreover, churches that so act, specially the elders of such churches, are laying up troubles and difficulties for themselves.

Certainly timely and true are the above words. In another issue, if it is the Lord's will, I shall give what another editor of one of our leading papers has to say, and shall submit a few questions for consideration, as other matters prevented my writing a special article for the special number devoted to this subject. Indeed, a reformation is needed here; and the sooner it is launched, the better.

We have recently published a leaflet, entitled "Facts About Baptism," which should be distributed by the thousands. This leaflet contains admissions from the very highest pedobaptist authority *when* and by *whom* sprinkling and pouring were introduced for baptism. This leaflet is placed at the exceedingly small price of twenty-five cents per dozen, which simply covers the cost of them broadcast. Send to-day for a batch. Address the McQuiddy Printing Company, Nashville, Tenn.

WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

The Real Definition of Life is Nerve Force.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life," and the modern definition of life is "nerve force.

This nerve force must be distributed regularly all over the body. Directly it does not run smoothly, ill health will follow.

Dr. Miles Nervine benefits the health by evening up the distribution of this vital force of life and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated: "I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders, and I have always recommended it to any one whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand, as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache, and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores, and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL COMPANY, Elkhart, Ind.

TRY THE OLD RELIABLE WINTERSMITH'S CHILL TONIC
For **MALARIA** CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

FROM THE FIELD

Arkansas.

Magnolia, March 18.—I do not believe that I was ever more anxious, or better prepared, to preach the gospel than I am now, and I am determined to preach; yea, "woe is unto me, if I preach not the gospel" (1 Cor. 9: 16); but my family needs company when I am out. I am sometimes several hundred miles from home. The only boy in my family is not yet nine years old. I want a good Christian husband and wife to occupy a part of a dwelling house, near Hallsville, Texas, while my family occupies a part of the same dwelling. This will furnish company. I can offer a renter a good proposition who will raise corn, cotton, peas, potatoes, goobers, etc., and give me a part of the crop. This will help to support my family while I "do the work of an evangelist," secure subscriptions to our papers, distribute the very best religious literature, and build up the church of Christ at mission points. I want a man who will furnish teams, tools, feed, seed, etc., to make a crop, and worship "as it is written" in the New Testament with a good congregation of Christians within two hundred yards of the dwelling. I can furnish pasture and water for cattle and hogs. There is yet plenty of time to plant crops in that country. If you are interested, write me. Send me good recommendations from the church with which you worship. Write to me at Magnolia, Ark. T. E. TATUM.

Florida.

Tampa, March 20.—We are now in the beginning of the third week of our meeting here, with eight baptisms and the interest growing. I do not know when we will quit. This congregation is small, but steadfast. They are blessed with a good leader in the person of Brother George B. Hoover, who is backed by a corps of faithful workers. They are doing a fine work in this large and wicked city.

W. A. CAMERON.

Louisiana.

Shreveport, March 22.—We had a good day here last Sunday. One young lady was baptized into her Lord. The church is doing good work and the outlook for the future is very bright. I wish to thank the good brethren that gave of their means to help us buy a lot and build a meetinghouse. We did not raise enough to pay cash for the lot and build the house, but we raised enough to pay one-fourth on a lot eighty by one hundred and fifty feet. This lot was held at twenty-five hundred dollars, but the owner donated five hundred dollars, and gave us four years to pay the rest, which is fifteen hundred dollars. I had to come home earlier than I expected, so that I might have everything in readiness for our meeting that is to begin on Monday after the fourth Lord's day in April. Brother A. O. Colley, of Fort Worth, Texas, will be with us the first two weeks, and Brother McCrary, of Mount Enterprise, will be with us the last two weeks. We are looking forward to a

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Gospel Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet; but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gallstones, kidney, bladder, and liver diseases, uric acid poisoning, and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this spring, and before I received all of these letters from sufferers, I did not take very much stock in advertisements like this. I, therefore, cannot blame you if you doubt; but, my friend, I am *absolutely convinced* that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it. Shivar Spring.

Box 21J, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions and if it fails to benefit my case, you contained in the booklet you will send; agree to refund the price in full upon receipt of the two empty demi-johns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

You Are Invited.

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum factory discount (forty per cent) on high-grade pianos and player-pianos. All you have to do is to place your own order through the club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted; but in order to make you feel perfectly safe, the club offers to pay the return freight if you are not pleased with the piano. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

FIRM FOUNDATION An eight-page weekly religious paper devoted to the restoration of primitive Christianity. Excels in church news; an able corps of writers; extensively circulated. Subscription price, \$1 a year, payable in advance. Special rates for clubs. We believe that every loyal Christian should have the Firm Foundation visit his home.

FIRM FOUNDATION PUBLISHING HOUSE, Austin, Texas.

grand and good meeting. I will go out again next fall and try to raise some more money. This is the Lord's work and must be done; so let us look after it.
B. U. BALDWIN.

Pennsylvania.

Fayette City, March 20.—We had two good services yesterday. One sister was restored who has been out of fellowship eleven years. We had funeral services of Brother Endsley W. Cupp last Monday. We drove twenty-one miles in an automobile to Gastonville cemetery, where interment was made. We still have snow and ice up here, but we feel that springtime must be near.
G. M. RANCE.

Tennessee.

Knoxville, March 16.—Since last report we have received fifteen dollars from the church at Carter's Creek, Tenn., and two dollars from a sister in Nashville. We are very thankful to the givers. Our pews are now installed and all are happy. We mean to make a special offering the first Sunday in April to finish paying for them. The seats and installing of them cost us a little more than five hundred dollars. We owe about two hundred dollars on them which we hope to pay off in the next few weeks. Will not some of our able congregations send us a contribution on the first Sunday in April?
T. B. CLARK.

Texas.

Bonham, March 13.—The church of Christ in this city is growing. The Gospel Advocate is a great paper full of great things. The last special number was fine. Brother J. S. Dunn, of Dallas, will be with us for a meeting on March 27.
TOM WALKER.

San Angelo, March 20.—Yesterday was a good day with us. Large audiences at both morning and evening services. At the morning service I preached on "A Disease and Its Cure;" in the evening, on "The Thief on the Cross." We have secured the services of Brother W. F. Ledlow, president of the faculty of Thorp Spring Christian College, for our annual protracted meeting. We are working and praying for a great meeting.
JEWELL MATTHEWS.

Denison, March 13.—Brother J. W. Chism closed an interesting series of lectures with my home congregation in Madill, Okla., a few days ago. Brother Chism is stronger on prophecy than any man I have ever heard. The brethren in Madill are planning a meeting for May, with Brother Tice Elkins. I am booked for Denison at that time. We had a fine service here yesterday. One baptized, one from the "digressives," four others by confessing their sins and taking membership. May God bless all the laborers.
THOMAS E. MILHOLLAND.

Fort Worth, March 18.—The work at Central Church, this city, is progressing nicely. My work with this church during 1915 resulted in seventy-three additions. We expect a great



When Louise of Prussia Went to Napoleon

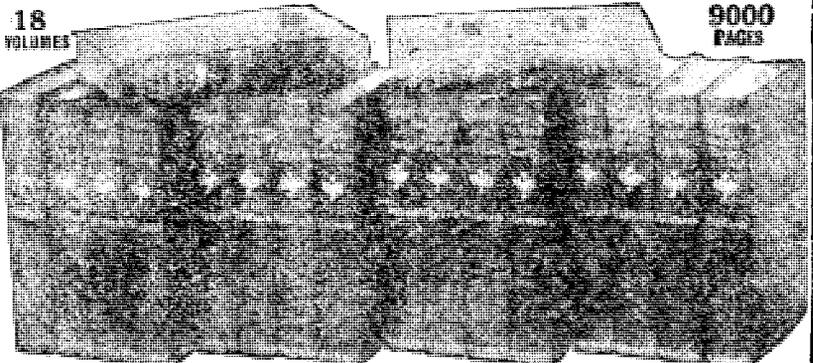
One Hundred Years Ago

Louise went to Napoleon on a delicate and humiliating mission. A clever woman, a beautiful woman, was Louise of Prussia. Had she accomplished her mission that night, the history of Europe would be different today. Beneath the surface of the mighty war now going on are the secret, twisted threads of intrigue and passions of a hundred years. To understand the fearful upheaval in Europe you must know that hidden history frankly told in imperishable form in

Muhlbach's Historical Romances

These wonderful volumes tell the private, personal life and character of great men and women. History is here written in story form. These volumes are beyond question the most fascinating historical romances that have ever been given to the world. They contain a history of the crises in Germany, Austria, Russia, England, Switzerland, Egypt, France, Holland and Prussia during two hundred years of startling events, told in intensely interesting and romantic form. All classes are represented in these volumes as they lived and loved, thought and acted. Thus the human interest always prevails and has given this set of books enduring popularity. These wonderful historic romances are among the books that never die. They are interesting, instructive, reliable, truthful, wholesome and good. In the volume devoted to Napoleon and Blucher practically every historic character that the life of the great emperor touched in any way is here given—all the men and women of his time. The new edition is printed from new plates, upon extra quality of paper from easy-to-read type, are attractively illustrated and bound in Art Buckram Cloth, titles stamped in gold.

The Encyclopedia Britannica says: "Muhlbach's works show a talent for lively description and narration that gives enduring popularity and a power in weaving alluring romances from those stirring times that is unsurpassed."



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Just sign and mail attached coupon and we will ship you the complete set of this beautiful edition for five days' examination in your own home. You can decide then for yourself whether or not you wish to buy. You can return the set at our expense if it fails to give you entire satisfaction. Should you desire to purchase send us \$1.00 as first payment and pay the balance at the rate of \$2.00 per month for nly nine months until our special price of \$19.00 is paid. The regular subscription price is \$40.00. Thousands of sets have been sold at this figure. The reason we are able to cut the price to only \$19.00 is that our method of sale by mail eliminates all middle men's profits. There is neither a dealer's profit nor an agents commission involved in the transaction. We ship direct from factory to consumer and guarantee satisfaction in every way. **Mail coupon promptly.**

HERE ARE THE CONTENTS

1. Napoleon and the Queen of Prussia.
2. The Empress Josephine.
3. Napoleon and Blucher.
4. Queen Hortense.
5. Marie Antoinette and Her Son.
6. Prince Eugene and His Times.
7. The Daughter of an Empress.
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13. The Merchant of Berlin.
14. Louise of Prussia and Her Times.
15. Old Fritz and the New Era.
16. Andreas Hofer.
17. Frederick The Great and His Court.
18. Frederick the Great and His Family.

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Please ship me for examination and approval one set of Muhlbach's Historical Romances, eighteen volumes Art Buckram cloth binding. If satisfactory, I will send you \$1.00 after five day's examination and \$2.00 a month thereafter for nine months. If the set does not meet my entire approval after five day's examination, I will notify you and hold subject to your order and return at your expense as offered Gospel Advocate readers.

Name _____
Address _____

Enclose business card, letter head or give references

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er work this year. We have sold the old church house and purchased the College Avenue Baptist Church. We now have the best church house owned

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

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SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about **FREE Book** which fully explains my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of **NO CURE—NO PAY**. Free diagnosis to anyone sending symptoms. Send no money but write today!

Dr. W. J. McCrary, Dept 238 Carbon Hill, Alabama
Show this to some unfortunate sufferer

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "they (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alternative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

WE PAY \$80 A MONTH SALARY and furnish rig and all expenses to introduce our guaranteed poultry and stock powders. Address BIGLER COMPANY, X638, SPRINGFIELD, ILLINOIS

by loyal disciples in Texas. We will get possession at the new location the first of May. Brother L. S. White and I are exchanging protracted meetings this year. I will hold the meeting at Pearl and Bryan Streets Church, in Dallas, in April, and Brother White will hold our meeting in May. We anticipate a pleasant time and a great meeting.
W. M. DAVIS.

West Virginia.

Buffalo, Box 81, March 20.—We are having some very interesting meetings here now. This is especially true of yesterday's work. On March 12 I baptized four more precious souls into Christ. We are gaining in numbers here; but most of us are poor, and we have no regular meeting place of our own. It takes all the means at our command to keep down running expenses, and this leaves me almost without any support at all. And yet this is now a very promising mission field, if my brethren would only help me work it. I am not very strong, but I am willing to spend and be spent in the interests of others. During the latter part of last year the following-named persons helped me some: James G. Elrod, H. C. Rhea, Mrs. M. E. Henry, D. H. Howell, R. E. Howell, Mrs. M. McCrum, Miss Mattie Purvis and sister, Miss Willie Wicker, Miss Lula, Mrs. Sarah English, Mrs. Lizzie Collins, and Mrs. Lang; Mrs. Ira Hardesty, Christoval, Texas; D. L. Lindsay, T. P. Freeland, Mrs. Mollie Dean. The amount received from these sources is about forty-five dollars, and I am so very thankful. As this is a deferred report and as I have written each donor, I have shortened it somewhat. I trust that this is sufficient. Hereafter I will report names and amounts as usual. In working up an interest here, I was obliged to make some debts, and I hope that the brethren will relieve me of this burden, soon. At present we have a temporary place of meeting, but it may not last long. We are, therefore, compelled to secure a piece of ground upon which to erect a shed of some sort as a meeting place until we can build a church house. The ground can be bought for fifty dollars cash. There are some fine old apple trees on these lots, and during the summer we could hold our meetings under these trees. If we are enabled to purchase these lots, there will be a restrictive clause in the deed, as I will tolerate no foolishness. So, in sending personal support to me, please add something for the church lots, or, better still, let some one send me the fifty dollars at once. Every dollar sent me for this purpose will be placed in a bank until enough is secured to pay for the lots; and if more than this amount is received, it will be used in erecting a place of worship. Others will urge this matter later.

F. P. FONNER.

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in 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless; no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Company, Department 90, St. Louis, Mo., for free booklet, "Tobacco Redeemer," and positive proof.

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It's mercury! Attacks the Bones, salivates and makes you sick

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

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It will cost you a one-cent postal card to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club, which will explain to your thorough satisfaction how the Club of One Hundred Piano Buyers saves each member one hundred dollars or more on the price of high-grade pianos and player-pianos. You cannot afford to buy a piano until you have investigated the club, for you cannot afford to throw away the money-saving opportunity it offers you.

As an individual buyer, purchasing at random, you are weak; but as a member of the club, you have the strength of an army of one hundred buyers, and, therefore, secure the lowest possible factory price. The club makes the payments easy, ships your piano at once, freight prepaid, subject to your approval after one-month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Appreciates the Tennessee Orphans' Home.

BY A. O. COLLEY.

To My Brethren and Friends: I notice the efforts that are being put forth by Brother and Sister Boaz to pay the Tennessee Orphans' Home entirely out of debt this year. Although I am in Texas, my love for the cause of Christ everywhere and my confidence in Brother and Sister Boaz to rightly handle any and all funds intrusted to them causes me to write to the churches of West Kentucky, Tennessee, and Southern Illinois to rally at once to them. My main reason for appealing directly to these churches is, Brother Boaz and I gave the early part of our lives to build up the cause in those three localities, and they stood by us nobly. I believe the same faith and love abides now that we found in them then. Write Brother Boaz at Columbia, Tenn., and tell him how much you can give monthly.

Christian Education.

BY JEWELL MATTHEWS.

The various Bible schools over the country were established so that Christian parents might be enabled to give their children the benefit of a Christian education. It seems, though, that our schools are not receiving the support which should naturally come from the brotherhood at large.

We have the following Bible schools: Thorp Spring Christian College, Abilene Christian College, Sabinal Christian College, Gunter Literary and Biblical College, Lockney Bible College—all in Texas; Nashville Bible School and the National Teachers' Normal and Business College, in Tennessee; one college in Kansas; Cordell Christian College, in Oklahoma. In all of these schools we have not more than twelve hundred matriculates.

I find good brethren over the country supporting sectarian schools and utterly neglecting our own; but still they wonder why the Bible schools do not grow faster. They say that our schools have no standing in the educational world. But are you sure you have investigated the matter closely? Did you not know that most of our colleges have been recognized formally by the various institutions of higher learning?

We expect our Bible schools to rank with the best, yet we do not support them. In the name of common sense, how can they grow, when the brethren do not give them their patronage? If the brethren would only give our schools their hearty support, it would not take long for them all to rank with the best. They are gradually gaining ground, but they would ad-

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:



Harrisburg, Penn.—“When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house.”—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—“For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them.”—Mrs. F. E. YOSR, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—“Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day.”—Mrs. CLEMENTINA DUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.



All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

vance much faster with a more general support.

Brother, if you have a child to educate, for the child's sake and for the advancement of the cause of Christian education, put it in a Bible school which is free from the skepticism and innovations common to other institutions.

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Your manuscript criticized, revised, and typed. We also sell manuscripts on commission. For more than twenty years we have specialized in this business, and we bring results. Send to-day for our free booklet, “WRITING FOR PROFIT.” It tells how and gives proof. NATIONAL PRESS ASSOCIATION, Dept. R. P., Indianapolis, Ind.

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Storing Nervous Energy.

The human body resembles quite closely the electric storage system used on automobiles. By the processes of digestion nervous power or force is developed. The body, like the storage battery, stores energy to sustain it under emergency needs, when it can be called upon to carry the body through intense muscular strain or to sustain the mind through an intense and prolonged nervous strain. However, these body strains tend to exhaust the nerve force, and with the exhaustion of this force there is a letting down of the whole nervous system and a weakening even of the organs of assimilation. Thus intense nervous strain interferes with digestion, and also interferes with the organs of elimination.

If this is persisted in, there are developed diseases of the liver, gall, stomach, pancreas, kidneys, and bladder. Health conditions generally are much more sanitary to-day than they were years ago. Nevertheless we have an enormous number of cases of kidney and bladder troubles due to the unusual strains of modern life.

Fortunately, there is an excellent combination for rectifying most of the troubles of the digestive and eliminative organs. It is Warner's Safe Kidney and Liver Remedy, which has been found by tens of thousands of people to have produced excellent results in cases of incipient Bright's disease, uræmic poisoning, rheumatism, and related kidney and liver ailments. This preparation is a combination of valuable extracts, compounded for the treatment of all of the organs of elimination and digestion; for if there is trouble of this type, all of these organs are usually involved. Warner's Safe Kidney and Liver Remedy is for sale at all drug stores in fifty-cent and one-dollar sizes.

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Write today for 64-page free book, "How to Study Music." It explains the pleasures and profits of musical skill, and shows how Dr. Quinn's famous WRITTEN METHOD enables you to learn piano or organ, in your own home, at one-quarter the usual cost. Play chords at once and a complete piece, in every key, within 4 lessons. Scientific and systematic, yet practical and simple. Successful 25 years. Endorsed by leading musicians. For beginners or experienced players, old or young. Diploma granted. Special terms this month. Write today. M. L. Quinn Conservatory, Box 650 U.S. Chicago

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MACEDONIAN CALLS

An Appeal for Two Churches in Tennessee.

A call appeared in the Gospel Advocate some time ago for help to build a meetinghouse near Turnbull Creek, in Dickson County, Tenn. This is a worthy call and should get some response from churches or individuals who are able to send them a donation. The house has been almost completed, and is well built and in a community where the congregation will have an influence for good. There are sixteen members, nearly all heads of families, and all of them have lately become members of the church as a result of three meetings held in the last three years by the writer of this. They owe some two hundred dollars on the house, and seats are still to be bought. They have done all they can so far and will do more still. It was my pleasure to preach the first sermon for them on Saturday night before the first Sunday in this month; I also preached again next morning. I will hold their meeting this year, beginning on the third Sunday in August. Send to N. B. Garton, Route 1, Burns, Tenn.

Another worthy call comes from Sugar Tree, Benton County, Tenn. There are a few members (only two males) at that place, and they have decided to build a house of worship. One of the men contributed one hundred dollars and the other twenty-five dollars, which is all they can do financially. They will also furnish some of the lumber and work on the house. They live in a hard place and should have help. I have been on the ground. Send to M. F. Henry, Route 1, Sugar Tree, Tenn.

An Appeal for the Church at Muskogee, Okla.

The members of the congregation at this place are poor in this world's goods and in need of a place to worship. They have been meeting in a private house, and it is not sufficient to accommodate us. However, the cause is practically new here, but looks encouraging, as we only commenced to meet in July. Brethren C. Maynard, C. L. Hanan, and William E. Eckenrode made a call through our daily papers for the loyal disciples to meet at that place every Lord's day; Bible study at 10 A.M. and preaching at 11 A.M. The scattering members continue to come in. I was favorably surprised when I returned from a trip through Missouri and Arkansas to see the call and the grand work started

Why Suffer?

Rheumatism is very annoying and at times very painful, and yet a great many who are suffering from it in one form or another are neglecting its treatment. Rheumatism, if allowed to go on unchecked, becomes a very serious disease and in many cases results fatally. Put an end to your suffering at once by taking "Renwar." Write to the Warner Drug Company, Nashville, Tenn., for proof that "Renwar" is the one remedy that will positively give relief from rheumatism. It is sold on a money-back guarantee of satisfactory results. Sold by drug stores at fifty cents per bottle, or direct, postpaid, upon receipt of price.

here. Brethren, if you can assist us in this time of need in our effort to plant the cause permanently in this sectarian city, it will be a grand work for the cause of the Master. So let us work and pray together for the advancement of the cause of the Master. Any remittance you may send us, kindly mail to C. L. Hanan, 320 West Okmulgee Avenue, Muskogee, Okla., and same will be acknowledged by him.

D. E. LOGAN.

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The old, standard, general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. Fifty cents.

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For thirty-six years Home and Farm has been the leading farm paper in Kentucky, the South and Southwest. To-day it is stronger and better than ever and is of great value to every farmer.

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Gives prompt and positive relief in every case. Sold by druggists. Price, \$1. Trial package by mail, ten cents.

Williams Mfg. Co., Props., Cleveland, O.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

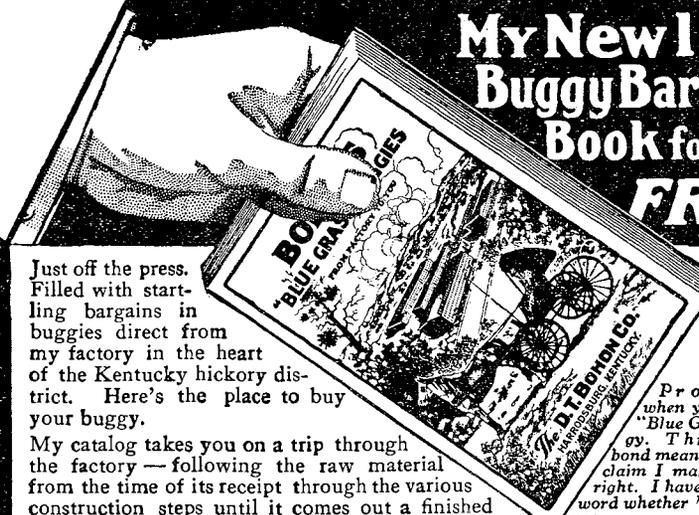
Last Saturday I went to Rehoboth, and preached Saturday night, Sunday, and Sunday night to small audiences. Subject on Saturday night, "Evil Speaking;" at 11 A.M. Sunday, "Self-denial;" Sunday night, "The Honest Heart"—the one that hears the word, holds it fast, and brings forth fruits with patience.

Many people are honest in their dealings with their fellow-men that are dishonest with themselves and with God. If a man is honest with himself and with God and thinks that I, too, am honest, how can he call me a "Campbellite?" Were I to call a Baptist a "Mormon," that would be evidence of my dishonesty or that I did not think him to be honest. If a person believes that I am both a "Campbellite" and dishonest (and this is just about what our religious neighbors believe), he certainly should have some sympathy for me in that condition, and, instead of rash criticism, he should try to teach me the truth and lead me out of such a condition into the light—salvation—the remission of sins. To call a man a liar when he honestly thinks he is telling the truth does not make a fellow feel very good. There are two classes of people in West Tennessee that call us "Campbellites"—those that are honest and those that are dishonest. Some people honestly believe there is such a church and that all members of it are "Campbellites." They have been told such by those they believe to be truthful and honest, and, being honest themselves, call us "Campbellites." The dishonest class know better; they know that Campbell never organized or started a church, but that his plea was a restoration of the church as it was when left to the world by Christ and the apostles. If Christ built his church (and he said he would), he certainly built it and left it in the world just like he wanted it. If Campbell or any other man started another church, it was because they thought they could improve on the one Christ built and give to the world a better one.

Some time ago a young "divine" drew up a proposition for debate and sent it to me to sign: "The Campbellite Church, of which I, John R. Williams, am a member, is scriptural in origin, doctrine, and practice." If that preacher was honest with himself and with God, he knows too little to recognize in debate; if dishonest, but little good, if any, could be expected to result from a debate with such a man. If a man considers me to be dishonest, why should he desire to engage me in public discussion? If I am both a

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Just off the press. Filled with startling bargains in buggies direct from my factory in the heart of the Kentucky hickory district. Here's the place to buy your buggy.

My catalog takes you on a trip through the factory—following the raw material from the time of its receipt through the various construction steps until it comes out a finished buggy. Illustrated in colors from photographs of buggies. Hundreds of dandy testimonials and pictures of pleased customers from everywhere who have bought

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Everything that can be put into a buggy to make it durable, easy riding and luxurious is found in my "Blue Grass." Yet my factory price to you is so low that I can save you \$25 to \$50. And you don't have to buy my buggies on faith or take my word for anything, either. Bohon's "Blue Grass" buggies are guaranteed for life and backed by a \$30,000 Bond.

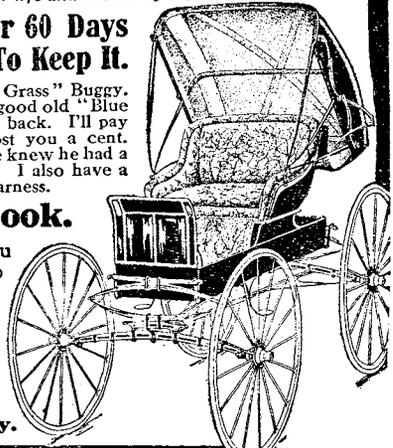
Try One On Your Own Roads for 60 Days Then Decide Whether You Wish To Keep It.

This gives you time thoroughly to test my "Blue Grass" Buggy. Try it on rough roads and at high speeds. If the good old "Blue Grass" shows a flaw let me know and I'll take it back. I'll pay freight both ways. So the fair trial doesn't cost you a cent. Nobody could make a fair offer like this unless he knew he had a buggy that was absolutely right in every respect. I also have a complete line of harness and pony vehicles and harness.

Write for the Free Book.

Read it and you'll realize I haven't told you half the story here. You'll see buggies so handsome and high grade you'll wonder how I can sell them at the prices I do. If you are buying a buggy or thinking of buying one this big bargain book will save you money. Write for it.

D. T. BOHON,
987 Main Street Harrodsburg, Ky.



My \$30,000 Guarantee Bond
Protects you when you buy the "Blue Grass" buggy. This monster bond means that every claim I make must be right. I have to keep my word whether I want to or not.

"Campbellite" and dishonest, every time I deny being a "Campbellite" I tell a lie; then, if I am neither, what does the fellow tell when he says I am both? God has prepared a place for all liars, and the terrors of that place, as described in the Bible, should cause some people to be more truthful than what they are. It is a sin in the sight of God to be a "Campbellite;" to be one and deny it adds sin to sin—the sin of lying to the sin of being a "Campbellite." There is literature being scattered over Lake and Obion counties with just such charges. "They are Campbellites, know they are Campbellites, and deny it." So you see how the matter stands in West Tennessee—not only "Campbellites," but liars. Pretty tough, brethren.

Subscribe for the Gospel Advocate and keep posted.

Response to "Information Wanted."

In the Gospel Advocate of March 9, the elders of the church at Largo, Fla., advertised for information as to the whereabouts of Brother W. F. McMullen, who left Largo last December. In response, I beg to inform all persons interested that Mr. McMullen is traveling, and his present address is Pensacola, Fla., and that he will, I am sure, answer any inquiries addressed to him. MRS. W. F. McMULLEN.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.

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It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy to-day and make your feet happy. Address Mr. B. H. Simon, 1589 Broadway, Brooklyn, N. Y.

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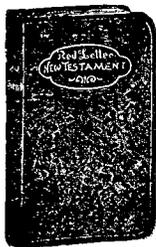


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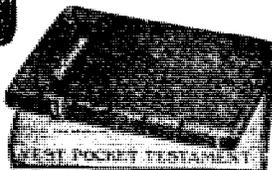


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Is a world-wide organization of those who agree to honestly endeavor to read a portion of a chapter of the Bible daily, and to carry a Testament or Bible about with them. There are no fees of any kind and the aim of the League is to strengthen Christians and to win the unsaved to Christ by spreading God's Word. Members are therefore encouraged to give Testaments away to those who are willing to join the League and fulfill the conditions of reading a portion of a chapter each day.

Any person becomes a member of this League by securing a Testament and agreeing to the conditions set forth in the Membership certificate which accompanies each Testament.

For sale by the McQuiddy Printing Company, Nashville, Tenn.

Some Healthy Colorado Persecution.

BY E. C. FUQUA.

Since my splendid meeting in Olathe in January, because of a month's absence from Olathe in February, a strong opposition against me had been created when I returned. This was the effect of a "union meeting" held in my absence. Especial effort was made to influence those I had most influenced, and it was decided to lock me out of Olathe in the hope that, when I returned, I would leave the town for more inviting fields. This was done. So, when I returned and tried to get a house, I found all tightly locked. I appealed to the Odd Fellows. They held a meeting and told me I could have their hall for one dollar per night. I placed my advertisement in the paper and otherwise announced my meeting for Sunday night. Just before time for the meeting the Odd Fellows came to me and bluntly told me I could not have their hall, giving no reason for their denial. It became known that I was thus treated by the Odd Fellows and a strong feeling was created in my favor. I was urged to get a tent, and fully twenty vacant lots in the town were placed at my service for a tent meeting. I could not get a tent, hence seemed to be at my "row's end" in Olathe.

There was one hall, which had to be entered from a back-alley stairway to the second floor, which I decided to try for, though I was reluctant to invite people to climb these narrow, steep steps to hear me. I saw the proprietor (an irreligious man), and he told me I could have the hall at one dollar per night, and he would see that I was not locked out. I made a contract with him and again put out my "shingle."

The first meeting was to be on Sunday night. At eleven o'clock in the forenoon I preached at a schoolhouse five miles from Olathe, returning to Olathe in the afternoon, wondering what would be the result of my experiment. The persecution was bitter. Even an effort was being made to close schoolhouses in the country against me, and it was certain Olathe had been padlocked. I knew there were a number of people indignant at the treatment I had received, but I also knew the churches in the town were powerful and that public sentiment was a "goad" against which few desired to "kick." I was, therefore, undecided as to what to expect at my meeting.

I waited till 7:30 o'clock to go to the hall. When I reached there I was greeted by a large, enthusiastic audience representing the best people of

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Start a Friendship-Maid-Link-Bracelet, latest New York fashion. We start yours by giving you one link absolutely **FREE** engraved with 3 initials. Your friends give or exchange others. What more beautiful token or sentiment could be expressed. Send to-day for one or more **LINKS** (12c. each) stating initials and whether **ROLLED GOLD, STERLING SILVER, BEADED or PLAIN** design wanted and receive links with beautiful **Black Ribbon Free** so you can start wearing Links at once until **Bracelet** is complete. Write today. Start with **Link** we give you **Free** with first 12c. order or more.
Friendship Jewelry Co., Dept. 238, 83 Chambers St., N. Y.

the town, every seat being filled, planks placed around and filled, and some were standing or squatting along the walls—all eager to hear the discourse. I had the largest audience in the town. I preached on "The Use and Abuse of Organized Religion." I was given a warm reception at the close of the service and assured that the attempt to turn people from me had rather gained them in my favor. I announced meeting for every Sunday night in this hall—till we can do better.

At the schoolhouse meeting Sunday morning an automobile load of strangers came to hear me from California Mesa, having heard of the treatment I had received in Olathe. One of the men was a director of the schoolhouse near his home, and they invited me to preach for them next Sunday afternoon, assuring me the house would not be locked against me and that I would have a good hearing. That will make three sermons for next Sunday, covering twenty miles of travel. The Lord is turning the persecution in our favor. Let us have that tent, brethren, because it is imperative on this field. Outsiders have offered to help us get it, and surely the brethren should not stand back. We must have it *at once*.

The Potter Orphan Home.

BY J. H. HINES, SUPERINTENDENT.

We wish to thank our many friends who have so willingly stood by us from the very beginning of this great work. It causes us to thank God and take courage. The work has grown from the beginning. Brethren everywhere are becoming more and more interested as they learn of the Home and what we are doing to help the poor homeless children. And why shouldn't they? Surely there is not a member of the body of Christ who is not in perfect sympathy with us in this labor of love and is not willing to make a sacrifice to further the cause along.

One year ago we had eleven children in the Home; to-day we have twenty-four. We could easily accommodate one hundred more if we had sufficient means. As our number increases, our needs multiply.

Being confident that when the brethren learn of our many needs they will come to our rescue, I shall herein enumerate some of them. First, I desire to make mention of our farm, consisting of seventy-two acres. We intend to cultivate it this year, and will need some farming implements, such as plows, hoes, drills, and harrow. It might be well to mention seed of all kind, too. Our next needs go for the comfort, protection, and health of the children, which are sheets, pillow-cases, towels, shoes, pants, aprons, hats, etc. But there is one more need I wish to make mention of, and that is a cow. We have twenty-four children, and most of them very young. We should have no less than five cows here. Brethren, we are looking for one next month. Are you going to dis appoint us?

In our work we are striving to pre pare material for the good of hu manity and the glory of God. Won't you be one to help us? To him be the glory, praise, and honor.

Another Appreciation of Booker T. Washington.

BY ANNIE C. TUGGLE.

Some time ago I saw in the Gospel Advocate an article, entitled "An Appreciation of Booker T. Washington," that made a good and lasting impression upon my mind. The writer spoke of Mr. Washington's greatness as a leader, educator, and originator, and states the fact that he was not born great, nor did he have greatness thrust upon him, be cause he knew not his father and his mother—he was only a slave. The writer further states that he was not endowed with a great education in his youth, but afterwards became the greatest negro educator the world has ever known. To my mind, this is a clear case of "where there's a will, there's a way." I am now thoroughly convinced that it was his will power that enabled Mr. Washington to ac complish such a great work.

The last two clauses of the article concerning Mr. Washington spoke of his work being for the temporal rather than the spiritual uplift of the negro race and of the great benefits that would accrue if a like spirit could be aroused in the church of Christ to day for the spiritual betterment of the negro race. I believe if it is our will to arouse such an interest in the church, it can be done. But Mr. Wash ington did not do all of his work for

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You will be doubly repaid if you will send for our complete catalogue of tents before placing your order, whether you are interested in a large tent for revival use or a small comfy tent for the children or a knock-about tent for camp ing purposes. We make all kinds, and they are all good.

Awnings for your home can be had from us at a figure that will please you. If better material, better workmanship, and prompt deliveries interest you, better write us to-day for prices.

INDIANA TENT AND AWNING CO.,
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his people in one day nor one year; but by his persistent effort and never-dying courage, day by day and year by year, succeeded in educating the heads and hands of the negro, and won for himself an honorable place in the whole nation.

In the Industrial Institute here at Silver Point we, too, are trying to educate the head and hands of the negro, *plus his heart*, and prepare him for this world and the world to come; and if Mr. Cassius and other brothers and sisters of the manifold grace of God fall in line with the

school here and stick to it like Mr. Washington stuck to Tuskegee Normal Institute, this will be one of the great est institutions that has ever been known to man.

A CLEAR BRAIN and healthy body are essential for success. Business men, teach ers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

Pastors: WE publish Books, Pamph lets, Minutes, Sermons, Church Directories, Manuals and rebound books and magazines. Specialists in Church Envelopes. Write us for prices. 419 S. Third St. MAYES PRINTING CO., Inc. Louisville, Ky.

Cut This Out— It is Worth Money

Cut out this advertisement, inclose five cents to Foley & Co., 2835 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

1. Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe, and bronchial coughs.

2. Foley Kidney Pills, for overworked and disordered kidneys and bladder ailments, pain in sides and back due to kidney trouble, sore muscles, stiff joints, backache, and rheumatism.

3. Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only five cents.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free.
DR THOMAS E. GREEN Successor to
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HOME OFFICE:
CLINTON, S. C.

Another Letter from Brother Yohannan.

BY J. W. GRANT.

I am glad to say through the Gospel Advocate, to Brother Yohannan's friends and well-wishers, that on March 10 I received a short letter from him. Among several good things in it, two are particularly good to me. One, he has found his mother and sister; the other, he got my letter of November 20, with the draft representing my last remittance of eighty dollars to him.

But there are other good things, too; and although I shall not give all his letter, I shall give some quotations from it. It is from Charbash, his home village, and is dated in the heading "January 11," but the postmark on the envelope is January 23, indicating some delay in getting it started. He says:

I have received your welcome and kind letter, in which was the draft, for which I thank you very much, and for your love and kindness to me. Again I am giving thanks very much, that in this hard time in which we got plundered by the Mohammedans we are encouraged again to work in the field of the Lord. This is the duty of every Christian. I am preaching and teaching the gospel of Christ to the sinners. Paul says: "Necessity is laid on me; . . . if I do not preach the gospel." This is the duty of every Christian—to preach the word of God.

Last week I baptized two Mohammedan people into Christ on a good confession. The name of one is "Mosuni Aga;" of the other, "Hasan Aga;" they are brothers.

Give my best greeting to all brethren and sisters in Christ. Please, brethren, remember me in your prayers while we are in these terrible calamities.

I found mother and sister. Also, you wrote me about the congregation. We have some of the congregation in Oroomiah, some in Tiflis. Also we have worshiping place in my room. I built my home again. I preach to the congregation every two weeks, because they are not able to gather every week; they are too far away from my home. But we worship in my home every week, with my family and some others.

He also mentions that the war is now favorable to the Christians, because the Russians, who are Christians, have again taken control in that section; while the Turks, who are enemies to the Christians, have been defeated with great losses.

He mentions in his letter that he desires to come to America, but says he wishes me to advise him in the matter. I think he would better not attempt to come while the war is as it is at present, and shall so advise him. He says he will write me a long letter soon, and in that he may tell more in detail of his condition and surroundings.

I have on hand for him now fifty-

seven dollars and fifty cents. As the other remittance reached him safe, I would be glad to send him more than the above next time. So I shall send this in a few days, and hope that others will join in the fellowship by sending to me a donation for him later. I will gladly receive and forward to him all that may be sent to me, and will receipt to each giver by postal card. Remember that my present address is J. W. Grant, West Station, Nashville, Tenn.

The Creoles of Louisiana,

the descendants of the original Spanish and French settlers, prided themselves upon their hair; and rightly they should, for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods—La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago; but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light, and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original luster; and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Better Than Spanking.

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

We have the earliest, big, high-class Strawberry grown; also the best one of the Everbearing Kinds. It bears the best-flavored berries from spring until snow flies. We grow two hundred choice varieties of Dahlias, Cannas, and Gladioli, and are offering bargains in many select combinations. Free booklet. Wakefield Plant Farm, Charlotte, N. C.

POTATO PLANTS.

Ten million genuine Nancy Hall, Porto Rico, and Triumph. Prices, 500 for \$1.35, 1,000 for \$2.50, postpaid and insured. By express, 1000 for \$1.75; 5,000 to 10,000 at \$1.60; 15,000 to 20,000, at \$1.50 per 1,000. Plants ready April 1. Prompt delivery and good, strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.,
Albany, Ga., and Greenville, S. C.

An Evangelist Wanted for Miami, Fla.

BY JOHN E. DUNN.

The little church at Miami desires to locate with it permanently a good gospel preacher to do the work of an evangelist. We have thirty-eight faithful members. There are about sixty in our classes in the Lord's-day Bible school. We have about as many children among us as there are members of the church. We have a neat church house, favorably located. Our church property is worth about four thousand dollars. There is a debt of one thousand dollars against the lot, which is held by one of the members. This debt will be paid by and by. What the church wants is a good, energetic worker to do the work of an evangelist in Miami and the regions around. They want him to give all of his time to the work of spreading the gospel, in season and out of season, publicly and from house to house, three hundred and sixty-five days in the year and seven days in the week. I have been corresponding with several preacher brethren, but all seem to want to come in the autumn, stay through the winter, and return north about May. We do not want this. We want a man all the year. The best time to reach the people here is during the time from April to October. There is a mistaken idea current that the summers here are oppressively hot. Owing to the delightful ocean breeze which is constant through the summer, it is more pleasant here than it is in Kentucky or Tennessee. A man is wanted to take up this work by the first or middle of May. Address John E. Dunn.

Childbearing.

BY D. N. BARNETT.

God told the first couple to multiply and replenish the earth. (Gen. 1: 28.) After destroying the world by water, he repeats the command to the eight souls, in Gen. 9: 1, and strengthens it in verse 7 by saying, "Bring forth abundantly." As God has not destroyed the human family since giving this command, and it having been given about twenty-five hundred years before the law, it is still binding. The New Testament reveals the same fact in 1 Tim. 5: 14. When the womb is not barren and the male is able to gender, it is the duty of every lawful couple, not only to bring children into the world, but it is their duty to bring them forth abundantly. Can we meet the approval of God in refusing to obey him in this more so than other commands, when every transgression and disobedience receives a just recompense of reward? (Heb. 2: 1-3.)

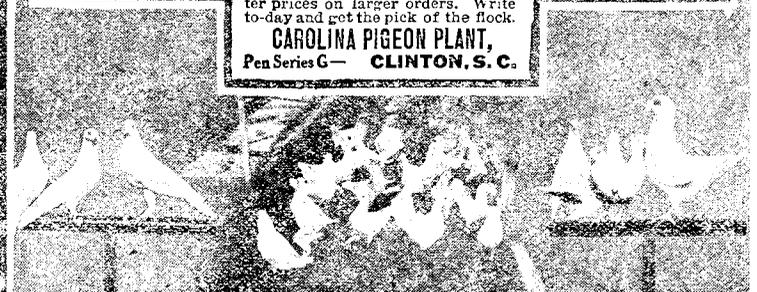


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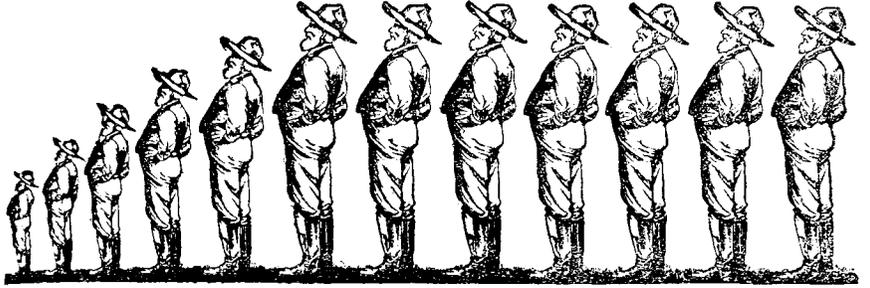
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All shall be punished with everlasting destruction from the presence of the Lord that obey not the gospel. (2 Thess. 1: 7-9.) Remember, Paul puts

childbearing as a part of the gospel. Read Job 21: 7-13, and see what you get out of it. Verse 10 may have something to do with this subject.



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Number 14.

Christian Preparedness.

At this time, when the air is full of prophecies of evil and when the nation is being urged to arm itself and get ready for war, it might be well to call attention to Christian preparedness as set forth in the words of Paul in his letter to the Ephesians, wherein he appeals for a preparedness quite different from that about which our belligerent Christians are now talking.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—*William Jennings Bryan.*

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“PREPAREDNESS” LESSONS FROM MANY ANGLES.

T. B. Larimore Exhorts: “Prepare to Meet Thy God.”

“Prepare to meet thy God” (Amos 4: 12)—a message from Jehovah to rebellious Israel—was written by an inspired prophet more than seven centuries before the birth of the Babe of Bethlehem, hence ages before the setting up, building, founding, establishing, of the kingdom, or church, of Christ on earth. While this was addressed, as its context clearly shows, to Israel, then in rebellion against God, it applies or may be applied to each, to every one, of us personally, just as the language of Solomon: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” (Eccles. 9: 10.) Have we prepared, are we preparing, to meet Jehovah? to meet the great I Am? to meet the Judge of “the quick and the dead?”

Even if we are to have “another chance”—“a chance after death”—to prepare to meet God, to prepare for eternity, this is an important question; but it is superlatively, infinitely, and peerlessly important, if *now* is the *only* time to make that peerlessly important preparation.

Personally, I am not very much interested in the “second chance”—the “chance-after-death”—theory, for I have resolved to try to do my very best all the remnant of my days on earth to prepare for eternity before I reach the end of my present pilgrimage.

Duty demands that all of us do this, regardless of whether we must prepare now or never; hence, and for other reasons, if I believed, independently of the Bible, the “chance-after-death” theory, I would never preach it.

About fifty years ago, “Ariel,” a book emanating from Nashville, Tenn., created a sensation in, and in the region round about, Nashville, and probably in other places. That book seems to have been written simply and solely to prove the proposition, “The negro has no soul.” I said then, and I say now, if I believed that proposition, unless I found it so taught in the Bible as to make it my duty to do so, I would never preach it; for such preaching, or teaching, could do no good, while it might do incalculable harm. Negroes, as well as white people, need all the restraining influences prevalent among them, to make them a blessing, instead of a curse, to themselves and others; but to make the negroes believe they are brutes, beasts, instead of human beings, would rob them of their strongest restraining influence. Therefore, if I believed that proposition, without Bible proof, I would never teach it. So say I of the “chance-after-death” theory. When we know a thing, if taught, may do much harm, but cannot do any good, we should certainly never teach it, regardless of our opinions and personal preferences, whatsoever they may be.

Regardless of all restraining influences, millions live lives of sin and shame. Despite all incentives to serve the Lord, comparatively few prepare to meet God. To teach people they may ignore him here, and, after death, prepare to meet him “over there,” is certainly to rob them of an important restraining influence and of a strong incentive to prepare for eternity now. Therefore we should certainly never preach that theory unless we are sure the Bible teaches it and duty demands that we preach it; and those who hear it should demand a plain, positive “Thus saith the Lord” on which to base their faith before they believe it.

The Bible nowhere says we shall or may have a chance to change our destiny after death; but it does plainly teach that we are to be rewarded according to what we do in the body—before death—not out of the body—after death. Paul, the peerless apostle, so believed and so taught; and he labored accordingly, too. The following is some of the much he says on the subject: “Therefore we are always confident, knowing that, whilst we are at

home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done in his body*, according to that he hath done, whether it be good or bad.” (2 Cor. 5: 6-10.)

Therefore, so far as doing determines destiny, our destiny is determined by what we do in the body—before death; not by what we do out of the body—after death.

In confirmation of this, the Book divine says: “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” (2 Cor. 6: 2.) *Now* is the time to prepare to meet thy God; and, if thou art a teacher in Christ, thou shouldest teach thy fellow-traveler to eternity so, whether thou art young or old, learned or illiterate. The period of our probation is too brief, eternity is too long, and the issues of life are too important for us to waste time and gender strife by contention over our opinions, personal preferences, or speculative theological questions.

Paul, the aged, wrote to Timothy, a younger man of God: “But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” (2 Tim. 2: 23-26.)

To prepare to meet God, the Jews, under the Jewish dispensation, had to practice circumcision, rest every seventh day, and do various other things that we, living under a different dispensation, are not required to do. The infallibly correct, safe, and sure way for us to prepare to meet God is to hear the gospel, believe the gospel, repent of our sins, confess our faith in Christ, be buried with him by baptism into death, and raised up with him to walk in newness of life, and then *walk* in newness of life—live righteous lives, live as we ought to live, live as divinity directs and duty demands, under the leadership of the Lord, till the grave claims our bodies and heaven claims us. *Prepare to meet thy God.*

J. T. Harris Exhorts: “Prepare to Preach.”

A consecrated heart and life and a burning desire to win souls to Christ is the first preparation necessary to become a preacher of the gospel. Let it be proclaimed from the housetop that those who enter the ministry as a profession or as an easy way to get through the world will find themselves disappointed, and, besides, they will be a drawback to the cause of Christ.

Not infrequently do young men ask my advice about becoming preachers. I generally say to them: “Don’t become a public teacher, if you can help yourself; but if you feel that ‘woe is unto me, if I preach not the gospel,’ and if your conscience will not let you sleep at night while following some business avocation which would keep you from preaching, and if you are willing to sacrifice the association of loved ones at home, endure all kinds of hardness, and suffer many persecutions, that you may be a soul winner for Christ, then go at it.”

Brother John T. Poe once said to a class of young men at the Nashville Bible School, a number of whom expected to spend their lives preaching: “Young men, before you rise before an audience to attempt to preach, be sure you have something to say.” So qualification is a very essential preparation to preach the gospel. “And how shall they preach,

except they be sent [qualified]?" (Rom. 10: 15.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Then we should study each subject on which we preach, not only carefully, but prayerfully, that we may be able to present it just as it is revealed in God's word.

My advice to all young preachers would be: Shun the temptation to become a smooth speaker. But as no teacher can make a lesson plainer to others than it is to himself, he should study to get the truth thoroughly fixed in his own mind, and then how to present it in such a way as to make it plain to others.

John A. Klingman Exhorts: "Prepare to Give."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.)

When we give as God and his dear Son gave, then will our giving be acceptable. God prepared a body—the precious body of his Son—and Jesus gladly gave it as the only adequate sacrifice for the sins of the world. "Wherefore when he cometh into the world, he saith, Sacrifice and offering [of bulls and goats] thou wouldst not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I am come (In the roll of the book it is written of me) to do thy will, O God." (Heb. 10: 5-7.) God prepared a sacrifice for sins before he laid the foundation of the world. Jesus is represented as giving the matter serious consideration before he left the courts of glory in order to humble himself as a servant and give his life as a ransom for many. (Phil. 2: 5-8.) He was prepared to give because his meat was to do the will of Him that sent him. Abraham was prepared to offer Isaac because he in humble faith determined to do all that God required of him. And so in all cases where time, talents, and means were freely given to the glory of God, it was because of a ready and willing mind resulting from an entire surrender of self to God. This was the secret of the children of Israel's giving more than what was required for building the tabernacle. (Ex. 36: 6, 7.)

The churches of Macedonia, in their "deep poverty" gave "beyond their power," "of their own accord, beyond the expectation of the apostle Paul, because "they first gave their own selves to the Lord, and to us [Paul] through the will of God."

Why are so many parasites in the membership of the church to-day? Why do so many feel no responsibility in the work of the Lord? Why are so many willing to share the fruits of those who labor in the Master's vineyard, while they stand idle all the day long? It is because they come to Christ with selfish hearts, or because they left their "first love" since they obeyed the gospel. If they at any time presented their bodies as living sacrifices to God, they have since been fashioned according to this world. They are not longer laying up treasures in heaven, but upon the earth.

Too many, in becoming obedient to the faith, have only done so in form and not in heart. They did not consider that they enlisted in Christ's army for the purpose of living a life of unselfish service, being ready to give their lives for the Captain of their salvation, who gave his precious blood for them.

A great number of people are merely seeking to be on what they consider the safe side. They have not been immersed because they thereby died to sin and arose to walk in a new life. They merely wished to satisfy them-

selves that their baptism was scriptural in form. Some are taking the Lord's Supper every Lord's day, not so much to remember the Lord in his sufferings and death, but to ease the conscience in being able to say, "I have obeyed the Lord." They wish to rush through the matter. They can hardly wait until the meeting is over. There are too many songs. The talks, or sermons, are too long. They long for the worship (ordeal) to come to a close. Of course such people give because "it is a part of the worship" and "conscience must be satisfied" upon this point. But do they give as God gave, as Christ gave?

He who gives not at all, or who seldom gives, is a parasite who cheats himself because he has not grown spiritually. His life is borrowed life. He has only existed and robbed God, his brethren, and himself. He who has given "grudgingly, or of necessity," without heart and without sacrifice, will have his reward only in this life.

I have principally called attention to the preparation of the individual in heart and mind, but I believe this is the root of the matter. Every need will be supplied by a congregation whose members have learned this lesson. (2 Cor. 9: 10, 11.)

What I have said above may be termed "spiritual preparedness in giving." There is the practical side of the question, which should not be neglected. This, however, will be sure to follow. Those who really have given their lives unselfishly to God will not only be "furnished completely unto every good work," but they will see what work needs to be done. They will lay by in store as they are prospered, and be prepared to feed and clothe the needy, support the gospel, or do whatever work God has given them to do in his blessed providence. They will see "the door opened, which none shall shut," and ever be prepared to enter greater fields of usefulness.

"The widow's heart shall sing for joy;
The orphan shall be fed;
The hungering soul we'll gladly point
To Christ, the living Bread."

B. F. Moody Exhorts: "Prepare to Spend and Be Spent."

"And I will most gladly spend and be spent for your souls." (2 Cor. 12: 15.) An amazing utterance of devotion and love from the heart and lips of the apostle Paul; a beautiful portrayal of his innermost self; a demonstration of the fact that he had "emptied self of self" and had thrown himself unqualifiedly upon the altar of self-sacrifice, thereby practicing his own doctrine as given to him by inspiration—to wit: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service." (Rom. 12: 1.) And then he disaffectedly proclaimed: "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." "For your souls." "I seek not yours, but you." (2 Cor. 12: 10, 14, 15.) Hence his preparedness.

From these sublime heights the apostle did not involve himself in inconsistency by instructing Timothy to "suffer hardship as a good soldier," because he was very forward in doing this thing himself. He was the right man to give this instruction, for he himself had imbibed freely. Paul, of course, was the greatest preacher, in some respects, at least, of his time or any other time; but he did not shun abasement, stripes, imprisonment, or death, nor a call to places of insignificance without pay. He spurned not to labor with his own hands if necessary. His preparedness did not lie in the fact that he was only able to profoundly instruct Timothy and other Christians on the whole counsel of God, on suffering hardships, sacrificing, making tents, and other points of godliness, while he himself was the occupant of gilded palaces, so to speak, made cross-continent trips only, and accepted calls from great churches and

great brethren only. He seems not to have had so much confidence in either ordinary or big men's greatness, not even his own. He did not think himself of such moment, of such exceeding worth to the cause, that it would be a waste and extravagance of learning, experience, and ability for him to go and labor in new and destitute places, such as Macedonia, Achaia, the island of Paphos, Pisidia, Greece, Italy, and others, "for Christ's sake," "for your souls," "not yours, but you." Nor did he fear losing his standing with the brethren or that it would appear to the world that he was "losing out" or becoming a back number should he be reduced to common labor in order to live; but, to the contrary, he not only labored with his own hands for himself, but for others of his own company of laborers in the Lord, that he might not be a burden to the church at Corinth in its infancy, together with the other churches for which he labored. Nor did he fear making an appeal, as he most certainly did for the poor saints of Jerusalem, for himself and others.

Paul pathetically mentions these services to the churches to provoke them to a higher standard of Christian living, service, and love, denying any honor to himself, in order that they might drink from the fountain of the same Spirit and be fashioned into a true representation of, not a reflection and reproach upon, the mighty institution they were—the temple of God, for a habitation of God through the Spirit.

Paul tells us how he prepared to spend and be spent, as follows: "But I hold not my life of any account as dear unto myself." (Acts 20: 24.) "I have been crucified with Christ; and it is no more I that live, but Christ liveth in me." (Gal. 2: 20.) "I die daily." (1 Cor. 15: 31.) From these passages the divine formula is given by which Paul was prepared to "spend and be spent." When we reach these heights and hold them, that we hold not our lives as of any account as dear unto ourselves, our farms, bank accounts, eminence secularly, ease, our families beyond an ordinary living, fathers, mothers, brothers, sisters, wives, children, houses and lands, and let Christ live within us instead of our own dear selves, then our preparation is consummated, and a vast deal of embarrassment, corruption, and spiritual death will be purged from within the kingdom of God upon earth.

Paul tells us more specifically how we may prepare to spend and be spent. "Put to death the deeds of the body." (Rom. 8: 13.) "Put to death . . . your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." (Col. 3: 5.) "Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God." (Col. 3: 2, 3.)

Unlike Paul, we reach this lofty sphere of preparation step by step—"line upon line, precept upon precept." The contradistinction apparent in the comparison of Paul's life with ours lies in the fact that he reached his preparation by inspiration. We must grow into this sublime atmosphere by a patient continuance in well-doing, by adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Of course this preparation involves the proper beginning—the primary preparation. We must begin with a clean sheet. The painting must be upon the proper canvas. The gem must have an appropriate setting. The background of such a life must be harmonious with such a life. Hence we must have been "born again," must be "born of water and the Spirit." (John 3: 5.) We must be "a new creature." (2 Cor. 5: 17; Gal. 6: 15; Eph. 2: 15.) Then the gem has its setting, the canvas is cleared, the background is right. We begin as a newborn babe in Christ the growth of Christian manhood. Hence our preparation to spend and be spent.

Geo. H. Porch Exhorts: "Prepare for the Lord's Day."

I know of no better way than to be busy about our Heavenly Father's business every day in the week; and to do that, we must add to our faith all the Christian graces found in God's divine will. To add these graces, we must know what they are. Therefore we must study God's holy word to learn them. If Christians discharge the duties that God has enjoined upon them every day in the week, they will be glad when the Lord's day comes, and will be anxious to come together to break bread and to show the Lord's death till he comes; but if we are careless and indifferent and fail to do our duty through the week, we will not be anxious about the Lord's day, but will get up late, then spend our time reading the morning paper, and especially the comic section, forgetting that Paul said that when he was a child he thought as a child and spoke as a child, but that when he became a man he put away childish things. If we could realize the goodness and mercy of God and his tender love for poor, sinful man in that he gave his only Son, Jesus Christ, to suffer and die for the sins of the whole world, we would all be more concerned about preparing for the Lord's day, the first day of the week, the day the Lord rose from the dead, bringing life and immortality to light through the gospel, and the day on which he met with his disciples and said, "Peace be unto you." He has promised to be with us when we are gathered together in his name. I do not know of any place I had rather be on this earth than to be with the brethren and sisters when they are gathered together on the Lord's day to worship God and to partake of the emblems of the body and blood of our blessed Lord, showing his death till he come. When I think of how he must have suffered when the nails were being driven through his hands and his feet, and that it was done that men might be saved, I feel that I have not done as much for the cause of Christ as I should have done; but as I grow older I want to do better, and will try to be prepared for the Lord's day.

J. Porter Sanders Exhorts: "Prepare Thine Heart."

In order that we may get as comprehensive a view of this subject in as brief an article as possible, I will raise the following questions and answer them seriatim: (1) Is this preparation indispensably necessary? (2) What is the heart that is to be prepared? (3) How is this preparation of heart to be accomplished?

1. At the present time it seems that considerable study is being given to the question of preparedness in military and naval affairs. It is being discussed pro and con by the learned of our government. It shall not be my purpose in this article to say whether preparedness is best or not best, so far as the prevention of carnal warfare is concerned. I will say, however, with all the force and emphasis possible, that preparation of heart is an indispensable prerequisite to salvation, both from alien sins and eternal destruction. The heart must be purified, cleansed, changed, and prepared before salvation from sin can be enjoyed; and it must be kept pure, clean, and prepared, if we would be successful in anchoring our souls into that port and haven of eternal and ineffable bliss, joy, and happiness. Our blessed Redeemer, who is acknowledged by friends and foes to have taught the purest system of morality and ethics of any being that ever lived, said: "Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.) The word "see" is not used in the sense of seeing with the eye, for in that sense all will see God. It is used in the sense of "enjoy." "Blessed" means "happy." If we are pure in heart, will we not be prepared in heart? Certainly. Happy are the pure or prepared in heart, for they shall enjoy God. Can you not see the necessity of this preparation? If we are pure and prepared in heart, we will be permitted to dwell with God in the never-ending cycles of eternity. We

will be given a future and eternal home according as we are fitted and prepared in heart, life, and character to receive and enjoy. We must become assimilated in heart and character to those who will make up and constitute the society of heaven. The impure and unprepared in heart could not be happy with the society of which heaven will be composed. It has been said that our thoughts become acts, acts become habits, habits make character, and character fixes destiny. Hence our eternal destiny will be determined by the condition of our hearts at death. We cannot act until we think; and as we think, so will we act. "For as he thinketh within himself, so is he." (Prov. 23: 7.) "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) The heart leads the life as the steam does the locomotive. We cannot ascend higher than our thoughts. Life comes from the heart, and the lives we live determine our destiny; hence the great necessity of this preparation.

2. The Bible does not give technical definitions. It tells what anything is by telling what it does. The Bible tells us what love is by telling us that it consists in keeping the commandments of God. (1 John 5: 3.) Likewise, the Bible tells us what the spiritual heart is by giving its functions. When we say that the heart propels the blood to all parts of the body, what organ do we have reference to? The lobe of flesh in the left breast, of course. This is the work it performs. What does the spiritual heart do? Thinks (Matt. 9: 4); understands (Isa. 32: 4); believes (Rom. 10: 10); reasons (Mark 2: 6); loves (Matt. 22: 37). We learn that a man thinks, believes, reasons, understands, and loves with the heart. Now, would any one be so ignorant as to say that the physical heart understands, reasons, and believes? These things can be attributed to no part of the human structure except the mind or intellect. The spiritual heart is the seat of the affections or sensibilities. (Matt. 6: 21.) It is sometimes used with reference to the entire spiritual or inner man. (1 Pet. 1: 22; Matt. 22: 37.) The heart to be prepared is the mind, the spiritual or inner man.

3. In conversion, or turning to God, the heart is the first thing to be prepared. How is this to be done? "And he made no distinction between us and them, cleansing their hearts by faith." (Acts 15: 9.) "Seeing ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22.) When we believe the truths of the gospel of Christ, our hearts are purified, changed, or prepared. When we repent or turn, our lives are prepared; and when we are immersed, our relationship is changed and prepared for a holy, godly, and righteous life. But how about the condition of our hearts subsequent to conversion? Can they not become contaminated? Simon, the sorcerer, believed and obeyed the gospel, thus having his heart prepared for a holy life; but it subsequently became contaminated by the retention of evil thoughts. (See Acts 8: 21.) Our Savior teaches that we must keep impure thoughts from accumulating in our hearts. "But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 28.) We must control our thoughts, if we would keep our hearts properly prepared. Paul said to Timothy: "Keep thyself pure." (1 Tim. 5: 22.) Paul told the Philippian brethren how to keep their hearts prepared: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) "Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3: 2.)

Let us keep our hearts, minds, souls, and lives pure, clean, holy, and prepared. By so doing we will receive a hundred-fold in this life, and, in addition thereto, eternal life in the

mansions prepared. "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life." (Rev. 21: 27.)

Dr. J. J. Horton Exhorts: "Prepare Your Bodies."

It has fallen to my lot to write on "Preparation of the Body" in order to the most efficient service to our God.

First, in all worldly avocations in life, men in authority look out for the men and women who have strong, healthy bodies. They demand of their employees strict observance of temperate habits, that they may obtain the best of service. Does not our God demand as much—yea, more—of his servants? Hear Paul: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." (Rom. 12: 1; read verse 2.) Should we, then, present our bodies to God all polluted with sin and uncleanness, and expect our services to be well-pleasing to our Father in heaven? Let us hear Paul again: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body." (1 Cor. 6: 19, 20.)

Let me kindly admonish every child of God to look well to how we care for our bodies, as our God is a jealous God, and visits the sins that we fathers and mothers commit against our bodies, by inheritance, upon our innocent offspring, and they have to reap what we sow—bad blood and many diseases. Paul again comes to the rescue with the remedy we so many of us badly need to follow: "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1.) Again: "Whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) So then, beloved brethren, let us try to overcome every filthy, sinful habit that is detrimental to our bodies and that lessens our capacity to serve God to the very best advantage.

Some men render their bodies unfit for a temple of the Spirit and his presence, to a greater or less extent, by over-indulgence in eating and drinking, bringing on themselves indigestion and allied nervous disorders. Others lower their vitality and render themselves unfit to serve God, to a greater or less extent, by the slavish use of tobacco in its many harmful forms. It injures its victims in untold ways. I must say that we have the least excuse, as God's children, for the perpetuation of this filthy tobacco habit of all others I can conceive of. You say, "Why?" First, because of the absolute uselessness of the habit. Second, its deadly poison lurks in its victim's blood, thereby poisoning his every nerve, and causing, because of its effects upon the brain, if long persisted in, a craving for stimulants, which leads to strong drink, and strong drink leads to all the harmful drug habits. May we all be delivered from these hurtful habits, that we may be delivered from the bondage of useless and sinful indulgences which mar our usefulness in the Christian life. Sad indeed is it to be called to the relief of those whose bodies have been made unfit for the Master's use by some of the above-mentioned habits. When we behold the victim of a misspent life of indulgence in that which was wrong, we can then see, as we can in no other way, the helpless and the hopeless condition of those who have given way to the gratification of the fleshly appetites.

So, in conclusion, let me say that the best way to prepare the body for God's habitation is to keep it clean of all filthiness of the flesh and spirit, perfecting holiness in the fear of God. This can be done by each one of us daily presenting our bodies living sacrifices to God, also holy sacrifices to God, not unholy and full of filth and sin. "To him that knoweth to do good, and doeth it not, to him it is

sin." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The Christian who keeps his or her body, by self-control in all things, in the highest state of health and vitality, can and will be of the greatest good to our Savior's cause. Remember the potter and the clay. God makes the best he can of us out of the bodies we present.

J. B. Nelson Exhorts: "Prepare to Win."

Prepare: To fit; adapt, or qualify for a particular purpose or condition; to make ready. *Win*: To labor, fight, endure; to gain the victory; to be successful; to triumph; to prevail.

The following passages give to us God's idea of preparedness for the Christian warfare and to finally gain a place in that mansion above, where Christ has gone to prepare a place for all who are prepared: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.) "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. 10: 12.) "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." (Job 23: 12.) "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6: 10, 11.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4: 2.)

Any member of the church of Christ who will put into practice the above scriptures will be prepared to win, not only the conflicts of this life, but an eternal victory in the everlasting kingdom of God.

It takes more than the first principles of the gospel to qualify one to win. No preacher is prepared to win souls for Christ who does not use wisdom in his preaching. Prudence and discretion go far toward winning battles of the Lord. It is one thing to have knowledge and another very important thing to know how to use it. Wisdom is that gift of God that enables one to use knowledge.

An evangelist, elder, or any other Christian who does not live the proper life is unprepared to win souls for Christ, feed the church, or be the recipient of heaven's rewards. The army of the Lord is weakened by men who put themselves forward as leaders, teachers, and preachers, whose lives are such that they overthrow their own work and bring the church into disrepute. No man can win who does not tell the truth, pay his debts, and live above reproach. When a teacher of the word of God does not know his place among women, defrauds his brethren and slanders good men who try to get him to repent, and uses vulgar language, he need not expect to win anything for himself or for the cause of Christ. What is true in regard to public men is also true of all members of the church. O, for a clean pulpit and a clean pew! Keep the pulpit and pew clean, and we will march on to victory and eternal glory.

Be prepared in life, in knowledge, in wisdom, in zeal, in fidelity, in love, and the battle you will win.

"Any man who loves his work does not mind the heat and the cold." The day does not get too cold nor too hot for the true man of God to go forth to discharge his duty. He will break the ice to baptize, he will go through the rain to break bread. This is true, genuine preparedness. No man will succeed who does not love his work and feel

that it is of great value. "The service of love is the only service that power cannot command and money cannot buy." (Prescott.) The devil cannot overthrow the service of love. It was our Savior who said: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" (Luke 14: 31.)

The Christian who lives as God directs and is continually hungering and thirsting after righteousness, trusting and leaning upon him, will have God and all of heaven's host on his side; so he need not fear the armies of the Philistines, or the Amalekites, or all of the devil's forces, with their apparent giant strength or intrigues. He will win, because he is prepared to win.

Ben West Exhorts: "Prepare to Live."

We have often heard the exhortation, "Prepare to die." The better and real should be, "Prepare to live." Life is preparation, not pursuit. Working out of the life that now is, is the higher degree of life that follows beyond the grave. Jesus came that we might have life, and have it more abundantly. "More abundantly" is in greater degree than we can hope to have in this world. So it follows that we are to live in higher degree of life than here. True, some will not get to enjoy the better life, because "ye will not come to me, that ye might have life." Jesus assured Thomas and us: "I am the way, the truth, and the life." And Mary and Martha found comfort in this: "I am the resurrection and the life." Paul said: "For to me to live is Christ, and to die is gain." Again: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Luther, in answer to a man in front of his door, who asked, "Who lives here?" said: "Christ lives here." So Jesus lives in us. Preparing to live is to let Christ have complete right of way into our hearts and homes.

John the Baptist, the clear-headed product of Providence, came to "prepare the way," to let Jesus into the hearts of men. He was on the "Good Roads Committee." We like road and bridge builders, for they develop the country, and, like John, they are enthusiastically for what they are for. "Look to yourselves, that ye receive a full reward." We work out the problem in this life and get the answer on the other side of the river of death. "God . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [us], who are kept by the power of God through faith." A Christian is not at home in a barroom or ballroom; a barkeeper is not at home in a prayer meeting; he is not prepared for the association. "I go to prepare a place for you." It is prepared for those who prepare for it. The conflicts, obstacles, and vicissitudes of life all come in our preparation. "My God shall supply all your [my] need according to his riches." "God is our refuge and strength, a very present help in trouble." "Very present" means extra close. "Let not your heart be troubled."

It took Moses eighty years to prepare to be Moses. It took Jesus thirty years to prepare to do three years' work. The doctor, lawyer, professor, athlete—all have to prepare for their work. So the Christian must prepare even for the fight to live here in this world. "Put on the whole armor." "Watch!" We may lose our hold on the Master. The most unsuspecting person in all the world lost Jesus—his mother; and she had gone a whole day's journey before she knew it. She found him where she lost him.

"Where is the blessedness that once I knew,
When first I loved the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

Back yonder where you left it. Some have to go back five years; others, ten, fifteen, twenty. "Prepare!"

J. D. Floyd Exhorts: "Prepare for Old Age."

The above is the subject assigned me for the "Preparedness" Number of the Gospel Advocate. Human life naturally divides itself into three periods—youth, manhood, and age. Old age is the normal condition of all, yet many, many do not reach it. Preparation for old age can only be made by right living in the preceding periods. Age naturally brings about certain conditions—sluggish actions, both of mind and body, among other things.

The old need food for the physical man to feed upon, mental food for the mind; and spiritual food for the spiritual man. To have these, in the days of strength one should be diligent in business, frugal, not stingy, and thus prepare for the days when the acquisitive powers will be weakened. There is nothing wrong in this particular in laying up in store a good foundation against the time to come. This can be done not only by hoarding means, but by being helpful to others. We have had in our village a most excellent man who runs a shop and does all kinds of repair work. In passing one day, I had him do a little job on my buggy. On asking the charge, he said: "Nothing but your good will." I replied: "That will not get meat and bread for the wife and children." "No," he replied, "but if I do enough jobs of that sort here, the people will not let us suffer." The older I get, the more fixed do I become of the opinion that the craze some have for change of locations is a mistake. Barring health conditions, one place is about as good as another. If the means of accumulation are not so good in one place, the calls will not be so great. The mechanic was right. If one lives a helpful life in one community until age comes on, that community, if necessary, will look after him. To reach old age without material resources is, indeed, pitiable, but not near so much as to reach old age without mental and spiritual preparation. A few words about two persons I knew will enforce this thought. The one was a man who spent the days of his strength in gathering together this world's goods. He never studied; never stored his mind with the knowledge to be found in books; never talked with men of intelligence; never gave a moment's attention to religious matters; and, hence, when the decrepitude of age came on, his only pleasure was the same as that of the worn-out horse—eating and drinking. The other was a woman whose span of life was nearly ninety years. In girlhood she became a Christian, and during her young womanhood, wifehood, motherhood, and widowhood she was unflinching in her service of the Master. She was a constant student of the Bible and other good books. Though bedridden for some years before her death, she was one of the happiest, most cheerful and contented persons I have ever known. She wisely prepared for old age.

J. F. Pendleton Exhorts: "Prepare to Die."

To be prepared to die does not mean simply and only that we are prepared for the hour and article of death; it means that we are to be prepared for the duties and responsibilities, the pleasures and the joys, the rewards of the state into which we enter by means of death.

To be prepared for greater work, or for a greater position in this life, means that we have been so trained in thought and service as to be able to meet the greater responsibilities and obligations, and to demand the greater rewards and honors, of the work or position sought.

To be prepared to die means that we have so used the means of grace God has given us as to honor and glorify him "in the church and in Christ Jesus"—to be able to enjoy the blessings and pleasures (and, for aught we know, to meet the needs of a greater service) that are to be ours after death.

The gospel of Christ is the only thing that can thoroughly prepare us for death; and, as for that matter, the

only thing that can thoroughly prepare us for life. Paul tells us we are to have our "feet shod with the preparation of the gospel of peace." This expression indicates to me that we are not only to have the power and influence of the gospel in our own lives, but that it is our duty to carry it to others.

To those who accept and continue in the gospel is the promise that death is swallowed up in victory. God gives us the victory through Jesus our Lord. To those who obey the gospel—put on Christ—is the promise that they fall asleep in Jesus when they die, that the dead in Christ shall rise first, and so shall they ever be with the Lord. And again: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

Paul says our "citizenship is in heaven, whence we wait for a Savior, Christ Jesus our Lord." To be prepared to die, therefore, is to be prepared for citizenship in heaven—for the blessings and joys that await us there.

Men prepare for great events in this life—for great journeys, great responsibilities, great honors, etc. Why not, then, prepare for death, which ushers us into the next state of existence, where await us joys unspeakable; where the troubles, sorrows, and disappointments of life are displaced by pleasures unceasing.

If in this life we prepare for a "rainy day" by laying by something, why not lay up treasure in heaven, that we may be prepared to enjoy the "rest that remains to the people of God" after the toils and conflicts of life are over?

The Murfreesboro Church and T. B. Clark.

BY G. DALLAS SMITH.

The church at Murfreesboro, Tenn., has for the past ten months been supporting Brother T. B. Clark as a general missionary. We have been trying to answer some of the many calls from destitute places. The Murfreesboro church is quite well pleased with the work Brother Clark has done. We consider him well fitted for this kind of work. Last September we sent Brother Clark to Knoxville to assist the little band there. We have been expecting all along to call him out into other fields this spring and summer; but just as we were getting ready to call him out we were flooded with letters from members and friends of the little church in Knoxville, all requesting that we allow Brother Clark to remain there. His work has been so satisfactory that the brethren there think he is the man to continue it. They feel that it will greatly hinder the cause in Knoxville if he goes away now. After considering the matter well, we decided to yield to the earnest request of the Knoxville brethren and release Brother Clark, the Knoxville brethren feeling that they are now able to take up his support themselves. We all rejoice at the good work Brother Clark has done, and we feel that it will be difficult to secure a man to fill his place. But we hope soon to have another missionary in the field, for we have a number of calls for mission meetings. Many other churches should take up this kind of work.

A Splendid Book.

BY F. W. SMITH.

"The Lord's Day from Neither Catholic nor Pagan" is the title of a book of two hundred and sixty pages by D. M. Canright. Mr. Canright was for many years a leading preacher among the Adventists. He renounced that faith, severed his connection with the Adventist denomination, and has now for a number of years devoted his splendid powers to a clear, full, and complete exposition of Adventist doctrine. This book is worth its weight in gold and should be in the hands of every preacher and in the homes of all the people. Send to the Fleming H. Revell Company, New York, for a copy. Net price, one dollar.

How Must I Prepare for the Second Coming of Christ?

Some Safe and Sane Expressions.

J. Paul Slayden, of Nashville, Tenn., Says—

When Christ ascended into heaven, two men in white apparel appeared to the wondering multitude and said: "Ye men of Galilee, why stand ye, looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 11.) The dwellers on earth will be absorbed in the things of this life as they were when destruction rushed upon them in the days of Noah and Lot, and the coming of the Son of man will be as the lightning when it flashes from one part of heaven to the other. He will come as a thief, and will render vengeance "to them that know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1: 8.) My preparation must anticipate that great event and must be of a quality described negatively and positively by the Master so forcibly that I cannot fail to understand.

No Preparation or Half-hearted Preparation. I am fearfully warned against making no preparation by the example of the evil servant who so far forgot himself as to say in his heart: "My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth." (Matt. 24: 48-51.) Little better than this one are the five foolish virgins and the one-talent man illustrating this subject. The foolish virgins seemed to go joyfully to meet the bridegroom, unprepared though they were for the delay; and when at midnight they heard the cry, "Behold, the bridegroom! Come ye forth to meet him," they found in dismay that their lamps were going out. They were not ready to go in with the bridegroom to the marriage feast, and after a delayed preparation they heard him say, to their shame: "Verily I say unto you, I know you not." (Matt. 25: 12.) The one-talent man possibly deceived himself with the idea that he showed something of a commendable interest in his lord's affairs in that he hid his lord's money, expectant to that extent of his return. His preparation was wholly inadequate; his own estimate of his master would have driven him to deliver his lord's money to the bankers that he might receive, at least, the interest that accrued. He was ordered to be cast into the outer darkness—a wicked and slothful servant. The above reminds me by contrast of the preparation I must make.

Whole-hearted Preparation. I must be as the wise servant, who gave his lord's household their food in due season. I must be as the five wise virgins, who took oil in their vessels with their lamps, thus preparing themselves for the emergency which they actually faced in the tarrying of the bridegroom, and who entered in to the marriage feast, while others were making an unavailing preparation. I must be as the five-talent man and the two-talent man, who, when the reckoning day came, appeared before their lord with double the amount committed to them. The fruit of their own hands bore testimony to their regard for the absent master and to the claim which they realized he had upon them. The attitude of these was undoubtedly that enjoined by the apostle Peter: "What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God?" (2 Pet. 3: 11, 12.) I must be *expectant* and *desirous* of his coming. Some one said to me once: "You know nobody wants Christ to come." Only the fearful and unbelieving can fail to share the desire for that crowning day. The thought of the Master's appearing with his holy angels,

the cleaning up, the new heavens and the new earth wherein righteousness dwells—which may be any time—offers a glorious prospect to stir the soul, make one watchful, desirous and ready to say with his whole heart: "Come, Lord Jesus." My efforts to serve the Lord will be commensurate with my desire for and expectation of the reckoning day. To be unmindful of his coming is to place too much store by earthly citizenship and to forget the Christian's great distinction: "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3: 20, 21.)

M. L. Moore, of Bowling Green, Ky., Says—

As a humble child of God, let me deal with this subject in all gravity. I must strive earnestly to please my loving Savior every day. Seeing myself as I am, I must look unto our Heavenly Father for his mercy, love, and grace, that I may become as humble in his sight as he would have me to be. In this humility that pleases him, I am to be ever looking for, and earnestly desiring, the coming of the day of God which brings the sweet promise of a new heaven and a new earth, wherein dwelleth righteousness. In this humility I must esteem others better than myself, and, in all events, follow the inspired teaching: "Let another man praise thee; a stranger, and not thine own lips." I must not say in my heart, "My lord tarrieth," and begin to make war on my fellow-servants, lest he come when I am not expecting and cut me asunder, appointing my portion with the hypocrites. I must ever so live as to let the Lord use me for his glory in all things. I must be able to see that I am not my own, but all that I have the Lord gives unto me. So, if my humble life shall ever amount to anything, the glory belongs to God, whose I am and whom I serve. I must, therefore, ask him daily: "What wilt thou have me to do?" Then I must read his word and strive to learn what is his will, rather than to prove that I am right and some one else is wrong. I must not become entangled in the affairs of this life, that I may please Him who has made me his soldier. I must not strive to please myself, but to please my brother for his good and upbuilding. Unselfishness is always necessary in preparation for meeting the Lord. He is my Savior, and I shall be glad to see him face to face, and tell the story, "Saved by grace." I must so live that, should he come to-day, I will have no change to make in my program. I cannot know when he is coming; but I thank the Father that I may be ready when he comes.

May the Lord help me to ever keep myself out of the way, that he may have room in my heart always. For when he rules me, I am right and cannot be wrong, since God does not err.

Then, to be ready for the second coming of Christ, I must not dispute with God in thought, word, or deed. I must often look into my own heart and ask that the beam be cast out of my eye, that I may see clearly to cast the mote out of my brother's eye. Thus living in hope of his return and fully consecrated to his service, I have no fear of death. Should I die before he come, I shall meet him just as I died. There is no change after death; for if the tree fall toward the north or toward the south, in the place where the tree falleth, there it shall be. May the Lord bless us in being fully prepared for his coming.

J. D. Walling, of Monticello, Ky., Says—

Stupendous question! Wonderful consummation! He is coming again: "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 11.) Notice, please, "so come" and "in like manner." Well, in what manner? They (the apostles) were "looking into heaven," "and a cloud received him out of their sight." In that manner he will "so come." "Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 17.) Coming in the clouds—meet him in the air—"so shall we ever be with the Lord." The living and the dead are with him in the air. Why come back to earth? He himself said: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you: and if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) It occurs to me that there would be no occasion to return to the earth.

But when is he coming? "But the day of the Lord will come as a thief." (2 Pet. 3: 10.) "Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (Verse 12.) Why should one want to return to earth? "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night." (1 Thess. 5: 1, 2.) Paul seems to think that a Christian would not set a particular time for the Lord's coming, but that he would know perfectly that he could not know that date. He seems to think a Christian should, at least, have that much knowledge.

For what is he coming? "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26: 64.) "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." (Matt. 16: 27.) "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 7-9.) He shall come to be glorified in his saints. Surely we should be ready. But is there an intimation of a thousand-years'-reign?

But how shall we be prepared? He will render "vengeance to them that know not God, and to them that obey not the gospel." Then, if you would be prepared for his coming and would be glorified in his saints, we must learn of him and obey his gospel. He said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The gospel is the truth to be preached. Those who obey not the gospel are to be punished with "eternal destruction from the face of the Lord, and from the glory of his might." Then all who believe and obey the gospel are prepared "for his coming. Therefore all who believe in Jesus as the Christ and are baptized upon a confession of their faith are prepared to be glorified in his saints. To such Paul says: "Whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) "For the grace

of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 11-14.) "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." (2 Pet. 3: 14.)

H. M. Phillips, of Odessa, Mo., Says—

This question might be answered by saying, Do the will of the Father which is in heaven (Matt. 7: 21); but another question would naturally arise, which would be: What is the will, and how am I to know it? Since no one can be prepared for the second coming of Christ without coming to the Father, and all who come must come by Christ (John 14: 6), then it follows that I must learn how to come to Christ. This is done by hearing and learning of the Father. (John 6: 45.) Thus it would necessitate my being taught of God either by hearing or reading for myself. People of olden times were called noble because they searched the Scriptures. They were blessed by giving heed to the divine teaching of the apostles. So we to-day may be assured that God is no respecter of persons; but if we fear him and work righteousness, we will be accepted of him. (Acts 10: 35.)

Inasmuch as Christ is the way, I must get into him before I will be prepared for his second coming. Humble obedience to his laws will be my work through life to do this. He abundantly teaches for all to have faith. (Acts 16: 31.) This comes by hearing the word. (Rom. 10: 17.) All men are commanded to repent. (Acts 17: 30.) Each one must confess Christ in order to be confessed before the Father. (Matt. 10: 32.) Paul said the Galatians were baptized into Christ. (Gal. 3: 27.) These principles earnestly put into practice will place poor, sinful man into Christ, where he has remission of sins and the promise of eternal life, which makes him long for the Christ's return.

Because one has remission of sins and is in Christ is no reason why he should be careless in the Lord's work. I should always be abounding in the work of the Lord. (1 Cor. 15: 58.) Any work that he has taught me to do is the work of the Lord. He has commanded me not to forsake the assembly. (Heb. 10: 25.) I am to be with the faithful somewhere each first day of the week to worship God in spirit and in truth. It will do my soul good to sing praises to the great Redeemer, to pray to Him from whom all blessings flow, to feast upon the word that I may grow in grace and knowledge, to partake of the Lord's Supper in memory of Him who died that I might live, and to lay by in store as God has prospered me. All of these, except one, I may do every day in the week. There is no authority for partaking of the Lord's Supper any other time than upon the first day of the week. Every day of my life I should live soberly, righteously, and godly. (Tit. 2: 12.) In so doing, my light will be shining, so that others, seeing my good works, will glorify the Father in heaven. My life must be pure.

Jesus went to prepare a place for us. (John 14: 2, 3.) If we prepare ourselves for it, he will come and take us to himself. When he comes, he will reward every man according to his works. (2 Cor. 5: 10.) Those that have done good will be raised to life eternal, and those that have done evil to everlasting destruction. It behooves us all to watch and pray while it is day, for the Lord will come at a time we least think. If it seems a long time, just be patient till his coming. (James 5: 7.) Keep your heart with all diligence, and be sure to be unblamable in

heart at his coming. (1 Thess. 3: 13.) There is no reason why we should be ashamed then, if we abide in him. (1 John 2: 28.) Let us fight the good fight, finish our course, and keep the faith, so that we, like Paul, will love his appearing, because we will then receive a crown of righteousness (2 Tim. 4: 8); and then when Christ comes in the clouds and the last trump is sounded, the dead in Christ will rise, and we which are alive will all be caught up in the clouds to meet him in the air, to ever be with him (1 Thess. 4: 16, 17). Then what a blessed thought that some sweet day, if I am prepared, I can be with and like Christ, not just for a day, but forever! May He with whom we have to do comfort and encourage us onward and upward in the great work of preparedness till we at last shall be ushered into the joys of the beyond.

S. H. Hall, of Atlanta, Ga., Says—

A most important question, indeed, is this; and may the Lord help me to write something that will be the cause of at least one more soul's being fully prepared for this glorious event. The following suggestions I submit, praying the Lord to bless them to the salvation of some soul:

1. I would say you must be *in* the Lord Jesus Christ, if you are to be prepared for his second coming. "And in him ye are made full," or "complete," says Paul in Col. 2: 10. In chapter 1, verse 28, of the same Epistle, he says: "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." It matters not how hard we strive, we can never be complete, made full, or perfect, if we stay out of Jesus Christ. Hence, "Blessed are the dead who die *in* the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) We must be prepared to come when he comes, or to meet him in peace, if we are still on the earth when he comes. But only those who sleep in Jesus is he to bring with him, and only those who are *in* him on the earth when he comes can meet him in peace. (See 1 Thess. 4: 13-18.) He is to take vengeance on those who know him not and have not obeyed his gospel when he comes. (See 2 Thess. 1: 8, 9.) But if we have obeyed the gospel, we will be *in* him, for this is exactly how we get into him. (See Gal. 3: 26, 27; Rom. 6: 1-5, 17, 18.)

2. Not only must we be *in* Christ, but we must live in a continued state of watchfulness. Only those who look for him will be prepared. "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait [or look] for him, unto salvation." (Heb. 9: 28.) We must not only look for this glorious event, but earnestly desire it. "Looking for and earnestly desiring the coming of the day of God," is the way Peter puts it. (2 Pet. 3: 12.) And Paul tells us that the crown is not only for him, but to all others who love his appearing. (2 Tim. 4: 8.)

3. It is certainly true that the day nor the hour we know not; but this necessitates our watching *all* the time, or, as stated above, living in a state of continued watchfulness. "But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." But he did not know, neither do we; hence there is no certain "watch" or hour in which to set his coming, but in every watch and hour we must be looking and longing for this glorious event. "Watch therefore: for ye know not on what day your Lord cometh." (Matt. 24: 42.) "But watch ye at every season." (Luke 21: 36.) "And what I say unto you I say unto all, Watch." (Mark 13: 37.) "He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

Essays On "Preparedness"

By Two Nashville Bible School Students

The question of preparedness with the nation, with a standing army and navy, is one to which is devoted glaring headlines and the front pages of the newspapers throughout the land.

It has been said that there is no victory without a battle. It might also be said that no battle is executed successfully that has not been carefully planned in advance. The man who builds a house without considering the cost is not properly prepared. If so highly important with reference to the nation's policy of war or of peace, how much more important is this same question of preparedness when applied to our individual character and to our eternal destiny! "Wherefore take up the whole armor of God, that we may be able to withstand in the evil day." (Eph. 6: 13.) The parable of the ten virgins (Matt. 25: 1-13) illustrates the necessity of being prepared at all times.

The day of our death and of our being called before the judgment, though known to God, is not revealed to us; therefore we should always be found in the path of duty and thus through grace be ever ready and prepared to meet our God. (Amos 4: 12.)

HINDA BURTON.

"Prepare to meet thy God, O Israel." (Amos 4: 12.) There is a blessedness in preparedness. "Youth is the seed-time of life." If in youth we prepare ourselves for greater usefulness in the future, we are thereby the better enabled to receive the blessings that await us.

Noah was prepared to receive the blessings of God; for when he was commanded to build the ark because there would be a flood which would destroy all who were not in it, Noah built the ark, and God through him saved eight souls. What a blessing it would be if we would only so prepare our hearts to receive God's commands and be the means of saving other souls!

God never calls an idle person, but always one who is busy. When God called Gideon, he was beating out wheat in a wine press to hide it from the Midianites. When Elisha was called, he was plowing. So, in order that we be prepared, we must be busy, for an idler is never called.

If the five foolish virgins had supplied their lamps with oil instead of sleeping until the bridegroom came, they would have had the pleasure of entering in to the marriage with the five wise virgins; but when the bridegroom came, they were compelled to go away to buy oil for their lamps. When these foolish virgins returned, they found the door closed and they were not allowed to go in. So will it be with us when the Lord shall come in his glory with his angels, if we are not ready, for then it will be too late to make preparation. Sad, sad will be the bitter wail when an entrance to the heavenly home is refused us, all on account of our own procrastination!

The present is the time to prepare, and not the future, for then it may be too late. "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. . . . Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24: 44-46.)

RUTH WILHOITE.

When James A. Garfield was president of Hiram College, a man brought for entrance as a student his son, for whom he wished a shorter course than the regular one.

"The boy can never take all that in," said the father. "He wants to get through quicker. Can you arrange it for him?"

"O, yes," said Mr. Garfield. "He can take a short course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but he takes only two months to make a squash." —Selected.

The Divine Preparation.

BY F. W. SMITH.

(Written especially for the "Preparedness" Number.)

"But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready." (Luke 14: 16, 17.)

Had there been no tragedy of Eden, there would have been no tragedy of Calvary. The dark shadows of Calvary grew out of, and were necessitated by, the sin and shame of the first man and woman God created. The purest and most beautiful home that ever existed on this earth was blighted and blotted by the withering touch of sin and its inhabitants driven from its ruins to wander in a world cursed because of their disobedience. But God's great loving heart yearned for those with whom he walked in the garden and to whom he had talked face to face. He saw the misery, woe, and death they had entailed upon themselves and posterity by heeding the voice of Satan, and out of that heart of infinite love evolved the purpose and plan to redeem fallen man. But where shall an adequate atonement be found to meet the demands of the violated law? *The law cannot be set aside.* To have done so would have uprooted the very foundations of divine government and put a premium on sin. No, the infraction of law must be atoned for, and there was only one remedy—viz.: One must be found who had not sinned, who was "separate and apart from sinners," and who, by shedding his own blood, could satisfy the demands of the law, thus making salvation possible to the race of Adam. That One must be in one sense, at least, a man, with a human body and blood to offer as an atonement for sin. *He was not on the earth.* Hence it is said: "But when the fullness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5.) His Son "was sent forth" from heaven to assume a body of flesh and blood *without* the intervention of man. The body of Christ was made over and beyond the natural law; it was as profound a miracle as the creation of Adam's body from the dust of the earth. "And the word became flesh, and dwelt among us." (John 1: 14.) Again: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me." (Heb. 10: 5.)

But let us note with special emphasis the statement, "*But when the fullness of time came.*" From this we may understand that it was not in God's purpose and plan to send the Redeemer *immediately* upon the fall of man, but to wait until four thousand years of human history should roll itself into the mighty past. Why he did this is not definitely stated in the holy oracles, but the fact remains that a long period of expectant waiting for the Deliverer had to be endured. God, until "the fullness of time came," made promises of the coming Savior, and these promises were kept constantly in view in many ways. Two things were constantly emphasized—viz., man's *need* of salvation and the promise of a Savior. Every bleeding victim and smoking altar through the patriarchal and Jewish dispensations was a reminder of man's sin (for these offerings were substitutional accepted as merely temporary, until Christ should shed his blood, and a Savior to come) which they typified. "But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 3, 4.) Not until Christ shed his blood was there *full and complete* remission of the sins of any mortal from Adam down to that momentous event. "Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God." (Rom. 3: 25.) Once more: "And for this cause he is the media-

tor of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Heb. 9: 15.) These with many other passages show that when Christ shed his blood it was as much for the sins of those who lived before as well as since his death. The efficacy of his blood reaches back to Eden and extends to the last sunset of time. God tried through a period of four thousand years to train and educate the world to receive his Son when he should come; but—alas!—how *few* did receive him!

Eastern festivities to which our text is an allusion, were characterized by the richest and most costly sacrifices. Not anything that money or skill could provide was lacking. When the preparations were complete, the message went forth: "Come, for all things are now ready." The gospel feast is characterized by the richest gift Heaven could bestow. The victim has cried out from the cross, "*It is finished.*" and the invitation has gone forth: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) What shall we do with this invitation? His servants have gone out (Matt. 28: 19, 20) to call us to the feast. Shall we make excuses like those in the parable, or shall we respond to the call of love and mercy? Shall we be found seated at the royal banquet, or feeding upon the husks of sin?

Great Men Who Prepared Themselves.

BY C. M. PULLIAS.

(Written especially for the "Preparedness" Number.)

These are the men who have accomplished their undertakings in all ages of the world. It matters not what they did, they first decided what to do and then prepared to do it. The preparation was always necessary to accomplish that upon which they decided. Success in no pursuit is assured otherwise.

The greatest and first step any one ever took in preparedness was to fix his mind so as to have but one mind. Christ is a great example here, for he had a mind only to do his Father's will. The result was, he would not be lured or tempted to do anything else. Christians are exhorted, "Let this mind be in you," and: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." No greater person ever lived than a Christian (Luke 7: 28); and there is, therefore, no more interesting and important preparation than that which is necessary to go to the city of God.

The first great man who prepared himself, to which the reader's attention is cited, is Noah. The Bible says: "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." The Lord spoke to Noah, giving in detail the length, breadth, and height of the ark; the number of doors and windows, and where they were to be placed; how many stories, and how to finish inside and outside; also the character of material of which it was to be constructed, and what to take into it. Now the Bible says: "As God commanded Noah in all things, so did he." Therefore Noah was ready because he was prepared, and by his preparation he and his family were "saved by water," while all the rest of the human family perished in the water because they were not prepared. It requires a strong faith to do what the Lord says because he says it and resist the attacks of the opposition and the mockeries of the ungodly. Noah was faithful, while all others were faithless. He never made a convert during his long period of preaching, but still he did the work, and it was "the long-suffering of God that

The next great man we care to notice is Abraham, the waited;" so he prepared himself by doing the will of Jehovah.

father of the faithful and the friend of God, in the offering up of his son. He so thoughtfully and thoroughly prepared himself that he even carried the wood. It is to be supposed that plenty of wood might be had in the mountain, but he goes prepared, so, if any hindrance arises, it will not be his fault. This shows faith and a determination to do the will of the Master and leave the result with God.

John the Baptist was carried into the wilderness when a child and kept there till his showing to Israel, merely to educate and prepare him for the great work God had assigned him. He must level the mountains, fill the valleys, make the crooked places straight and the rough places smooth. He slept under the trees and in the caverns of the rocks, drank of the brooks, ate locusts and wild honey, and lived the abstemious life of the Nazarite. He had no foes to punish and no friends to reward, for he knew no one. He knew only the message of God, and he dared to preach it. Such success is rarely ever marked as that which crowned his labors, for he was thoroughly prepared for his work.

Many others might be cited, but suffice it to say that without a faith made perfect in obedience, no one is prepared to meet God.

Some Old Testament Lessons of Preparedness.

BY R. C. BELL.

(Written especially for the "Preparedness" Number.)

Preparedness pays. Seventeen of our Presidents and nineteen of our Vice Presidents have been college graduates. Although only one per cent of our present population are college people, yet from this small percentage come twenty-nine of the fifty-one Governors of States and Territories, sixty-one of the ninety-three United State Senators, two hundred and seventy-two of the Congressmen, and all of the nine Supreme Court Judges.

Preparedness pays. When a struggling young lawyer, Daniel Webster bought a fifty-dollar set of books in order to obtain authorities and precedents in a given case. He won the suit, but, because of the poverty of his client, who was a blacksmith, charged only fifteen dollars for his services. Years after, while passing through New York City, he was consulted by Aaron Burr on an important but puzzling case then before the Supreme Court. He saw at once that it was the same in principle as the blacksmith's case—an intricate question of title—and that he could speak with authority without further preparation. Going back to the days of Charles II., he gave the law and the precedents involved with such ease and accuracy that Burr was so pleased and enlightened that he gave Webster, when he had finished, a fee which paid him liberally for the money and time he had spent upon his early client.

Preparedness pays. It paid Noah rich dividends. He, moved by faith and godly fear, "prepared an ark to the saving of his house." Preparedness costs; but it pays, anyway. In all probability Noah's preparedness cost him—not only money, years of toil and sacrifice, but also his social prestige. His skeptical neighbors, no doubt, "laughed him to scorn," and thought it the height of folly for him to spend his life making the ark. They, walking by reason, could see no indications of the predicted flood and most likely thought Noah very simple and credulous. But the man of faith who walks with God and is influenced by things "not seen as yet," although a riddle past finding out to his faithless neighbor, is a wise and successful man. Think of the calamity that would have befallen Noah and his posterity, if he had not been prepared when the flood came!

Behold the end of them who lacked preparation in Noah's day: "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until

the day that Noah entered into the ark, and the flood came, and destroyed them all." The whole race, except Noah and his immediate family, was destroyed because of unpreparedness. Why unprepared? No faith to produce preparation. But why no faith? Each man was so preoccupied with his pleasure and his business that he had no time or inclination to reflect upon Noah's preaching.

"Even so shall it be also in the days of the Son of man." The mass of mankind shall have been so preoccupied with temporal affairs that the word of God will have had no chance to produce faith and consequent preparation. "Remember Lot's wife." Lot's wife left wicked Sodom reluctantly, and, yearning to return, looked back, with the well-known result. Many who accept the call to come out of the world obey reluctantly and continually look back. This lukewarm service results in unpreparedness, and all such characters God will spew out of his mouth. Indeed, preparedness pays handsome dividends, no matter what it costs.

Painstaking and thorough preparation is essential for any work that is worth while. Fifty feet of Bunker Hill Monument is under ground, unseen by those who view this historic shaft. But it is this deep foundation which enables it to stand true to the plumb line in all the storms that break upon it. Such preparation and foundation work is no less needed in man building than in monument building. Of all the men who come within the scope of my assignment, I think, Moses best illustrates this point. To my mind, he is unquestionably the greatest character of olden times. What other single statesman has, from a multitude of ignorant, fugitive slaves, produced a well-organized and governed nation? His achievement has been called the wonder of history. Without proper preparation, he could have but broken down and failed. Indeed, what other man has so much of his life under ground? At forty, Moses, thinking he was ready for the stupendous task, undertook it, and well-nigh ruined everything. God drove him into the wilderness for another forty-years' training, after which, at the age of eighty, he came forth prepared—prepared to stand under weights and carry burdens that would have crushed any other; prepared to accomplish the miracle of history.

"I prepared that sermon," said a young preacher, "in half an hour, preached it at once, and thought no more of it." "In that," said an older preacher, "your hearers are at one with you, for they, too, thought nothing of it." A mushroom may grow up overnight, but it takes one hundred years to grow an oak. Preparation is not cheap, but the price must be paid or all is lost. Those who would build for eternity must be "steadfast, unmovable, always abounding in the work of the Lord."

Verily, this whole earth life is but a pilgrimage and a preparation for that which is to come. Abraham by faith became a sojourner in Canaan, confessed that he was a stranger and a pilgrim on this earth, and looked for a city whose builder and maker is God. The apostle Paul teaches that the Christian's citizenship is in heaven, and, according to Peter, this life is a time of service, humiliation, and suffering by means of which we may be prepared for exaltation in due time. Rest, ease, glory, and exaltation follow this life. In a true sense, life on this planet is all under ground and but preparation and foundation for life in heaven. "And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you." (1 Pet. 5: 10.)

If you knew how much depended on the way you start the day, you never would let yourself get out of bed with a gloomy face or a discontented heart. If the sky is cloudy, manufacture a little sunshine of your own to start the day with. Begin with a smile on your lips and a song in your heart, and there is no fear but that the day will go well.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

The "Preparedness" Number is at your service.

The Russell Street church house is being used by the pupils of Warner School, which was destroyed by fire.

J. A. Craig writes that there is a good opening for a Christian dentist at Patterson, Cal. Address him at Box 196.

Jesse L. Barfield, a reliable song leader, is ready for engagements. Address him at 2120 Acklen Avenue, Nashville, Tenn.

L. Taylor is anxious to communicate with A. B. Blazer and family. Address Brother Taylor at Route 2, Box 72A, McMinnville, Tenn.

Dr. J. J. Horton, of Elora, Tenn., is in a meeting with the West End congregation, Atlanta, Ga. Brother Horton administers to the soul as well as to the body.

The people of East Nashville are planning to convert a portion of the burnt district into a beautiful park. A mass meeting of citizens was held at Russell Street on March 29.

W. Hume McHenry reports the birth of a son on February 17. This is good news from a far country. We extend heartiest congratulations and best wishes for this little "native worker."

Brother Srygley preached at Belmont Avenue last Sunday morning and at Russell Street in the evening. Incidentally he made a plea for "more and better cooks" and a living salary for wage earners.

From W. E. Morgan, 149 Park Street, Portland, Maine: "We had good crowds and good interest at all our services here on March 26. The outlook continues very bright for the Master's cause here in the near future."

Our readers should note that the special premium offer, including the Bible Study Helper and fountain pen, expired on April 1. You can secure the Helper for fifty cents additional to the subscription price of the Gospel Advocate.

G. Dallas Smith, of Murfreesboro, Tenn., closed two profitable Bible drills last week. One was conducted with the Russell Street Church, this city; the other, at Bellbuckle. He will begin a meeting at Columbia, Tenn., on April 23.

H. W. Jones writes from Hardin, Ky.: "After going on crutches for eight weeks with badly sprained ankle, I am slowly improving now. I have filled my appointments, talking to the people with one foot on the floor and the other in a chair. All this helps us to feel and realize our dependence on God."

J. D. Boyd, Jr., of Cottontown, Tenn., and Sister Frances Crouch, of Portland, Tenn., were married on March 8, 1916, at the home of L. L. Yeagley, this city. Brother Yeagley officiated. Both are earnest members of the church of Christ. Brother Boyd has been assistant teacher of the public school in Cottontown for two or three years.

Our field editor, Brother Srygley, will visit the following churches on the dates named, preaching only at the evening service, except on Sundays, when he can preach both morning and evening: Petersburg, Tenn., Sunday, April 9; Cane Creek, Monday, April 10; Ostella, Tuesday, April 11; Brick Church, Wednesday, April 12; Cornersville, Thursday, April 13; Yell, Friday, April 14; Lewisburg, Sunday, April 16.

From O. M. Reynolds, Memphis, Texas: "On March 29, Brother W. A. Bentley, of Clyde, and I closed a thirteen-days' meeting here with my home congregation. We had splendid attendance, fine preaching, soul-inspiring singing,

intense interest, and eighteen additions to the local church—three baptisms, three by relation, and twelve restorations. The future of the church is very bright. We are very happy in the Lord's work."

From George M. Rance, Fayette City, Pa.: "The little band at Pittsburgh have a nice little meetinghouse in a select location, but they owe some on this property. It cost only fourteen hundred dollars, I understand, and the lot alone is said to be worth the money. It is a great bargain, and we should help secure this valuable property in this very needy field. Here is a great opening for missionary offerings. Send them to Brother R. L. Greathouse, 347 Freeland Street, Mount Oliver Station, Pittsburgh, Pa."

From A. S. Derryberry, Nashville, Tenn.: "Our work at Reid Avenue Church is moving on nicely. Our crowds at all the meetings are increasing in numbers weekly. The brethren and sisters have a mind to work and are working in perfect harmony. They have given their house a new coat of paint on the inside and will put in new windows before our meeting, to be held by S. H. Hall, beginning on the third Sunday in April. All brethren, sisters, and friends in the city have a cordial invitation to attend the meeting and hear Brother Hall."

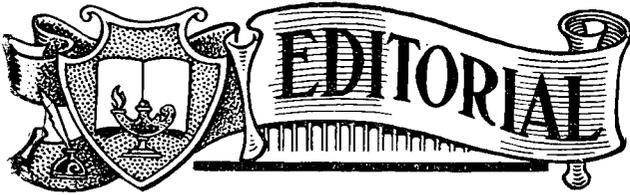
Here is an opportunity to secure the services of a very deserving young man: "This is my fifth year in Bible schools, also my Junior year. It is my intention to teach school the following year; and being desirous of teaching in a Christian community where I will have the opportunity of preaching every Lord's day, I will appreciate your making this fact known through the Gospel Advocate, that those interested may write me in regard to the matter. For recommendation, write H. Leo Boles, president of the Nashville Bible School." (R. H. Rogers.)

N. W. Proffitt writes from Paris, Texas: "I was at Walnut Ridge, Lamar County, on March 26. I preached the word of the Lord to the few that assembled. The brethren are trying hard to build up the cause in that community. They have a great deal of prejudice to contend against, but they think they will succeed. I am anxious to hear from brethren in West Tennessee and Arkansas who want meetings in May, June, July, also September, October, and November. I will occupy destitute territory as well as the broken soil. Write me, and let me give you a date."

The Fire Sufferers at Paris, Texas.

BY LEE GARRETT.

In the last issue of the Gospel Advocate was the statement of our calamity and the timely words of Brother A. B. Lipscomb in our behalf. Rest assured that all funds received will be faithfully used and fully reported in the Advocate. We deplore deeply our condition, but dependency finds no place with our congregation just now. We hope to have our forces entirely rallied within a few weeks and by cold weather have a neat and commodious building erected. This we can do with some encouragement. Insurance adjusters rate this fire the fourth largest in the United States; and the largest, considering the size of the town. Between twelve and fifteen million dollars worth of property was destroyed. One thousand four hundred and forty buildings were destroyed which were insured and several that were uninsured. Our citizens, though losing heavily, subscribed liberally to the relief fund. Neighboring towns and cities have been generous. Were it not for our impoverished condition, we could take care of building another place of worship, but assistance from the outside will alleviate our burden and we can have a building much quicker. Our congregation appreciates so much the love manifested and the fellowship received already.



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How Calamity Teaches Prompt Action and Preparedness.

(Suggested by the East Nashville fire.)

BY A. B. L.

The Associated Press sent broadcast the story that a little negro threw a ball of lighted yarn into the dry grass of a vacant lot and started the great East Nashville fire. That may be precisely the truth, or it may have been based upon a "yarn" some one had manufactured for the occasion. Those who subscribe to the story can hardly be asked to produce the ball or the grass; the tangible evidence must be forever lacking. But whatever the origin of the fire, one thing is certain—it spread with amazing, nerve-racking, heartbreaking rapidity. What is characteristic of fire is characteristic of sin.

"Behold," says James, "how much wood is kindled by how small a fire!" He had in mind the little blaze that is often started by one slanderous tongue. That little blaze spreads until it has blackened the social fabric of the community, leaving ruined characters in its wake. Sin should be treated like fire. We should endeavor to stamp out its small beginnings. What a pity we do not look upon it as an infectious disease—a malady that doth eat as a gangrene! The sign of smallpox on a house is a greater protection than lock or key. The danger is only physical. But when sin is uncovered, men gaze upon it with morbid curiosity. It is spread from mouth to mouth and published in the papers. The first shock is overcome by familiarity. It communicates some of its virus to every one who sees, hears, or tells of it. Sin and sinners are inseparable. They are not fit companions for ourselves or our children. Sin should not only be stamped out, but it should be avoided.

Doubtless the person who started the fire has learned by this time that it is much easier to start one than to put it out. Begin a quarrel, set a slander going, tell a lie—that is easy enough. But it will take the whole department to get the trouble under control after it is well started. Again, how bad a master a good servant may become! Fire, under control, warms and cooks in our homes and drives away the dross from useful metals in the furnaces; but fire, uncontrolled, kills and destroys in the most ruthless fashion. This is just as true of the tongue, of appetite, or passion. Splendid servants they are if you force them to serve; terrible masters if they get control of you. When they are dominant, you learn to your sorrow how much easier it is to burn down than to build up.

Some of the splendid public buildings and fine old residences that were almost a year in building were burned down in less than an hour. Some will never be replaced. So a character, a reputation, that has taken years to build, may be ruined in an hour of sin. It is a sad thing to behold the ruins of the once stately Warner School. But it is a sadder thing to behold the shipwreck of a soul, a ruined life, naught remaining but bare, burned walls and the ashes of failure.

We have also learned that in handling a fire the principal thing is to get at the fire as quick as possible, before it spreads. The firemen plan to save every fraction of a second. "Everything always ready" is the constant motto. The gong rings; trained horses rush to their hanging harness; men drop, as it were, from the ceiling to their places. Thirty seconds, and the magnificent horses are out and away, tearing down the street, throwing streams of fiery sparks from ironclad hoofs and engine wheels. To get there before the fire gains headway—that is the important thing! Just so sin must be headed off. Here is a lesson for parents and their children. Six houses in a group—one burns, and the other five, unless promptly protected, will burn also. Five healthy boys joined by one that has diphtheria—all will take it. Five morally healthy boys in a group; a morally corrupt boy joins them—all will catch the contagion. Fire spreads. Get at it quick, extinguish it before it gets beyond your control. Perhaps in your own lives bad habits are getting a start. Almost before you know it a little flame may become a great conflagration. Lose no time; stamp out the destroying element before it gains headway.

It may be that sin has gotten a good start in your lives and that all of this advice about stamping out its beginning does not suit your case. What then? You must resort to heroic measures. When the East Nashville fire was at its height, one woman suggested the use of dynamite—blowing down some smaller structures to save the larger and more important. To get rid of sin, it may be necessary for you to make a tremendous sacrifice, a mighty struggle. But it is never too great a sacrifice if it will save you from the awful consequences of sin. It may cost you the loss of your greatest craving, the sin to which you cling with greatest tenacity; but it is not too big a price to pay. Did not the blessed Savior say: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." (Matt. 5: 29, 30.)

The great fire should impress us with the transcendent value of heavenly things over earthly things. If we have never understood, we should understand now the meaning of Jesus' admonition: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6: 20.) And to us the message reads with awakening force: "Lay up for yourselves treasures in heaven, where fire doth

not burn." One of the commandments in the Decalogue reads: "Thou shalt not covet thy neighbor's house." How can I afford to covet my neighbor's house, when I see how quickly it can be reduced to ashes? Surely there is every reason now why I should set my affections upon things above and always to remember that "we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." With the smoldering ashes of four hundred transient, earthly homes lying before me, I must understand that "he builds too low who builds beneath the skies," and sing with greater feeling than ever before.

"Build thee more stately mansions, O my soul!
As the swift seasons roll;
Leave thy low-vaulted past:
Let each new temple, nobler than the last,
Shut thee from heaven with dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea."

But I must not forget the firemen. "Honor to whom honor is due." No one could watch their efforts and not feel proud of men's capacity for heroism. Chivalry is not dead, knighthood is still in flower, while the Nashville firemen remain what they are. Risking life to save life; facing the fierce flames, smothering smoke, and falling walls to help and save—they are heroes whether they claim the honor or not. We learn from them the nobility of generous effort for the welfare of other people. When the alarm sounds, it isn't their house that is burning, nor do they ask whether it is a cottage or a palace. It is enough to know that somebody's house is afire and somebody needs their aid. We learn from them, too, the value of disciplined coöperation. While the fire devours, they do not waste time, some idling, some sulking, some criticizing, but all work together, follow their leaders, and do their duty. What a splendid example for Christian workers everywhere!

Paul Gilbert said: "I used to know a student who during his college days was known as a nuisance because he was so continually neglecting his studies and interfering with those who wished to work. Suddenly he dropped out of college and I heard nothing of him for several years; then I learned, to my amazement, that he had become a most earnest, effective young man. "How did you come into this new life of helpfulness?" I asked him one day. "I came into it one night sitting on a barn with my nightshirt stuffed in my trousers, watching my father's factory burn. When I thought of all his sacrifice and love and need, I just determined then and there to be a help." I do not see how any thoughtful human being can look upon the spectacle that lies before us and not resolve to be a better man or a better woman. I do not see how any poor lost sinner can recall the scenes of March 22 in this fair city and not feel the need of a Savior.

The most thrilling sight at a fire is a daring rescue, when a brave fireman, forgetful of self, forces his way through fierce heat and blinding, stifling, smoke to carry out to life and safety some helpless child. Forth from the flames the brave man staggers, gasping, blistered, burning, but bearing the little one safe in his arms.

Men and women, there is One who went through fiercer flames, more awful anguish, even the infinite agony of Gethsemane and Calvary, to save you from death. He came forth gloriously, having led captivity captive and bringing good gifts unto men—even unto you in your extremity and bitter need. Will you let him save you? There is no other way of escape. Let him take you in his mighty arms and carry you safe beyond the smoke, the flame, the turmoil of earth, to life, to heaven, to God.

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Preparedness Against Unscriptural Innovations.

BY M. C. K.

(Written especially for the "Preparedness" Number.)

In a conspicuous and very impressive way in recent months the American people have had their attention directed to the question of preparedness against possible conflict with the other nations of the earth. Both in the Congress and throughout the nation the subject has received diligent attention, while vast expenditures of money, with a corresponding increase of the army and navy forces, are contemplated in order to secure proper national defense, all of which seems to be solemnly emphasized by the internecine strife now raging on the European continent. Thus from one side of the nation to the other the country echoes and re-echoes with the call for preparedness, and this word has become the watchword of the hour.

As Jesus and Paul were quick to seize and use their environment to illustrate and enforce the higher lessons of spiritual life, so the Gospel Advocate, not unfittingly, as it appears to us, would seize and use, in a similar way, this cry for national preparedness.

The particular theme chosen for treatment in the present article is preparedness against unscriptural innovations; and we wish it distinctly understood, first of all, that we use the term "unscriptural" advisedly in this connection for the simple reason that not *all* innovations are unscriptural. The term itself literally means *something new*; but we must not conclude, from this fact, as we shall presently see, that an innovation is therefore wrong. Here, as in many other cases, error and confusion result from a lack of proper discrimination. To make this fact clear in the present case, we must never overlook the distinction between *that which* God commands to be done and the *manner* or *method* of doing it. If it be a case in which God legislates both on the *thing* to be done and on the *manner* or *method* of doing it, then both the *thing* and the *method*, as thus legislated, are parts of the divine will, and must be strictly observed. In such a case, there is no room for any variation even as to method. But where God legislates on the *thing* to be done, but does not legislate on how to do it, then either all or any one of even a dozen ways of doing it, if there be that many, may be adopted. Moreover, in such a case, one method may be used at one time or place, and another method at another time or place, because God himself, in the very terms of the case supposed, has left the matter of method to human judgment, and hence, in the adoption of such a variety of methods in such a case, there is no violation or contravention of divine legislation. But in all such cases the adoption of a given method for the first time is, in one of its senses, an *innovation*—that is, it is *something new*; but it is entirely permissible. To illustrate this principle, Christians may meet for religious work or worship either day or night; but if the latter, they must have some kind of artificial lights, and on this matter God has not legislated. Hence, there is room for variety and change as the occasion may suggest or require, so that they may use an ordinary candle, oil lamp, gas light, or electric light, there being no restriction by divine legislation to any one of these methods of lighting. But if God had restricted them here to the use of the candle, then any and all other methods of lighting would not only be an innovation, but an unscriptural innovation, and therefore wrong.

Now, with this distinction clearly and definitely understood, we call attention to the divine fortification or safeguard which has been provided against all improper or unscriptural innovations. It is variously set forth in numerous passages in the word of God, and it may be clearly seen from the following selection from the list:

1. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and and to our children forever." (Deut. 29: 29.) Here it is distinctly

declared that "the things that are revealed belong unto us," and that all other things "belong unto Jehovah our God." Hence, neither in public nor in private, anywhere nor under any circumstance, should Christians ever attempt to teach in religion anything that is not definitely and explicitly revealed. All speculation over what may or may not be should be scrupulously avoided, and nothing should be taught except what God has clearly and distinctly disclosed to men. This primary and fundamental principle, if strictly observed, is in itself a divine bulwark against all unscriptural innovations.

2. "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (1 Cor. 4: 6.) Here again the divine limit to which we may go is definitely fixed and the line is so distinctly drawn that nothing is left in doubt or uncertainty. And the divine rule here given is that, as to *what* we do, we must do nothing except what is divinely "written;" and, where the *method* is also thus divinely given, we must never "go beyond" it.

3. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) This clear and cogent statement from John is substantially a repetition of the Pauline declaration, and it solemnly emphasizes the peril of one who "goeth onward" beyond what is written by distinctly telling him that he "hath not God." To be without God in the world is to be in a fearful condition; but it is most gratifying to learn from the same divine rule that the way to have "both the Father and the Son" is to abide "in the teaching."

4. "Teaching them to observe all things whatsoever I commanded you." (Matt. 28: 20.) We ask the reader to note particularly the phraseology of this language. It imposes the obligation to "observe" certain things, but beyond these things the obligation stops. If, therefore, we can fix the limit within which this obligation is binding, we will then know definitely the full extent of what the Lord expects of us and for which he will hold us responsible. Fortunately, the Lord's own language fixes the limit when it says "all things whatsoever I commanded you." That settles it. If what we are doing is "commanded" by him, we are not only safe in doing it, but must do it; if it be not thus "commanded," it is not safe to do it.

5. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) Here we have a fitting climax to the divine fortification against all improper innovations. To what is "written" and what is "commanded" by the Lord, there must be nothing "added," and from it nothing must be taken away. Hence, not only is it true that, if what we are doing be not "commanded" by the Lord, it is not safe to do it, but it is also true that it is indirectly forbidden by this other requirement that nothing must be "added."

Finally, in the light of all the facts now before us, Christians should ever be on the alert, standing guard against any and all unscriptural innovations upon the divine order. Here, as in the Christian's individual life, the stirring words of George Heath's great hymn apply:

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.

And thus, bulwarked with the word of God, Christians are safe from present danger and can calmly rest in the

divine assurance that the future holds nothing that can defeat their high purpose. Adopting the impressive lines of James Russell Lowell, dedicated "To the Future," they can joyfully sing:

O Land of Promise! from what Pisgah's height
Can I behold thy stretch of peaceful bowers,
Thy golden harvests flowing out of sight,
Thy nestled homes and sun-illumined towers?

O Land of Quiet! to thy shore the surf
Of the perturbed Present rolls and sleeps;
Our storms breathe soft as June upon thy turf
And lure out blossoms; to thy bosom leaps,
As to a mother's, the o'erworn heart,
Hearing far off and dim the toiling mart,
The hurrying feet, the curses without number,
And, circled with the glow Elysian
Of thine exulting vision,
Out of its very cares woos charms
For peace and slumber.

"Be Ye Also Ready."

BY E. A. E.

(Written especially for the "Preparedness" Number.)

The one supreme purpose of the Bible, by use of its facts, history, literature of every sort, warnings and threatenings against sin, encouragement to righteousness and godliness, exceeding precious and great promises, examples of faith and hope, is to teach submission to God and, therefore, preparation for the life which now is and that which is to come.

Preparation to meet God is the one great purpose of life. These words, "Prepare to meet thy God, O Israel," are applicable now.

God must be met now—that is, in this life; he must be met in all the blessings, sorrows, afflictions, joys, chastisements, duties, and responsibilities of this life. Where he has recorded his name, he promises to meet with and bless his people. He must be met with in thanksgiving and gratitude, love and submission. Then he must be met in death and at the judgment.

So much is said in the Bible on the great importance of making this preparation that one is at a loss to know just what to emphasize in a short article in order to accomplish the most good. With one thing, however, we should be impressed, first of all; and that is, in teaching others we teach ourselves, and must give diligence to make our own calling and election sure. Our preparation consists in more than simply telling others what to do.

Paul's great aim—his "one thing"—was to "press on toward the goal unto the prize of the high calling of God in Christ Jesus," if by any means he might attain unto the resurrection of the just. (See Phil. 3: 1-16.) To this end he buffeted his body and brought it into bondage, lest by any means, after he had preached the gospel to others, he himself should be rejected. (1 Cor. 9: 27.) His chief desire and supreme effort were to be ready always himself.

The teaching of Christ and all the letters of the New Testament abound with exhortations to faithfulness and solemn warnings against error and sin. Jesus denounced the hypocrisy and vain worship of the scribes and Pharisees. As his departure from the earth drew near, he more and more comforted his disciples, and more and more warned them against false teachers and false Christs and falling away from God. He said some would stumble, some would hate others, some would prove to be traitors—parents delivering up children, brothers delivering up brothers, and friends delivering up friends unto death; that many would become indifferent, wax cold in love, or lose faith altogether.

PREPARE FOR WHAT?

Prepare to live the life of Christians on earth; prepare for the greatest usefulness, peace, and happiness now.

Since "godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. 4: 8), there is promise in Christianity of blessings and the greatest good in life on earth. It is adapted to every condition and relationship of life here.

He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil. (1 Pet. 3: 9-12.)

This is the way to live now and to get the greatest good out of this life. Without being a Christian, no one is prepared to live now as one should live. Christianity embraces self-control in all ways; righteousness, or all right treatment of all men; godliness, or all duties to God. Christianity is the most practical thing in the world; it benefits the body and the mind, as well as saves the soul. The Christian, all things being equal, lives the longest, lives the noblest, and lives the best. Christianity makes peace loving and law-abiding citizens of any government; makes all neighbors love their neighbors as themselves; makes faithful husbands and wives, dutiful parents and children. moral and religious people or righteous and godly people of all who embrace it. Think, what would be the happy condition of all the inhabitants of earth if all were Christians! There could be no lawbreakers, no corrupt rulers, no thieves, no liars, no fraud and corruption of any kind, no divorces, no undutiful children, and no unfaithful parents. Christianity is the greatest thing in the world for life now.

PREPARE TO MEET CHRIST AT HIS COMING.

Jesus through different parables and otherwise exhorts all to watchfulness—that is, by a holy and righteous life to be always in a prepared condition of heart and life to meet him without fear and shame at his coming. (See Luke 12: 35-48.)

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness [the righteous will inhabit it]. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. (2 Pet. 3: 11-14.)

WHEN WILL CHRIST COME?

No one on earth, no angel in heaven, not even the Son of God himself, knows what day, what month, what year, what period of time—"the times and the seasons" (1 Thess. 5: 1)—when Christ will come. It is a waste of time to listen to any man who undertakes to tell when Christ will come, or attempt to approximate it, or prove that it is imminent. "Watch therefore, for ye know not the day nor the hour." (Matt. 25: 13.) Jesus gives this as the reason for being always ready. (See, also, Matt. 24: 36.) If Christ does not come in a thousand or ten thousand years from now, these warnings are just as applicable and should be heeded, because "it is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) The judgment will take place at Christ's coming. There can be no preparation between death and the judgment. Hence death to all who die is virtually the same as the coming of Christ to them—at least, in so far as their salvation is concerned.

WHEN PREPARE.

Life is the time to serve God, and *now* is the time to begin. The time to "watch" for Christ's coming is before death or before he does come. The judgment and everlasting separation between the ones ready and the ones not

ready will take place at his coming. That will be the day of judgment, not of preparation.

To-day if ye shall hear his voice, harden not your heart, as in the provocation. (Heb. 3: 7, 8; Ps. 95: 7, 8.)

WHAT IS IT TO WATCH, OR BE READY?

To watch is not to stand and gaze, to dream, to be ethereal. It is to be actively and patiently engaged in the service of God in the daily and common affairs of life. The faithful servant in his service to his lord is an example of watchfulness and of "preparedness." The woman taken while grinding at the mill shows that that is the way to watch and to be ready. She did not quit grinding—quit her daily duties and neglect the common affairs of family and life in anticipation of Christ's coming. So let men plow on, grind on, work on, and continue steadfastly in life's common affairs and daily duties as God has commanded, if they would be ready. If men are tired from their day's work and are asleep in their beds when Christ comes, the godly will be taken and the others left. When Christ comes, the ordinary affairs of life will be going on, and the way to be ready is to be found at the place of duty, if that is grinding at a mill, making an honest living otherwise, or asleep in the bed. In Matt. 24 Jesus exhorts his disciples to watch, or be ready; and in Matt. 25, in the parables of the ten virgins and the talents and in the reason for inviting those on the right hand of the great Shepherd into everlasting life, he tells how to watch and be ready. To feed the hungry, clothe the naked, relieve the needy, comfort and help the afflicted and distressed in the name of Jesus is the way to be ready and the way to watch.

The Great War's Lesson of Preparedness to Christians.

BY J. C. McQUIDDY.

(Written especially for the "Preparedness" Number.)

Everybody is discussing the war—who will be the victors, when will it end, and what lessons should we learn from it? There are so many lessons to be learned from this most terrible and cruel of all wars that it is difficult to select a few from the many practical lessons that may be drawn from this Titanic war.

I. THE BEGINNING OF THE WAR.

The occasion that ignited the smoldering flames of greed and avarice of almost all Europe was the assassination of Duke Ferdinand of Austria. "Behold, how much wood is kindled by how small a fire!" (James 3: 5.) This was only the occasion, while the real cause of the war is sin. "Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." (James 1: 14, 15.) Sin did its work so insidiously that even the great rulers who brought on the war did not realize that they were under its control. As it was with Mother Eve in the garden of Eden, so was it with them. "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11: 3.) Eve was deceived. Let us see how it was: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman [thought she] saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." There is the whole story! It is also the true history of the beginning of this great war. The rulers thought it better to "be as gods" and rule over vast kingdoms in all their worldly glory and power than to adhere to the simplicity that is in Christ. Under Christ and in his perfected

reign there are to be no more wars. Of this reign the prophet prophesies: "And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) In disarming Peter, Christ disarmed all his true and tried soldiers. Christ says: "Love your enemies, and pray for them that persecute you." "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." But, deceived by Satan, these world rulers chose to deluge the world in blood and tears, to send millions to a premature grave, to render millions more penniless and homeless, and to make unnumbered widows and orphans.

Stebbins says: "Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens might be proud. I will build a schoolhouse on every hillside and in every valley over the whole earth. I will build an academy in every town and endow it, a college in every State and fill it with able professors. I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace. I will support in every pulpit an able teacher of righteousness, so that on every Sunday morning the chimes on one hill should answer to the chimes on another around the earth's wide circumference, and the voice of prayer and the song of praise should ascend like a universal hosannah to heaven."

How fearful, awful, and rapid is the work of sin! We should watch and pray that Satan may not also beguile us and lead us into sin's deadly work.

II. MOST CIVILIZED NATIONS AT WAR.

Civilization is powerless to redeem the world from the ravages of war. It now appears that the highest civilization is the most savage. As we have sought to overcome heathenism, so we must now seek to conquer civilization. If England, Germany, France, and all the other powers engaged in this war were practicing as they teach and preach, this war could not have started. If even now they will practice as the only perfect Lawgiver the world has ever known commands, the war will instantly close. Christianity and murder cannot dwell in the heart together. If those wicked rulers will open the door of their hearts and let Jesus in, all malice, greed, and jealousy will fly away. It is so easy to preach one thing and practice another! We can easily find fault with civilization, but we cannot justly find fault with the religion of Jesus Christ. No man has ever been able to do it. Our nation and our people will be the greatest victors if they will walk in the light of God's word and stay out of war. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) This is also true of a nation or nations.

III. GERMAN PREPAREDNESS.

The preparedness of the Germans has enabled them to do fighting that has astonished the world. The best forts the world has ever built have crumbled before their big guns. Magnificent armies have given way before their deadly fire. They have been ready for every emergency on the western or eastern border, in the Balkans, or wherever it arose. Their preparedness placed by the side of British unpreparedness should impress the Christian with the necessity of always being prepared and ready for the summons home or for the second advent of the Christ. "But of that day and that hour knoweth no one, not even the angels of heaven, neither the Son; but the Father only." (Matt. 24: 36.) The attitude of the Christian should be one of patient waiting, and not one of anxious forebodings.

Because the world is not all converted, we should not lose our faith and say the Lord delayeth his coming and that the gospel and the Holy Spirit are failures. Jesus taught that it was expedient for him to go to the Father and send the Spirit to his disciples to guide them into all truth and convince and convict the world of sin. If the Lord does not come for millions of years, it will be quickly in comparison with eternity. When God's hour strikes, he will come. "Watch therefore: for ye know not on what day your Lord cometh." (Matt. 24: 42.) "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 10-12.)

GOD REIGNS.

God was in the flood; he was with Abraham, Isaac, and Jacob; and he is now in the heavens reigning over his people. While the ravages of this most awful of all wars continue, still God reigns. He may appear far away, but still he is near all his faithful children. He is strong, good, and wise enough to bring blessings out of this war to his people. While "the nations rage, and the peoples meditate a vain thing," God rules over all. Human wisdom has never been able, and will never be able, to explain satisfactorily why Christ, the Just, should die for the unjust. This is an unsolved and an unsolvable mystery. So we cannot explain satisfactorily why God even permits this war, any more than we can explain why he sends the terrible tornado.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

While Elijah despaired and prayed to die, God was with him and had in store for him something better than death. Jesus hungered and passed through the most trying temptations before angels came and ministered unto him. We are now passing through the night of suffering and temptation. "Joy cometh in the morning." "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.) *God reigns.*

Spirit of Time and Age.

(Called especially for the "Preparedness" Number.)

Not he who breaks the dams, but he
That through the channel of the state
Convoys the people's wish, is great.
His name is pure, his fame is free:

He cares, if ancient usage fade,
To shape, to settle, to repair,
By seasonable changes fair,
An innovation grade by grade.

Or, if the sense of most require
A precedent of larger scope,
Not deals in threats, but works with hope,
And lights at length on his desire:

Knowing those laws are just alone
That contemplate a mighty plan,
The frame, the mind, the soul of man,
Like one that cultivates his own.

He, seeing far and end sublime,
Contentds, despising party rage,
To hold the Spirit of the Age
Against the Spirit of the Time.

—Tennyson.

SPRING MEDICINE

Hood's Sarsaparilla, the Great Blood Purifier, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down, condition of the system that results from impure, impoverished, devitalized blood.

It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alterative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

Preparedness According to the Word.

BY T. H. BURTON.

(Written especially for the "Preparedness" Number.)

Christ has gone to prepare a place for a prepared people. (John 14: 13.) He is also coming again to claim those that are prepared and "render unto every man according to his deeds." (Matt. 16: 27.) To the ones who are ready he will say: "Well done, good and faithful servant; thou hast been faithful over a few things I will set thee over many things: enter thou into the joy of thy lord." (Matt. 25: 23.) Of the others he will say: "Cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth." (Verse 30.)

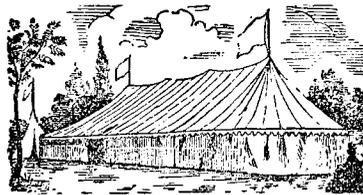
Will all who think themselves prepared be acceptable? Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) Thus we see that it is only the ones that prepare according to the word that will be ready to meet him. He says: "I am the door; by me if any enter in, he shall be saved." (John 10: 9.) To enter in by Christ is to enter in the way he has specified. Therefore it behooves us not to add to nor take from his word. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book

of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.)

Fellow-traveler for eternity, are you preparing to live with God? Remember, all must "be judged according to the deeds done in the body." Christ said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Peter, speaking as the Spirit gave him utterance, said: "Repent ye, and be baptized . . . unto the remission of your sins." (Acts 2: 38.) Prepared thus far, "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Verse 42.) They did not serve God according to their opinions or just when it was convenient, but they lived as they were taught by the apostles. Church member, if we would have oil in our lamps when the Bridegroom comes, let us be given to hospitality, communicate to the necessity of the saints, preach the word in season and out of season, reprove the sinner, exhort the Christian, visit the sick and the afflicted, clothe the naked, feed the hungry, and by so doing let our lights so shine that others may see our good works and glorify our Father who is in heaven. "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." (Matt. 24: 44.)

For Weakness and Loss of Appetite.

The old standard general strengthening tonic, **Grove's Tasteless Chill Tonic**, drives out malaria and builds up the system. A true tonic and sure appetizer. For adults and children. Fifty cents.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

JOHN H. PATTERSON "STARS" AS AN AGENT IN BUSINESS DRAMA.

President of N. C. R. Company Acts
Leading Part in Salesman-
ship Play.

THUS HE TEACHES NEW METHODS
OF SELLING.

John H. Patterson, president and general manager of the National Cash Register Company, is the "star" in a very clever six-act business play now being produced before audiences of salesmen.

This play, "The Evolution of a Store," is the latest plan of the National Cash Register Company for the instruction of its large sales force in new selling methods. But the most striking feature of it is, of course, the appearance of President Patterson as the "star."

The President is noted for his originality of method in all things, more especially in developing selling talent. He founded the first "school" for salesmen, and he has made "teaching by the eye" an axiom of business training.

In every N. C. R. conference his "chalk talks" are a feature. These consist of rough sketches, hastily drawn by the President in black and colored crayon, to drive home various points brought out. Throughout the cash-register plant you will find large paper tablets on easels and an abundance of crayons, and a "chalk talk" is just as likely in the shops as in the conference rooms. The President is also a strong advocate of moving pictures.

In the staging of "The Evolution of a Store" he has resorted to dramatics as an effective means of impressing, as well as interesting, his hearers. The play is based on the troubles of a storekeeper. Mr. Patterson takes the part of the cash-register agent; and when the play had its severest try-out here recently at the National Cash Register plant, he occupied the stage for a total of three hours.

More remarkable, his "lines" were entirely impromptu, and he gave a masterly demonstration of modern salesmanship. In the first act he made the "approach" to a retail grocer, inviting the latter's interest and confidence by suggesting in a friendly way improvements possible in store methods. In the second act the agent had interested the grocer in the 1916 model of the National Cash Register, and had also succeeded in converting the grocer's wife in favor of the proposition.

Next, the agent visited the grocer's banker and the wholesaler, and "sold" them. Then, after the cash register had been installed, two acts were given to explaining "N. C. R. service." This service, which is a feature of the company's 1916 advertising, included such subjects as the training of clerks, window displays, and the like.

Of course "The Evolution of a Store" has its "happy ending"—better business for the grocer, an improved financial condition, and increased home happiness.

The play affords the opportunity to Mr. Patterson to display those marvelous business traits which have made him a master of business. Both in his acting and in his "lines" he shows the supreme value of enthusiasm, sincerity, intelligence, kindness, courtesy, and other factors of up-to-date salesmanship.

The play is intended for the benefit of the company's salesmen, and it will only be produced before audiences composed of salesmen brought to the plant for instruction.

POTATO PLANTS.

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Prices, 500 for \$1.35, 1,000 for \$2.50, postpaid and insured. By express, 1000 for \$1.75; 5,000 to 10,000 at \$1.60; 15,000 to 20,000, at \$1.50 per 1,000. Plants ready April 1. Prompt delivery and good, strong plants guaranteed. Write for a descriptive price list.

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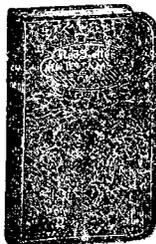
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Any person becomes a member of this League by securing a Testament and agreeing to the conditions set forth in the Membership certificate which accompanies each Testament.

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Keep the Babies Fat and Well.

"Mamma's" Dr. Doran's Worm Remedy expels worms whole, alive. Purely vegetable. Bottles twenty-five cents, by mail. Agent dealers wanted. Doran Drug Company, Paducah, Ky.

The Master's Vineyard

Alabama.

Canoe, March 27.—While there are many discouragements to overcome, the cause is still in a hopeful condition at Atmore. I held services for the first two nights in the Methodist church house, the remainder of the services in the high school auditorium. From there on my way to a point in Florida, I stopped for worship on Lord's day at Canoe. Brother I. L. Boles is principal of the school here, and is of much help in sounding out the word and teaching the Bible in class. He visited Mobile on Lord's day, and reports the work prosperous there, and also at Bay Minette. I have yet two calls to respond to, and in the providence of God will return home and work there in April.

A. B. BLAZER.

Arkansas.

Cash, April 1.—Brother J. W. Dallison, of Rector, Ark., is preaching for us monthly. He is one of God's noblemen. He is becoming old and realizes the great importance of the church work. He "shuns not to declare the whole counsel of God." He often peels us, at least those who are "hearers" when the preacher comes, and not "doers" of the word each Lord's day and all other days. It is probable that he will hold our meeting this summer. Brother Alexander Douglas, one of our very greatest old Arkansas preachers, made his regular round this winter and preached for us a week. Brother Will W. Slater, of Stigler, Okla., taught a three-weeks' singing school for the community just before Christmas and preached for us part of the time at night and on Lord's days. He and Brother Douglas take care of the hypocrites and tobacco users. So, if you are troubled with either in your congregation, just send for either of these brethren. Also, if any of the brethren like "soda pop" too well, Brother Douglas will attend to that, too. The church here is doing fairly well and, with few exceptions, is a good congregation. However, some of the brethren are not attending to the church worship as they should, and some others seem to be on the "busybody" list. I hear some of the elders speaking of a "clean-up" day, and it seems inevitable. Several young congregations over the country are doing fairly well. I am not expecting to remain here many months longer for special reasons, even though I have the best school I have ever taught. Many of my pupils are members of the church.

TOM BUFFALO.

Florida.

Taft, March 19.—Our beloved Brother Cameron came to Pine Castle on February 5. I began a series of meetings which continued till February 20. One sister came out and took her stand on the Bible and has proved faithful ever since. We know that

Brother Cameron has faithfully preached the word, and we trust that he will be able to return in the near future and reap a bountiful harvest. Brother Cameron ought to be supported and kept busy all the time he is able to preach, for he certainly preaches the word without addition or subtraction. There surely is not a more worthy or a more consecrated man in the brotherhood than Brother Cameron. We all love him for his work's sake. We love him as a brother. We are not able to support him in the field, but expect to do all we can for him. Can you not persuade the churches to have fellowship with him in this missionary field, and pray for the Lord of the harvest to send forth more laborers into this part of his vineyard, and also that those who are able will have a willing mind to help the faithful preachers who are trying so hard to build up primitive Christianity in this State? Our great desire is to see the true church, the church our Savior bought, established here and all over the State and the world. Mrs. S. C. NEWMAN.

Kentucky.

Hopkinsville, March 30.—Our work here goes on well. The interest is better than the first of the year. I was out at Little River congregation last Sunday, and there was a large crowd. They seem to be very much in earnest. The congregations where I preach say they are going to do more than they have been doing. This is good. I was over at the little congregation at Kirkmansville. This is a new congregation. They have a new building, about paid for. Most of the members had no place to worship, except with the "digressives." I will go to preach for them again on the second Sunday. We are having Bible classes. They are interesting. I think every congregation should have a Bible class. We do not know too much about the word of God.

JOHN T. SMITHSON.

Monticello, March 25.—We had a pleasant meeting at Rankin last Lord's day and at night, with two baptisms. I was at Mill Springs on Monday night, with a good audience. I received a telephone message to come to Clinton County, twenty-one miles, to baptize a man. I found that a Baptist preacher, with enough of his brethren to vote the man worthy of Baptist baptism, had been to see the young man and had proffered to baptize him into the Baptist faith; but the young man said he did not believe the Baptist doctrine of baptism because of remission, but wanted to be baptized for remission; that he believed, had repented, and wanted to be baptized upon a confession of his faith. This the Baptist preacher refused to do. Then the Baptist brethren undertook to persuade him that he did not need baptism at all; that he was saved, anyway. However, they failed in this, and your humble servant was tele-

phoned for, and went, found quite an audience, preached to them from Acts 8, took the confession of the young man, and baptized him. He said: "It is all done now, and I am satisfied." After the service I was requested by a man of the world to leave them an appointment. This I proffered to do if they would provide a house. An old brother said he would move out of the largest room in his house and we could use it. So I will give them a few-days' meeting, beginning on April 10. Several years ago there was a church in this neighborhood, but there are only a very few old members now. This was a most pleasant service to me, made more so by the kind assistance of Brother Wesley Higginbotham, of Monticello, who had made all arrangements and had his horse ready for me to go. Brother Higginbotham is to me a tower of strength. He seems to always know just when the preacher needs encouragement, and, like Jere Whitson, of Cookeville, Tenn., he knows how to give it in an unstinted manner. No wonder the church at Cookeville is growing. They have so many good and true men. But we rejoice to know that we have such beloved colaborers. We feel like saying: Unfurl that banner; it shall wave gloriously over a redeemed world, and the bannered host shall march triumphantly on to the celestial city. J. D. WALLING.

Pennsylvania.

Fayette City, March 27.—I visited the congregation in Pittsburgh last Thursday and preached for them that night. I was treated very courteously while there. This seems a very true and determined little band, and I pray God to bless their noble efforts in that needy field. Brother Hal P. McDonald seems a good, safe man, and is giving some time to the cause there. I commend them as worthy of our coöperation. G. M. RANCE.

Tennessee.

Woodbury, March 27.—For some time I have not been reporting; still I am very busy. I was at Gassaway last Lord's day, and, while it was raining, we had a good crowd, with fine interest. I go to-night to Mount Ararat for a few sermons. I have more calls than I can fill. Best of interest at all places.

C. H. SMITHSON.

Huntland, March 27.—All of the six regular appointments during the month of February were filled in order. On the first Lord's day in February one brother was reclaimed at old Salem. On Wednesday, February 23, I had the pleasure of uniting in the bonds of matrimony Elder H. B. Talley and Mrs. Nancy E. Smith, at the home of the latter. In the month of March all the regular places were filled, with the exception of Hatchett's Schoolhouse on the fourth Lord's day; and on that day I had the pleasure of speaking to the brethren at Elora, in Lincoln County. The brethren at Elora are getting along fine. They are putting in new seats, which, when done, will give them a first-class house of worship. The churches at Caney Hollow and Lexie have set aside the second Lord's day in April for a spe-

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cial contribution for the Tennessee Orphans' Home at Columbia. Let those who can help this worthy work do so. If we cannot be missionaries to some foreign land or preach at home, we can help in some way. Brother John C. Hollinsworth, of Huntland, was called across the silent river last Thursday morning. Several children and many friends are left to mourn the loss. Brother J. R. Bradley preached the funeral sermon, after

which the body was laid away in the cemetery here. E. GASTON COLLINS.

THE KIDNEYS AND THE SKIN.—If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

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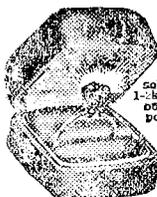
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Preparedness in All Things.

(Culled especially for the “Preparedness” Number.)

Nothing more facilitates the accomplishment of any work than readiness. To be prepared, equipped, or supplied with what is needed, lends great impetus to the mind's incentives, and, like a locomotive, generates force and power as it moves. Failure in various business enterprises often results from lack of preparedness. However, to fail in business or the attainment of fame and worldly ambition is, by no means, the most disastrous thing. Many spend all their time in the preparation for, and accomplishment of, such as the above, all of which must eventually fail, although it prospers in time, to the sad neglect of that higher calling which so completely answers the demands of that longing which nothing bearing the stamp of materialism can ever satisfy. The unanimous testimony of those who have really attained to heights of success in secular callings is, in the words of Trench, truly and beautifully expressed as follows: “None but God can satisfy the longings of an immortal soul; that as the heart was made for him, so he only can fill it.” Let us not, therefore, neglect the *one thing*—the care of the soul.

The Christian that counts in time or eternity is one that is ready. Our government maintains an army which is ready to answer for battle on a moment's notice, being properly clothed, armed, and drilled—a standing army. Thus every Christian in the Lord's army should be properly clothed, armed, and drilled—a unit in a standing army. We are commanded to “stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” (Eph. 6: 14.) The matter of Christian readiness, or preparedness, was not overlooked by the New Testament writers, as seen in those things for which we should be ready. This opens up a field which really and logically looks to every item of the Christian's worship and service; however, we must be content to mention just a few things.

We would suggest, in the first place, that we should be ready to give ample and intelligent reasons why we are what we are. “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Pet. 3: 15.) It is the privilege and duty of all to understand and to be able to give an intelligent reason for their religious faith and practice upon which their eternal hopes are based. To be satisfied with less would certainly be to fall beneath the

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The base notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites *you* to write for *your* copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

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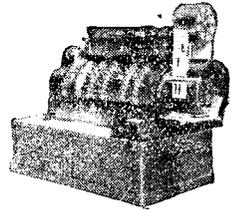
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plane of both privilege and duty. It is imperative. One cannot have faith in or concerning a thing about which he has no understanding. The attempts of men to formulate creeds which deal with metaphysical and abstract propositions relating to God, Christ, the Holy Spirit, its work, etc., soliciting subscribers thereto just because it represents a prominent orthodox (?) church, regardless of whether one item of such creed be understood, is wholly at fault. One who thus subscribes is unable to give one intelligent reason why he believes and practices this or that. Isaiah (35: 8) said the way would be so plain that "the wayfaring men, yea fools, should not err therein." Simple faith in Jesus Christ as the Messiah, based upon the testimony submitted by Matthew, Mark, Luke, and John (see John 20: 30, 31), which will lead one to "walk by faith" (2 Cor. 5: 7) or to obey "by faith" (Heb. 11: 8), or, we might further add, show our faith by our works (James 2: 18), is all God requires of any one. Is this not enough? Will not one be as orthodox as God wants him to be if he believes as above stated and no more? There is a great deal of talk about orthodox creeds and churches. The solution for such a problem is easy. It is as follows: It is admitted by all Protestant denominations that belief in these "orthodox" creeds is unnecessary to being a Christian. Then, if it takes belief in any one of those creeds to make one "orthodox," it follows that it takes more to make one "orthodox" than a Christian. Yes, it is freely admitted that one becomes a Christian before joining the church, hence before submitting to said "orthodox" creed. Even if it were either true or permissible that one should have this creedal "orthodoxy," it is wholly unnecessary, since to be a Christian is sufficient. But is not one orthodox who believes and subscribes to the items of faith and worship as laid down in the New Testament? Let us take it as our confession of faith, prayer book, order of worship, etc., for it furnishes full instruction so that we may be ready to give to every man an intelligent reason for the hope we entertain with meekness and fear. In submitting your ready reasons, remember that "a soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15: 1.)

The person who has qualified himself as above instructed is ready to preach. Paul says: "So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1: 15, 16.) Are we



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ready—prepared and willing—to preach the gospel that others may be saved by God's power? All should have our "feet shod with the preparation of the gospel of peace." (Eph. 6: 15.) Some may preach this gospel with pen, some with tongue, but all may preach it with their influence. All are responsible for what they can do in the way they have opportunity. One man is said to have attributed his interest in Christianity to the faithfulness of an old man who, in summer and winter, heat and cold, could be seen making his way over to the little church where

he worshiped every Lord's day. The example of a faithful life, no matter how humble and unostentatious, is an unanswerable argument. One of our most faithful young preachers told me that he might have been an infidel but for the life of a poor farmer who worked rented land, but whose hopes were firmly set on an eternal estate. The Philippian church was ready to preach, but "lacked opportunity." (Phil. 4: 10-17.) Can that be said of your congregation?

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are not ready to distribute. The Gentle apostle says, concerning those who have the means, "that they do good, that they be rich in good works, ready to distribute, willing to communicate," and adds a splendid reason: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 18, 19.) Solomon says: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19: 17.) An illustration of the last thought in the above quotation is seen, we are told, in the agricultural methods employed in the Nile valley, when, at the time of the receding of the waters following the yearly overflow of that famous river, farmers sow their seed, which find place in the sediment, and, without cultivation, bring forth "a hundredfold." It is possible that Solomon also refers to this same thing in this: "Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11: 1.) Let us be sure that we make safe deposits. There is a bank that will never fail—only one. Here it is: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6: 20.)

We are admonished to be ready for every good work. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Tit. 3: 1.) The religion of our Savior is a system of good works. James (1: 27) says that pure religion is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10.) Solomon tells us to do our best at whatever thing our hand finds to do (Eccles. 9: 10), inasmuch as we have no further opportunities to do any good work in the grave.

Those who have been ready and prepared for every good work are ready to die. While Paul was en route to Jerusalem, he visited the church at Cesarea. While there, a prophet by the name of Agabus came down from Judea, bound himself with Paul's girdle, saying, "So shall the Jews at Jerusalem bind the man that owneth this girdle" (Acts 21: 11), whereupon Paul's friends besought him not to go up to Jerusalem. Paul said: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21: 13.) Referring to the same thing,

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he further says: "For I am now ready to be offered, and the time of my departure is at hand." (2 Tim. 4: 6.) Peter verily affirmed that he was ready to die (Luke 22: 31-34); but when put to the test, he denied his Lord. Let us count the cost of our declarations. "Suffer not thy mouth to cause thy flesh to sin." (Eccles. 5: 4-6.) Life with its opportunities is a more serious question than death. To Paul, death was accounted gain. (Phil. 1: 21-24.) Bob Ingersoll is reported to have said that if Christianity were really what it was set forth as being, promising a home after this life is over, every funeral procession should be turned into a triumphal, victorious march. That statement is not without some force.

But, if we are ready to die, we are also ready to meet the Lord. "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." (Luke 12: 40.) While no one knows the day nor the hour when the Lord shall come, yet if we are ready and "like unto men looking for their Lord" (Luke 12: 36), he will not come unexpectedly (1 Thess. 5: 1-5). If the Lord should come and find his people not expecting his coming, it would only be proof that they are not ready to enter glory. The parable of the ten virgins, five of whom were ready and five of whom were not ready when, at the midnight hour, the cry was made, "Behold, the bridegroom cometh; go ye forth to meet him" (Matt. 25: 1-13), teaches the imperativeness of being ready to enter glory. The wise virgins had made ample preparation, and so passed in; but the foolish had not oil enough, and went away to buy, and upon their return they found the door shut—too late, alas!

If we would consummate our hopes and holy aspirations in this glad, happy fruition, it will be when we have made preparation in this life. "And as it is appointed unto men

once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear a second time without sin [sacrificial offering for sin] unto salvation." (Heb. 9: 27, 28.) "Prepare to meet thy God, O Israel." (Amos 4: 12.) Nothing, I think, would be more fitting as a closing thought than this: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." —T. B. Thompson, in Gospel Message.

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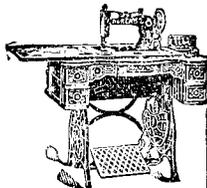


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Among the Colored People

An Appeal for a Tent.

BY S. R. CASSIUS.

I received during the month of February thirteen dollars on the tent and seven dollars on support. While I have been sick for two months (and am still sick), I managed to visit the brethren in Tulsa, Okla., where I preached six sermons. The other churches had something doing every night I was there. They even put in a moving-picture show. One thing I learned was that if the low and degraded of my people are reached, we must go to them; and the tent is the only means of going. I am going to ask Brethren J. C. McQuiddy, A. B. Lipscomb, F. L. Rowe, H. C. Shoulders, and Brother Showalter to get behind me and get me a tent. I will keep up my appeal until it is paid for. I need all the help that the brethren can spare me, and I am glad to get it, but I would rather that the tent money be sent direct to the above-named brethren; then I would not be tempted to use it to supply my needs. I am trying to be honest in the sight of all men, and I am trying to lift up my people on higher ground. I already have six calls for tent meetings, and as soon as the weather is right I want to go. My address is Route 2, Box 54, Meridian, Okla.

Report for January and February.

BY S. W. WOMACK.

On account of having a heavy attack of grippe, I spent January and February in the city, visiting Cowan Street, Kayne Avenue, and Jackson Street congregations; and by the help of the Lord I was with one of these congregations each Lord's day. The interest, attention, and attendance at each point is good. On the fourth Lord's day in February, morning and night, Brother M. Boyd preached at the Jackson Street Church. This church has set aside one Lord's day in each month to take a collection for mission work, and I am thankful to them for the same, and I trust their example may be followed by others.

I here give some notes of encouragement to the work. Brother B. F. Hart, of Petersburg, Tenn., says: "I am deeply interested in the work among the colored people. Inclosed you will find a check." Dr. Hardison, Sr., of Lewisburg, Tenn., says: "Teach your people to help in the work. Lest we do wrong, we are afraid not to help. Inclosed find a contribution from the church." Dr. Grisard, Sr., of Winchester, Tenn., says: "We wish you much success in this year's work. We

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If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

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Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease—one, which is accompanied by unconsciousness and falling fits; the other, where the spasm is so fleeting that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

send our mite." Brother Starnes, of Bryan, Ohio, says: "I am in feeble health and the members of the congregation are poor in this world's goods, and I feel at times that this world will not afford me a home much longer; but our hearts and prayers are in the work. Inclosed find a contribution." Brother Wilson Howland, Sr., and Wilson Howland, Jr., colored, of Mount Pleasant Schoolhouse mission, and others in Rutherford County, say: "Preach the word, and accept our small token of remembrance." The new mission field at Sugar Grove, Ky., sends the same. The good white sisters of South College Street Church and Carroll Street Church, of Nashville, send their contributions and greetings. Brother W. T. Selley says: "I hope you will be able to do more this year than any time in the past. Inclosed find my contribution." Brother and Sister T. B. Larimore say: "We have great interest in the work among the colored people. Be faithful and preach the word. We send you our contribution." However small these gifts may be, we are very thankful to all who have contributed; and if there are any who have aided us whose names we have omitted, we are very thankful to them also; and I hope others will fall in line.

I spoke for the church in Lebanon on the first Lord's day in March, both morning and night. The attendance, attention, and interest were good, and the congregation is doing a good work.

Brethren D. Lipscomb, Sr., Hammon, Burton, Boles, Pittman, and others, at the solicitation of Sister Annie Tuggle, are manifesting great interest in our school work among the colored people. With the leadership and aid of such men and by the help of the Master above, we are now looking forward for greater things to be done. It now seems like the dark days are over, and I trust that we will be inspired to go on and do more in the future than we have done in the past, and that nothing shall be said or done that will discourage the efforts of these good men and women. Pray for us, that we may prove ourselves worthy of their attention.

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FROM THE FIELD

Tennessee.

Estill Springs, March 30.—On last Lord's day Brother B. C. Goodpasture preached his last sermon of this school year for us. We have been greatly strengthened by his good work and hope we may have him with us again sometime. Brother E. M. Borden, of Little Rock, Ark., will be with us on the fourth Lord's day in April to begin a series of meetings. We trust that much good may be accomplished by his good teaching, and that we may furnish him many hearers, not only here, but from our neighboring congregations. May the peace of God be with you all. **JOE A. MASON.**

Texas.

Dallas, March 27.—There were two confessions and one to take membership last night at the Pearl and Bryan Streets Church. There have been four other additions since last report. Brother W. M. Davis, of Fort Worth, will begin our meeting next Sunday. **L. S. WHITE.**

Cleburne, March 27.—The Master's cause we love seems to be gaining in these parts. There were six added to the family here this week; three took fellowship and three were baptized. Our Friday Bible class is fine. Our Sunday classes average about two hundred. Life is what attracts. **F. L. YOUNG.**

Childress, March 27.—Last night closed my work with the congregation here at Childress. My wife is so much improved that I can go now to the field, and I will begin by preaching at Kirkland next Lord's day. After that I will go on where I am needed most. If the Baptist Church at Tell, Texas, does not back down, we will have a debate there between Brother Oliver and Ben M. Bogard, beginning about the last of April. I will hold meetings this year, if not hindered by sickness, at Indian Gap, Pottsville, Munday, Shamrock, Locust Grove, Hereford Grove, and Cottonwood, Texas; Madill and Stonewall, Okla.; and at other places that may be arranged for later. I have tried to report all the financial help received by me during our late afflictions. If I have failed, please excuse me; I have done the best I could. I now have heavy debts hanging over me, but I will get even and come up out of it all yet. Pray for us here at home. **TICE ELKINS.**

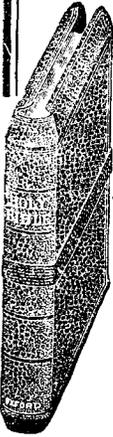
Quanah, March 27.—We had two splendid services here yesterday, both well attended. The church is waking up to the needs of teaching and preaching the gospel. We use practically twice as many Quarterlies in our Lord's-day Bible School as when I first knew Quanah two years ago. Besides, we have a class using the Bible only. Of course they are not very enthusiastic, but hope they improve enough to really use the Bible. Our prayer meetings are the best-attended in the history of the church

here. The spirit of missions is in some members of the church; and while some are not enthusiastic about it, yet these brethren will send me into some barren fields and support me for the work. I leave this week for Roaring Springs, Texas, for a mission meeting which they stand behind. The Quanah church did some work of this nature last year, but will do more this time. I wish every church had a broader view of its duties, possibilities, and opportunities. Quanah has not the wealth of lots of churches—in fact, nearly all her members are poor—yet she supports whoever labors for her, and does more on the outside than many churches reputed to be worth many times more; but still I am sure she does not do her full duty, especially since only a part of the church do it all, or practically all of it. I hope that churches and individuals everywhere may awake to a sense of the obligations that Christianity lays upon us. Should that occur, the church would spread like a green bay tree and blossom as the rose. **T. H. ETHERIDGE.**

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Look to the Future.

Let the thick curtain fall,
I better know than all
How little I have gained,
How vast the unattained.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win.

What matter, I or they,
Mine or another's day,
So the right word be said
And life the sweeter made?

Ring, bells in far-off steeples,
The joy of unborn peoples;
Sound, trumpets far off blown,
Your triumph is my own.

—Whittier.

Why Is It?

BY JOHN T. POE.

I have been asked by "J. D. C." to answer the following question: "Why is it that wicked people turn the cold shoulder to Christians and do not care to associate with them?"

The devil never did like good people. That is not his style. He just cannot stand piety and prayers and religious life. Hence his emissaries turn the cold shoulder to all of God's people, except in cases where they think there is a chance to win them back to the service of Satan.

Don't mind it. The devil is poor company, anyway. If his emissaries refuse to keep company with you, take it as a big compliment. If the devil refuses to associate with you, it is because he has discovered you cannot be bought nor bribed away from Christ. Don't let him get you to loathing the "manna" God is feeding you on and make you long again for the fleshpots of Egypt. Stick to your manna—God's word—and it won't be long till you will be feeding on milk and honey. God knows what is best for us now, and so he pours out manna (his word) from heaven for us now; and when we get into the promised land, we will eat and drink of all that is good. Not a tree in all our Father's garden but we may eat of its rich fruits; not a clear, running stream but we may drink of it to our fill. The river of life is there, where we may drink and live forever. Look ahead; don't look back. The devil would have you look back to what you left. God calls you to go forward to the great and glorious reward of saints. Let the wicked turn the cold shoulder. You are lucky to lose their society. I never grieve because a wicked man doesn't care to company with me. I take it as a big encouragement when the wicked forsake and the good seek my company. And when we cross the Jordan into

the promised land, we shall rest—we shall lay our armor off and rest.

I was four years in the Confederate Army. I had no rest in all that time. I wore my armor almost day and night, always on the alert for the enemy or on the firing line fighting. I think I hardly got a good night's sleep during the four years. But when it was over, I went home, ate, and went to bed. I slept day and night for three weeks, except when I was awakened to take my meals. I rested from my labors. And so it shall be in this spiritual warfare. When it is over, I am going home—going home to rest. And it will not be the old, broken-down home I went to when the Civil War was over, but a palace—a home adorned with every beauty, every good, and all that delights the soul. Elijah must sometimes sit lonely on the mountain side now, but the chariot and the horsemen of heaven's court will come for him by and by. Stephen may have stones instead of roses for telling the truth, but soon the door of heaven shall fly open to his vision and he shall see Jesus standing on the right hand of God and watching the scene with intense interest. Men stoning a man to death because he tells truth—killing him for trying to save them from eternal burnings! So let us be faithful, that at the last God's angels may carry us to his abode, and, bowing before the great, white throne, we present the cross, and He for whose sake we bore it will take it from us and replace it with a crown—a crown!

Memphis Notes.

BY W. HALLIDAY TRICE.

During the past month Brethren Cullom and Bunner and the writer have been exchanging appointments, and thus becoming better acquainted with the brethren and work at the different points. Brother Bunner preached at Harbert Avenue the second Sunday morning and the third Sunday night, and I was at New South Memphis on these occasions. The writer preached at Olive Avenue the first Sunday night and at the Odd Fellows' Hall the fourth Sunday morning, and Brother Cullom was at Harbert Avenue at these appointments. Recently two persons made the confession at South Memphis, and Brother Bunner baptized them the day he was at Harbert Avenue. At the Bible study on Thursday night before the fourth Sunday in March, an excellent lady, who had been a Presbyterian, made the confession at Olive Avenue, and was baptized by Brother Cullom in the baptistry at Harbert Avenue the fourth Sunday. The brethren at all the congregations are working harmoniously together, and we are

hopeful of accomplishing much good this year. Beginning on the third Sunday in April, the writer will do the preaching in a meeting at Olive, and we hope to keep meetings going on from that time till late in the autumn. Brother Denton is preaching some at Olive, and he has also been out at Brunswick and Macon recently. The colored brethren who meet on Janet Street, near Mississippi Avenue, have had Brother Keeble with them recently, and they are moving along nicely. We all enjoyed Brother Srygley's visit very much, and we hope to have him with us again. The writer recently preached four nights at Brinkley, Ark., and baptized three persons.

Tennessee Orphans' Home.

BY H. W. JONES.

I saw the appeal of Brother Boaz in behalf of the Tennessee Orphans' Home, and, fearing two thousand brethren would not send one dollar each, as Brother King did, and thus wipe out the debt, I decided to be one of four hundred to send five dollars each and pay the debt; so I put a five-dollar bill in a plain envelope and sent it to Brother Boaz.

Now come on, brethren, and let us (a lot of us) put our shoulders to the wheel and free the Home of all indebtedness. What say you? Do not wait for others to send first, but come right on and do what you can and the blessing is yours. (Acts 20: 35.) That is the way to "visit the fatherless" at Columbia. (See James 1: 27.)

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In the Journal of the American Medical Association (January 17, 1915), was the following: "It has been many times stated that in tuberculosis or in the pretuberculous stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

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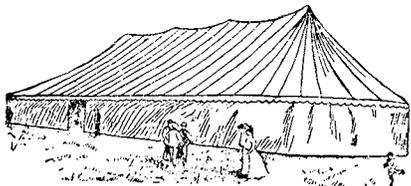
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Preparedness.

BY S. R. CASSIUS (COLORED).

(Written especially for the "Preparedness" Number.)

"I go to prepare a place for you."
(John 14: 2.)

Just now, when the whole nation is talking preparedness, I think the Gospel Advocate has acted wisely in bringing the needs of preparation before its readers.

God did not create the world until he had made preparation, so that he knew before he began just what he was going to do. Noah and his family were saved, not because they believed God, but because they believed in the plan that God had designed for their salvation. Moses was careful to follow the plan that God had prepared for him in the mount, and to follow the course that God had prepared for him in the wilderness. It is true that we sometimes have to endure much suffering to obtain the good that God has prepared for us; but it is not the will of God that we suffer or that we are kept back from his blessings; it is because of our lack of faith in his promises, in God's prepared way of faith. It was only a forty-days' journey to the blessings that he held in store for his people, but on account of their lack of faith they had to wander forty years in the wilderness. Still, God did not desert them while they were reaping the wages of sin.

God spent two thousand years in preparing the world for the reception of his Son; yet, when he came, his own received him not. But God's great prepared plan could not be spoiled by human indifference or opposition. God had not only prepared the way, but he had also prepared his Son to walk in that way. Jesus, in turn, prepared the way and the plan in the great scheme or plan of man's redemption, and the apostles, having confidence in Jesus that he was not only the Son of the living God, but that he was also the Savior of the world, waited patiently at Jerusalem for the power to come from God that would enable them to do the work that Jesus had otherwise prepared them to do. We have only to turn to the Acts of the Apostles to see how careful they were to walk in the way that the Lord had prepared for them, always looking unto Jesus, the author and finisher of their faith. We cannot follow God, follow Christ, except through the apostles. So Paul admonished the people: "Be ye followers of me, even as I follow Christ." Jesus had said to the apostles, "Follow me," while he himself followed God; therefore, in his memorable prayer, he said to the Father, *Make them one in us.*

"I go to prepare a place for you."

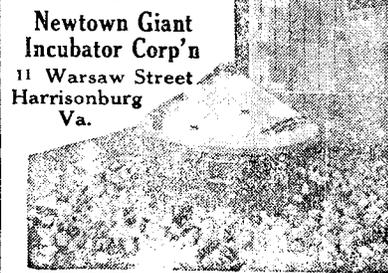
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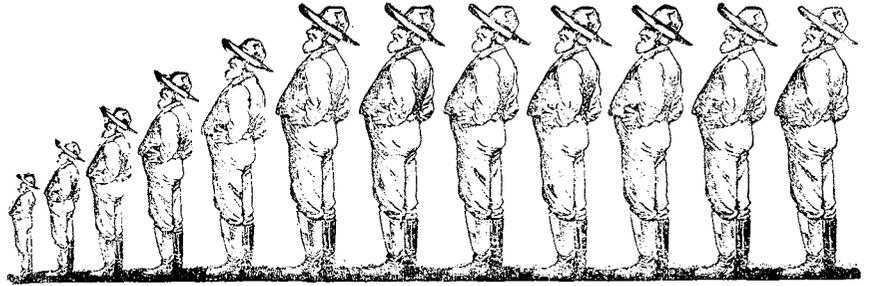
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If, then, Christ has gone to prepare a place for his apostles, he left them here to prepare the world to enter with them into the place that the Lord went to prepare. But who were they to prepare? The answer is plain and simple. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) I have an idea that the way we preachers have of milling around from one body of believers to another like steers in a feed lot, milling around from one feed trough to another, is not walking in the way that Christ, through the apostles, has prepared for us. What did Jesus say about this? "Go out into the highways and hedges, and compel them to come in." Again, he said: "He that is whole needeth not a physician." Some will ask: "How will we get the world if we do not go to the organized body to do the preaching?" My answer is: Do as I am trying to do: get a tent, go where sin is, and let the light of God's word dispel the darkness of sin. You may ask again if I have got my tent. No; nor will I get it unless it is given to me by a united effort of the disciples of Christ.

Brethren, the world will never come to you to be saved; you have got to go to the world. Those that you oppose will not let you into their houses; private houses are not adapted to that kind of work; the open air is not suited to an extended effort; therefore it is up to the church to prepare our preachers in the field with tents. God prepared the way for Christ; Christ prepared the way for the apostles; the apostles prepared the way for us; and God wants us to prepare the way for others. Give me a tent, and you will prepare me to do what you will not or cannot do.



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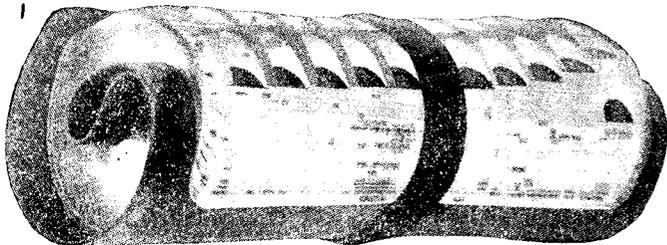
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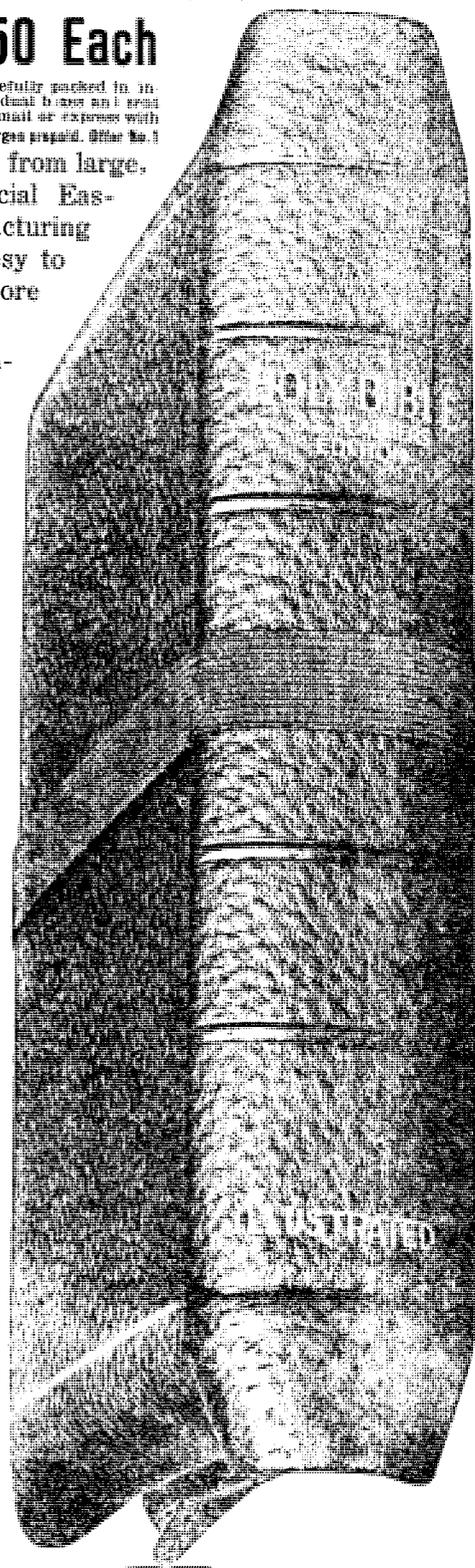
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BY A. B. LIPSCOMB

The Wise Use of Religious Tracts.

In addition to, and in connection with, the conversational method heretofore mentioned, I would mention the use of religious tracts. There is a dignity about the printed page that a conversation may lack. Sometimes statements that in a face-to-face talk the objector would challenge, in the more convincing treatment of the printed page he will be ready to accept. If one can be induced to read a tract upon the all-important question, "What Must I Do to Be Saved?" he is very likely to think it over; it remains upon his heart; he cannot so easily get away from it. In fact, a great many conversions have been traced to the sending and reading of a tract. A distinguished preacher in New York several years ago delivered an address on "The Regeneration of a Race." A colored boy in the South happened to read it. It stirred the ambition within him to be something, and he went to work, secured an education, and, to make a long story short, he is now at the head of the largest publishing house for colored people in the world, located in one of the cities of the South.



Clipped Articles and Personal Letters.

The use of valuable articles clipped from religious papers and magazines is commendable. If you know the people

with whom you have to deal, you can readily surmise whether such and such an article would interest them. If you take the pains to carry it or mail it to them, they will appreciate your effort and will reciprocate, at least, so far as to read what you have sent them. The trouble with the majority of people who are out of Christ is that their minds are never called to the matter in any sufficient way. In many instances it will only be necessary to get them turned in the direction of their Christian duty, and they will be found almost ready, with some little enlightenment and instruction, to take their stand with Christian people. Let us remember, too, that sometimes writing a personal letter dealing directly with our interest in the soul of a friend is the best step to take. When the apostles could not see people personally, they used the epistolary method with a tremendous advantage, not only to their friends, but even to us. "See with how large letters I write unto you with mine own hand" is not a boasting of Paul's chirography, but a mark of his personal interest in his friends. Why should the beautiful art of letter writing to save the souls of men be confined to the apostolic age?



Because Our Lamps Are Gone Out.

Again, we may fail as soul winners because *our lamps are gone out*. This is another reason why we fail or make excuse for our neglect. The spasmodic efforts we put forward to save others are lost because our words and our letters are not backed by the force of our own good example. The man who says, "Don't do as I do, but do as I tell you," will always prove a failure in saving souls. The best course for a man like that to pursue is to keep his mouth shut until he does better. "Feebleness in prayer," said Andrew Murray, "is a sign of disease." Yes, indeed, there is no surer sign of spiritual decay than loss of interest in communion with God. Prayer is the hand that takes hold of Omnipotence. When this hand is weak, the whole life is weak. There was Catherine of Sienna. She was a wool dyer's daughter. She had very few social and educational advantages. She taught herself to read and write. And yet, when this young woman came to mature life, she was sought for by kings and queens and popes and princes, that they might ask for her prayers and counsel. And the secret of it all lay in the fact that she lived a life of prayer. This is the reason why some professing Christians have so little spiritual power. They have allowed the lamp of prayer to burn low. This is the reason, too, why there are in some homes unconverted husbands and sons and daughters. The lamp of prayer has been neglected.

Is the Lamp of Prayer Flickering?

We are told that in some parts of Africa, where several people may be found living in a little hut of one room, there is no privacy. Some of these people who learned of Christ formed the habit of going off into the forest back of their homes for secret prayer. But sometimes these natives begin to neglect their duty and privilege, and the path to the mercy seat becomes overgrown with weeds and brush. Then you can hear one native Christian saying to another: "What's the matter with your track?" Let us forget about Africa for the moment and ask the question of the men and women of this country: "What's the matter with *your* track? What's the matter with the way that leads from your daily life to the mercy seat of heaven? Have the thorns and weeds of worldly living choked the pathway to the throne? Is the lamp of prayer just flickering, or is it gone out forever?"



Why Home Life is Disintegrating.

More than one thoughtful writer has told us that American home life is in danger of disintegration. I do not wish to be an alarmist. I would rather suggest the remedy. The only thing that will save us from this danger is the family altar. We have so many homes these days and so little home life. The family are seldom ever together. They come in at all hours of the evening and get up at all hours of the morning. There is no method in the home, no time for prayer nor for reading the Bible. We have been setting up altars to gold and silver and lust and worldly amusements, and God's altar has been thrown down. The gods of mammon and intellectualism have taken the place of the God of heaven in many a home. There are parents whose children have never heard the voice of father or mother in prayer, and were it not for the influence of the church and the Bible classes in the church they would be practically heathens. Since the year 1916 began two fathers have come to me and said: "Well, I started off this year by having family prayers with my wife and children." It is quite the best thing I have heard concerning our advancement. May God bless those two fathers and sanctify their example to the good of all.



"Suppose the Husband Won't Do It."

Where the husband is not a Christian, the wife should have family worship. And there are very few husbands who are mean enough to object to their wives' maintaining a family altar. I read the story of a woman recently who attended the house of worship and heard a sermon along this line. She and her husband had been baptized, but they had stayed away from church two years. They had grown children who were unconverted. After hearing the sermon, she went home and called her husband and children into the sitting room, and said: "Husband, we are not living now as we did when we first married. You remember that we had family worship every day, but there has been no prayer in this home for many months. Our children are growing up without a personal knowledge of Christ. Husband, let us begin all over again." Then she took down the Bible and read a chapter and they all knelt in prayer. During the prayer the hot tears trickled down the husband's cheeks, he gave himself anew to God, and the next Sunday their thirteen-year-old daughter confessed her Savior's name.

Dear Christian wife and mother, may I not suggest to you that something like this would happen in your home if you would have the courage to set up God's altar?

"While the Bridegroom Tarrieth."

My message on the quiet evangelism is finished. If I have written anything calculated to make you more diligent and useful in the Master's service, I shall be glad. If I have written anything that will lead a poor sinner out of Christ to come into the fold, or anything that will inspire a neglectful husband and wife to say, "Let us begin all over again," I shall be happy. Some of our lamps are burning low. We must replenish and rekindle them now while the Bridegroom tarrieth, that when he cometh we may meet him with joy, and go in with him to the marriage supper of the Lamb.



The Supreme Test.

BY LYTTON ALLEY.

There are tests many, yet but one supreme test. The great bridge that spans the chasm has been subjected to many trials; it has been weighted and freighted to the danger point, and yet there is to come the final test which shall declare to the world its security as a public utility.

In the great wars of the past there were thousands of deeds of valor—feats of courage and endurance; yet only a few examples dot history's page as supreme tests.

Now we find the same truth when we come to the pages of Inspiration—God's history of the doings of his patriarchs.

In the beginning God tested man; tried him to prove his loyalty. Man was not equal to the supreme test and fell through transgression. And so it has ever been through the ages. God has tried his children, either to find them, as it were, pure gold or only worthless alloy. And while many of them failed, still the great I Am did not cease the testing. The test—the 'supreme test'—is coming to every one. Somewhere along life's highway the crucial trial is waiting for you and for me. Are we prepared against the day of battle? If so, we can face the foe with fortitude and serenity.

At this point intrudes preparedness, a widely discussed topic at this time, and one well worth our consideration.

It is said that upon one occasion, when one of the great powers had declared war on Prussia, a citizen met Von Moltke, the great field general, and very promptly and quite excitedly began to question him concerning the outlook; and on noting the seeming composure of Von Moltke, he was astounded. But, on further inquiry, he found out the secret of the general's complacency—everything was prepared; the only thing necessary was to send word to the many commanders—march! And, by way of interjection, it is said that herein lies the secret of the success of Germany in the great carnage now in progress in Europe.

So, while preparedness is being so widely discussed, it might be well to note that the sacred writer placed much emphasis upon it in the trumpet note: "Prepare to meet thy God." Again: "The horse is prepared against the day of battle, yet safety is of the Lord." Again, the apostle, in his letter to the Ephesians, says: "Having your . . . feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Let us remember that it will require the *whole* armor of God; and the whole armor of God equals the whole counsel of God.

No army can be stronger than its weakest fortified point;

and what is true concerning an army is true as regards individuals. And the time to prepare for the attack of the enemy is not after the pickets have been driven in. The Savior said if we knew what hour the thief would come, we would not allow our goods to be stolen; and his warning is: "Watch and pray, lest ye enter into temptation."

"Finally, be strong in the Lord, and in the strength of his might," and you need not fear the "supremest test."

"Come"—The Universal Call.

BY JOHN T. POE.

Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This call is universal and intended for the toilers and sufferers of earth. If you carry an intolerable burden, it means you. If you are laboring under some grievance heavy to carry, something under which you can get no rest, take it to Jesus. He promises rest. But you must take it to Jesus; not to the priest, nor the pope—take it to Jesus; not to Martin Luther, nor John Wesley, nor John Calvin—take it to Jesus. He says: "Come unto me." Many that are heavily laden with sins take them to a preacher or a priest, who have no power to forgive or take away sins. Jesus alone can do that." "If we walk in the light [of his word], as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Nothing else can. But how can we "come" to Jesus? He says: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Two things are distinctly mentioned here—(1) that every one must hear, and (2) every one who "hath learned of the Father" (through the prophets, as written) comes to Christ. No one can truly learn that Jesus is the only begotten Son of God without believing what he says. He says he came "to save sinners"—the lost. He did "not come to call the righteous, but sinners to repentance." He came "to save that which was lost." He alone has power to save lost sinners. This he does by a law, which Paul calls "the law of the Spirit of life in Christ Jesus." (Rom. 8: 2.) John says in his testimony that all he wrote of the signs and wonders Jesus did, he wrote "that ye [we] might believe that Jesus is the Christ, the Son of God; and that believing [this fact] ye [we] might have life through his name." Now, if the reader doubts this faith is sufficient to save a sinner, let him turn to Acts 8 and see what faith the eunuch had, and upon a confession of which Philip baptized him. He will find it was precisely the faith John wrote his testimony of Christ to prove; and he wrote it by inspiration of the Holy Spirit, that we might believe that Jesus is the Son of the living God, and that through that faith we might be saved by obedience to his gospel—"the law of the Spirit of life," which was announced to all the world on that wonderful day of Pentecost about ten days after the ascension of Jesus from Mount Olivet. To believing penitents Peter said by the Holy Spirit that day: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For," said he, "the promise is unto you [Jews], and to your children, and to all that are afar off [the Gentiles], even as many [or unto all] as the Lord our God shall call"—of course, on the same conditions he had just announced. He did not give one law to save Jews and another law to save Gentiles, but one "law of the Spirit of life" to all. In examining the law Jesus gave for salvation, we note that prayer is not a part of it. No man or woman was ever saved by prayer at the mourner's bench or elsewhere so long as he or she was an alien and not a child of God. The fact is, there is not a thing the alien sinner could or ought to

pray for that God has not already provided. So, then, we may bring our burden of sin to Jesus just as they did in the days of apostles. It will be noticed that the Holy Spirit says in Acts 2: 38: "Be baptized for [in order to] the remission of sins"—not because sins are pardoned, as the Baptists baptize. If sins are already pardoned, what is baptism for? Why be baptized at all? But this is some of man's doings again—changing "the law of the Spirit of life." Paul said that none were crowned except they ran lawfully, or according to law. Why not accept what the law says and obey it? That made Christians in the days of apostles and would make them Christians now. The law of God, or of the Spirit of life, never made a Baptist, a Methodist, or a Presbyterian since the world began, nor anything else but a Christian. Baptists, Methodists, etc., are made by a law of man. Human tradition is not all found in the Roman Catholic hierarchy. You will find it among all the denominations and sects. They do not believe God, they themselves being witness. To prove this, I would want no other witness than they. All who desire to be saved, then, should be careful to obey the law of God. Never mind what men say, do what the Lord says. This is safe; nothing else is safe.

Mother's Gone.

BY T. Q. MARTIN.

At two o'clock, Thursday, March 2, 1916, we laid to rest in the Dyke's graveyard, Clark County, Ky., the body of my darling mother.

I was called home from Ohio on account of her extreme illness, and God graciously spared her to know and talk with her unworthy boy before going home.

The funeral service was conducted by H. C. Shoulders and that grand old man of God, James W. Harding, ten years older than my mother, and who had known her from her early life. My heart is too sad now to tell of that last, sad, sweet talk with mother.

God spared her to live to a ripe old age. She passed the eighty-third milestone on life's rugged road, October 12, 1915.

She was the mother of ten children, eight of whom survive her. She was patient, gentle, and good. No boy ever had a sweeter, more devoted mother than the writer of these lines. I want to thank, and do herein thank from my heart, the many Gospel Advocate readers who have written to me expressing sweet messages of sympathy.

And now, while the wound in my aching heart is fresh, I am called upon to pass under another dark cloud.

I was called home by telegram from Coal City, Ind., to the bedside of my dear wife. I reached home at half past nine o'clock Friday night, March 17. I found her in a very critical condition. We called a special surgeon from Lexington, Ky., Saturday morning; and when he and our family physician had held a consultation, they called me into the front room and told me a speedy operation was necessary. She was taken to the hospital Saturday afternoon and was operated upon at ten o'clock on Lord's-day morning. I was not permitted to see her after the operation until half past six in the evening. She stood the operation wonderfully well for her weakened condition, and, blessed be God, she is resting well now. It seems that my cup of sorrow has run over lately, but—O blessed thought!—"My grace is sufficient for thee." As soon as it is possible for me to leave her, I shall go back to my work in my Master's vineyard. We ask for the prayers of our friends in Christ. I beg to append this little poem sent to me by one of the dear, sweet, Christian girls in the Nashville Bible School:

Mother's gone to that fair city,
All her earthly race is run.
O how sadly we shall miss her!
Still we say: "God's will be done."

Mother's gone to that fair city,
Where no darkness can come;
Mother's gone to live with Jesus,
In that bright eternal home.

Mother's gone to that fair city,
Where no age shall dim the eye.
O, we never can forget her!
Farewell, dear, till by and by.

Mother's gone to that fair city,
Gone eternal joys to share;
Mother's safe within the portal
Of the home just over there

These lines express my heart's feelings much better than I could express them.

The dear, sweet girl closes her letter to me in these words: "May the dear Lord be with you all along life's journey in every time of need, and may he always bless you and yours, is my prayer. Sweet letter, indeed!"

Itinerary Notes.

BY F. B. SRYGLEY.

I spent Sunday and Monday, March 19, 20, in Huntsville, Ala. I had never preached in Huntsville, before; but I felt very much at home there, as Alabama is my native State. Huntsville is one of the best towns, from a commercial standpoint, in the northern part of the State. It is an old town with many fine old residences in it, and one of the finest and largest springs of water to be found anywhere. This spring furnishes water for the entire city, and still there is a considerable creek left. We have many faithful brethren in Huntsville; and while they have had their troubles, they do not seem to be discouraged. I preached on Sunday afternoon at Merrimack, a suburb of Huntsville, and on Monday night at Dallas Mills. They have nice congregations at both these places. There are, perhaps, some four hundred members in Huntsville and suburbs, and they all seem to be faithful to the ancient landmarks. It was an inspiration to me to be with these good people; and with the zeal and earnestness they now manifest and the number of good men and women they now have, they ought to, and no doubt will, do great things for the cause of truth. Here I met some of my kin after the flesh, and I certainly was proud to find them in the forefront of the battle.

From Huntsville I went on Tuesday, March 21, to New Decatur. This is the home of the beloved J. Pettay Ezell. He is doing a fine work in New Decatur. They have a very comfortable, clean, little house of worship in a nice part of the town and are at peace among themselves. It is hard to find a more zealous little band of disciples than we have in New Decatur. Here I found three men with families that wear the name I do. They are all making an effort to serve the Lord, but, strange to say, they are not all working under the same name in religion or marching in the same company. I cannot believe that my kin-folks are dishonest, but somebody must be mistaken. I know we have but one Bible and that we are all trying to get to the same place; then why is it we cannot all keep step together? Somebody must be wrong. The Bible does not read three ways; then why do we walk in three different ways? Some of us must be going our own way. It will not do to say that these differences are immaterial, because we differ on that which is vital, if there is anything vital. We differ as to how Christians are made and on the items of the worship. To say that these things are unimportant is equivalent to saying that there are no important things in the Bible. Then, if they are unimportant and not necessary to our salvation, we ought to throw them all down for the sake of union and harmony. We had a nice audience out at the meeting at New Decatur, and everybody seemed happy in the work.

I preached on Wednesday evening, March 22, at Lynnville. This is the home of Brother Rutherford, and he preaches here and at another point or two in the country near Lynnville. The work seems to be moving along nicely in Lynnville, and Brother Rutherford and his family are held in high esteem, both by the members of the congregation and the community. We went out together on Thursday evening to Robertson Fork, where we had a good meeting. It was in this neighborhood that another of my schoolmates lived. Jeff. Griffis was at Mars' Hill in 1880. He was a good boy, but death claimed him early in life. Jeff. has been with the Lord about thirty years. I wonder if he knew I was at old Robertson Fork that night. It was near here that Uncle Davy and Aunt Dinah Kincaid were buried. They stayed several months at our house just about the close of the war. They had refuged to Mississippi in time of the war because, in the kindness of their hearts, they had fed some spies, and they were afraid they might be punished for it. At the time they stopped at our house they were trying to get back home. Uncle Davy made us all some shoes, and I remember that he split a goose quill and put it in the bottoms of mine to make them squeak. These shoes were prized more highly by me than any I ever owned. It was music to me to hear them cry as I stepped with long strides across the old piazza and through the entry into the "big house" where the company was always carried. If grandma were here with her old "ridicule" that hung on her chair post, she would remember Uncle Davy and Aunt Dinah and the crying shoes. I found no one in the neighborhood that bore the name. Some distant relatives of Uncle Davy and Aunt Dinah live here, and they must be some of my kin, but I do not know how near or how distant. These associations revived in my mind a few of the stirring scenes of my childhood, but they only linger with me as an indistinct dream. Hood's wagon train passed our house in North Alabama while Uncle Davy was there, and he bought from the officer a broken-down horse and drove him to Robertson Fork after the war was over. The recollection of their departure in their old spring wagon drawn by the long, lean army horse still lingers indistinctly in my memory. But, forgetting the past, we must "press toward the mark for the prize of the high calling of God in Christ Jesus."

Leaving Robertson Fork, I stopped at Campbell's Station and preached on the evening of March 24. We had a good audience out at meeting. Brother David Lipscomb did about the first preaching here soon after the war. They still have a good congregation here and are working together in peace.

Where Do You Find Christ?

The shepherds found Christ in a manger. Others have found him elsewhere. Benjamin Franklin found him in his teachings. He says: "I think that the system of morals Jesus taught and his religion are the best that this world ever saw or is likely to see." Gladstone, the Christian statesman, found him in mind. He declares: "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Christ." Disraeli, the Jew, found him in Christian government. He says: "Has not Jesus conquered Europe . . . and changed its name to Christendom?" Emerson, the philosopher, found him in the brotherhood of man. He says: "He, as I think, is the only soul in history who has appreciated the worth of man." Webster, the great lawyer, found him in his divinity. He says: "I believe Jesus Christ to be the Son of God." We find him when we accept him as the Christ and in humility walk in his steps. Christ's enemies could find no fault in him.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XII.

6. How to behave ourselves in the church.

(1) *In respect to the Lord's day and the Lord's Supper.* (See Rev. 1: 10; 1 Cor. 11: 20.)

(a) Keeping days in memory of great events is not a thing that is peculiar to the New Testament, for God had instituted such in the Old Testament. When the destroying angel passed through Egypt and the firstborn in every Egyptian home was destroyed, but no harm done to the firstborn of the children of Israel, God thought this exhibition of his grace worth remembering, hence a day was set apart on which a meal was eaten in memory of this event. (See Ex. 12: 14.) The twofold purpose of this institution was (a) that they should not forget it and (b) that their children might learn about it as they grew into accountability. (See Ex. 12: 26, 27.) Then we have what is known as the Sabbath day. The cry of the children of Israel was heard by Jehovah as they groaned under Egyptian serfdom; hence God sent Moses and delivered them. He thought, too, this was worth remembering; hence the Sabbath was instituted. (See Deut. 5: 15; Neh. 9: 13, 14.) It was a sad day for the children of Israel when they neglected these days and forgot their significance. (See Num. 15: 32-36; Ezek. 22: 8; 2 Chron. 36: 20, 21.)

(b) But a greater day than these do we have, and it is greater because it commemorates a greater event. It is first seen in prophecy, when David uttered the following words in Ps. 118: 22-24: "The stone which the builders rejected is become the head of the corner. This is Jehovah's doing; it is marvelous in our eyes. This is the day which Jehovah hath made; we will rejoice and be glad in it." This stone here spoken of is Christ. (See Acts 4: 10-12.) The day is the day of his triumph, the day he declared himself to be God's Son by his resurrection. (See Rom. 1: 4; Luke 13: 31, 32; Heb. 5: 9.) He had, with all boldness, so spoken that both friend and enemy could understand what he meant—viz., that "the third day" after his death he would undo all that man had done to him. (See Matt. 27: 62-64.) But, in spite of all efforts on their part to keep him in the tomb, majestically he steps forth, early in the morning, the first day of the week, and declares himself to be the Son of God, what he claimed to be. Truly did David declare: "*This is the day which Jehovah hath made; we will rejoice and be glad in it.*"

(c) This day is first seen in type in Lev. 23: 9-11, 15, 16. The wave offering of the first fruits was a type of Christ's resurrection. (See 1 Cor. 15: 20.) But please to note in verse 11 that it was to be waved on "the morrow after the Sabbath," the *first day of the week*. Christ did not rise on the first day of the week by accident; it was the day Jehovah had set for this both in type and in prophecy. No wonder, then, that we read: "Now when he was risen early on the first day of the week." (Mark 16: 9.) The first fruits typified the first fruits of the resurrection. Jesus became this when he arose on the first day of the week. Also please to note that Pentecost always came on the first day of the week, "the morrow after the Sabbath." (See verse 16.) The new meal offering was offered on this day. This new meal offering was a type of the new covenant of which Christ is Mediator. (See Jer. 31: 31, 32; Heb. 8: 6; 9: 15.) This new covenant had its beginning on Pentecost, the first day of the week. (See John 16: 13, 14; Luke 24: 44-53; Acts 2.) The Holy Spirit came upon the apostles on that day, the first day of the week, for the purpose of giving unto them the will of Christ,

who had been "made both Lord and Christ." Truly did David say: "*This is the day which Jehovah hath made; we will rejoice and be glad in it.*" Please to note the conduct of Christ on this day after his resurrection. (See John 20: 1, 19, 20, 24-29.) According to the Jewish way of expressing things, "the eighth day" and "after eight days" mean the same thing, just as "the third day" and "after three days" mean the same, as you observe in Matt. 27: 62-64. Christ intentionally failed to meet with the disciples until the return of another *first day of the week*. Are we to pass this as a matter of no significance?

But we bring the study to a close by submitting the following for careful consideration, that every practical phase of the subject may be seen:

(a) What is its purpose or design? (See Matt. 26: 27, 28; 1 Cor. 11: 23-26.)

(b) Who should eat? (Matt. 26: 27; 1 Cor. 10: 17.) Every child of God has a right to eat. It is foolish to admit that a man is a child of God, then deny to him this right.

(c) How often should we eat? (See Acts 20: 7; Heb. 10: 25.) The early Christians, you observe, did this on the *first day of the week*; and this being the day on which they were always together, the command in 1 Cor. 16: 1, 2 was given. "Forsake it not" is the command of our Lord.

(d) What is it to eat and drink unworthily? Read carefully 1 Cor. 11: 27-34. You will observe that the Corinthian brethren were so eating because they ate to satisfy fleshly hunger and thirst, and not to discern the Lord's body.

(e) Please to note that Paul said that those brethren had "despised the church of God" in their conduct. What had they done to make them deserve such a charge? They had taken a meal from the dining room, brought it into the church, and added it to the Lord's Supper. Do not fail to observe that Paul clearly teaches that the meal would have been all right if left at home and had been eaten there—temperately, of course.

(f) *Can we have everything, then, in our church worship that is permissible in our homes?* If to bring the dining room into the church simply to gratify the carnal nature was to "despise the church of God," what shall we say of bringing the parlor in simply to *please the flesh*?—a thing that we most certainly do when we bring in instrumental music, and that of all sorts, on the contention that we have it in our homes, hence we can have it in the church. If one is wrong, why not the other?

(g) Some have contended that we should use water in the cup, not wine. Do we undoubtedly know what we should have in the cup? (See Matt. 26: 28, 29.) Can pure water from the spring or well be, in any sense, called the "fruit of the vine?"

A Pretender Come to Light.

Last January a year ago a man went to Bay Minette, Ala., who claimed to be E. Gaston Collins. He claimed to be a preacher, and the brethren let him preach about a week; but they say he did more harm than good. He had infantile paralysis, hand badly drawn; was light complected, blue eyes, and rather small. He said his home was in West Gore, Nova Scotia, and that the church there had sent him out and was paying his expenses. He was a widower with one little girl. He said his mother lived with him at West Gore and that they raised cats to sell to pay for their farm. Knowing that such a man was not sent out by the church in West Gore, that there has never been a cat farmer there, and that he used my name falsely, I write this to warn the churches. This has come to light recently.

E. GASTON COLLINS.



SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Relinquished Five Thousand Dollars.

Ida Q. Moulton, in the March issue of Record of Christian Work, says:

"So Mr. Jones gave five thousand dollars for home missions at his death, did he?" was asked a minister the other day. "No," was his reply, "I did not say he gave it, but he left it. Perhaps, to be more explicit, I should have said he relinquished it because he could no longer hold it." And must the missionary cause in our own land still go on languishing till God relinquishes by death the wherewithal to carry on that cause?

This suggestive hint should help Christians to use their means while living to the honor and glory of God. They should not wait for death to relinquish their means. There are numerous uses to which Christians of means should devote them, and be the better and the happier for so doing. With more means, the Fanning Orphan School could feed, clothe, and educate more orphan girls. This school has prepared many girls for the duties of life. They have gone out from this school to be model home-makers. It would be well for brethren to use their money to advance the usefulness of such an institution. Money will drag its possessors down to hell, if they do not use it for the betterment of humanity. Money brings with it a great and fearful responsibility. It is the essence of folly and selfishness to hold on to it until death and then leave it for heirs to quarrel over until it all has fallen into the hands of unscrupulous lawyers. There is also the Tennessee Orphans' Home, of Columbia, Tenn., calling for help. Today, now, is the time to help such institutions. We would greatly rejoice to know that the entire brotherhood was awaking to the importance of efficiently using their talents, money, and time as God directs.



Unwilling to Fail.

Many labor more with an eye single to success than to duty. It is always supremely right to do our best in all laudable undertakings, but we should cheerfully leave the results to God. He will give his faithful children that which is best for them. Says one: "The reason why it is hard to find men and women to fill needy places is that most of them are not willing to attempt them unless they know they are going to succeed." This is a great blunder. Humanly speaking, the life of Moses was a failure. His life was one of self-denial throughout. Even at its close he was denied entrance into the promised land. From the human viewpoint, what life was a greater failure than Christ's? When the farmer sows his seed, he does not know which seed will grow and yield other seed. The Lord keeps planting acorns, while all those planted do not grow into oaks. "Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11: 1.)

An earnest, generous unwillingness to try usually constitutes a most brilliant success. Bushnell says: "If we thought a great deal less about our success, we should probably have a great deal more of it." We sing:

"I am thine, O Lord, I have heard thy voice,
And it told thy love to me."

If this be true—and assuredly it is—we should do our duty cheerfully, leaving our failures or successes to the Lord. As we cannot control results, why should we court failure by a lack of trust in the Lord? The Record of Christian Work says:

The great New York merchant, A. T. Stewart, was educated for the ministry, but became discouraged over his unfitness for the work and tried school-teaching, with no better success. He loaned a friend his savings (seventy dollars). The friend failed in business, could not pay the loan, and begged Stewart to take his shop. He did so, and upon his seeming failures he built the foundation for his success. Failure may be the only means to show us for what we are best fitted.



The Secret of Joy.

Our greatest joy is not caused by what we do, but by what is done for us. Nine hundred and ninety-nine persons in a thousand lack the joy that they might have because they believe the old falsehood that their own activity, their service, is the secret of true joy. It is simply the question whether our work or God's grace is to be our cause of greatest thanksgiving. The psalmist knew the answer when he sang aloud:

"For thou, Jehovah, hast made me glad through thy work:
I will triumph in the works of thy hands."

Even the God-empowered disciples of Jesus who, commissioned of him, "returned with joy, saying, Lord, even the demons are subject unto us in thy name," were cautioned by him, as he reaffirmed the supernatural power that he had given them: "Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." What God does for us, not what we do for God—that is the reason, the source, of the greatest joy that a sinful man can ever know. It does not make for man's glory, but it makes mightily for the glory of God.—Sunday School Times.

God's children do not rejoice over what they have done, but over what they have received from their Father, and they press forward with the single purpose of leading others to share their joys with them. "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1: 17.) From his faithful children he withholds no good thing. "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 35-39.) How blessed is the man who appropriates such promises to himself! While Paul was suffering with a thorn in the flesh, he could rejoice in the assurances of God, who had said to him: "My grace is sufficient for thee: for my power is made perfect in weakness." (2 Cor. 12: 9.) In the shadows, in perils, in hungerings and thirstings, how comforting is the blessed truth: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose!" (Rom. 8: 28.)

Our readers should take note that the special combination offer of the Gospel Advocate, The Bible Study Helper, and the Fountain Pen expired on April 1. They can secure the Helper by adding fifty cents to the price of the Gospel Advocate. But if sent separate from your Advocate subscription, the price of the new monthly magazine is sixty cents for a single copy. Those who have seen it claim it is worth a great deal more.



MISSIONARY

BY J. M. McCALEB.

Word from Brother Jelley.

We all expect to start for the Bible reading to-morrow—I mean all except Brother and Sister McHenry. You can have, I fear, no idea of the magnitude of the Northern field and its needs. At the very least, Brother Umrao Singh should have a dozen helpers besides my personal help. He also needs a horse (one can be obtained for about ten dollars), or his railway expenses should be met up to ten dollars per month, which would be an extravagance. Nevertheless, he should have at least two dollars railroad fare per month, as he sometimes has calls to go to Lucknow and elsewhere. His family is large, and he is not robust nor used to hardships. He is an earnest worker and holds the heathen an hour at a time with his flow of gospel logic.

There were about sixty-five immersions by Brother Govindrao and his helpers and a voluntary preacher during December.

E. S. JELLEY, JR.



My Trip to Japan.

BY SARAH S. ANDREWS.

Through the goodness, mercy, and protecting care of the great Ruler of the universe, the steamship Empress of Japan landed at Yokohama on January 16, 1916. On account of a continuous head wind, together with two very bad storms, she was more than twenty-four hours late. However, I am indeed thankful—yea, beyond expression—for the successful voyage to the Land of the Rising Sun, a land filled with wonder and mystery for me.

The entire trip was very pleasant as well as profitable. Only five changes were made between Dickson, Tenn., and Tokyo, Japan. The scenery between Chicago and Vancouver, B. C., was extremely interesting. For forty-eight hours after leaving Chicago we were viewing broad prairies, which were quite a novelty to a Middle Tennessee girl. The scenery was greatly changed the last two and half days spent on rail. With a heart filled with reverence and awe, I gazed in wonder at the famous Canadian Rockies, many peaks of which tower thousands of feet in the air. Most of my time was spent on the observation car, where a guide was stationed to point out the most important peaks, ravines, glaciers, etc. Long sheds were constructed at intervals over the tracks for protection against snowdrifts. Rotary engines were not uncommon. These are used to shovel the snow from the tracks. We were told that the average snowdrift at that time was twenty-three feet in depth. Very few signs of life were seen. British soldiers were stationed at every bridge as a safeguard against a possible destruction by the German soldiers. The scenery remained unchanged until we were within seventy-five miles of Vancouver. We arrived at Vancouver on December 31, at 10 A.M.

By this time I had made many acquaintances. There were two young ladies who had made reservations on the Empress of Japan. These I found to be very congenial and helpful, one having made the trip to Japan about two years ago.

The ship was scheduled to sail at 11 A.M., January 1. We reached the docks early and were informed that they would not weigh anchor until 1 P.M. I was directed to my stateroom, and found that my roommate, a missionary of eleven years' standing, was also bound for Japan. Sunday morning, January 2, we were far away on the rolling bosom of the seemingly limitless waters of the mighty

Pacific. With the exception of two days, the voyage was very rough. On the sea, men who have never made a daily friend of God cry to him in their need. As George Herbert said: "He that will learn to pray, let him go to sea." Psalm 107 is a marvelous description of a storm at sea. "They are at their wits' end. Then they cry unto Jehovah." Yea, in dire distress men always cry unto Jehovah; for unto whom shall they go for comfort and help, save unto him? We were wonderfully blessed! God was very near and dear unto me through the entire trip.

I was welcomed to Japan by Brother McCaleb and Brother and Sister Vincent. Although I had many friends on the ship when I landed, not one was of kindred spirits with me. I left home alone, so far as human association was concerned, but the promise of the Savior was remembered: "I will never leave thee, nor forsake thee." Although I am now far away from loved ones, I am comforted by the words of the poet:

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sunder'd far, by faith we meet,
Around one common mercy seat.



How 1915 Ended Financially.

BY C. G. VINCENT.

In raising special funds, we find that some of our contributors fail to bear in mind that the regular current expenses must be met every month. Last year, in calling for special funds for a lot, we find that some who had been giving "once and again" to the current expense fund shifted to the "lot fund." The more thoughtful and liberal helpers doubled their offering and divided it equally between the "current" and "lot" funds. Others wrote us "to use it where most needed." My books showed that up to December 31, \$1,516.55, including one conditional gift of \$800, was contributed for the lot. But the total shortage in the current expense fund for the year was \$241, which must be supplied from the "lot fund." Therefore we now have in hand just \$1,275.55, including the conditional gift of \$800, the "lot fund." This is just half enough. Can we not raise the remainder in a few more months? As stated before, we are lawfully parleying with the landowner and thus extending time. There is time enough yet. So do not hesitate to make a special offering for the lot fund; and please do not lessen your offering for current expenses. The total received for all purposes was \$3,615.55.

The offerings received for the lot fund since last report are encouraging. Above is a statement of the amount now in hand for the lot. Let me repeat: There is time enough yet. However, there is no time for delay. The sooner we have the full amount needed in hand, the safer and better all around. There are many who haven't sent who should send. Does this mean you?

Following are the amounts received: Mrs. G. Craig, Texas, 25 cents; Mrs. L. V. Odom, Texas, \$1; Miss Odom, Texas, \$1; J. L. Rutherford, Texas, \$100; Mrs. Mollie Dean, Tennessee, \$10; Mrs. C. W. Brevard, Tennessee, \$5; Mrs. J. L. DeBow, Tennessee, \$1; J. H. Todd, Tennessee, \$1; Mr. and Mrs. P. H. Harlan, Tennessee, \$5; Mrs. J. C. Anderson, Tennessee, \$1; Mrs. Curtis, Tennessee, 50 cents; Mrs. Hobby, Tennessee, 25 cents; Stafford, Kan., \$5; Miss Dollie Carter, Kansas, \$2; Roy Robinson, Kansas, \$1; Mrs. Rosalie Mathewson, Canada, \$15; Earl M. Hodson, Alabama, \$5; Roscoe Church, \$3; Dardanelle, Ark., \$6; Odessa, Mo., \$4.10; Miss Mattie Thornton, Missouri, \$2; C. H. Byrd, Georgia, 70 cents; M. J. Shields, Oklahoma, \$10; Buffalo, Montana, \$10. Total, \$190.05. We are very grateful for these offerings—the small ones as well as the large ones.

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A Letter from New Zealand.

BY T. B. LARIMORE.

From a friend in far-away New Zealand, I have just received the following letter:

Motueka, New Zealand, February 1, 1916.—Dear Brother Larimore: About four years ago I bought the three volumes of your "Letters and Sermons," and have induced others to do likewise. I have often thought of writing to let you know the great benefit I have received from these books. Excepting "the Book divine," I know of no other books that have proved such a help and blessing to me. I often read from them to my wife, my boys, my girls, and friends who visit us; and I am sure it will give you pleasure to know these volumes have been and are so highly and widely appreciated.

One Lord's-day morning, about three years ago, I met with a company of brethren and sisters in Christ, about twenty-five miles from Motueka. The privilege of exhorting the church was extended to me, and I read a few words from your letter on "Evil Speaking." When the audience was dismissed, a lady—not a member of the one body—asked me if I could procure for her the book from which I had read. I agreed to send for it, and she paid me the price of the book.

I have not seen her since, and I often wondered whether she received the book. About a year after I ordered the book for her, I met one of her friends from whom I learned that she was then living in another part of New Zealand, about two hundred miles from here; also that

she had received the book and considered it a great treasure. My informant then said: "And now I want you to get the book for me. I want to read it myself and have my boys and girls read it." So it is now a blessing in that home, and thus the good work goes on.

We have here a small church—about seventeen or eighteen members—and, in the midst of much prejudice and opposition, we are contending "earnestly for the faith which was once for all delivered unto the saints." I inclose a picture of the building in which we meet, which was recently erected by the help of brethren in other parts of our district. In this building we meet to worship "as it is written" and proclaim "the unsearchable riches of Christ."

My four boys and four girls, my dear wife and I send best wishes for you; and, if not too much of a task for you, we hope to, some day, receive a few lines of acknowledgment from you. We have for several years subscribed to the Gospel Advocate; and we always look for anything you may have written and for news of you. We pray that our kind Heavenly Father may grant you every needed blessing, and many years yet of loving, faithful service for him, and that, "some sweet day," we may meet in that blissful home where "life is eternal and a treasure sublime." Yours faithfully, W. R. GLOVER.

This appreciated letter, having traveled forty days and forty nights, reached Nashville, Tenn., on March 11. On the envelope in which it made the journey from New Zealand to America, printed in large purple capitals, was the following reminder of the war now starving and slaughtering millions of men, women, and children: "Passed by the military censor, N. Z."

It is not meet for me to say much about the books my friend and brother mentions in this good letter, as I am considered the author of them; but I think no one can consider it unseemly for me to say what I wish to say about them.

But for F. D. Srygley, the four books known as "the Larimore books" had never been. If, therefore, they save souls and otherwise do good, the glory should be his—certainly not mine. The first of the four—"Larimore and His Boys"—is Brother Srygley's first book, and some competent critics say it is his best. When he sought permission to write it, I repeatedly protested, but finally consented. He wrote it at night, while working for wages by day, sleeping not more than four or five hours in twenty-four.

Over my earnest and oft-repeated protest, he prepared the first volume of "Letters and Sermons" for the press when he knew his days were few, and doubted whether he could complete the task. He did that work *then*—a labor of love—because he knew he must do it then or never, and he wanted to do it.

When he was my pupil in school, at Mars' Hill, before he ever wrote a line for publication and permanent preservation, he said to me: "I think it would be delightful for a man to write enough good books while he's young to live comfortably on the royalty received from them when he's old." He was never old, for he left this beautiful world before he had lived in it quite forty-four years; but his worthy widow—who, his brother says, by her care of him, added ten years to his life—is living, and she receives absolutely all the royalty from all "the Larimore books." Of course the publishers receive proper remuneration for printing, binding, and selling the books; but, beyond that, no one except Sister Srygley receives anything from them.

I hope her friends, her long-lamented husband's friends, and my friends may remember this; hence, remember that a part of the price they pay for any one of these books goes to the worthy, Christian widow of F. D. Srygley.

The price of "Larimore and His Boys" is one dollar. The price of each copy of "Letters and Sermons" is one dollar and fifty cents. The price of the four books, therefore, is five dollars and fifty cents; but the four books will be sent to one address, at one time, prepaid, for five dollars, cash with the order, whether sent to the McQuiddy Print-

ing Company, the Gospel Advocate Publishing Company, or me. I am not selling books or anything else; but I belong to my friends, and am always glad to serve them in every way I can. So, whenever you may find it more convenient to send your order to me, I will gladly attend to the business for you as promptly as possible and as carefully as I can.

The Establishment of the Kingdom.

BY E. G. S.

There are different ideas in the world about the kingdom of Christ. Men differ widely as to when it was fully set up or began to be in reality a kingdom. Some claim that it was set up in the days of John the Baptist; others claim that it was set up when Christ began his personal ministry; while still others claim that it has not yet been set up, but will be in the near future. This question, like all other Bible questions, must be settled by the book of God, by the Bible itself. We need not look into the Old Testament, because the first mention of it in the New Testament speaks of it as still in the future. Hence it had not been set up then. But the first mention of it in the New Testament speaks of it as something near by.

When John the Baptist began preaching, he said: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3: 2.) This is the first mention of the kingdom in the New Testament, and here it is spoken of as at hand, as near by. Hence the first thing we hear of it in the New Testament, it is still future, but near by. When Christ had been in his personal ministry for some time and John had already been beheaded, Jesus said unto Peter: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.) It is an admitted fact by Bible scholars that the word "church" here means the same as the "kingdom of heaven" in the next verse, in which Jesus says to Peter: "And I will give unto thee the keys of the kingdom of heaven." These facts show beyond all controversy that the full establishment of the kingdom was still in the future when this passage was given. When Jesus says, at this time, "Upon this rock I will build my church," it forever kills the idea that the church was set up at any period before this passage was given, for the time of its establishment was still in the future. How futile, then, are the efforts of those who attempt to prove that the church was established in the days of John the Baptist or of Abraham!

From the beginning of the New Testament up to the second chapter of Acts there is no event recorded that could in any wise represent anything like the establishment of the kingdom of God, the church of the living God; but when you reach the second chapter of Acts, you find something occurring the like of which never was seen or heard of on this earth before that time. On the day of Pentecost the apostles were together in one place. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This was one of the greatest miracles that ever occurred with the apostles, and it fully qualified them to carry out the great commission that had been given them to go "into all the world, and preach the gospel to every creature." This wonderful outpouring of the Holy Spirit upon these apostles fully qualified them to preach the gospel to every creature and in all the languages of the earth, and they at once began the proclamation. A vast crowd of people was soon gathered to see what this all meant. So the apostles at once began the great work of preaching the

gospel plan of salvation in all its fullness to sinful men. Peter led in the preaching on that notable occasion, which resulted in the conversion of about three thousand persons. This was certainly a grand day's work; and we put this day's work down as the full establishment of the church of God, the kingdom of heaven, on earth. As evidence that the events of this day were the full establishment of the church, the kingdom of heaven, the people that obeyed the gospel on that day were in that same chapter called "the church," and daily the saved were added to that church, thus showing beyond a doubt that the kingdom of God and of Christ was established on that day. The very same gospel that was preached on that day continued to be preached in all places to the end of the New Testament; and as inspiration ceased with the New Testament, the same gospel that began to be preached on the day of Pentecost still holds, and will hold to the end of time. Hence the preaching that was done on the day of Pentecost was the preaching that set it up. The kingdom, then, was a present reality during the lives of the apostles. In Acts 8, Philip preached thus: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Verse 12.) There can certainly be no doubt but that Philip preached the kingdom of God as actually present; and when the people believed his preaching and were baptized, they thereby entered into that kingdom, as that is certainly God's way for people to enter it. Hence, from the preaching of John the Baptist until the second chapter of Acts, the church, the kingdom, is spoken of as in the future. In the second chapter of Acts it is spoken of as actually present, and the saved were being added to it daily; and from this time on to the end of the New Testament it is spoken of as present. Therefore we may safely and scripturally conclude that the preparation for the kingdom began in the days of John and that it was fully set up on the day of Pentecost, in the city of Jerusalem.

Running for Public Office.

BY A. B. L.

Christians, like other men, are frequently urged to run for office. Some have "dabbled in politics" and others have been overwhelmed by its temptations. Some have held public office and acquitted themselves creditably and above reproach. Recently some of the best citizens at Abilene, Texas, urged Brother Jesse P. Sewell to become a candidate for the Legislature. Strong pressure was brought to bear, but he turned the offer down with the following letter, which we commend as a manly statement well worthy of emulation:

Messrs. E. A. Pearce, L. D. Kennedy, W. G. Swenson, S. M. Shelton, and others, Abilene, Texas.—Gentlemen: To say that I appreciate deeply the confidence expressed in me and the honor conferred on me in your statement, published in yesterday's Reporter, expresses my feeling very mildly.

A number of gentlemen have discussed with me the idea of my going to the Legislature, and on each occasion I have told them that I thought it would be impossible for me to do so. I was told some weeks since that a statement was being circulated, and I went immediately to Mr. Anderson and requested him not to let it get into the paper until I had seen it and decided definitely what I could do, but he tells me that he forgot the request.

I have always felt a deep interest in the affairs of State, and as a citizen have taken considerable interest in public matters. I think I appreciate rather fully the importance of service in the Legislature of our great State. It is no insignificant work, and the honor attaching to it is no small honor.

My idea of life, however, is that each man should select one thing as the purpose of his life, and give himself completely and unreservedly to the accomplishment of that one thing, regardless of the cost to him. My one ambition

is to place Abilene Christian College on a basis, educationally and financially, that will make its permanency a source of pride to Abilene, the church I am connected with, and this part of Texas, and a perpetual agent for genuine service to our young people.

As long as my trustees and the people of Abilene feel that I am the man to lead this work, I cannot allow anything to turn me aside or even to divide my thought, energy, and effort.

I appreciate deeply, and shall ever remember with sincere feeling, everything that has been said to me in this connection and your published statement, but I believe I can be of more service to Abilene and the State of Texas in accomplishing my ideals as to Abilene Christian College than the service to which you invite me; and I further feel that I could not give the service without decreasing my efficiency in connection with Abilene Christian College.

I beg to answer you that nothing except a deep sense of duty and a fixed principle of life could induce me to decline, as I must, to allow myself to be announced as a candidate as suggested in your statement.

I beg to be permitted to answer you further that I appreciate the privilege of citizenship in what I believe to be the very best town I have ever seen in my life, and you may call on me at any time for any service that I can render Abilene without decreasing my efficiency with Abilene Christian College, and I shall gladly give it.

Gratefully and sincerely, J. P. SEWELL.

We have but one remark to make in addition. Brother Sewell's declination of this honor will likely exert a greater influence upon the citizens of Abilene than if he had accepted the proposition and had been elected. We write this in the belief that the good citizens who urged him to make the race were sincere and prompted by the best of motives. There is no grander work beneath the sun than to teach and preach the gospel. And surely the rich reward in store for the faithful is worth all the sacrifice any man can make.

Making Laws Where God Has Made None.

BY M. C. K.

The press of other matters has necessitated delay in giving attention to the following letter:

Mr. M. C. Kurfees, Louisville, Ky.—Dear Brother Kurfees: I desire some light on 1 Cor. 8: 13, that I may teach the truth and not apply this passage out of its natural connection. It seems to me that this scripture is often misapplied. Some brethren object to Sunday-school literature, baptisteries, individual communion service, contribution baskets, and some even object to houses to worship in; and all sustain, or try to sustain, their argument with this passage.

What is "meat?" In bringing arguments against amusements, such as parties, games played with cards of different kinds, etc., this scripture is used as a proof text. I consider these things wrong and condemned by other passages, but they do not come under this. Are such things "meat?"

Please answer through the Gospel Advocate.

W. C. BREWER.

In dealing with questions like these, we should be glad, if we accomplish nothing more, to contribute something that will help to stop wrangling over matters where no principle is involved. The work of retarding the cause of God which Satan is thus permitted to do is really distressing.

Let us now, in the case before us, make an honest effort to see, first of all, where principle is involved and where it is not. Speaking in general terms, obedience to God consists in doing what God commands. This requires no argument with thoughtful persons. To make the statement more specific, obedience to God consists in doing the thing which God commands, doing it at the time when and the place where he says it must be done, and in doing it in the way in which he says it must be done, when it is a case in which the thing to be done and the time, place, and way of doing it are all given by the Lord. But where

the Lord commands a thing to be done, but makes no further specification, then any way, time, or place of doing it is permissible. In such a case, he who stops to demand a "Thus saith the Lord" for method or time or place of doing the thing commanded is simply attempting to make laws where God has made none. Take, for example, any one of the things enumerated by the querist. God commands persons to be baptized, and he specifies that it shall be in water, but he does not limit obedience to the command to any particular item, place, or other circumstance of convenience. Now, whenever and wherever we baptize, and with whatever conveniences, it must be done in water; but in the absence of any divinely specified circumstances of convenience, we may baptize at any time, and either in a lake, river, creek, pond, the ocean, a baptistery, or any other place, either natural or artificial, where there is water, and in each and every case we are obeying the command of God. God does not say where the water shall be, whether in a pond, lake, river, baptistery, or ocean, in which one is baptized. It may, therefore, be in any one of these places, and in each case the divine command is obeyed.

In like manner, God tells us to teach his word. He does not limit the teaching to either oral, written, or printed comments; hence, we may have either one or all, and he who says it must be *oral* and demands a "Thus saith the Lord" for written or printed comments is again attempting to make laws where God has made none.

God tells a church to contribute on the first day of the week. He does not say how the contribution shall be made or gathered together. We can, therefore, collect it by passing through the audience with boxes or baskets suitable for the purpose, or even by the old-fashioned way of "passing the hat," or in any other convenient way; and he who demands a "Thus saith the Lord" for *how* it is collected or for some specific way is attempting to make a law where God has made none.

The same principle applies to the number of cups to be used in the communion service. The Lord has not only nowhere limited the number, but he has said nothing about number at all. Hence, all along the ages the number of cups used by churches has varied according to the size of their membership. Very small churches with only a few persons to serve use one cup; some larger churches, with more persons to serve, use two cups; still others use four; and some churches use six or eight or even sixteen or more, according to what is demanded by the size of the membership. To-day, not only for convenience, but for sanitary reasons, some churches use individual cups, or as many cups as there are members. In all of these cases God's command to drink the fruit of the vine is obeyed. But some one may ask: "Does it not happen, as a matter of fact, that, at the institution of the Supper, they used one cup?" Yes, and it also "happens, as a matter of fact, that, at the institution of the Supper," there were exactly twelve disciples present, and the number, in this case, is definitely specified by Jesus; and if the incidental circumstance that so small a number used only one cup limits us to one cup to-day, then the incidental circumstance that only twelve disciples partook of it limits us as to the number of disciples who may partake of the Supper together to-day. If not, why not?

As to what may come under the head of "meat," as used by Paul, if it be known that, under some circumstances, certain things are "wrong and condemned by" the word of God, it is not very material whether they are thus condemned by a particular passage or not. To the Romans, Paul states it thus: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14: 21.) On this principle churches sometimes should refrain from making baptisteries or using literature, contribution baskets, or anything else

which, for reasons of expediency, should not be done at a given time; but unless those who make such demands are capable of being taught that such things involve no principle, then such unfortunate churches are not likely to make much progress in the service of God.

The essential thing is to try to get such members to see the utter folly and absurdity of such objections. God has not limited us as to where we shall worship him or preach the gospel, whether in a house built for the purpose, or under a tent stretched for the purpose, or under the shade of the trees, or in the open field. Hence, when we preach or worship God in any of these places, we are doing what God commands us to do; and he who objects to any one of them because the Bible does not specify it could, with precisely the same consistency, object to baptizing persons in the Ohio River or Tennessee River, because neither one of them is specified in the Bible! How long will persons continue to bother and hinder the churches with such questions?

What Does the Bible Teach?

BY E. A. E.

Jesus said to the Jews who "had believed him:"

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. (John 8: 31, 32.)

Truth makes free from error and sin. Nothing else can do this. No one is wholly free until the truth has been fully accepted and followed.

When I have wronged any person—a child, an adult, a negro, an Indian, a white man, an ignorant man, a philosopher, a sinner, a saint—although I have been in the church for more than forty years and have been trying to preach for thirty-five, I can never be made free from that sin or be saved until I repent, ask forgiveness, and do all in my power to right the wrong done. The wrong I do any person does not really hurt that person morally and spiritually or affect his standing before God, but it hurts me in all these three ways. Let me repeat, I cannot be saved until I have repented and been forgiven. I cannot sin at any time or in any way with impunity. No one has granted to him any indulgence to sin. Hence, I say truly that I had rather be wronged by a hundred different persons in a hundred different ways than to wrong one person in any way one time. It is my duty to suffer wrong rather than to do wrong, and to *suffer* long and still be kind. But here is the struggle! Here is where we can appreciate to some little extent the efforts of Paul and his meaning when he declares that he buffeted his body and brought it into bondage, lest when he had preached the gospel to others, he himself should be rejected. *This truth* must be obeyed in order to be free from sin, as much so as any other. Again:

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. (Matt. 7: 12.)

This is another truth which must be obeyed in order to be made free from selfishness, dishonesty, vanity, self-esteem, and other sins. It is the second commandment, which is like the first. (Matt. 22: 34-40.) "On these two commandments the whole law hangeth, and the prophets." It is loving one's neighbor as oneself. It is fulfilling "*the royal law.*" (James 2: 8.) It is rendering to all their dues, owing no man anything, save love, and in the fulfillment of the law.

Ah, but is not this beautiful to write *about* and most pleasing to preach *about*? This is easy enough to do, but difficult enough to practice. Yet, I should be ashamed to preach that which I make no effort to practice, and I am bound to preach this or place myself in the woeful attitude of *shrinking from* and *shunning* to declare "the whole

counsel of God." When I am writing privately or publicly about others, speaking in private conversation about them, contending in written or oral discussion with them, or dealing with them in any sort of business transactions, it is not so difficult to ask if that is the way, in justice and mercy and righteousness, I want to be treated; but to really so treat others is the rub. Yet, this I must do, if I would obey the truth and be free.

Reader, if you think this is so easy to do, try it in all your treatment of others—your husband, your wife, your children, your parents, your neighbors, your employer, your employees. Try it at all times. Do not treat others as you *think* they will treat you, but as you would be treated.

To do this is to live on a high plane—truly, on the Christian plane—above bickering and strife, envy and jealousy; above common and ugly gossip or religious (!) gossip; above nagging, backbiting, talebearing, misrepresentation, and slander; it is to stand on the lofty eminence of righteousness, sun-crowned.

Again, Jesus says God's "word is truth." (John 17: 17.)

Then, until all that God teaches on any given subject has been seriously considered, the whole truth on that subject has not been learned.

"The whole counsel of God" embraces not only all that God teaches on any given subject, but all he teaches on "all things that pertain unto life and godliness."

All who preach only such parts of the word of God as suits either their theories or their *practice* are partisans and sectarians, and they make partisans and sectarians by their preaching. When God sends a man out to preach, as he did Jonah, he sends the man to preach the preaching which he commands to be preached. (Jonah 3: 2.) God commands that the gospel, the word, Christ and him crucified, his "whole counsel," "all things that pertain unto life and godliness," be preached, and his servants to "contend earnestly for the faith which was once for all delivered unto the saints." Preachers not sent of God may preach anything they choose, with any motive they choose, and for any purpose they choose; they are not his preachers, and in the end he will say: "I never knew you: depart from me, ye that work iniquity." God-sent preachers have no choice of what they shall preach; they must preach all and only that which he tells them to preach. This must be done in the spirit and manner and for the purpose he gives. All questions which he says *avoid* must be let alone. All this must be done in the love of truth, in the spirit of Christ, and for the salvation of souls, and done regardless of consequences. God-sent preachers do this.

It is as shameful, sinful, and hurtful in one who claims to be a Christian only to resort to insinuation, innuendo, undignified and discourteous language, misrepresentation, and impugning of motives, as in one who belongs to some denomination. The one who claims to be a Christian only should prove his claim by his conduct.

Because two brethren differ on the teaching of certain scriptures is no reason that either one "perverts" and "ignores" the word of God or is moved by improper motives. Yet, in discussions, the first thing some do is to accuse their opponents of such wrongs.

I have just prepared several lessons from Paul's letters to the Corinthians. The false apostle and his associate false teachers and factions there attacked *Paul's personal appearance, his very speech*, impugned his motives, denied his authority as an apostle and the integrity of the gospel of Christ. I thought, how much human nature there is in this! Just this course is followed now, and has ever been. In reply, Paul apologized for having to speak of himself—his life, his sufferings and sorrows, his work and success, and his visions and revelations—as inconsistent with the humility and spirit of Christ, unless demanded

under the circumstances in vindication of the gospel, the honor of God, his apostolic authority, and, indirectly, his own life and character. At times it is Christian to bear reproach and calumny in silence; at others, when justice and truth demand it, it is Christian to vindicate oneself. But since no man is Paul or is inspired, he must be the more cautious and prudent, and in humility and modesty must know that the vindication of right demands his course.

QUERY DEPARTMENT

Brother McQuiddy: Please explain Matt. 20: 16: "So the last shall be first, and the first last: for many be called, but few chosen."
J. G. BARLOW.

The verse reads in the Revision: "So the last shall be first, and the first last." This teaching was called out by the question of Peter in the latter part of the preceding chapter. Peter appeared to have the idea that those who labored and sacrificed most would receive most. The Lord shows him that salvation is a gift, a gratuity, a favor. Salvation is a free gift to all in his kingdom. If, however, salvation were a matter of so much work, so much pay, in this ratio, those who are first in labor will be last in pay, and those who are last in pay will be first in labor. The eleventh-hour man who entered the vineyard at his first opportunity would be last in labor and first in reward. But while Peter appeared to have this idea, it is not so in the kingdom of Christ. When we have done our best, we are unprofitable servants and are saved by the mercy, grace, and goodness of God.



Brother McQuiddy: Why was Ananias sent that Saul might be "filled with the Holy Spirit?" Philip could not, or did not, confer this power upon the Samaritans, but Peter and John were sent for this purpose. I know of no instance where any but the apostles could confer the Holy Spirit. Peter seems to indicate as much in Acts 8: 21. Was Ananias' case a special dispensation in making an apostle?
J. D. WALLING.

It is held by some that hands were laid upon Saul and his sight restored, and then he was baptized; and as a result of his baptism he was filled with the Holy Spirit, as promised in Acts 2: 39. This, however, separates what God has closely joined together. It appears that Saul was filled with the Spirit by the imposition of the hands of Ananias, for from this time forward Saul had a miraculous gift of the Spirit. Ananias was not an apostle. It may be true that Ananias was filling the apostolic work in this particular case, as Paul was a chosen vessel unto the Lord. In the light of this example, it is hardly safe to assume that none but apostles could confer the Spirit by the laying on of hands. Paul admonishes Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4: 14.) It is probable that this gift was received by Timothy by the laying on of the hands of Paul (2 Tim. 1: 6) and of the presbytery, or eldership; for it most evidently appears from this verse and 2 Tim. 1: 6 that he received this double imposition of hands on one and the same occasion.



Brother McQuiddy: Please tell me through the Gospel Advocate what kind of sickness James was talking about in verse 14, chapter 5. Was it sickness of the body or spirit?
G. W. ASHBY.

The passage reads: "Is any among you sick? let him

call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Undoubtedly this has reference to bodily sickness, as the elders could anoint the body with oil, while they could not anoint the spirit of the man. In the early church some of the elders that were miraculously endowed received the gift of healing. Miraculously endowed persons could not work miracles without faith. When Peter's faith failed him, he could no longer walk on the water. (Matt. 14: 31.) When nine of the apostles on a memorable occasion tried to cast out a demon and failed, Jesus explained the failure by saying it was because of their lack of faith. Then James explains in verse 15 that those who had spiritual gifts could heal the sick: "And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." But neither the Scriptures nor experience warrants us in teaching that people who do not possess spiritual gifts may have faith sufficiently strong to heal the sick and raise the dead. There is no more reason for this gift now than for any other miraculous power.



Brother McQuiddy: (1) Is there any Holy Ghost baptism we now receive, except the one spoken of in the water baptism of the great commission? (2) Is Holy Ghost and Holy Spirit the same? (3) When was the speaking with tongues to cease, and what about the gift of healing? (Joel 3: 9, 10; Isa. 2: 4.)
J. N. WOOD.

(1) There is no Holy Spirit baptism now. Those who are baptized into Christ receive the Holy Spirit, but not the baptism of the Spirit. (2) The Greek word is properly rendered "spirit," and not "ghost." The Revised Version never renders "pneuma" "ghost," but "spirit." (3) Spiritual gifts, one of which was speaking with tongues, were given to guide the early church until the perfected or completed will of God was made known to the world. They were to serve a temporary purpose; then, when their office was fulfilled, they were to pass away and give place to the perfected will of God. Their purpose was to make known the will of God; when that purpose was accomplished, there was no further need for them. Joel 3: 9, 10 refers to the enemies of Jehovah. They should prepare for war; they should call the tillers of the ground to their assistance, instead of laboring in the field; let every peasant become a soldier. They should convert their agricultural implements into implements of war, so that the weak, being well armed, could say: "I am strong." Isa. 2: 4 refers to the reign of Christ in which the Christian, the friend of God, should not rely upon an arm of flesh, but should trust in Jehovah. With them, it should not be an eye for an eye and a tooth for a tooth, but "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." When the church or kingdom of Christ attains to the perfection of Christian character enjoined by Christ, this result, to be so devoutly prayed and worked for, will be a reality. It is not for us to know the times or the seasons when such a glorious condition will be attained.

We have recently published a leaflet, entitled "Facts About Baptism," which should be distributed by the thousands. This leaflet contains admissions from the very highest pedobaptist authority *when* and by *whom* sprinkling and pouring were introduced for baptism. This leaflet is placed at the exceedingly small price of twenty-five cents per dozen, which simply covers the cost of them broadcast. Send to-day for a batch. Address the McQuiddy Printing Company, Nashville, Tenn.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Tate Ring changes his address from Erin to Fort Henry, Tenn.

J. S. Dunn reports a successful meeting at Bonham, Texas.

J. T. Clark and S. A. Frazier, of Pulaski, Tenn., came to see us Monday.

Send us your subscription for our new magazine, The Bible Study Helper. Sixty cents per year.

From Mrs. Maggie George, Ola, Ark.: "I miss the Gospel Advocate so much, and think the special numbers are just grand."

T. Q. Martin, of Winchester, Ky., was called home from the meeting at Spencer, Tenn., to the bedside of his wife, who is dangerously ill. Later reports are more encouraging.

Two meetings begin in Nashville next Sunday—R. V. Cawthon at Green Street and S. H. Hall at Reid Avenue. Boost for both.

Charles L. Talley, with the help of home forces, is in a good meeting with the Highland Park congregation, at Montgomery, Ala.

The few brethren in Benton County, near Sugar Tree, Tenn., would appreciate the help of other Christians for the completion of their building.

From Mrs. E. V. Mills, Route 3, Stephens, Ark.: "The Gospel Advocate is growing in favor here. Sister Voss has read it only two or three years, and now it is her favorite paper. We love it more and more."

S. R. Cassius, the colored preacher at Meridian, Okla., stands very much in need of a tent for his mission work. He has some money on hand for this purpose, but not quite enough. Send him an offering to Route 2, Box 54, Meridian, Okla.

From Mrs. T. D. Cathey, Pride, Texas: "I have been taking the Gospel Advocate so long that I cannot remember how long. I feel like I could not do without it. I am now in my eighty-fifth year. My husband is dead, but my paper still comes in his name."

From C. C. Houston, Henderson, Ky.: "I am to engage Don Q. Smith, a Missionary Baptist, in a two-days' debate at Grove Center, Ky., on April 26, 27. The subjects involve faith and baptism. Grove Center is on the Illinois Central Railroad, between Henderson and Princeton, Ky. I had a four-days' debate with Mr. Smith last year at Bordley, Ky."

On this page it was announced in our issue of March 30 that C. D. Crouch "will work with the Rock Springs (Texas) congregation when not engaged in evangelistic work." Perhaps it would have been better to have stated that he was devoting all of his time to evangelistic work at Rock Springs and other points. We should understand that there is an abundance of evangelistic work that does not come under the head of protracted meetings.

Under date of March 14, C. G. Vincent writes from Tokyo, Japan: "Mrs. Vincent is still in bed suffering from a weak heart and bad nerves; but our doctor promises us that she will soon be herself again. Three excellent young men were baptized at Kamitomizaka last week. The lot fund shows that we have gone several miles beyond the halfway post on our way to our goal, but we are not there yet. Offerings for the lot will be greatly appreciated."

From A. O. Colley, Fort Worth, Texas: "South Side church of Christ, this city, is moving along nicely. In

fact, the cause of Christ in Fort Worth, in all of our congregations, seems to be alive and making at least a normal growth. They all respond readily to emergency calls from the unfortunate. All are doing some mission work. We send regularly to two missions—Brother Armstrong-Hopkins, in India, and Brother Vincent, in Japan. They also pay for a two-weeks' meeting in Shreveport, La., to be held by the writer this month."

From W. F. Neal, 550 Langside Street, Winnipeg, Canada: "I am booked for a series of meetings with the church in Winchester, Ky., to begin the second Lord's day in May. I expect to spend the greater part of 1916 in the South, and will be open for engagements in protracted-meeting work there during the time stated. My address after the first of May will be Winchester, Ky., or 443 North Twenty-sixth Street, Louisville, Ky., the home of my daughter, Mrs. J. A. Curry."

The editor of this page is personally acquainted with Brother Neal, and knows him to be an earnest and efficient proclaimer of the word. We bespeak for him a cordial reception on his Southern trip.

From H. C. Denson, Spencer, Tenn.: "T. Q. Martin has just closed a meeting here which resulted in eleven baptisms, two restorations, and one by letter. I baptized three of our students just a few days before the meeting began. Brother Martin labored under very trying circumstances, his wife being in the hospital the greater part of the time he was here. He was called home the night the meeting was announced to close. I would suggest that all of his friends pray for him and send him a contribution to help bear his heavy expenses during this trying time of his life. I should like to do some tent work in some good mission field this summer, if I can find a church or a number of churches that will furnish a tent and assist in the work. I have had some good experience in this kind of work."

Letters from J. S. Dunn and A. O. Colley inform us of the serious condition of T. W. Phillips, of Fort Worth, Texas. Since the fracture of his hip in January he had used a steel jacket, and his friends thought that his recovery was assured; but a recent X-ray photograph revealed the fact that the healing was not a success. Another operation became necessary, which was performed by skilled surgeons at Bonham, Texas, on April 7. Following is the latest report of his condition: "Brother Phillips was operated on yesterday afternoon. An incision was made through the flesh to the broken bone of the hip, and a bone was taken from his leg, just below the knee, and used as a peg for the broken hip bone. He stood the operation very well, but is in a sad and critical condition. Brother Phillips' address is 1000 South Adams Street, Fort Worth, Texas." We feel that the prayers and loving fellowship of his friends will not be lacking in this hour of trial.

From B. W. Davis, Placentia, Cal.: "The church of Christ at this place is growing both in numbers and 'in the knowledge of our Lord Jesus Christ.' Just recently the family of W. R. Rickman, formerly of Arkansas, moved into our midst, and were given a hearty welcome from the congregation. On March 5 we had one addition by baptism, which makes three baptisms since I began work here nine months ago. I am planning to do some mission work, to begin next month, in places where we have no congregations. The amount of this work will depend largely upon the support, as I will not be able to continue long unless I receive some help. Brethren, do you realize the needs of this country, and do you desire to have some fellowship in spreading the gospel? 'The harvest truly is plenteous, but the laborers are few.' The mission work which I started in Whittier last April and had to give up when I left Downey has been very successfully carried on by the help of the church at Los Angeles."

THAT TIRED FEELING

Relieved by Hood's Sarsaparilla,
Which Renovates the Blood.

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils, and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition inviting disease. It is a warning, which it is wise to heed.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. It cleanses the blood, gives new life, new courage, strength and cheerfulness. It makes the rich red blood that will make you feel, look, eat and sleep better.

Be sure to get Hood's Sarsaparilla. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

*A safe and palatable laxative
for children*

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

Take Lime for Tuberculosis

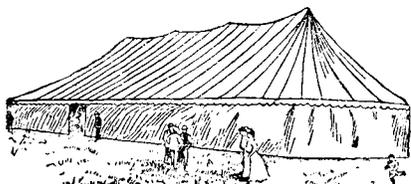
In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

One of the reasons for the wide-spread success of Eckman's Alternative in the treatment of tuberculosis is its ability to supply this deficiency. It contains a lime salt in such combination with other valuable ingredients as to be easily assimilated by the average person. Many cases seem to have yielded to it.

We make no exaggerated claims for it, but prefer that it be tried on the same basis as any other prescription, and since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St., Philadelphia.

GOSPEL TENTS



Our Prices Would Interest You.
Ask Us To Quote.

Fulton Bag And Cotton Mills,
Atlanta, Ga.

New York, Dallas, St. Louis, New Orleans

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Rogers.

On Saturday night, March 11, 1916, the death angel took Brother Robert Rogers from the land of the living. I baptized Brother Rogers in the summer of 1914, and he has since been one of the faithful ones in the little band of disciples at Rogers' Chapel, in Clay County, Ark., about eight miles west of Piggott. Brother James E. Laird, of Rector, conducted the funeral services in the presence of a large concourse of sorrowing relatives and friends, in the new church house they had but lately built near Brother Roger's home. Brother Laird writes me that Brother Rogers died a triumphant hero and in a full and living faith. It made me think of Paul's words, "O death, where is thy sting?" and, "The sting of death is sin." Brother Rogers was washed free from all his sins in our Lord's precious blood, and I am sure he now is enjoying the rest that remains for the people of God. His works will follow him. May we all be faithful unto death and receive a crown of life.

B. J. LEMON.

Crouch.

Thomas H. Crouch was born in Cheatham County, Tenn., on December 29, 1842, and died on February 9, 1916. He was married to Miss Amanda Jordan in 1870, and became a member of the church of Christ the year following. He worshiped with the congregation on Sam's Creek from the time of his baptism until the day of his death, having been a faithful elder for many years, and where he will be missed more than we can tell. He was of a modest and retiring nature, and was not a strong man physically, but was strong in faith and the principles of Christianity. He was loved and respected by the whole community; and if he had an enemy, no one knew it. His home was the home of the preacher during the protracted meetings, and there are many, I am sure, who remember his encouragement and help. He is survived by his wife, who is a Christian and an estimable woman, besides a large number of relatives. May God help us to live faithful to the end, as he did, that we, too, may have that hope of eternal life.

BERTHA CROUCH.

Calvert.

"Aunt Fannie" Calvert, as so many called her, died on December 30, 1915, at the home of her daughter, Mrs. John B. Caskey. She was seventy years old, but had been in very good health until she was taken with pneumonia on Sunday before her death. She lived only about four days after being taken, and she suffered so much, but was

patient and willing to do as her nurse thought best. She had long been a consistent member of the church of Christ, and was always willing to do her part in any way. She was much loved by all who knew her, and was of such a jolly disposition that both young and old enjoyed being in her company. She was the wife of Jeff Calvert, an ex-Confederate soldier. The husband and two daughters—Mrs. J. B. Caskey and Mrs. Will Vancleave—survive her, besides a number of grandchildren and a host of friends. Funeral services were conducted at the home of Mrs. Caskey, where she died, by Brother Joe B. Clark, of Pulaski, Tenn. Much sympathy is extended the bereaved family, especially "Uncle Jeff," as he is so lonely without "Aunt Fannie;" also her niece, Miss Emma Griffis, who was making her home with them. A FRIEND.

Noblett.

Sister Tappie Lipscomb Noblett, daughter of John and Lucy Dean Lipscomb and wife of D. T. Noblett, was born on May 16, 1846, and died on January 10, 1916. She was married to Brother D. T. Noblett on March 23, 1865. Some time before the Civil War, when a mere girl, she obeyed the gospel and became a member of the church at New Hermon. Her entire Christian life was in connection with that church. When I was obedient to the faith at New Hermon in August, 1866, she and her husband constituted a part of the large membership there. Of all that number, only her husband remains. This impresses me with the fact that I, too, am near the border line. Sister Noblett came by inheritance into the New Testament faith, her father being a brother of David Lipscomb's father, and her Grandfather Dean being the real founder of the New Hermon church in 1831. She was the mother of four sons and three daughters that grew to manhood and womanhood, besides three or four that died in childhood. A vacancy has been produced in the church and community that will be hard to fill.

J. D. FLOYD.

Sweat.

Albert Harrison Sweat, the son of Brother and Sister A. H. Sweat, of El Paso, Texas, formerly of Tennessee, was born on October 24, 1901, and died on January 26, 1916. "Harry," as we all called him, was sick only three days. His good mother has been an invalid for three years. She is one of those unfortunate beings that has been fighting the great white plague. Harry was one of the most thoughtful boys of his mother that I have ever

known. While in the service of a drug store, he would run into the house through all hours of the day and inquire of his mother's condition, and, unlike so many boys, instead of whiling away his time on the streets and over the city, he spent his off hours with his mother, comforting, cheering, and serving in any way in his power. The boy that is devoted to his Christian mother never comes to a bad end. I know of no attribute more commendable than this. He was a fine little man and was facing a promising future when cut down. Funeral services were held at the home, in the presence of many friends, and interment took place in Evergreen Cemetery. This is the third child these parents have had to give up, and only one more to be found in their home. We greatly sympathize with them, and pray the Lord to bless and comfort them in these days of sorrow.

J. W. DUNN.

Curlee.

Sister Adelaide Elizabeth Curlee was born on February 6, 1866; became a Christian at eighteen years of age; was married to Dr. J. P. Curlee on November 14, 1889; departed this life on November 24, 1915, at their home in Nashville, Tenn.; and was buried by her three infants in the Curlee burying ground, near Bradyville, Tenn. Sister Curlee was a woman of more than ordinary mental ability. The book of her chief delight was the Bible; and having a splendid appreciation of spiritual things, she was able to take hold of its deeper lessons quite readily. Her home was the preacher's home. It was her delight to care for those who preached the word. She and Dr. Curlee would have felt very much out of place without the preacher in their home during a meeting. Having been a great sufferer in the body for eighteen years of her life, we know she looked forward with much anxiety to the time when the Lord would fashion anew the body of her humiliation that it might be conformed to the body of his glory. (Phil. 3: 20, 21.) Yet, with all her sickness, she was of a cheerful disposition; and though her husband quit practicing medicine to be with her, she always encouraged him never to miss a church service on her account. Being a good mother (stepmother), a good wife, and a faithful Christian, as she was, what greater compliment could be paid her? And now while she "sleeps in Jesus" and "rests from her labors," a life of service lives after her, bidding us imitate her wherein she imitated her Lord and Master. Therefore let all who weep for her "sorrow not, as those who have no hope," but let us give thanks to God, who can bring comfort out of sorrow and victory out of death through Jesus Christ our Lord.

E. H. HOOVER.

Colwell.

That "death loves a shining mark" was fully verified in the death of our young friend and brother, James C. Colwell. James was the only son of Brother and Sister A. L. Colwell. He was born on May 9, 1898, and died on February 8, 1916. He was just entering upon what appeared to be a useful

life when death called him, and bidding farewell to friends and loved ones, he entered into the rest that remains for the people of God. Intensely religious from his early childhood, he realized that he must be about his Master's business, and he became obedient to requirements of the gospel, being baptized by Brother Charles Holder on February 20, 1910. Thus it will be seen that he became a Christian before he was quite twelve years old. Six years of his young life, lacking only twelve days, were given to the Master. His growth as a Christian was remarkable, but natural, for he was taught the holy Scriptures from his early childhood by his godly parents; and now in this hour of sad bereavement, what a consolation it must be to them to realize that by both example and precept they had directed his boyhood steps into paths of righteousness! He became a strong factor in the church at Soddy, Tenn. James was a good boy, kind and courteous to all, and numbered his friends by his acquaintances. At the time of his death he was a pupil in the Soddy High School, where he was held in high esteem by both the faculty and the student body. The following extract from a letter from the teachers and pupils to the sorrowing family shows how he was regarded by the entire school: "In every activity of this school James had a part; hence his loss will be keenly felt by the faculty and each member of the student body. He was always quick to respond to the needs of teachers and fellow-students, and nothing pleased him better than to be able to lend a helping hand." His many acts of kindness will be held in loving memory." The beautiful floral offering of the school also attested the love of the teachers and pupils for him. He had decided

to become a minister, and it was his intention, upon the completion of the course of study in Soddy High School, to enter the Nashville Bible School to prepare himself for more efficient work. But his brief life has ended, his work is done, and we believe he has entered into rest.

S. HOUSTON PROFFITT.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

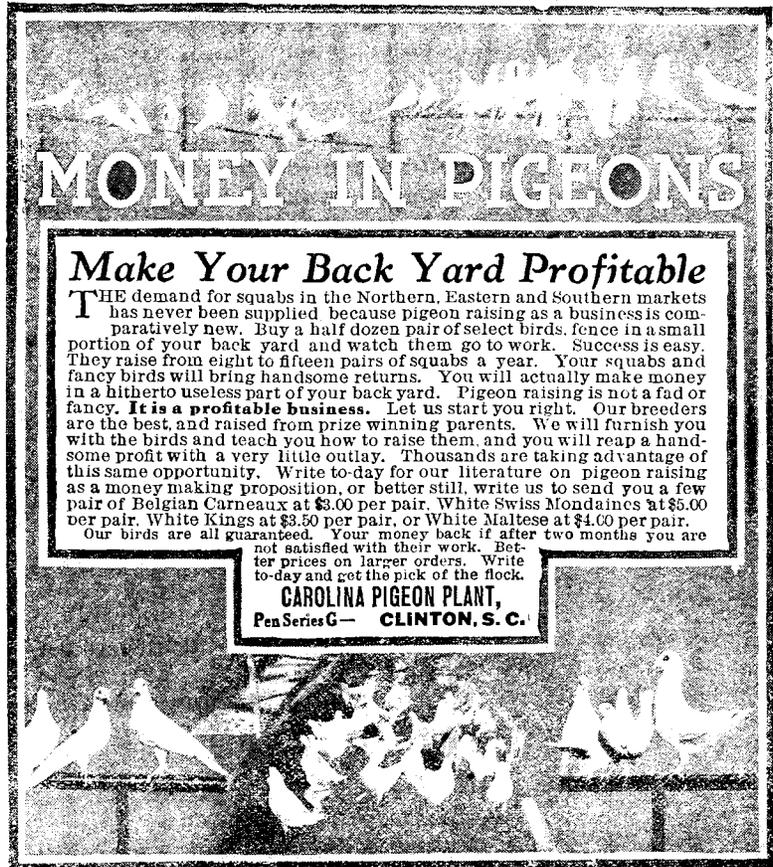
Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Subscribe for the Bible Study Helper. Sixty cents per year.



MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series C— **CLINTON, S. C.**

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To cure rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gallstones, disease of the kidneys, bladder, or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average, report no benefit:

Shivar Spring,

Box 21M, Shelton, S. C.

Gentlemen: I accept your guarantee offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

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SPECIAL ADVERTISING AGENTS
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HOME OFFICE
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WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives prompt and positive relief in every case. Sold by druggists. Price, \$1. Trial package by mail, ten cents.

Williams Mfg. Co., Props., Cleveland, O.

The Narrow Way and Street-Car Admonitions and Warnings.

BY E. A. BEDICHEK.

There is a safety zone prepared, where the public can rest with assurance of safety from accidents. The kingdom of God is the place provided for all nations to be delivered from the wiles of the evil one. (John 10: 9, 10; Col. 1: 13.)

2. The motto, "Safety First," admonishing the public, which is of mutual benefit to the United Railway Company as well as the people who patronize said company. The Savior of men says: "Seek ye first the kingdom of God." (Matt. 6: 33.) "The kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 11.)

3. "Give safety the benefit of the doubt." Christ says: "Abstain from all appearance of evil." (1 Thess. 5: 22.) "Prove all things; hold fast that which is good." (Verse 21.) Give safety the benefit of the doubt.

4. "What are you doing to cut down the number of accidents?" What will you give in exchange for your soul? If you gain the whole world and lose your own soul, what will it profit you? (Mark 8: 36.) What are you doing to cut down the number of souls being lost?

5. "It is easier to do right than to explain why you did wrong. A ton of explanation will never repair the mischief done." "Herein I do exercise myself, to have always a conscience void of offense toward God, and toward man." (Acts 24: 16.) "Be not overcome of evil, but overcome evil with good." (Rom. 12: 21.) "Keep . . . unspotted from the world." (James 1: 27.)

6. "Eternal vigilance insures safety." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 3: 16, 17.) "Give diligence to make your calling and election sure." (2 Pet. 1: 10.) "Hold that fast which thou hast, that no man take thy crown." (Rev. 3: 11.) "Watch and pray, that ye enter not into temptation." (Matt. 26: 41.) Eternal vigilance secures eternal salvation. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. . . . When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 1-4.) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.)

Whether you move in the narrow

A Simple Therapeutic Statement.

The problem in cases of coughs, colds, sore throat, and to a degree in croup is:

First, to remove the phlegm which forms a culture for the germs of these diseases and prevents medication of the inflamed membranes.

Second, to apply to the diseased membranes a germicide or antiseptic which will destroy the germs of the disease.

Third, to allay the inflammation or blood congestion in the membranes, thereby permitting them to return to their normal functions.

Mentholatum accomplishes these ends.

The phlegm is loosened by the volatile oils which are pungent and penetrating, in a sense tickling the nerves to an accelerated discharge, which liquifies the phlegm and hastens its removal.

As these oils are antiseptic, they cleanse the diseased surfaces and stop the propagation of the dangerous germs.

The volatile oils of Mentholatum are slightly irritating, acting as a cleanly poultice to the inflamed surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup, and sore throat.

way or on the street-car line, remember the admonitions and gentle warning. The United Railway Company knows it saves them thousands of dollars annually by preventing accidents as well as saving limb and life. The Christ knows his admonitions, when heeded, saves the energy and means of his friends for his cause, as well as saves some souls from being lost eternally. Paul in his sermon in the midst of Mars' Hill (Acts 17: 28) quoted from the poet and indorsed it as true; so I have appropriated for practical purposes the sayings of the United Railway Company.

I wonder how many in the last fifteen days have stored in their memory for reflection the above sayings, and wonder how many have in mind the spiritual application? After you read this, then re-read again and again until you have them fixed as a part of your very inner nature.

Foot Comfort Assured—Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy to-day and make your feet happy. Address Mr. B. H. Simon, 1589 Broadway, Brooklyn, N. Y.

The Prospect at Pittsburgh, Pa.

BY HIAL P. M'DONALD.

The little congregation in Pittsburgh is going forward against great odds. We had the largest and most interesting crowd last night (April 2) that we have had since I came, four months ago.

Yesterday was the day to meet the first semiannual payment on the building. The payment and interest amounted to eighty-seven dollars. Of this amount, Brother W. D. Scroggan and family, of Louisville, Ky., contributed twenty dollars. By borrowing twenty dollars the payment was met. The brethren have paid twenty dollars for insurance for three years and other incidental expenses since I came. This is a fair showing, since there have only been three to four regular male members. The church here cannot have preaching without outside help. They are doing nobly under the circumstances. Only one brother owns his home.

Several have responded to my call for names of members in the city, with all of whom I have communicated or visited.

South Pittsburgh has just been treated to a self-styled "big union revival," instigated and supported by "twenty-one denominations," as they were pleased to advertise themselves in Pittsburgh papers. The "Christian Church" furnished the chairman for the "revival executive committee" in the person of its pastor. The preaching was done by Rev. W. W. Hall, D.D., assisted by a company of four. Dr. Hall is a Methodist. At times the revival took on the nature of a "big circus" with its cheering, clapping of hands, booster songs by children, high-school yells, special music, etc. They reported about twelve hundred as "hitting the trail." I printed and distributed about three thousand circulars calling attention to their inconsistencies and submitted six propositions for debate, but have no reply to date.

The church of Christ has made such a success of doing little or nothing in this city that the truth is hardly respectable. There are twelve congregations somewhere that ought to, and will, contribute ten dollars each per month for twelve months to buy a tent, equip it, and put an evangelist in this field at once. Let every preacher and elder who reads this lay the matter on his heart in prayer to God, then rise up to the situation and stir his congregation till they see the need and become alive to help. What is done should be done quickly, as we are stirring things in a limited way, and this will be practically lost if not reinforced by the time I leave here

in August. I will have more to say along these lines soon. In the meantime let every child of God, who can, get ready to do something for this work in a city of nearly three-fourths of a million people. My address is 222 Amanda Avenue, Mount Oliver, Pittsburgh, Pa.

Woman's Crowning Glory

is beautiful hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original luster, the trouble lies in the absence of the natural hair oil. There can be no life without food; so unless the hair is well fed with proper oil, it cannot be expected to retain its luster and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years, continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for La Creole Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price, one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Truths Tersely Told.

It is better to fail in attempting to do right than not to make the attempt.

The thing that is most worth while in time and eternity is good character.

It is a fatal mistake to do wrong and expect good to come from it.

"No one is compelled to choose the right, but he must shoulder the responsibility of his choice."

Whether opportunities are doors that open to our success or failure depends upon the way we use them.—Selected.

AGENTS \$6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soups, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—**FREE** for full particulars



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Every church should use this cleanly method. Over 25,000 churches now use our system. Our noiseless, dust-proof, self-collecting trays save ¼ cost of other systems. Shallow glass used—no tipping of head. Outfits on trial. Give number communicants.

THOMAS COMMUNION SERVICE CO., BOX 460, LIMA, OHIO.

Get Your Machine at Half Price

\$12⁹⁵



Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club.**

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully **warranted for ten years**—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.50. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

Easy Terms—Thirty Days Trial

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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113 W. Carolina Ave., Clinton, S. C.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name

Address

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—“I am the mother of fourteen children and I owe my life to Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies.”



—Mrs. MARY RIDGWAY, Durand, Wis.
A Massachusetts Woman Writes:
Blackstone, Mass.—“My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well.”
—Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

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FROM THE FIELD

Alabama.

New Decatur, April 3.—The work here is very interesting. The interest is one of steady growth, and, as a result of the concerted and persistent efforts of the faithful, we expect great good. Last week we secured the use of the Salvation Army hall in South New Decatur, and Brother C. H. Baker, of Moulton, an excellent man and a splendid preacher, taught five lessons. The house was filled each night, and we predict great good. The brethren responded nobly to this mission call with their presence and prayers. Yesterday I was at Shoal Bluff, in Giles County, Tenn., one of my regular appointments. Though the weather was bad, yet we had a splendid audience, with two sermons and dinner for all. This has been the program throughout the winter. One can but feel that it is good to be there. The condition of the church is the best in its history. The Lord is great and greatly to be praised.

J. PETTEY EZELL.

Mooresville, April 4.—The meeting at Rome, Ga., closed on Sunday night, after lasting over three Lord's days. One was baptized. I submit a report of fellowship for March: Received from Mrs. J. B. Cathey and daughter, \$1; J. W. Fruit, \$1; church at Bryan, Ohio, \$1; W. R. Rodes, \$1; Joe Harwell, \$1; B. F. Bradfute, \$1; Sister Williams, \$1; Brother Brooks, \$1; J. P. Bracken, \$1; Joe Bullington, \$1; T. W. Bullington, \$1; Brother Romine, 50 cents; Tom Hayes, \$1; Hughes & Bullington, \$1; R. C. White, \$5; Max Cathey, \$1; Earl Hodson, \$3; Mrs. Chenault, \$1; the Curlee and Dooley families, \$10; Minnie Y. Bradley, \$1. The few brethren at Rome gave me \$21. While there I made my home with Brother W. F. Duncan. He and his good wife, assisted by her sister, truly know how to make home pleasant for a preacher. If every member at Rome was as full of zeal as this family and Brother Foster, the cause would grow in that city. When this is read, I shall be in Texas. I have been a busy man since December; but Brother S. H. Hall, of Atlanta, is the busiest man I ever saw. He knows how to make a visiting preacher feel at home, and urges me to return to Georgia later to do mission work. How I do wish enough churches would respond to this work and keep me busy all the time in hard places! I do enjoy so much such work. Let those desiring to fellowship me address me at Cedar Hill, Texas.

JOHN HAYES.

Arkansas.

Little Rock, April 5.—I have just returned to my home from Woodside, near Hamilton, Mont., where I have been holding a meeting. Three were baptized. The man who called me for the meeting was one of the three who were baptized. He and his family contributed over one hundred dollars to the support of the meeting. He is interested in building up the cause of Christ at Woodside. Dancing, “booz-

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ing," card playing, and kindred evils have the right of way at Woodside. The meeting was held in the clubhouse where the dances were "pulled off." The reader may think I am overdrawing the picture when I say that some of the church members danced, and even tried to defend themselves in it. Before the meeting closed the Mormons challenged for a debate, and I guess I will have to take care of their man later. The brethren and even some of the dancers want me to hold another meeting for them. I have promised to begin at Estill Springs, Tenn., on Saturday night before the fourth Sunday in April.

E. M. BORDEN.

Colorado.

Olathe, March 30.—Last Sunday was a busy day in our little sphere here on the Western Slope in Colorado. At 11 A.M. I preached at Ash Mesa Schoolhouse, five miles southwest of Olathe, after hearing the Bible lesson. This is where the little congregation meets for worship. At 3 P.M. I preached at Fairview Schoolhouse, five miles west of Olathe, to a large and appreciative audience. They urged me to revisit them Sunday week, which I promised to do. At 7:30 P.M. I filled my regular appointment at Olathe, finding a well-filled house awaiting me. It was necessary to travel about twenty miles to meet these appointments. Next Sunday, the Lord willing, I shall preach at Maple Grove Schoolhouse, five miles west of Montrose, at 11 A.M., and probably again at 3 P.M., returning to Olathe for the night service. This will require more than forty miles' travel. I am visiting these schoolhouses preparatory to arranging a tent meeting in each community as soon as I get the much-needed tent. A great field is before us, indeed.

E. C. FUQUA.

Olathe, March 27.—In January we engaged a meetinghouse of the sectarians in Olathe, and Brother Fuqua began mission work on the Western Slope in earnest; but before we had finished the meeting we were informed that we would have to vacate the house, and from that time we have never been permitted to use any church house in Olathe. Brother Fuqua then rented a hall and made announcements for the next Lord's day, but through sectarian influences that was closed against him before he had preached one sermon in it. It became evident to the sectarians that unless the preaching of the gospel was stopped, many of the people were going to believe and obey it. No honest, intelligent sectarian can listen to Brother Fuqua and not be convinced that he is preaching the gospel and that sectarianism is wrong. Yesterday Brother Fuqua preached three splendid sermons at three different points. Two were in the country—one at a schoolhouse six miles from Olathe, where the gospel in its purity had never been preached before. He was earnestly requested by the people to return in two weeks and preach to them again, which he promised to do. We expect to keep Brother Fuqua preaching about three discourses each Sunday; and as soon as we can secure the means to get a



When Louise of Prussia Went to Napoleon

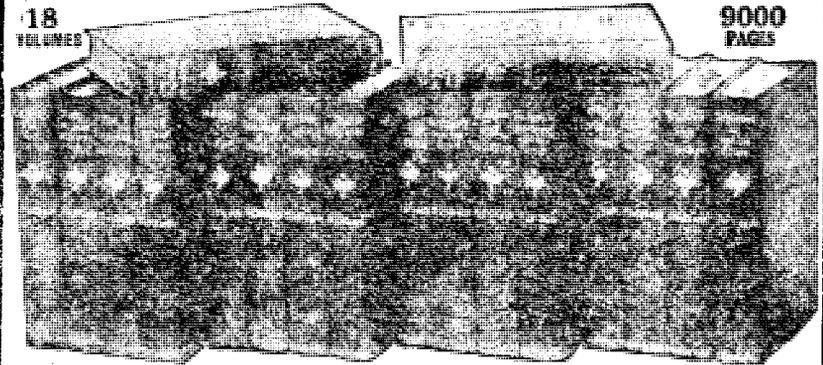
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3. Napoleon and Blucher.
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tent, he will get busy holding meetings in the towns during the spring and summer. There are a score or more of towns on the Western Slope

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where the gospel has never been preached. Brother Fuqua could accomplish twice as much in the towns if he had a tent so he would be independent of sectarians and not be locked out of any place to preach when most needed. Brethren, please call the attention of your respective congregations to the needs of this field and send one Lord's-day's collection to Brother Fuqua immediately, so that the good work can go on without delay. The little band of brethren that meet each Lord's day at a school-house five miles from Olathe have been liberal in helping to preach the gospel to others. They paid most of the expenses of holding the debate with the Mormons, the expense of holding the meeting in Olathe, have bought about forty chairs to be used in connection with the work, have paid out for charitable purposes to brethren outside of Colorado about forty dollars, and have contributed some toward Brother Fuqua's support, but not as much as we wish we were able to; for we know his needs, which have not been supplied as they should. I mention these things that the brotherhood may know that the brethren here are doing what they can and are not expecting the brethren elsewhere to do it all. Now, in conclusion, I want to exhort those that are disposed to help this work to do so quickly. J. I. FOSTER.

Florida.

Gulf Hammock, March 30.—Brother J. O. Barnes, of Lake City, has just closed a good meeting here. We had about nine members of the one body, but only five of us met on Lord's days when Brother Barnes came. He preached nearly two weeks, and there were eleven more added to the church—nine by baptism and two from the Baptists. The interest was very good and the church was strengthened very much. C. E. WATERS.

Georgia.

Rome, April 6.—Brother John Hayes, of Cedar Hill, Texas, has just closed a good meeting here. Brother Hayes is a forcible speaker. He explains the truth so that a child can understand it. He baptized one person into Christ during the meeting. We had fine attendance and the best of attention. Brother Hayes preached the truth to people who never heard it before. He also went out to a foundry and preached to the molders each day while they were eating their dinner. Brother Hayes is a man who lives for Christ and is trying to bring every one to Christ that he possibly can. He preached at Rome for two weeks, and we cannot tell how much good he did here. The church here hopes to have him with them again in the near future. W. F. DUNCAN.

Louisiana.

New Orleans, April 5.—Eighteen days spent in Western Louisiana resulted in two accessions by primary obedience, two reclaimed, and unifying of the forces. Six points were visited. Conditions were never better for reaching souls in this State. Sacrificing men are needed to sound out the word. A. K. RAMSEY.

North Carolina.

Clemmons, April 4.—Brother W. J. Butler was with the church in Winston-Salem on April 2. He reports a considerable increase in attendance over previous appointments. He preached one day the previous week at a wagon factory at the noon recess, and one night at the church. I preached on Thursday night in a private home in Waughtown, a suburb of the city. By this means we meet with more people, and by forming their friendship we can induce more to come to hear the truth. I spent the first Lord's day in April at Corinth, Stokes County. The work there is doing well. I teach a Bible class there every time I meet with them. Much good has been done by so doing within the past year. We are pushing our work forward as best we can. We pray for great good to be done.

W. L. REEVES.

Texas.

Sherman, April 2.—One by membership to-day. Brother F. L. Young will begin a meeting for us next Lord's day, and I go to Cleburne for a meeting later in exchange with him. R. L. SMITH.

San Angelo, April 3.—Brother U. G. Wilkinson, of Commanche, Okla., preached for us yesterday. We enjoyed his good gospel sermons very much. He will lecture to-night on "Evolution." The good work still moves on here. JEWELL MATTHEWS.

El Paso, April 6.—The cause continues to gain ground here. We baptized three young men at our mid-week service last Wednesday evening and two ladies last evening. One had been a Baptist. We are to begin a series of meetings on April 23, with J. S. Dunn doing the preaching in the pulpit, and the church teaching from house to house. We expect great good to be done. The war with bandits in Mexico is not creating much excitement here, but, from newspaper reports, lots abroad. There are alarmists in all lines of work. The border feels very hopeful of peace. J. W. DUNN.

The Blood is the Life.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles, and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure, though less pain, ill effects on the nervous system.

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Notes from North Carolina.

BY W. L. REEVES.

Our work is still moving upward. My helper, Brother W. J. Butler, went to Mocksville, Tuesday, March 28, to baptize a young lady who was physically blind, but who had her spiritual eyes opened by the first gospel sermon she ever heard.

I was at Warner's Chapel on Lord's day, March 19. I preached three sermons, married one couple, and spent the week following going from house to house distributing tracts and preaching by word of mouth. Saturday night and Lord's day following I preached four sermons at Boyers, another country congregation, where there are a few members who meet regularly in their own meeting-house for worship. These few brethren are contributing some each week to help sound out the gospel in this much-neglected country. They are not selfish, and so want the gospel preached at other places.

The brethren at Pfafftown are building a new house for worship. This church had not been meeting for worship in a number of years until we took hold of the work there last May. We had to apply the sharp two-edged sword pretty severely, even had to have a four-days' debate with the socialists of the congregation, before we could remedy the deplorable condition which had prevailed there so long; but this sword proved to be the remedy, and now that congregation is entirely clear of socialist politics in her borders.

The congregation at Corinth, near Germantown, failed to meet on only one Lord's day during the winter; but before we came here they met at no time only when there chanced to be a preacher with them, and that was not very often. There is some strong men in Corinth congregation. Brother John W. Kurfees, who is a brother to Brother M. C. Kurfees, who is one of the editors of the Gospel Advocate, is one strong member there. Brother R. J. Petree, ex-Representative of Stokes County, is one of the most faithful members of all. He and Brother Kurfees can deliver strong lectures to the church at that place.

Our work in the city of Winston-Salem is still doing splendidly, but we need help to sustain a man so he can stay with this work all the time. I am doing all I can to help the work to this end. We try to arrange so as to have preaching two or three times a week somewhere in the city, at private homes or in our church house.

A ripe field is reported from the city of Greensboro, so we are going to take the tent there in May for a meeting.



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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

On the first Lord's day in April I went to Jones' Chapel, in Lake County. This was my first visit since the first of October, 1915. The day was unfavorable, the roads nearly impassable, but still there was a splendid audience out. I listened to the different classes or grades of study as they recited to their teachers. Both teachers and pupils seemed to be filled with zeal and earnestness that is commendable. The congregation is composed mostly of renters, but they have a nice house, well seated, and owe only one hundred and five dollars on the house, and that not due until next fall. They are happy over this condition. Also, the congregation at Glady Hill have their building paid out, all but one hundred and eight dollars, and that not due until next January. So they, too, are happy over this condition. I am still working for these congregations that we have built up, and I am glad to say that they are all doing well.

We have learned one thing about mission work that others can profit by, and that is for the preacher to stay with it. For a preacher to go into a place and build a congregation, then leave it, is to leave it to die. Another thing, we have tried to keep the work connected, not scattered too much. We would start a congregation in a neighborhood, and then in an adjoining neighborhood set tent and start another so as to connect the wave of interest, and not leave a great space between the two not worked. We have kept the work and interest connected, and so the growth is gradual, but permanent. In doing such work, the preacher has much to contend with; for some want to change preachers every year—never satisfied—though the one they have may preach the gospel acceptably and be a man of good character and standing where known best. In some congregations there are members who have greater respect for sectarians than they have for the Lord. It makes them nervous to hear the old gospel if some of their religious neighbors are present; so, of course, they want to rid themselves of the man who has greater respect for God and his word than he has for the opinions and speculations of men. Brethren, your humble servant has often received this stab and lost out in some places with some members.

Of one thing I am thoroughly convinced: If a man will preach the gospel from pure and correct motives, he will succeed; he will be fed, clothed, housed, and persecuted. If he preaches from other than pure and

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correct motives, he will and should fail. Some I have known to fail, and others I expect to see fail. The man who is governed by the increase of salary more than the desire to do good will fail; and the sooner, the better. On the other hand, there are some congregations that will suffer themselves to starve to death under the preaching (?) of some one whom they do not or will not have to pay, rather than feed and clothe a man who is capable of teaching them and building them up. In West Tennessee there are some old men who do not believe in preaching, though it "pleased God by the foolishness of preaching to save them that believe."

To the Brethren in Georgia.

I wish to move to Georgia some time after the first of June, and I want to make arrangements to move where I can have membership with a loyal, zealous congregation. I want to make arrangements to move on a farm, and, the Lord willing, I want to rent a crop for next year, stock furnished. I would like to make arrangements with a brother, if I can do so, but I want to get into a Christian community for the benefit of my family. I would preach wherever and whenever I could. If this comes before a Christian community in Georgia that would like to add a humble, Christian family to their number, just write me at Evensville, Tenn.

H. B. YOUNG.

Report from Tucumcari, N. M.

BY JOHN PUCKETT.

I wish to make a report of what has been received from the brethren to purchase a tent and to thank those that assisted us in this matter. We have received to date one hundred and thirty-seven dollars and twenty-five cents. We hope to have the tent here and ready for the field by the first of May. The entire amount for the purchase of the tent was given by people of New Mexico, except three dollars given by a brother in Ohio. Nearly all this money is in the bank here, and we are virtually assured of the tent. We hope to have some reports of work during the summer that will make all lovers of the cause rejoice. Brother J. W. Bandy baptized five persons on March 19 at Love Schoolhouse, north of here sixteen miles. So the good work goes on. I have been troubled much of late with throat trouble, not able to do much preaching. People here in this country seem eager to hear the truth, and there never was a richer field for the spread of the pure gospel than this one. Pray the Lord to send la-

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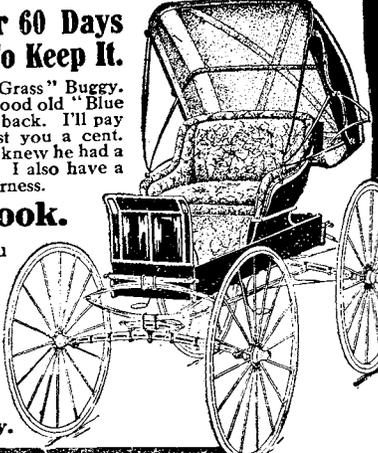
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borers into his vineyard. Do not simply pray, brethren, but send them. The brethren here are all willing to help all they can, but, as in many places, there is not more than one or two. The support is not sufficient to enable the preacher to do the work that needs to be done.

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Crawford-Hight Debate.

BY W. F. MATHIS.

This debate was held at Birmingham, Ky. It began on January 24 and continued four days. Four propositions were discussed. (1) "The kingdom." Brother Hight affirmed. (2) "In conviction and regeneration of lost sinners the Holy Spirit exerts a power on the sinner's heart in addition to the written word." Crawford affirmed. (3) "Apostasy." Brother Hight affirmed. (4) "Sinners are saved by grace through and before baptism." Crawford affirms.

The debate was fine from the first. The speakers were kind and courteous to each other. The crowds were large and attentive. The little town of Birmingham was stirred as never before.

Brother Hight was too much for his opponent. Elder Crawford said people were saved by faith alone (Acts 2: 37); therefore without repentance or baptism. One Mr. Dennington was said to have kept time, but he had more; he tried to moderate by way of many times correcting his brother speaker. Brother Hight is a debater of long experience and is up on the steps taken by his opponent.

This makes two severe blows on Baptistism this past winter. The writer had a debate in November with L. R. Riley, of Kirksey, Ky., and it was given up by the Methodists, some Baptists, and my brethren that the truth won a victory.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Quiet Evangelism, Again.

The editor of this page expresses pleasure at the number and spirit of the letters commendatory of the article written a few weeks ago on "The Quiet Evangelism," and feels encouraged to take up the subject again.

When I come to write of the methods of the quiet evangelism, I am on ground with which every one of you is familiar, and the most that I can do is to stir up a new interest in things that have grown old and perhaps been laid aside. The other day I saw a sketch of a modern living room drawn by a famous architect, and the most unique feature of the room was his arrangement for an old-time bell rope—the kind used by our grandparents when they would summon a servant or a member of the household. The best that this architect could do in adding a distinctive charm to a modern home was to bring to life an almost forgotten custom. And surely I could not suggest a better plan to make our church home attractive than to suggest that we trim and light again some lamps that are flickering, if not already extinguished. Of all the parables that fell from Jesus' lips, none has a more timely or emphatic message for us than the parable of the ten virgins. Certainly none is more tragical and pathetic than the story of the foolish ones. There is not a word said against their moral character. They expected to go in with the bridegroom, but through neglect found the door closed against them.

The Curse of Indifference.

If the prophet Amos were back in this world, he would likely choose as a text for his sermon the familiar words: "Woe unto them that are at ease in Zion!" And if Jesus were to come back and speak in an audible voice to the churches, to many a church he would likely speak the message that came to Laodicea of old: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." In one of our cities a baseball player was discharged from the team, and the reason given was lack of interest in the game. If a baseball player must be discharged because of lack of interest, what shall be said of men and women who know that there is a heaven to gain and a hell to shun, and multitudes in a perishing condition, yet are doing nothing to save a soul from death? There are many professed Christians who sing, "Throw out the life line," who are themselves drifting derelicts on the high seas of life. They once bade fair to make the port of glory, but their lights are gone out. Let us remember that the kindling of the light is only part of the work that needs to be done. The other part is the sustaining and nourishing of the light when kindled. The first part is God's. "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God kindles our lights when we obey the gospel of his Son. The second part is ours. "Be ye renewed in the spirit of your mind." By study of the word, by prayer, by Christian living, I must maintain my light which Christ himself hath kindled. It is only when I keep my lamp trimmed and burning that I show forth the excellencies of Him who called me out of darkness "into his marvelous light."



The Light Bearer Must Be a Soul Winner.

I cannot conceive of a person being a light in Christ's spiritual kingdom who is not a soul winner. We are to let our lights so shine before men that they may be led to know and to love and obey the Father. We are to be his witnesses. We are to disciple all nations. We are to go out and compel them by force of example and loving entreaty to come in. A modern writer asks: "If men cannot believe in the Christians whom they have seen, why should they believe in the Christ whom they have not seen?" If the man who asked this question were an infidel, I might answer in the words of Paul: "Let God be found true," though all men are liars. But he was not an infidel. In putting this pointed question he was seeking to encourage the right kind of Christian living. Is it not a pitiful thing

to see a church full of men and women who call themselves "Christians," and yet in that church there has not occurred a single conversion for months? They touch elbows with the unsaved multitudes every day. They meet them in a social and business way, but make no effort to bring them to Christ. The command to evangelize the world is not to the church as a unit or to preachers as a class, but to the individual disciple of Christ; and surely those church members are not living in communion with their Lord when they allow months and even years to pass without an honest effort to save a soul.



Can Do Anything But That.

Now and again some church member has been heard to say: "I cannot do that kind of work. I can sing; I can contribute something; I can serve on a committee; I can serve as an usher; I can pass the emblems around; but I cannot talk to people about being Christians—anything but that." You are greatly mistaken. *What Jesus commands can be done, else he would not command it.* And when a disciple of Jesus Christ seeks to excuse himself from obeying his Lord, we may easily discover why.

He has not made an honest effort. True, he cannot preach like Paul or exhort like Barnabas, but in a quiet and serious way he can make his religion part of his conversation. While he does not possess the wisdom of Jesus, he does possess his example, and he can talk about the importance of being born again as his Master discussed that theme with Nicodemus. He can speak of matters of worship as Jesus spoke to the woman at the well. Sometimes you will meet with more or less of a chilly reception, but that should not discourage you. Such rebuffs do not keep you from talking politics. Why should they keep you from talking Christ? When some one opposes your political views, you argue all the harder, do you not? You double your efforts to convince. Why not double them in your efforts to save the souls of men? If we have the gist of the matter in us and go straight to the heart of the subject, there are very few but will be glad to listen, and many will quickly acknowledge their interest and benefit in such a conversation. Napoleon said that the "concentration of a given force, at a given point, for a given length of time, is bound to win." The rule that applies to war will, I believe, apply equally as well to matters of the mind and heart. One stroke of a bell on a dark night will hardly be heard in the fog; but let there be repeated strokes at regular intervals, and it will be heard in the darkest night and in the deepest fog. Is it not worth our while to sound the gospel message with such persistent stroke through the darkness of sin that enthralis the world? "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."



And the Women, Too.

Once again, by way of commendation and encouragement and inspiration, I mention the great work that godly women have done. I hold up before you the names of Phebe and Lydia and Prisca, women who not only graced their homes with a meek and quiet spirit in the performance of domestic duties, but carried the gospel to others in quiet, personal evangelism. And with the Saylor's parable before us, may we not say, concerning the Christian woman's influence:

"A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood?"



Should Opinions Have the Right of Way?

BY F. W. SMITH.

When one becomes wedded to human opinions in religion, nothing is permitted to stand in the way of said opinions. No matter how *plainly* and *positively* God may speak to the contrary, his word must clear the track and give to these opinions the full right of way.

One way, and seemingly a very favorite way, to get around or over a clear-cut passage of holy writ that runs counter to some pet theory or speculative opinion is with a hop, skip, and jump—seeking to clear the fence by the luminous (?) remark that "your interpretation is *blind exegesis*." But all such efforts come in bad grace from the one who thus acts without *some* attempt to shed at least a ray of light on the benighted situation.

It becomes a very convenient and easy way to answer (?) another's argument by simply saying: "That passage does not mean what you claim it does." And, strange to say, this method seems entirely satisfactory to a large class of people, religious teachers not excepted.

But there is another and an entirely different side to this matter—viz., that he who denies that a passage of scripture means what another claims is obligated by every rule of fairness to show clearly what it does mean, or that the other's interpretation plainly conflicts with other clear and unambiguous passages bearing on the same subject. Hence one should not be allowed to so easily escape from an insurmountable difficulty or an extremely embarrassing situation as with the hop-skip-and-jump method.

Many plain passages of the word of God are thus set aside by men who have espoused some human theory or invention of their own by which they have become so blinded that they fail to see in the word of God that which *squarely* and *positively* contradicts their contention.

For instance, he who holds to the doctrine of "infant baptism" does not see that the very constitution of the church of God—the great commission (Matt. 28: 19, 20; Mark 16: 15, 16)—provides for the baptism of believers only. He finds "infants" in the commonwealth of Israel, or in the old, fleshly, Abrahamic covenant, and jumps to the conclusion that the church of the New Testament is but a continuation of the commonwealth of Israel; and as infants were in the church in Israel's day, so should they be now. He never stops to consider the many passages that lie in the way of such a position, and that he has simply *assumed* without *proof* that the two institutions—the commonwealth of Israel and the church of Christ—are one and the same, with the same terms of membership. This error once firmly fixed in the mind so blinds it to any and every opposite view that nothing short of a new and special revelation from God in the express command, "Thou shalt not baptize an infant," accompanied with wonderful miraculous demonstration, could knock the scales from their eyes.

The principle here involved may be correctly applied to every "hobby rider" galloping up and down in the land to-day as if on dress parade for the express purpose of showing how *well* and how *gracefully* he can sit in the saddle, while at the same time blind to the fact that he is riding *roughshod* over the precious word of God.

Another concrete example of the principle under consideration is presented in the history of the vainly waiting, expectant, but deluded Jew. His eye is fixed upon the restoration of the temporal kingdom to Israel, with David's Son in the flesh seated upon David's literal throne on this

earth. With the Jew it is: "Lord, wilt thou restore again the kingdom to Israel?" Thus he goes from generation to generation, stumbling over the fact that Christ is *now*, and has been for *centuries*, seated on David's throne, and that though Christ was *once* known in the *flesh*, he will be known *so no more*. If the poor Jew and all Judaizers could have their eyes sufficiently opened to see the fact so clearly *crystallized* in the following passage, the *spirit* would supersede the *flesh*: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more." (2 Cor. 5: 16.) The Jew of Abraham's blood has a more consistent way of evading the *force* of this passage than has the Gentile Judaizer—viz., he repudiates the passage in toto as a fable of the blind zealots of an impostor and is waiting for his Messiah to be born of Jewish parents and to restore again the kingdom to Israel, while the would-be Gentile Judaizer *reads into* the text what God did not put in it, having the real Messiah coming from the heavens in a body of flesh for that purpose. One discards it by rank, open *infidelity*, and the other with his *tradition* "makes void the word of God."

The context clearly shows the apostle's effort to set forth the universality of redemption—that both Jews and Gentiles are embraced within the provisions made through Christ. This fact stands out boldly in what immediately precedes and follows the passage under consideration. It is prefaced with the statement that Christ "died for all," and the conclusion drawn from this gracious fact is: "Wherefore if any man is in Christ, he is a new creature." If "any man"—that is, Jew or Gentile—be in Christ, he is a new creature." What does this involve? It means this: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus." (Gal. 3: 28.) Thus *racial* distinctions growing out of *fleshy lineage* fades into nothingness in this new relation in Christ, and this fact is emphasized in the statement, "Wherefore we henceforth know no man after the flesh." That is, in this new order for both Jew and Gentile, and the *only* order God has for either, the flesh plays no part; and whether Jew or Gentile, nothing can be claimed on that ground.

To further emphasize this fact—viz., that *fleshy lineage* in the rule and reign of Christ counts for naught—the apostle says: "Even though we have known Christ after the flesh [as the son of David and of the tribe of Judah], yet now we know him so no more." It seems that God anticipated the false teachers of this age and so arranged his message as to forestall their efforts. Well has James Macknight, the very learned commentator and translator, rendered the passage thus: "Wherefore, we, from this time forth, respect no man on account of the flesh; and even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account." But the Gentile Judaizer *doctors* the passage in order to make it fit his theory by *adding* to the word "flesh" the word *glorified* or *immortal*. Now this would be perfectly all right, if he could read to us from the word of God any such expressions as "glorified" or "immortal" flesh; but, unfortunately for his theory, he *cannot* do this.

But, as a final and heroic effort to preserve the "fruit of David's loins" for the occupancy of a "literal" throne on this earth, the Gentile Judaizer summons the apostle John to his assistance. That apostle is made to testify that Jesus Christ is coming back to this earth in a body of flesh, as follows: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." (2 John 7.) Great emphasis is laid on the word "cometh" in this passage, and on it is built the doctrine that Christ is to come in the flesh. Once more we introduce the scholarly Macknight, whose ability to give as

correct a construction of the Greek as any of modern times can hardly be denied. His comment is as follows: "Who do not confess Jesus Christ did come in the flesh." He supports his comment by a critical analysis of the original: "*Erchomenon* being the participle of the imperfect of the indicative, is rightly translated *did come*; for Jesus Christ was not on earth in the flesh when John wrote this, as the translation in our Bible, *is come*, imports. He *had come in the flesh*, but was gone. For which reason no translation of this clause, which representeth Jesus Christ as then present, can be just. Beza, in his note on *erchomenon*, after observing that it is not the participle of the present, but of the imperfect tense, tells us that this participle is used in innumerable places for the aorist; and gives as an example, 3 John, verse 3, where *erchomenon* is put for *elthonton*, and is rendered accordingly, even by our translators, *when the brethren came*. In the Vulgate version of the verse under our consideration *erchomenon* is rightly translated *venisse*." Thus two of the greatest scholars place the verb in the past tense; and if there are any grounds that seem to justify a different construction, it would, to say the least of it, leave the question somewhat in doubt, a very poor foundation on which to build an article of faith.

Hence we conclude that a cause must be in *desperate straits* that relies upon 2 John 7 for the *bold* and *unqualified* statement that belief in the doctrine that Jesus Christ is coming in a body of flesh "is one of the fundamental tests of the faith." If this be true, then all who have died without believing that Jesus will come in the flesh, and all who may die without such belief, are sadly lacking in one of the fundamentals of Christian faith. What will their destiny be? The Gentile Judaizer must, to be consistent with his doctrine, assign them to the fate of the antichrist and the deceiver.

Itinerary Notes.

BY E. D. SRYGLEY.

I spent Sunday, March 26, at Columbia, Tenn., preaching morning and evening. The congregation is large here—too large for their house. While they have another congregation in South Columbia, still they could well afford to divide again and start another congregation in any other part of the town. It looks like they will either have to do this or build a larger house. They are crowded with their Sunday-morning classes and cannot do the best work because of this. Some want to divide and start another congregation, but they seem to want the other fellow to do it. Little congregations are ordinarily the best, for several reasons. Big congregations can have so much bigger fusses than little ones; and, besides, in building up many congregations, the more workers are developed. More men have an opportunity to do some public work, and therefore the more will be publicly committed to the right. This helps the more. More truth will be preached and more people will be saved. This theory is sometimes hard to be carried out when no one is willing to undertake the new work.

Brother G. C. Brewer lives in Columbia and preaches much of his time there. He is held in high esteem by the faithful and is deservedly popular in the town. The Tennessee Orphans' Home is located there, and they have some seventy or more children, who seem to be as happy and as contented as children could well be. Brother W. T. Boaz is a very busy man, but he always has time to make his friends happy who visit at the Home. My sympathies are always touched by the children who have no father or mother to care for them and to love them. Brother and Sister Boaz are very kind to them, and they give them their love in return. May the Father above, who sees the sparrow fall, care for the homeless orphan.

On account of the rain I missed my appointment at Stiverville on Monday night; but Brother Dortch carried me to Theta in his car on Tuesday, and we had a nice audience out at meeting. Theta is a nice village on the summit of one of the highest hills in Maury County. It is a quiet little town, inhabited by a peaceful, religious population. Near this place some noble men of a former generation lived. Old Uncle Seth Sparkman lived and died not far away. Many of his relatives were out at meeting the night I preached there. Brother Roland Gooch went from this place to the glory world. His widow still makes Theta her home. There is a quiet, old-fashioned appearance about the village that was very attractive to me.

On Wednesday evening I preached at Cathey's Creek. Brother Dortch was kind enough to carry me out there and back in his car. I like to ride in an automobile when another furnishes the car and the gasoline and bears all expenses. I found Brother Oscar Parham teaching near Cathey's Creek, and we all know how faithfully he preaches the gospel wherever he finds an open door. The church at Cathey's Creek seemed to be getting along very well, but they were sad over the recent death of one of their best men—Brother Worley. He was a good man and will, therefore, be greatly missed. Several of the old ones who were there when I last visited them had been called up higher. May the younger ones take their places, so that every gap in the ranks which is caused by death may be filled. I trust the younger members may feel the responsibility that now rests upon them and that their vacant places may be filled by worthy ones. In life we are in the midst of death.

My work for the Gospel Advocate has been moderately successful at all the places visited. There are few papers, if any, that have as many lifelong friends as the Advocate.

"Studying and Interpreting Prophecy."

BY R. N. MOODY.

Under the above head I wrote an article which appeared in the Christian Leader of December 28, 1915, which has moved Brother C. C. Merritt to make some "remarks," some of which I desire to notice.

He says: "But some things have been said on interpreting prophecy that have been discouraging even to the study of prophecy. Among these writings, Brother R. N. Moody's article in the Christian Leader of December 28 calls forth some remarks, as what he says is clearly stated and his purpose obvious." I appreciate his compliment, but regret that what I said was not clearly enough stated to enable him to understand my purpose.

Again, he says: "Among other things, he says: 'The right to study and interpret prophecy is defended as though some one was denying students of the Bible that right.' Yes, that is just what some are doing, and Brother Moody is one of that some who deny students the right and (unintentionally, I hope) discourage the study of prophecy." To this "Brother Moody" pleads not guilty.

He further charges: "But Brother Moody denies anybody but the inspired the right to interpret them." "Brother Moody" does no such thing; and, so far as I know, no one else does.

If any be able to correctly interpret an unfulfilled prophecy, and can give sufficient assurance that his interpretations are correct, it is not only his right, but his duty as well, to give the public the advantage of it. Nothing short of divine assurance will be sufficient to convince the thinking man of the correctness of any interpretation of an unfulfilled prophecy. So they will always consider any uninspired man's interpretation as a mere opinion, not to say speculation. Such interpretations are more calculated to cause confusion and division than to enlighten the ignorant. So the only question I would raise is, Have

uninspired men the ability to correctly interpret unfulfilled prophecy and to give divine evidence that their interpretations are correct?

Now, Brother Merritt, you seem to be in the affirmative on this question; so I will say for myself, and feel confident that I can safely say for all concerned, that if you will show from the word of Jehovah that uninspired men are now, or ever have been, able to correctly interpret unfulfilled prophecy and to give divine evidence of the correctness of their interpretations, so that others can in confidence and safety accept them, that no one will question their right to do so, but will give all encouragement. But remember, brother, the question is not, "Do they have the right to interpret unfulfilled prophecy?" but, "Do they have the ability to do it?" And be sure that you keep to the issue.

I write this to try to bring this question "to a head," so that it may be lanced and healed, that we may get about more important things.

Life's Record.

BY W. E. LEDLOW.

I am an invisible volume on whose pages are written the thoughts, words, and deeds of a human being. Cronos is the scribe who sits at the desk on which I lie, and records each day both the good and the bad that he observes in the career of the man the account of whose life he has been commissioned to keep. A new page is turned for each day's work, and indelible ink is used to indite his observations. The rest that I get and the only ease from the strain imposed by time's stern pen is when the human mind is lulled to sleep and the body retires to slumber. During the long winter nights, in my silent chamber, I often devote myself to serious reflection.

As I turn my leaves and read the story that Cronos has written—a story so accurate and faithful—I find many pleasant things that produce in me genuine appreciation. I see the smiles that played on the human face and drove the clouds from another's sky; and the kind looks bestowed upon associates—children as well as men—looks that mean more than words can express. The eye has been called "the index to the soul," and so often have I found this true. The pleasant beams that shine from the window of a human life cast their rays along the cloudy path and make life bright for another. I sometimes talk with Cronos about the influence that results from gentle looks and pleasant smiles; and he tells me that their power is great and that he records results in years to come.

A little courteous regard shown for one's fellows is a pleasant thing to contemplate. No one forgets kind and thoughtful consideration. A moment spent in courting another's will by showing some little courtesy creates for one a friend whose worth cannot be expressed in material terms.

Speech is the most common mode of expression, and by it men converse with one another. There are times when human interests run parallel, and other times when they intersect. It is but natural for men to be sympathetic and considerate when they travel a common road; but they are not always agreeable when their paths diverge. Words as well as looks penetrate the soul; they carry either a soothing balm or a poisoned arrow. "Soft words turn away anger" and prove instrumental in the subjugation of the bitterest foe. I never look upon a page filled with kind, gentle, well-chosen, and considerate words, that my heart does not leap for joy. I can feel the wave of human happiness that such expressions have set in vibration.

The man the story of whose life my pages preserve has much regard for others; he has as his life's motto: "I give my life for the world." He feels that the best way to preserve his own life is to invest it in others. The grain of wheat, if stored in the barn, will wither, decay, and be

lost; but if it be planted in the ground, it will increase a hundredfold. Human life is the soil in which a man must plant himself if he wishes to continue to live. "He who loses [plants] his life shall find it, but he who saves it [retains it for self] will lose it," is one of Heaven's laws.

My pages are not all filled with pleasant things, nor things of which mortal man will approve. There are times when evil thoughts are cherished in the man's mind and secret plans formed of which the world can never know. My record shows each impulse of the mind, every dark cloud that passes through his sky, and every deliberate purpose grounded in his heart.

In his melancholy moments my friend casts a shadow that bears influences for evil; his frowns, cold expressions, and flashing eyes indicate that his sympathies are not for others. Passion becomes his master and breathes fire into his words. Harsh, rough, and short are his phrases. Words spoken from an angry heart are like arrows shot from an Indian's bow; they are not only sharp, but filled with bitter death. They kill the finer fibers of the human soul, crush the esteem of friendship, and mar the beauty of companionship.

My pages are covered with lost opportunities: the privilege to do good is within human reach, but it will not linger forever. Like a limb of the body, if it is not used, it will wither and die. Opportunities come to men but once. I find many regrets expressed on my record, but they came too late to be helpful: the one whom kind deeds could have benefited is dead, and the one who lost the opportunity cannot recall him. Remorse must follow the neglect of duty.

As I meditate thus over human life, while the object for which I live is in bed asleep, I am made both sad and glad. I rejoice at the good that the man does, but I grieve over his sins. What pains me most is to know that I cannot help him. It is my duty—beyond this I have no power—to retain in permanent form every word, thought, and deed that find existence with him. I often wish that Cronos would lose his pen, or go to sleep and miss the work of a day; but he will do neither. He has no prejudice, but he possesses no mercy. He records each thing as it is.

In the last day my pages shall be opened and the man whom they concern will see them one by one. His life's work will be complete, the books balanced, and my mission ended. How sad it is to know that my record will stand in the judgment to portray the deeds of the man whose life it copied! I should like to ask those who have tongues with which to speak to urge him to meditate, reflect, and seek better things. A righteous life will be more pleasant for me to record and more profitable for him to live.

It's Time to Get Stirred Up.

BY PAUL C. YOUNG.

When Paul waited in Athens as recorded in Acts 17, his spirit was stirred within him, or, as the Revised Version says, provoked within him," when he saw the city wholly given over to idolatry. Imagine Paul, knowing that an idol was nothing but the product of men's hands; knowing that Jesus Christ came to free men from every bondage, of which idols, whether of wood or our own desires, are chief; rejoicing in the salvation that is in Christ and the power which Christ bestows—imagine him gazing on a scene where a full-grown man, a clean-looking man, falls prostrate before a thing of stone and implores its protection and its blessing. Think of him as he passes an inscription to the god of rain, to the god of pleasure, to the god of harvest, to the god of marriage. As he saw them ascribing to a thing the attributes of Him who made all things, his spirit was stirred within him. It was time to get stirred up. A Christian who would not have "got up

in the air" would not be worth calling by that holy name. Men worshiping idols that could not help, that could not hear, and not knowing the true God, had put up an inscription, "To the unknown God." But for Paul to be stirred meant for Paul to act. He began to tell them of the God whom they ignorantly worshiped.

Right now in Japan, China, and India there are men—full grown men and women—bowing down to dumb idols. In Athens the polite Athenians bowed down to some several thousand of them; in India alone the *very religious* people worship over three hundred and thirty million idols, and worship them with rites as horrible as they are unmentionable. As we think on these heathen worshiping idols, and in them finding license for their lusts, ascribing to stocks and stones the powers that only God possesses, our hearts are stirred. We are not beasts; we have the same Holy Spirit which Paul had, and we are provoked. It is time to get wrought up. It is time to get to talking about this affair. It is high time we begin to proclaim to them the "unknown God" whom they ignorantly worship; especially is it time when they begin to turn from their idols as they are now doing. To what shall they turn? Shall they have the gospel in its purity?

Plenty of idolaters here at home? Yes, and the majority bow down before the god of pleasure, of gold, and of self, because they *will not* worship the God of love. They willfully turn from the Bible, from God, to serve themselves and their idolatry. With the heathen it is not so. They worship their idols *because* they have not heard, because to them the true God is the unknown God. How long will it be before we, with our spirits stirred, our hearts aflame, shall at our Master's command go "into all the world?" Let us make known "the unknown God." God can use men and women who get stirred up over the condition of the heathen, whose spirit is provoked at their idolatry, and who, when stirred, cannot but act.

Program of the Nashville Bible School Alumni Meeting, May 17, 1916.

At ten o'clock A.M., Wednesday, May 17, 1916, the first meeting of the alumni of the Nashville Bible School will convene, the Lord willing, in the chapel of the school building. We hope as many of the old students and teachers as can, with a reasonable sacrifice, will be present. At this, as at all times and on all occasions, all friends are cordially invited to favor us with their presence.

The following program, as best we can give it, will be offered:

Song by the assembly.

Prayer.

Ten minutes to each of the following members, representing the class of which he was a member, on a topic of his own selection: Paul Hanlin, 1915; W. C. Terry, 1914; Thomas D. Rose, 1913; S. T. Nix, 1912; John T. Smithson, 1911; Lewis Chambers, 1910; O. P. Dobson, 1909; R. C. White, 1896, "Then and Now;" John E. Dunn, chairman Committee on Constitution and By-laws.

Volunteer expressions by others who may be present. We hope to be able to arrange for some good talks in the meantime by some of our best speakers and former teachers.

Adoption and ratification of a constitution and rules to govern the Alumni Association.

The committee would appreciate a card telling us of the intention of any to be at this meeting. Please bear in mind that *you* are under the same obligation to add your part to the life and success of this occasion that the rest of the friends and alumni and alumnae are, as far as is in your power. Come, let us associate together for a few hours and talk of past and pleasant days now gone.

R. C. WHITE, Chairman Program Committee.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XIII.

How to Behave Ourselves in the Church.

(2) *In respect to giving.* Upon no question does the Bible more clearly reveal the will of our Lord than on the subject of giving. Sacrifice is the bedrock upon which the religion of our Lord rests. Giving is the chief corner stone. Please to read carefully Paul's exhortations to the church at Corinth, in the eighth chapter of his first letter to them, in the midst of which exhortation he uses these significant words: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (Verse 9.) Yes, Jesus gave—gave his life, his all, that others might be blessed. No man has the Spirit of Christ who has not learned to give. "But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) The giving spirit is one of his most outstanding characteristics. Away, therefore, with the idea that by his Spirit we are governed, if we cannot give, and that cheerfully.

(a) *Every member should give.* (See 1 Cor. 16: 1, 2.) Certainly it is true that there are members who may, at times, have no money to give; but they must be givers, nevertheless. They can and must give themselves, wholly and unreservedly, to the service of the Lord wherever he can use them; they can give their presence at all the services, when physical strength will permit; they can give a handshake to encourage us along the way; they can give words of kindness and inspiration. But please to remember that of our means, too, we must give, when with such the Lord has blessed us. And do not forget that if means we have not, on account of our indolence and failure to use the opportunities that God has given us, that we stand condemned for not being able to give. "Working with his hands the thing that is good, that he may have whereof to give," is the way the Bible puts it. Laziness and indolence have no place in the religion of our Lord, and the church of Christ cannot be true to her Head and tolerate it. (See 2 Thess. 3: 6-15.)

(b) *The giving must come from the heart*—not a mere perfunctory act that you engage in simply to get rid of the one who asks you to give—or to deceive yourself into the idea that you have met the requirements of God's will at this point. You should think about it, pray over it, and out of this thinking and praying a purpose should be made in harmony with the Christ's idea of giving. (See 2 Cor. 9: 7.) How much purposing have you done, my brother? Some purpose, but they purpose to give as little as they can; hence they dodge the opportunities to give whenever they can. *Such must be converted* if they are ever saved. They are strangers to the Spirit of our Lord. (See, also, 2 Cor. 8: 11, 12.)

(c) You should have no trouble in knowing how to make the purpose, for the Spirit clearly teaches for you to purpose according to what you have and the way you have been prospered. (1 Cor. 16: 2; 2 Cor. 8: 12.)

(d) The size of the gift in God's sight is measured by what it cost you to give, by the sacrifice you make in giving. The man that gives ten cents may have given more than the man who has given ten dollars; for the man who gave the ten dollars may have more dollars than the other man has cents to give; hence the latter gave a greater per cent of what he had. Read Mark 12: 41-44 on this point. Your gift must be large enough to be felt; it must cost you something. Get David's idea on this point in 2 Sam. 24: 22-25. Here it would be well to give a word of warning

to those who can give but little. Too often they fail to give because of this one fact; they think that it is *no use*, that it is too small to accomplish much. Do not forget that it was the man who had but one talent who buried it. When any one fails to give what he can simply because of the size of the gift, he becomes guilty of the same sin, and certainly has not learned to know our Father on such matters. *Do not forget the widow's mite.*

(e) "Will a man rob God?" Well, remember that this is exactly what we do when we fail to meet his will and wishes on this important question. Read carefully Mai. 3: 8-10. Any congregation of disciples will have all they need and to spare, if they will only give as God requires of them. Read, also, 2 Cor. 9: 6-11.

(f) *An abuse of 1 Cor. 16: 1, 2.* Some have taught that no collections should be made except on the first day of the week, and they refer us to the above scripture to prove it. But it proves the very opposite. Certainly it teaches us to "lay by in store" on the first day of every week. But please to note Paul's language more carefully. He says: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Well, what if they do not do this? Then the collections would be made, and that, too, by Paul's orders. If every congregation can get its members to give on the first day of each week as they have been prospered, there will be an all-sufficiency in the treasury to meet all demands, except in emergencies. But when the money has not been given by the members, collections are in order.

(g) Remember, it is more blessed to give than to receive. (Acts 20: 33-35.) This is due to the fact that God blesses us for giving, not receiving. Give in the spirit of prayer, seeing Jesus at God's right hand to accept the gift as an "odor of a sweet smell" and to present it to the Father. (Phil. 4: 15-18; Heb. 13: 16.)

Souls and Temples.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

"Thank God every morning when you get up," says Charles Kingsley, "that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you virtues which the idle never know."—Selected.



BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 294 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Koshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jolley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

Report for January.

Personal: Bloomdale, Texas, \$10; Dunlap (Duck River), Tenn., \$2.25; Highlands, Louisville, Ky. (September, 1915), \$8; Mrs. J. F. Darnall's Sunday-school class, Obion, Tenn., \$10; Portland Avenue, Louisville, Ky. (Christmas gift), \$25; Sparta, Tenn., \$50; Buechel, Ky., \$6.31; Mrs. Belle Chaney, Coal City, Ind., \$4.25; W. H. Neal and E. A. Ragland, \$10; "A Sister," \$1; Roy Robinson, \$1; "Two Sisters," \$8; Mr. and Mrs. J. J. Thompson and others, Murray, Ky., \$3.50; John Van Allman, \$1; David R. Wells, \$5; D. L. Cooper, \$1.50; by F. L. Rowe, \$4; Ashford Todd, \$2. Total, \$150.81. House rent, \$26.

For Fujimori: David R. Wells, \$5.

For our Zoshigaya evangelist: Lubbock, Texas, \$10. Balance in hand from 1915, \$27.10. Need fifteen dollars a month.

For Literature fund: Charleston, Miss. (for Missionary Messenger), \$1; Miss Lucia Scott (tracts for May 5 festival), \$1; Mrs. M. A. Raney (tracts for May 5 festival), \$5. Total, \$7. Need about forty dollars.

For the Sendagaya work: Broadway Church, Los Angeles, Cal., \$30; "A Sister," \$1. Total, \$31. Paid for January, \$31. Nothing left. Need regularly for the work and three workers there thirty-one dollars a month.

For C. G. Vincent: David R. Wells, \$15 (personal, \$5; for the work, \$10).

For the three Zoshigaya Sunday-school workers: Church at Charleston, Miss., by the sisters, \$5; Mrs. Belle Chaney's Sunday-school class, Coal City, Ind., \$1.75; "A Sister," \$1. Total, \$7.75. Need thirty dollars a month for these three workers.

Zoshigaya Chapel fund: Campbell Street Church, Louisville, Ky., \$51; Enon, Ky., \$5; "A Sister," \$1.50; Concord, Ontario, Canada, \$4.25. Total, \$61.85. Previously reported, \$585.95. Total, \$646.99. Cost of chapel, \$627.95. Seats, \$51. Total cost, \$678.95. Balance needed, \$32.05. The end is hopefully near. We came very nearly receiving enough to pay for the chapel in 1915, but not quite, which means that by the Lord's grace we must finish up during 1916. I baptized four in the new chapel baptistry in January. I would greatly appreciate a baptismal suit.

Moving Pictures.

I spoke four times on January 20—once in the open air. Japanese officials still practice torture to elicit confession from criminals. Lately a man was made to confess a crime of which he was not guilty and was sentenced to death. The real murderer then volunteered to confess his guilt and the man was released.

At our prayer meeting on Thursday night, January 27, Brother Suzuki, the ex-prisoner, spoke of his complete release by the police authorities. Though out of prison for a

year, he has still been under certain restrictions till now. The church made him the present of a song book and Bible.

Brother Bryan, of Vicksburg, Miss., sends the following request: "Will you please send me an outline of your work? I am anxious to make an appeal for your work, and any information you give me will be appreciated and will prove a great aid."

An encouraging word comes from our beloved Brother Kurfee as follows: "We have just had an enthusiastic meeting of the Campbell Street brethren to consider our missionary work for this year, and, instead of curtailing, we took on more. I hope the venture will work well. We have the hearty determination to make it work well with God's help." Campbell Street is very much like the new variety of strawberries—"ever-bearing."

Brother Suzuki, the ex-prisoner who has been with us for about a year and who during that time was baptized, having received his full release from the government on January 26, is once more a free man and can go forth into society without being servile to the police. He has asked that he may try once more to battle for himself in the world. He left us on the morning of February 2 with a Bible and some other presents, thanking us many times for the kindness shown him.

Brother L. J. Jackson writes from Valdosta, Ga.: "The Missionary Messenger came yesterday. I saw again the picture of that splendid-looking chapel, and said to myself: 'There it stands yet without seats. What a pity for such a good-looking house to go unused for want of seats! I will help a little.' Please find inclosed my personal check for \$5.10." Much obliged, Brother Jackson. I am glad to report that the end of the seat proposition is in sight.

In 1907 we had no baptisms; in 1908, three; in 1909, eleven; in 1910, none; in 1911, two; in 1912, none; in 1913, none; in 1914, two; in 1915, eleven; to January 9, 1916, three—a total of thirty-two baptisms. At the Zoshigaya and Sendagaya churches in 1915 there were nineteen baptisms.

There were nineteen at the prayer meeting on January 20. It was Sister Sarah Andrews' first prayer meeting to attend in Japan, and the first time for our young brother Yoshihara to lead. His subject was "God's Answer to Prayer." He led the meeting well, and his talk was excellent.

Brother Ishiguro took supper with us on January 18. He asked if I remembered S. Kikuchi, now a well-known doctor in Tokyo. Brother Ishiguro is going to him to have his eyes treated. Mr. Kikuchi told him that when I lived in Tsukiji he came to me for Bible study. One day we went to Asakura Park to preach. While preaching, a man in the crowd drew out a pistol to shoot me; but he got between us and told the man, as I was a foreigner, to shoot him rather than me. Then the man left. I remember that I preached in the park with some Japanese, and that we preached in the temple grounds, but which was denied us the next time we went back. Of the incident above mentioned I knew nothing, and heard of it the first time from Brother Ishiguro. It is a question as to whether the fellow really intended to shoot or only meant it as a bluff.

Brother William J. Campbell writes from Davis City, Iowa, as follows: "Your card and also the papers [Missionary Messenger] received not long ago. I am glad to hear from you again, and am also glad to get the paper. I think I can use eight copies to good advantage here if you will send them. They will be good in interesting others in that field. I baptized two and one was restored at the Downey church Sunday. One baptized here Monday as the result of Brother Elston's work. He is spending a week with us in a meeting. I will be in meetings here all winter if the weather permits. We are having mild, pleasant weather so far. Grace be with you all in Christ Jesus."

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The Destruction of Jerusalem and the Coming of the Lord.

BY M. C. K.

We have received the following inquiry with request to answer through the Gospel Advocate:

M. C. Kurfees, Louisville, Ky.—Dear Sir: Please explain, through the Gospel Advocate, what time is meant when the coming of the Lord is spoken of in Mark 13: 26. Does all of this chapter refer to the destruction of the temple, or does the last part mean the second coming of Christ? If it means the latter, what generation is spoken of in Mark 13: 30?

Thanking you in advance for this favor, I am,
Yours respectfully, A. B. SKINNER.

Concerning much that is in the twenty-fourth chapter of Matthew, the thirteenth of Mark, and the twenty-first of Luke, which are three accounts of the same things, it is useless to undertake to speak or write with precision and dogmatism. That some things in the three accounts refer to the destruction of Jerusalem is quite evident, and that some other things in them refer to the Lord's "coming on the clouds of heaven with power and great glory" seems equally evident. We are entitled to the facts as stated by the three evangelists, but it is useless to spend time in speculations over matters beyond what is plainly re-

vealed. Our brother's question calls for light on three points concerning which we now present the facts.

1. Mark represents Jesus as saying: "Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down." When we call to mind the destruction wrought by the Roman armies in Palestine, including Jerusalem and the temple, a few years subsequent to the time of this conversation, we cannot escape the conclusion that the destruction of Jerusalem was there directly referred to; but if any further proof of it is needed, it is found in the declaration that "this generation shall not pass away, until all these things be accomplished."

2. In view of the declaration just quoted, we would be forced to the conclusion that it all refers to the destruction of Jerusalem were it not for the nature of some of the statements which seem to call for a different construction, such as: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." And this: "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Finally, he adds: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." On this hypothesis, which the nature of the language seems to demand, the expression, "all these things," as used in the thirty-fourth verse of Matthew and the thirtieth verse of Mark, has a limitation which is not fixed in the text, and it would be useless for us to attempt to fix it.

3. "What generation is spoken of in Mark 13: 30?" The Savior says "this generation," and that language definitely points out the persons then living as those in whose lifetime the things to which he referred in that expression would occur. The term "genea" primarily means a *begetting* or a *coming into existence*; and then, passively, "that which has been begotten;" and hence, in usage, according to Thayer, came to mean "the whole multitude of men living at the same time." That this is what it means in the passage before us may be seen from its usage elsewhere. Thus we read: "For he hath looked upon the low estate of his handmaid; for behold, from henceforth all generations shall call me blessed." (Luke 1: 48.) "That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2: 15.) Thayer says the term is "used especially of the Jewish race living at one and the same period." Hence we read: "But whereunto shall I liken this generation?" (Matt. 11: 16.) "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet." (Matt. 12: 39.) "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Verse 41.) "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father." (Mark 8: 38.) "For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption," (Acts 13: 36.)

The idea has been advanced that the term may mean a race of people throughout the period of its existence—for example, the Jewish race; but this not only contains the unproved assumption that this race is to become extinct at some future time which nobody knows and of which there is not the slightest proof, but the authorities

have given us no example of the word in either classic or New Testament Greek with this meaning. It is true, the term sometimes means, according to Thayer, "an age," but it then means, according to the same authority, "the time ordinarily occupied by each successive generation"—that is, "the space of from thirty to thirty-three years." Examples are cited from Heroditus and Heraclitus.

Let it be noted, in conclusion, that the matters herein considered, which are left more or less in obscurity, are all matters to be executed by the Lord himself in his own time and way, and this is the best of all reasons why we should neither speculate nor give ourselves trouble about them. The vastly important and far-reaching work which God has given us to do should receive our undivided attention and occupy all of our time. For, assuredly, we may rest perfectly contented that, of all that is contained in these three chapters of Matthew, Mark, and Luke, which did not refer to the destruction of Jerusalem by the Roman army, but to the second coming of the Lord, will be duly attended to by the Lord himself, while, in the meantime, it is quite sufficient for us to prepare for his coming by giving diligent attention to the matters which he has committed to our hands.

Some Questions and Answers.

BY E. A. E.

Allensville, Ky., April 6, 1916.—Dear Brother Elam: I have and will always read what you write, for I have known your faith and zeal so long that I can never doubt your sincerity. I want to ask some questions, to which you will please make answer through the Gospel Advocate, as some others want to hear you on them. (1) Is the Bible a revelation from God to man, telling of his origin, mission, and future, or destiny? (2) Does it contain all needed truths, examples, warnings, and directions to guide man to his destiny? (3) Does it contain anything not needed? (4) By what method of logic do you reach the conclusion that Deut. 29: 29 means any part of God's word? (5) In your editorial of March 30, in regard to divisions, strife, does the phraseology used cause the divisions, or is it a failure of men to understand God's word? (6) Have the sects not always claimed that they had in their denominations as smart men as we, and is it any argument that because a man is able and smart that he knows all the truth on any subject? (7) Would it not be better to answer all arguments with a reference to the chapter and verse covering the point? (8) Please give chapter and verse which indicate that Christ is now on David's throne. In connection with this, show how David's throne, God's throne, and God's kingdom are all the same. (9) Is it wrong to use the word "millennium" instead of saying "a reign of a thousand years?" (10) Was not Campbell, Fanning, the Sewells, and other early Christians regarded as heretics?

Your brother in Christ, D. H. NELL.

Answering Brother Neil's questions in order, I will say:

1. Yes.

2. Yes.

3. No.

4. By no "method of logic" whatever, but by a plain and direct declaration of God. When God speaks, man does not need logic, but faith.

5. "The phraseology" shows the "failure of men to understand God's word." When men teach something not in the word of God, they have to have a "phraseology" not in the Bible to express their teaching. Paul says he spoke the things of God, "not with excellency of speech," "not with persuasive words of wisdom," "not in words which man's wisdom teacheth," "but [in words] which the Spirit teacheth." (See 1 Cor. 2: 1, 4, 12, 13.) Faith comes by hearing the word of God, not "the phraseology" or "logic" of men—not what men think God intends to teach, or what they think he should teach which he has not taught. God knows better what he wants to say than men can know for him, and he knows better how to say it than men can tell him. "Who hath known the mind of the Lord, that he should instruct him?" (1 Cor. 2: 16;

see Isa. 40: 14.) God specifies and emphasizes "the phraseology" to be used. Timothy must use "the words of faith," and he was "nourished in the words of faith, and of the good doctrine," which he had followed all along. (1 Tim. 4: 6.) What are "the words of faith, and of the good doctrine?" What is to be "nourished" in such "phraseology?" "Sound words, even the words of our Lord Jesus Christ," are the ones to be used. So important is this that God says if any man teaches a different doctrine and consents not to "sound words," even the words of Christ, "he is puffed up, knowing nothing, but doting ["sick"—margin] about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 1-5.) We should shudder at the fearful results which follow this being sick over "questionings and disputes of words." Timothy was to "hold the pattern of sound words" which he had heard from Paul (2 Tim. 1: 13), and he was to "preach the word"—not something about the word (2 Tim. 4: 2). Elders must hold "to the faithful word which is according to the teaching," and must do this in order to "be able both to exhort in the sound doctrine ["teaching"—margin] and to convict the gainsayers." (Tit. 1: 9-11.) What is "the faithful word which is according to the teaching?" How can we know that which God teaches except by the words—"the phraseology"—of God? This must be held to for the two reasons given: (1) to exhort in sound teaching and (2) to convict gainsayers. There can be no sound teaching and men cannot be convicted of error and sin without "sound words," even the words of Christ—"the faithful word." Titus was to use "sound speech" that could not be condemned. (Tit. 2: 7, 8.) Whoever speaks is to speak "as it were oracles of God." (1 Pet. 4: 11.) "All" are commanded to "speak the same thing" and to "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

On the other hand, "the speech of Ashdod" shows that one has not fully turned to God or is not fully instructed in his way. (Neh. 13: 23.) "Striving about words," "disputes of words," "vain talking," "profane babblings," "smooth and fair speech," and the "wisdom of words" (1 Cor. 1: 17), by which the innocent are beguiled from the teaching of Christ and divisions are produced, are all condemned.

All cannot "be of the same mind and of the same judgment" unless all "speak the same thing;" and all cannot speak the same thing unless all speak, as did Paul, *the things of God in the words of God*. Thomas and Alexander Campbell gave up "infant baptism," as it is called, on this ground—the ground of speaking where the Bible speaks and being silent where it is silent. Let me add here that such "smart men" as the Campbells, Walter Scott, B. W. Stone, T. Fanning, Robert Milligan, D. Lipscomb, Ben Franklin, J. W. McGarvey, I. B. Grubbs, and others may not have known all the truth, but they knew that much of it and never departed from it. We are fortunate if we learn that much and stick to it.

Also, there are many questions—namely, "fables," "endless genealogies," "doctrines of demons," "profane and old wives' fables," "questionings and disputes of words," "a different doctrine," "a different gospel," "another Jesus," strife "about words," "profane babblings," "that the resurrection is past already," "foolish and ignorant questionings," "oppositions to the knowledge which is falsely so called," "fightings about the law," "secret things" which belong to God, "and if there be any other thing contrary to the sound doctrine"—which God says must be shunned, or avoided. The reasons he gives for studiously and wisely letting all such questions alone are: They are of "no profit;" they "gender strifes;" "eat as doth a gangrene;" produce envy, railings, wranglings, evil

surmisings; corrupt both mind and heart and rob men of the truth; beguile the hearts of the innocent from the teaching of Christ; produce factions, and divide asunder the body of Christ. There can be no greater sin than dividing the body of Christ.

6. "Yes" to the first part of this question; "no" to the last part of it. "Smart men" in what? Many "smart men" know but little of the Bible. Some are wise above that which is written. Some are too smart to stop with "the things that are revealed, . . . that we may do all the words of this law." Because a few men now and then dare to speculate on unrevealed things, does it follow that they are either smarter or wiser than the godly host of wise men who have always stopped where God's word stops? Of course, the sectarians have always claimed and yet claim that they have as "smart men" in all the learning and wisdom of the world as are among all that faithful and righteous number, from Abel to the beloved disciple, shining forth from the pages of the Bible, or even down to the most devout men on earth now. But the wisdom of this world is foolishness with God. The fear of God is the beginning of wisdom, and God blesses the man who is of a contrite spirit and *trembles at his word*. (Isa. 66: 2.) The difference between this devout and innumerable company who stop with God's word in faith and submission and "smart men" is just where sectarians, partisans, factionists, and denominations begin, the food upon which they feed, the way in which they grow. When sectarians cannot meet the Bible, they fall back on their "smart men." No men are as "smart" as God; none are as wise as the men of faith who speak the things of God in the words of God and who abide in the teaching of Christ, fearing to go beyond that which God has revealed.

7. Yes. But Ezekiel showed no lack of knowledge of God's word, even of "chapter and verse," when he said in irony that the king of Tyre considered himself "wiser than Daniel" and that no secret thing was hidden from him. (Ezek. 28: 3.) God holds up Abel, Noah, Abraham, Job, Moses, David, Elijah, Daniel, and a great company as examples of faith and submission. Moses went beyond the word of God, spoke "unadvisedly with his lips" (Ps. 106: 33), did not believe in God at that place and time, rebelled against the word of God, and lost the land of promise. This case always fills me with sadness and frequently brings tears to my eyes. It is a source of great grief now for any wise and good man to show a lack of faith or to fail to abide in his teaching.

8. First request: Acts 2: 25-36, especially verses 30, 31; Acts 15: 13-18, especially verse 15. Second request: 1 Kings 2: 12; 1 Chron. 28: 5; 1 Chron. 29: 23.

9. "Millennium" means "a thousand years." The idea of reigning is not in the word. As it is applied to the thousand-years' reign mentioned in Revelation, people generally understand what is meant by it. I mentioned that in the article referred to because so much is said about it just now; also, because many are speaking about being "premillennialists" or "postmillennialists" and arguing which they are. A thousand times better it is to teach people—all people—the daily Christian duties of life, service, and love of home, the contentment and peace in useful employment, doing all things heartily as unto God, nurturing the children in the chastening and admonition of the Lord to the greatest usefulness and good in this life, to discharging all obligations to men and to God, and thus to uplift, ennoble, benefit, and save here and hereafter all that it is possible to reach. Why call the hearts of the people away from that which they *must believe and obey* in order to be Christians and to be saved, to that which all admit is not essential to salvation and on which no two really "smart men" agree? Let a man tell what he thinks is meant by this thousand-years' reign and call it "the millennium," if he chooses, but not disturb churches over

it; still, it is better to simply present it in just the words of the Bible. I heard Dr. Brents on "The Millennium." He said in the introduction of his sermon that it made no difference whether his audience believed what he preached or not, because not essential to salvation. But he never emphasized that or produced any differences over it. Let us all so live in God's daily service that we may be ready for Christ's coming, "the millennium," and any other good and glorious thing God may bring us.

10. Not by the church of God. Calling men "heretics" does not make them such. But some men are really heretics and should be so-called and dealt with as such. (Tit. 3: 10, 11.)

Marrying Unbelievers.

BY W. F. COX.

In the "Query Department" of the Gospel Advocate of March 30, Brother McQuiddy is asked the question: "If a member of the 'one body' should marry one who was a sectarian, knowing it at the time, but hoping that by marrying the other would take upon himself or herself the name of Christ, would such a one be doing wrong in marrying such a person?" In reply, Brother McQuiddy says: "Parents, preachers, and elders should teach the young and the old *what is right* in choosing companions."

Notice, Brother McQuiddy says "*what is right*." That is the question, my brother. The whole matter hinges on "*what is right*" in Christians choosing for their companions Christians or unbelievers. If parents, preachers, and elders would teach "*what is right*" on the subject of choosing Christian companions, untold trouble would be avoided in our congregations. If Brother McQuiddy means by "*what is right*" that Christians should choose Christian companions, then it would be wrong to teach that Christians may choose unbelievers for companions, Brother McQuiddy being judge. This being true, Brother McQuiddy's practice is not in harmony with his teaching, for he assists in uniting Christians to unbelievers, and excuses himself by saying he did not think that he had sinned. His reasoning is very unsound; and when the search light of divine truth is turned upon it, it vanishes like the mist before the sun.

Now for the test. He states that there is no specific command of God forbidding marriage to an unbeliever, save to widows. Neither is there a specific command of God forbidding gambling. Is gambling wrong, Brother McQuiddy? Yes. What makes it wrong? It is wrong because there are certain general principles in the Scriptures forbidding it. Is marrying unbelievers wrong? Yes. Why? Because there are certain general principles in the Scriptures forbidding it.

In his first letter to the Corinthians, in defending his apostleship, the apostle Paul says: "Have we no right to lead about a wife that is a believer [sister], even as the rest of the apostles, and the brethren of the Lord, and Cephas?" (1 Cor. 9: 5.) Here the apostle tells us what kind of a wife would be scriptural for him to lead about (a believer). If it is wrong to marry an unbeliever, why did Paul specify what kind of a wife he would be justified in choosing for a companion? More than that, the same author, in his second letter to the same people, says: "Be not unequally yoked with unbelievers." Brother McQuiddy, is marriage a yoking? Unhesitatingly will our brother say, "Yes." Then marriage with an unbeliever is an unequal yoking, which is forbidden by the apostle. Why? Because "what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" (2 Cor. 6: 14, 15.)

The figure is drawn from the prohibition of Deut. 22: 10; Lev. 19: 19. The meaning is that Christians are not

to pair off with unbelievers. All intimate associations are forbidden. All close fellowship with unbelievers is included. Christians should by no means choose unbelievers for companions. What fellowship, communion, and portion can a member of the body of Christ have with one who is a member of the prince of the power of the air?" "Be not deceived: Evil companionships corrupt good morals." (1 Cor. 15: 33.) "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." (Eph. 5: 11.)

The same author continues his subject on marriage by saying that a wife or husband is bound to her husband or to his wife as long as either of them liveth; but if the husband or wife be dead, he or she is at liberty to marry to whom they will, only in the Lord. In the preceding verses he is discussing the question, if one be married to an unbeliever, not to leave him or her, as the case may be, if he or she is willing to abide with the believer. Of course, it is understood that the one who is the believer became a believer after marriage. This being true, he says to the one who has been freed from the unbeliever by death not to marry another unbeliever, but one who is in the Lord. Isn't this explicit teaching on the subject of marriage? Suppose a good young sister should come to Brother McQuiddy and say: "Brother, I am preparing to get married to Mr. A, who is an unbeliever, but a very congenial young man, and I prefer [not many will join believers to unbelievers] you to officiate." "Certainly, my good sister, I'll be glad to assist you." One year from the date of the marriage to Mr. A (who died four months after marriage) this good sister comes again to Brother McQuiddy, informing him of her intention of marrying another man, who is also an unbeliever, but a man of wealth. As he had officiated at the first marriage, she prefers him to officiate at the second. This time our good brother refuses, saying: "You are a widow now, and I would be doing wrong to officiate in uniting you to an unbeliever." I ask, what has made such a wonderful change in Brother McQuiddy's teaching and conduct? Is it because of the good sister's four months' experience of married life with an unbeliever, or is it Brother McQuiddy's inconsistency? I will let my leaders judge.

Marriage originated with God in Eden. He selected and united the first couple; and "what God hath joined together, let no man put asunder." God willingly and cheerfully joins Christian companions, but he absolutely refuses to join a believer to an unbeliever. The tenor of the Scriptures is against Brother McQuiddy's teaching and practice on the subject of marriage.

J. C. McQUIDDY'S REPLY.

The teachings of the Bible on marriage are advisory rather than mandatory—that is, while the whole trend of the Bible is against marriages other than among God's people, there is no specific command of God forbidding it, save to widows; and there is a command, when a Christian is married to an unbeliever, for them to live together, with the hope that the faithful Christian will win the unbeliever. This would not be permitted if marrying a sectarian is morally wrong, as is gambling. Moral principles are eternal in their nature.

The criticism concerning my marrying a maiden to a sectarian and then declining to marry the same person when a widow a few months later to a sectarian is aimed at Paul and not at me. I discourage both Christian maidens and widows in marrying out of Christ. I give them the scriptural teaching on the subject of marriage as best I can. When I have done this, I can do no more. The ceremony of marriage is not recognized in the Scriptures. It is performed in obedience to the civil government and is not a religious service, save as it is right to obey the civil laws. Brother David Lipscomb tells the following

"Not long since a Christian girl, contrary to the earnest wishes of her parents, determined to marry out of Christ. The parents yielded to what they could not prevent, and wished the elder of their church and their lifelong preacher to perform the ceremony. He consulted me about it, and I felt that it would be harsh in him not to perform the ceremony, as the parents desired it. It was to accommodate them, not to encourage marriages out of Christ. I do not think he sinned in so doing. In these matters no explicit law is given, and, with the general principles laid down, each is left to act in each case as his judgment approves."

It is worthy of note that our brother cites no specific command forbidding the marriage of a Christian maiden to a sectarian or even to a man who has a dead or inactive faith.

Marriage is not under consideration when the Spirit says: "Be not unequally yoked with unbelievers." The scripture here includes much more than marriage. Believers should not leave the *Christian* community to join in that of the *heathens*. In this passage the word "unbeliever" carries with it the force of "infidel." Macknight renders the passage thus: "Become not discordantly yoked with infidels: for what participation hath righteousness and wickedness? and what intercourse hath light with darkness?" He comments on the passage as follows: "The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practice." The arbitrary interpretation of our brother will lead him not to contract friendships with sectarians. Doubtless this passage is entirely too broad for the practice of our brother. I have never claimed that my practice is as good as my preaching. I have a perfect gospel to preach, while I have an imperfect nature with which to contend in the practice of the law of God.

The Christian Standard's Jubilee Number.

BY M. C. K.

In point of mechanical execution, including all the latest improvements in the printer's art, the Jubilee Number of the Christian Standard, which appeared on April 8, 1916, seems sufficient to meet the highest expectations and wishes of its warmest friends and most ardent admirers. From cover to cover, throughout the wide scope of its sixty-six well-laden pages with a sixteen-page supplement, it bears marks of the highest workmanship and challenges comparison with any product in its line. Indeed, from our angle of vision, its arrangement of matter, display of cuts, space allotted to the diversified enterprises which it has fostered, generous notice of other periodicals, and its superb printing, with all that enters into the artistic and attractive in such a production, it touches the high-water mark in modern religious journalism.

But this is not all. In keeping with these high marks in its mechanical make-up, both its editorial pages and its various other departments are filled with well-written articles. It presents a thrilling story of religious doings in one of the most conspicuous half centuries of the Christian era. Everybody connected with the Herculean task seems to have put forth the greatest possible effort to produce a great paper, and the effort has been crowned with signal success. Its owners and promoters have a right to be proud of their achievement, and we bid them Godspeed in all their efforts to reproduce and magnify the ancient order in religion.

Send us your subscription for our new magazine, The Bible Study Helper. Sixty cents per year.

QUERY DEPARTMENT

Brother McQuiddy: In the case of Paul and Silas at Philippi, who gave this young woman "the spirit of divination" which enabled her to proclaim: "These men are the servants of the most high God, which show unto us the way of salvation?"

E. G. BUTLER.

The damsel was possessed "with a spirit of a Pythoness." This is a literal translation. She was what we commonly term a "fortune teller." Excepting what she said concerning the apostles, she certainly could not be supposed to tell the truth while her inspiration came from the father of lies. Satan sometimes conceals himself under the guise of truth, that he may the more effectually deceive.

* * *

Brother McQuiddy: The question has been asked. What is the soul of man? I want to know what part about a man is his soul.

WILLIAM S. FERRELL.

Webster defines "soul;" "An entity conceived as the essence, substance, or actuating cause of individual life, especially of life manifested in psychical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separable in existence." As used in the Bible, "soul" is "the internal spirit, but occasionally the animal life." So "soul" and "spirit" are sometimes used interchangeably in the Bible, sometimes they are distinct; which means that the soul and spirit in part are identical, in some points they differ. The Bible has not set forth the difference between the two.

* * *

Brother McQuiddy: Is it scriptural to have Bible lessons on the first day of the week when we come together to break bread in memory of Christ? If so, please give scripture, and how these lessons or classes should be conducted in regard to our worship.

W. R. RICHARDS.

It is not scriptural to omit teaching the Bible from the worship on the first day of the week. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Teaching is as much an item of public worship as is the breaking of bread, or the prayers, or the fellowship. The interlocutory method of teaching in classes is probably the most effective way of teaching. The New Testament does not reveal any special order of worship. Expediency, good judgment, and common sense should have much to do with the order of worship.

* * *

Brother McQuiddy: We have begun to meet on Wednesday nights to sing songs and study the Bible, with three or four male members and several women. We have no teacher, but all, both men and women, study the Bible together; but the men take the lead in all prayers and the teaching. Is it wrong for the women to take the part above mentioned—that is, studying together the Scriptures?

C. S. HAWKINS.

God put men and women together in the family and in the church; so it is certainly intended for them to live together and study the Scriptures together as directed by the word of God. Women are to be in submission to the authorized teachers of the church and are not permitted to teach or rule authoritatively. The Spirit says, through Paul: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled,

but the woman being beguiled hath fallen into transgression." (2 Tim. 2: 12-14.) The apostles continued in prayer with certain women. (Acts 1: 14.)

* * *

Brother McQuiddy: Were all the Gentiles lost that lived before the time of Christ, or did they have a plan of salvation like the Jews?

WILL ED FOX.

All nations are under the general government and rule of Jehovah. God gives men the privilege of obeying him and being saved or of rejecting him as ruler and being condemned. If they were not under the dominion of God, he could not punish them. God is the sole ruler of the universe. Satan himself is under the dominion of God. He gave laws to the Jews because they were willing to serve him part of the time. The Gentiles were not willing to serve him; so he left them without law, not that they were not accountable, but because they rejected him as ruler. When any Gentile was willing to obey God, he entered the Jewish family and came under the Jewish law. In this way he was saved. "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves." (Rom. 2: 14.) It is even so now. Any man that is willing to obey God obeys the gospel of Christ and comes under his law. If a man is not under the law of God, it is because he refuses to obey him. The Gentiles, who were without law in the days of Judaism, became willing to obey God under Christ; hence they were said to be without law, were not under the law of Moses, but were "the law unto themselves." The apostle does not say this was the rule among the Gentiles, but applies the principle to the very rare instances of Gentiles of pure character.

* * *

Brother McQuiddy: In Mark 16: 6-11, speaking of the resurrection of Christ, we read that the angel told Mary that Christ had risen, and for her to go and tell his disciples, and that she went and told them, but they believed not. Matthew and Luke tell us practically this same thing—namely, that the angel or angels told Mary that Christ had risen as he said he would do, and for her to go and tell the disciples, and they all three say she did this. Now how can you harmonize these statements with the statement in John 20: 2 to the effect that she told Peter: "They have taken away the Lord out of the sepulcher, and we know not where they have laid him?" Also, Matthew, in describing the resurrection, says an "angel" came down and rolled the stone away, while Luke speaks of "two" young men. An infidel here has pointed out these slight discrepancies, and I shall thank you to explain them through the Gospel Advocate.

X.

There is no apparent contradiction in these passages. Jesus appeared first to Mary Magdalene alone. (Mark 16: 9; John 20: 11-18.) Mary Magdalene, seeing the stone rolled away and supposing the Jews had removed the body, runs to find Peter and John. (John 20: 1, 2.) The other women enter the sepulcher. Mark says they saw "a young man;" Matthew calls him "an angel." John tells us: "But Mary stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." (John 20: 11, 12.) She still supposed the body was stolen until the angels were seen. It is easy to be understood how one person might observe only one angel, while another might see two. Mary Magdalene had not left the sepulcher when she said: "They have taken away my Lord, and I know not where they have laid him." She is told to tell the glad story to the brethren. His second appearance was to the women returning from the sepulcher. (Matt. 28: 9, 10; Mark 16: 1-8.) It was at this time that the angel told the women that Jesus was risen, and, therefore, after Mary had supposed that the Jews had taken away the body of Jesus.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

R. V. Cawthon will preach at Watkins Hall next Sunday at 3 P.M. Come, and bring your friends.

J. Paul Kimbrell has held interesting meetings at Arcadia and Zolfo, Fla. He is now at Eagle Lake.

R. V. Cawthon, of Mount Juliet, Tenn., is in a meeting with the Green Street congregation, this city.

S. H. Hall will begin a meeting at Reid Avenue, this city, next Sunday. This meeting was postponed one week to give Brother Hall more time at Dickson.

E. A. Bedichek has aroused considerable interest in a meeting at Fresno, Cal. After this meeting he will go to Madera and Patterson, Cal., and from thence to Phoenix, Ariz.

C. E. Wooldridge has inaugurated an "every-member-at-every-service" campaign at Fayetteville, Tenn. Let me remind these good people of the companion motto: "We can and we will."

From John W. Hedge, Kilgore, Texas: "I have just returned from Idabel, Okla., where Brother Lee Sanders and I have been sounding out the word. We held two mission meetings in the vicinity of Idabel, which resulted in two baptisms. The church at Idabel seems to be alive, and in time to come I believe its influence will spread abroad."

T. W. Phillips sends us a very hopeful note regarding his improvement. He writes from the Harris Sanitarium, Fort Worth, Texas: "I was operated on April 6 here—not at Bonham, Texas, as was stated in the Gospel Advocate. I am rapidly improving to have undergone so serious an operation. I will be at work again in June, I pray and hope."

From C. E. Holt, Montgomery, Ala.: "The last 'special' is fine. I think the more you 'specialize,' the better and finer and grander the paper becomes. 'Preparedness' is a fine theme. There is nothing better than being prepared for a thing. Especially is this true as regards Christian faith and Christian living. Even preachers should prepare their sermons."

Brother Srygley will deliver the commencement sermon for the Marion County High School at Guin, Ala., next Sunday. While in this territory he will make the following appointments, preaching at 7:45 P.M.: At Oakman, Tuesday, April 25; Lynn, Wednesday, April 26; Haleyville, Thursday, April 27; Bear Creek, Friday, April 28; Russellville, Sunday, April 30 (two services); and Town Creek, Monday, May 1.

From I. C. Hoskins, Florence, Ala.: "We had fine audiences on April 9. Two very worthy Christians, who had just moved to our fair city, took membership with the congregation. That afternoon a lady who had made the good confession at a mission point near Sheffield was baptized by the writer. One of our 'mothers in Israel' recently said: 'I have been reading the Gospel Advocate for more than thirty years, and I think it is better now than ever.'"

From L. S. White, Dallas, Texas: "The meeting at the Pearl and Bryan Streets Church, this city, has been in progress two weeks and will continue at least another week. The interest has been good from the beginning. W. M. Davis, of Fort Worth, Texas, is doing the preaching. All his work is on a high plane and the brethren are delighted. I never attended a more pleasant meeting or saw a greater manifestation of brotherly love. There have been ten additions from all sources."

From R. E. Wright, Wartrace, Tenn.: "I preached at Huntland, Tenn., Sunday and Sunday night. We had a small crowd, but a good hearing. This was my first visit to Huntland. I find some noble Christians there. This is the home of R. H. Moore. His good wife knows just how to treat a preacher. I also met young G. Collins, a most noble young preacher and singer, sent out by the church at Huntland. Use him, brethren, if you need a preacher; and when the meeting is over, you will not regret the choice you made."

From John E. Dunn, Miami, Fla.: "I have been engaged in a four-months' effort to get the cause of Christ firmly established on a solid working basis in Miami. We will begin a protracted meeting on the fourth Lord's day, to continue over the first Lord's day in May. We think we are getting the work in good shape. I start home on May 8. I hope to be with my family a few days, attend the closing exercises of the Bible School, then our home meeting, in which C. M. Pullias will do the preaching. After this I shall go to Port Arthur, Texas, and next to Beaumont and other Texas points."

We trust our readers will not forget the fire-stricken Christians at Paris, Texas. Several contributions have been made, but the loss was so heavy that there is little danger of too much being given. J. B. Nelson, of Dallas, Texas, urges immediate action. He writes: "The call for help at Paris is in every way a worthy one. The church house, the homes, and all the earthly possessions of many are gone. They are poor and in every way worthy. I labored with that church nearly two years, and I feel that I am in position to know their needs. Lee Garrett, the preacher at Paris, is as true as they make them. He is absolutely honest, and all money sent to him will be properly used. Help, help, and help now. It is truly an S. O. S. call—'Save, O Save,' or 'Help, O Help.'"

Last week was "wedding week" for the editor of this page, who played the minor rôle in the following engagements:

At the Russell Street Church study, April 8, at 10:30 A.M., Mr. John Wesley Culbreth, of Albany, Ga., and Miss Lillie Dale Duncan, of Nashville, Tenn.

At the Russell Street Church study, April 12, at 2:15 P.M., Mr. James C. Lauderdale and Miss Margaret Azile Johns, both of Nashville, Tenn.

At my home, April 12, at 8:30 P.M., Mr. Hubert T. Wiggs and Miss Beatrice Lane Printz, both of Fayetteville, Tenn.

At the bride's home, April 15, at 8 P.M., Mr. Hubert Hill Harper, of Birmingham, Ala., and Miss Anna Leek, of Nashville, Tenn.

We have already extended our good wishes to all of these happy young people.

From J. L. Hines, Central City, Ky.: "Two years ago a call came to me from West Tennessee, 'Come over and help us.' Straightway I gathered up a tent and went, preached two weeks, and baptized (I believe) seven. Last year I was called back; so I went with another tent, preached night and day for about three weeks, with twenty-two added. We organized them with forty-five members. A few months ago I received a message from one of that little band in which she said: "All of the members meet every Lord's day unless providentially hindered, and those that are hindered have the emblems brought to them.' They are now trying to build a house and need help. I know of no congregation that is more zealous than this congregation, eight miles northwest of Dyersburg, Tenn. Brethren, please do not pass this by, but let us help to bear one another's burdens. Send all money to me at Central City, Ky., and it will be acknowledged and properly placed."

Brother Hines has done some hard work in this field, and his appeal deserves the cordial support of our readers.

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"I Will Come Again."

BY C. S. BLACK.

Brother S. T. Blessing, of Fort Worth, Texas, has written me as follows:

"True, there is no scripture that says the Savior, Jesus, the Son of Mary, who lived about thirty-three years on earth and then ascended to heaven and is now sitting on his Father's throne at the right hand of God, waiting till his enemies be made his footstool, will come again to earth 'and put his feet on this earth.' But I find that Zechariah (14: 3, 4) says: 'Then shall the Lord [who can be none other than the Savior] go forth. . . . His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.' From which he also ascended, at which time the astonished disciples were assured by the angelic messengers that 'this same Jesus . . . shall so come in like manner,' and every other promise of his coming (a presence), and there are many who evidently contemplate that that coming shall be to the earth. 'And they lived and reigned with Christ a thousand years.' 'And hath made us unto our God kings and priests: and we shall reign on the earth.' 'The Lord God shall give unto him the thrones of his father David; and he shall reign over the house of Jacob.'"

It is not my intention to enter into the discussion on the millennium question, but simply notice some of the quotations and applications of this brother. When I made the statement in a recent number of the Gospel Advocate that there was not any scripture to prove that the Savior will ever put his feet on this earth again, I measured my words, and the brother admits me correct, then proceeds to try to prove by Zech. 14: 3, 4 that he will put his feet on this earth again. Where is the brother's proof that Zechariah is speaking of the end of the world? Does he think that this is literal language? Will Jesus literally come down on the Mount of Olives and literally divide the mountain in two parts, and then perhaps with a steam shovel move half of the mountain toward the north and half toward the south and make a great wide valley, wide enough to admit the great host of Jews? I deny that Zechariah is speaking of the end of the world. "In that day" in Zech. 13: 1 plainly refers to the gospel age. The fountain opened plainly refers to the atoning blood of Christ. His side was pierced and from it came blood and water. Verse 7 of the same chapter plainly refers to the crucifixion of Christ and the scattering of the disciples. (See

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them.

701 Barnard Street, Savannah, Ga., December 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation, was in a very low state of nervous vitality and general debility. I ordered ten gallons of your mineral water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion, that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.

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These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, gallstones, kidney or liver disease, or any chronic ailment that has not responded to drugs—I invite you to match your faith in the spring against my pocketbook. If the water fails to benefit you, simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

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Mark 14: 27.) It is also clear that Zech. 14: 1-3 refers to the destruction of Jerusalem by the Roman army. The Roman army was composed of many nations. Read Josephus' history of Jewish wars and you will see the prophecy exactly fulfilled. It is also noticeable that when the Romans had executed divine vengeance upon those who rejected the Christ, that they never prospered after that. God evidently fought against them and all the nations that composed this great empire until it was brought down. (Verse 3.) Now, brother, is it common sense to jump from this scene to the end of the world, and in verses 8 and 9 have to jump back again? Is not the prophet figuratively speaking of the day when the middle wall of partition, the law of commandments, would be removed? Did not his feet stand upon the Mount of Olives and from it ascend, and then was not the gospel sent to the whole world, Jew and Gentile? This certainly is the meaning of the cleavage of the mountain. "And it shall be in that day, that living waters shall go out from Jerusalem" (Zech. 14: 8.) "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 47.) "And the Lord shall be king over all the earth." (Zech. 14: 9.) Jesus is now reigning King over all the earth, and that kingdom began at Pentecost. Brother, if you will study carefully the book of Zechariah and take each passage in connection, you will see the great mistake in applying Zech. 14: 3, 4 to the end of the world.

You quote Acts 1: 11. Yes, Jesus is coming "in like manner;" but does it say he shall put his feet on the earth? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (that is, before those on the earth shall be changed); then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) Do these passages describe two different comings? Jesus did not say, "I will come again and again." Rev. 5: 10 has no reference to Christ's reigning on the earth one thousand years, but the unsealing of a sealed book: "Shall reign"—gain ascendancy over the enemies of the church. And are not the Christians reigning today? Certainly. Rev. 20: 4 must not be interpreted to conflict with all that is said in the New Testament concerning Christ's second coming. The expression, "throne of David," does not mean the chair that David



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sat on in Jerusalem. That chair has gone to decay long ago. You cannot find it now in the earthly Jerusalem. David's throne is established in heaven. (Ps. 89: 35-37.) Jesus was raised from the dead to sit on David's throne. Please read Acts 2: 29-36. Notice closely verse 30. Much could be said about Christ's ascending to heaven, taking the throne of David (for, as it was established there, he must ascend there to take it), and the beginning of the kingdom on Pentecost, but this is enough. I leave the discussion in the hands of those who have already shown us their ability to expose the millennium error.

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The Master's Vineyard

Alabama.

Bridgeport, April 13.—I closed a meeting at Orme, Tenn., last night. Two baptisms. Audiences good. Opposition active. J. D. GUNN.

Arkansas.

Paragould, April 13.—The cause of Christ is progressing slowly in this part. Doubtless we all could do more to promote the cause of Christ if we would. All preachers, elders, deacons, and saints in general should work in their respective spheres for the promotion of the body of Christ. We should give time, means, and talent. By so doing, the body, church of Christ, will grow, and increase in moral power as it grows. Brother G. Dallas Smith will teach a fifteen-days' Normal Bible school for us, beginning on Thursday before the fourth Lord's day in July, and will preach at night. We trust that many will attend this school. I am now making out my program for the summer and fall months. Should any desire my assistance in a meeting, they should write me at Paragould, Ark., Route No. 5. W. J. JOHNS.

Colorado.

Olathe, April 10.—It may not be appreciated by all who read this, but to us the growth of this Olathe work is so satisfactory that we cannot help speaking of it once in a while. I preached three times yesterday—at 11 A.M., at Ash Mesa Schoolhouse; at 3 P.M., at Fairview Schoolhouse; and at 7:30 P.M. in Olathe, in our own "hired house." The Fairview appointment was my second at that place, and I was besieged with the unanimous request that I leave a regular appointment for Sunday afternoons for at least twice each month, which I did. Thus a splendid field is opened here, a more promising than which I have not observed in this valley. And the Olathe service was attended by an unusually large crowd last night, representing the best people of the town. We will continue this Sunday-night meeting in Olathe until we get our tent, when we have a change of meetings arranged for the tent throughout this valley. Our encouragement has grown into enthusiasm in Olathe. It is remarkable how the tide has turned in our favor in this town of late and bitter persecution. Satan can sometimes get the truth down, but he cannot keep it down if its devotees are loyal. E. C. FOUCA.

Florida.

Hildreth, April 11.—The meeting began well here Sunday. The Monday-night audience was encouraging. L. J. JACKSON.

Georgia.

Valdosta, April 18.—On March 26 Brother E. A. Elam began a meeting with the church at this place and continued through April 9. The first week we had services at night only;

the second week, twice daily. It had been some nineteen years since Brother Elam had been here, and, of course, many changes had taken place in the congregation and in him. He is still, however, the same logical, eloquent speaker. He impressed his hearers with the thought that he was not preaching "our" doctrines, but just the truth of God as revealed to men in his word. The attendance was better than we have had for some years at our meetings, it being necessary to provide extra seats on one occasion. Three were added to the church. G. E. CLAUS.

Japan.

Tokyo, March 21.—On Sunday, March 5, I spoke four times—once in English and three times in Japanese—and baptized two people. About forty were at the Lord's Supper and eighty-three in the Sunday school. The church meeting was the largest of any ordinary meeting we have yet had in the new chapel. J. M. McCALDER.

Missouri.

Campbell, April 12.—Brother C. M. Pullias, of Lewisburg, Tenn., has just closed a very successful meeting with the church at this place. Large crowds were in attendance throughout the meeting. Five persons became "obedient to the faith." We consider this one of the best meetings we have ever had at this place, as an interest was created, both within and without, that was noticeable indeed. To know Brother Pullias is to love him, and to hear him is to love the Lord and his church better. The church at Campbell is in fine shape and by the help of the Lord will steadily grow. J. W. BRENTS.

Tennessee.

Decherd, April 6.—I have just closed an eleven-days' meeting at Oak Grove, at the water, with seven additions—four baptized, two restored, and one from the Baptists. This was my first meeting for this year. The brethren at Oak Grove are getting along nicely. They were much pleased with the meeting. The weather was bad most of the time, but we had good crowds and the interest was fine. Much prejudice was removed. The sanctified people listened well. Brethren, let us preach the word in the spirit of meekness and love. My work is mostly in destitute places this year. I will go to Sequatchie County on the first Lord's day in May for four weeks; the first of June, to Tatesville, Grundy County; then to Gruett; then to Coalmont in July; to Bedford County, second Lord's day in July; Elk River, first Lord's day in August; Partin Schoolhouse, fourth Lord's day in August; to Fairview Schoolhouse, second Lord's day in September. I can hold one or two meetings in October and November. If the brethren at any place want me at that time, let them write me at once. R. E. L. TAYLOR.

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Texas.

Bonham, April 10.—Brother J. S. Dunn, of Dallas, has just closed a very successful meeting in Bonham, which resulted in twelve additions—nine by baptism. Brother Dunn will long be remembered by the good people of Bonham for his soul-stirring sermons. Brother Dennis Starnes and Brother T. W. Phillips were the preachers that visited the meeting. The church in Bonham has had a great uplift.

TOM WALKER.

Lockney, April 8.—My work with Lockney Christian College closes this week. I have accepted a position at Thorp Spring Christian College as president of the faculty, and shall move there in time to assume my duties this fall. We hope to make a great school there. We hope to see Lockney College continue, and I think it will. From now till September I shall hold meetings. My first will begin at San Angelo on the fifth Sunday in April.

W. F. LEDLOW.

Denison, April 14.—The church of Christ is growing everywhere. Good reports are weekly read in all our papers. We have reason to be thankful. Our little band at Armstrong Avenue is still growing in numbers, knowledge, interest, and love. Three were added to our number last Lord's day. Our protracted-meeting will begin on the fifth Lord's day in this month, with Brother Eldridge as song leader. We expect great things of the Lord.

THOMAS E. MILHOLLAND.

Weatherford, April 7.—Some of the time since January 1 I have been preaching at Weatherford, where I am permanently located. The church here will begin a meeting on Sunday, April 16. Brother Busby, of Fort Worth, will do the preaching. I want to correspond with a number of young men who are anxious for an education, but have not the means to pay their way through school, and who will accept a good opportunity to work their way through. Having had considerable experience teaching this class of young men, I am able to sympathize with them and understand their needs.

E. M. TACKETT.

HUMORS COME TO THE SURFACE in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Regeneration.

BY N. F. MATHEWS.

The unconverted cannot see the things of God. Spiritual things are foolish and adverse to him. (1 Cor. 2: 14.) A blind man cannot understand vision. A leopard cannot change his spots. (Jer. 13: 23.) A sinner is helpless, materialistic, condemned, lost, and at enmity with that which must save him. (Rom. 8: 7; James 4: 4.) Nothing short of a miracle saves a sinner. (John 1: 13.) Philip said: "Show us the Father." Jesus taught Philip that God was manifest in him. The wise men of Athens set forth their ideas of God in their idols—wood, stone, metal. Everything in God was absent in those idols. No life, spirit, character, or power. Shape was the only idea they conveyed. But in Jesus was found the complete idea of God. All his attributes were in Jesus; and yet Jesus had to go before these spiritual attributes were seen and accepted. He said: "If I go not away, the Comforter will not come." (John 16: 17.)

What is the nature of the new birth? A radical change of heart, a new creature, the blind see, the dead live, the deaf hear, hate turns to love and infidelity to faith.

What is man's part in it? Repentance toward God and faith in the Lord Jesus Christ. (Acts 20: 21.) Man must give up sins, confess sins, repent of sins, all which precedes faith; and all is a gift of God in the sense that God gives the light and the strength to do it, and the sinner wills to do it.

What are the results? Joys of salvation, forgiveness of sins, a knowledge of God, kinship with God, adopted into the family of God, heirs of God, assurance; the birth of a life that develops into the perfect saint. Like the life in the acorn develops into a perfect tree. Our Lord championed that life and died to procure it for us. Nicodemus, perhaps one of the best men of his day, had to be born again in order to see the kingdom of God.

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The Wooldridge-Walling Debate.

BY J. D. WALLING.

This debate took place at Mount Pleasant Methodist Episcopal Church, in Wayne County, Ky. It began on February 28 and continued four days. Three days were given to the first proposition, and we were promised two days on the second proposition; but at the noon recess the Methodist preacher said that, on account of the inclemency of the weather and other conditions, the trustees of the house had decided that the debate must close with that day. I objected, but had to submit. He did not state what the "other conditions" were. It was not hard to tell. A lady told that preacher at the close of the debate to take her name off of the church book. My moderator was Brother J. E. Thomas, of Gilpin, Casey County, Ky. He did his work well, and made friends of all by his fair ruling. We were not able to get Wooldridge to agree to a president moderator, so could not get him to define his proposition. I kept it before the people in every speech. He has got his lesson well and puts up the strongest argument that can be presented. He is artful, dodges, and plays shut-mouth on all scriptures that he cannot make a show of answering.

On the first proposition, the baptism of the Holy Ghost, he made the usual arguments and read from Alexander Campbell and Rice proposition, and asked me if I indorsed it. I said, "Yes," not because Campbell did, but because I thought it was the truth. He then produced another chart that said we are sanctified by the Spirit, and tried to connect these two and prove them by Campbell. I let him go till I got him to deny Wesley; then I made a Campbellite out of him for a while, and left him there till he repudiated John 3: 5 and Acts 8: 38. I made him admit baptism for the remission of sins and that we are saved by the blood of Christ. I asked him to show when and where the great multitude of Rev. 7: 14 were baptized by the Holy Ghost: also the eunuch, the jailer and his house. To these he would not open his mouth. I showed that salvation is in the name of Christ; that Christ comforts those that mourn, but mourning does not comfort—only leads to Christ, where comfort is found; that the name of Christ can be found only in one act of service that God requires of a penitent believer, and that act is water baptism. On Saul's conversion (Acts 22: 16) he was playing "pussy wants a corner." I got him to finally put the baptism of the Holy Ghost on the other side of water baptism, and he claimed the gift of the Holy Ghost in Acts 2: 38 to be the baptism. After ridiculing this, I

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asked him and the audience if that was his teaching and practice—if he taught them that they must work through the mourner's bench, then be baptized in water, and wait for the baptism of the Holy Ghost before salvation? He would get in a fix this way and turn over the next time. We finally told him he had been a Campbellite long enough. I took a dipper of water, held it up, and as the water poured upon the floor this represented a direct operation, the water flowing from the dipper, or fountain, upon the floor without any medium. I now took a funnel, held the dipper above, the water flowing through the funnel to the floor, this being a mediate operation. The funnel being the medium, I showed that if I wished to turn the stream, I had only to turn the medium; that the stream flowing through the medium would operate upon the point upon which the medium was turned. So Campbell and the Bible taught that the Spirit operated only through the word, the truth, and that the word is the medium. The Spirit flowing from God, through the word, operates upon the hearts to convert and to sanctify. If we want to turn the Spirit of God upon Monticello, we preach the word there; or if upon Japan, we send the word there. He made a great ado about the Spirit's being poured out; seemed to be trying to turn the issue to this. I let him tie himself to this. Then I took a glass, set it on the stand, and put a coin in it; then took the dipper and poured water in the glass, covering the coin and filling the glass. Thus I illustrated two points: that while the Spirit was poured out at Pentecost, the apostles were immersed; and that the apostles were prepared for this baptism, and were, therefore, baptized. I showed that this coin, though it was covered with water, was not baptized. The fault was not in the water, neither was it in the act, but in the coin—the thing covered, but not baptized in a scriptural sense. So whoever would be saved must be prepared by a change of heart and reformation of life for the consummating act whereby he would be buried into the death of Christ, where he would reach the blood, and thereby the remission of all past sins, be quickened, and raised, born again. He let this all alone.

On the second proposition, the church question, he proved himself almost a blank. He had only studied the Spirit question. He admitted the establishment of the church at Pentecost, and Christ to be the head architect. Here he wanted to mess up the whole thing and bring in his Holy Ghost baptism again. I called attention to what he had admitted, and

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asked the people to examine the body of which they were members and see where and when they began. I asked him, in the beginning, if he would not dispense with the organ during the debate, telling him that I had conscientious scruples as to its use. He said he would use it while he was affirming and would leave it off when I was in the lead. But when we came to the second proposition, they did not want to leave it off. I called their attention to the agreement. It looked like they wanted to close the debate. My moderator wanted me to go on, anyway. I said no; that I could sacrifice the opportunity, but not my faith. They saw the effect and let us go on without the organ. Wooldridge said he did not see how I could have "conscientious scruples" about the organ. I told him he had admitted the church of Christ to be the right church, that Christ was the architect; and that if he would show me where Christ had ever put the organ in the "blue prints," I would have no scruples about using it. But Christ put the organ and mourner's bench in the same verse. He said I had set up the church all right, but that I was not a member of it; I was not a Christian. He told his experience, how he had worked himself up to a certain point, "then he got it." I told him that I knew I was a Christian, for I had two witnesses to the fact—God's Spirit and my spirit (Rom. 8: 16); but he had only one witness, and that his own spirit, while God's Spirit testified that he was not a Christian—"not of works, lest any man should boast" (Eph. 2: 9), and he was boasting of the fact that he had worked himself through. Paul said: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3: 5.) Wesley said the "laver of regeneration" was baptism. So God, Paul, and Wesley all cut him out; for he had only works, and not Christian baptism.

On the third day they tried to shout us out. Wooldridge never took up his time in a single speech. The first few days he would sing at the close; but I made fun of him and he quit singing. He said he had expected to bring his stenographer with him, but he got sick and left him at Jamestown. He said he did wish he had him; he would so like to see one of my speeches in print. I told him I guessed the sickness of his stenographer was providential; but, to accommodate him, I proposed that we repeat this debate at Jamestown, and that I would pay half the price for his stenographer, and, if he wanted it in book form, I would pay half that. He said: "All right"

Few people think there will be any Jamestown debate.

Several brethren were present from over the county. I think if brethren could have been present at this debate and seen conditions, what we have to contend with, they would gladly support a man to help in this work.

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The Mission of the Church.

BY H. W. JONES.

The mission of the church is three-fold—viz.:

1. To aid the poor. (Acts 2: 42-45; 4: 34, 35; 6: 1-6; 11: 27-30.) Therefore the church of Jesus Christ is the only "aid society" ordained of God. Then away with all religious "aid" societies and organizations of men and women to feed the poor! And to hasten this, let the church do her duty along this line.

2. To preach the gospel. (Acts 8: 4; Eph 3: 8-11; Phil 2: 14-16; 1 Tim. 3: 15.) Therefore the church is God's only "missionary society" to disseminate the truth among the lost of Adam's race. Then away with all of man's organized missionary societies to preach the gospel! The church of God is the only society needed for such work; other societies are only burdensome machinery.

3. To glorify God both here and hereafter. (Eph. 3: 20, 21; Rom. 15: 7; 2 Cor. 1: 20; Phil. 2: 9-11.) Therefore it is dangerous for us to attempt to glorify God through any other institution than that of the church of Jesus Christ. Our eternal welfare above depends upon our filling the mission God has assigned us here below. Then let us be faithful. Let us watch and pray, lest we enter into temptation and get into something God has not authorized us to do. Let us work and be content with things as revealed in God's holy word.

Standing for the Right.

BY BATSSELL BAXTER.

There is a very fine example of heroism in the thirty-sixth chapter of Isaiah. Hezekiah began to reign when he was twenty-five years old. Judah had followed her sister, Israel, into idolatry and crime. The land had been steeped in crime from the throne to the cottage of the peasant—crime against God and against man.

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Hezekiah destroyed the temples and demolished the idols. He cleansed and repaired the temple at Jerusalem and called the people back to the service of God. He stopped the tribute to the king of Assyria. The Assyrians promptly invaded the country and laid siege to Jerusalem. Hezekiah at first weakened and was almost on the point of yielding. Then his manhood came back to him and he stood firm.

The Assyrian demand for a renewal of the tribute was a cover for the real purpose to destroy Jerusalem and enslave the Jews. God has no use and the devil has no respect for the man who will not take a stand. Satan will use the tribute of the faltering heart, but all the while he goes right on in his eternal purpose to enslave and destroy the soul.

Hezekiah was surrounded by almost innumerable hosts of enemies. By all military calculations, Jerusalem would have fallen in a few days. Yet he knew he was right. With faith and determination in his heart, he poured out his soul to God in prayer and went right on doing the right.

Many nations have risen and have fallen. Much history has been written and forgotten. And so it will be for many generations to come, perhaps. Generations to come will in all probability face the same temptations that we are facing this day. Some will fall. But throughout the ages men will remember the courage of Hezekiah, a man who dared to do the right, and will take courage in times of trial. It is always safe to do the right.

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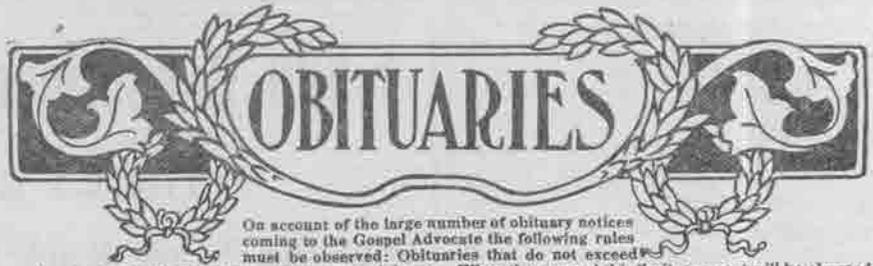
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On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Jinkins.

Kitty Mallard was born on February 26, 1842. She was married to W. C. Jinkins on December 3, 1867, and to this union three children were born—Mrs. Laura McBride, Mrs. Betty Ferrels, and Britton Jinkins. Her husband and children survive her. Sister Jinkins obeyed the gospel in 1871 under the preaching of Brother Bolan. She was afflicted for over twenty years. She suffered much, but often called for the writer to read the Bible and sing and pray. She knew her friends up to within a short time before the end. She was a kind companion, an affectionate mother, a good neighbor, and a Christian woman. The writer tried to comfort the bereaved family and sorrowing friends at the funeral services.

GEORGE W. GILBERT.

Taylor.

The older people are fast passing away. I here record the death of Brother John S. Taylor, who died at Lynchburg, Tenn., on January 21, 1916, in the eighty-fifth year of his age, and his brother, Marion, who died near there some two years before, near seventy-five years old. Both were born and grew to manhood near Lynchburg, remained unmarried, and spent most of their lives there. John, when barely grown, at the time of the gold excitement, went West, driving an ox team through the Rockies. He assisted in the formation of the State of Oregon; was twice a member of the Legislature; was urged to become a candidate for Congress, but declined to do so, having decided to return to his old home. This he did in 1875. In his young manhood he became a member of the Methodist Church, and lived faithful as such until some fifteen years before his death, when he identified himself with the church of Christ. A man of a purer life and a higher type of a Christian gentleman I have scarcely ever known. Marion became a member of the church at Lynchburg in young manhood and was active in its work until a few years before his death, when business arrangements carried him to Lois, a few miles away, where, in cooperation with others, he assisted in the formation of the most excellent church there. The two brothers were much associated, had many traits in common, were both my friends fast and true, and I have associated them together in this sketch, a token of my love for them as Christian brethren.

J. D. FLOYD.

Mack.

On March 3, 1916, the sad news came that Brother Mack had fallen from the barn loft and was badly hurt.

He died on Monday, March 6, at 7 A.M. Brother Mack was one of the old settlers of Phillips County, Ark. He came from Germany when but sixteen years old, leaving all of his folks in the old country. He lived two years in the North, and came to Arkansas in 1864, and had lived here ever since. He obeyed the gospel thirty-five years ago under the preaching of Brother Townsel, and lived a consistent Christian life until his death. While stammering of tongue because of his nativity and early education, yet he was ever ready to do all he could to advance the cause of his Master. He had been an elder in the church for many years. He served at Cypret until about a year ago, when we established a congregation near where he lived, and he was placed as elder in it. He will long be remembered in this community. All the preaching brethren who have preached here will remember Brother Mack, for he was truly the preacher's friend. Brother Patterson and the writer tried to speak words of comfort and cheer to the bereaved ones; and while Brother Mack had no earthly kin to mourn for him, yet few have had so many that really felt the loss as did the friends of Brother Mack. It seems, as we pen these few lines in memory of him, that we can almost hear the words used by him in the closing of all prayers, "Where dare will be no parting dare;" and we can realize, if we shall live as he lived until death, that we shall meet him again in that land where there truly will be no parting. P. D. LAWSON.

Johns.

Tongue cannot express the sadness I feel while writing this in memory of a lovable woman—Sister Georgiana Johns (wife of Joe Johns), who died at her home near Walter Hill, on March 10, 1916. She was born on April 22, 1864. She was born into the family of God about fourteen years ago, and lived a consecrated member of the church of Christ all these years. She was highly esteemed by all who knew her. To know her was to love her. Hers was a beautiful life. She seemed to live for the pleasure of others, and always looked on the bright side of everything. She possessed many lovable traits; among which were kindness, cheerfulness, mercy, and love. She was cheerful even in the face of death, and manifested a tender consideration for her husband and son. She always met one with a smile on her face and was always kind to all who came in contact with her. But could she speak, she would not have me say that she had no sin, for that would be contrary to God's word, as it says: "If we say that we have no sin, we deceive our-

selves, and the truth is not in us." But she was ever ready and willing to confess her sins, knowing she had a Father above, who was faithful and just to forgive her her sins, and to cleanse her from all unrighteousness. She knew that while traveling this uneven journey of life every one must go to his own place, and here in this life she decided whether that place shall be good or evil. She prepared in this life for the life eternal. Let us weep not, dear ones, for our loving sister, who is not dead, but asleep in Jesus.

Mrs. OSCAR JOHNS.

Lovell.

Edward S. Lovell, son of R. G. and S. E. Lovell, of Pegram, Tenn., Route No. 2, was born on April 2, 1887, and died on March 4, 1916, making him twenty-eight years, eleven months, and two days old at the time of his death. He had been in feeble health for about six years. His was a firm, gentle, and cheerful disposition, and in whatever he purposed to do he was ambitious and faithful. He received a business education at the Dickson Normal College, Dickson, Tenn., and held a position as stenographer for the Louisville and Nashville Railway Company at the West Nashville freight depot. He was baptized into Christ in the summer of 1905 by M. S. Buford, and, having arisen from the watery grave to walk in newness of life, he zealously sought the things above till the day of his death. It can be truly said of him that he delighted in the law of the Lord, and thereon he meditated day and night. He loved the cause of Christ and shrank not from any task he considered a duty to perform. He loved the members of the church and was a leader of a class in Bible study. The surviving members of the family and the church will miss his gentle admonitions and feeble efforts to instruct in the Scriptures, but they are consoled in the fact that he was faithful to the cause he so dearly loved and "died on duty." His last days were without a struggle, and he calmly, peacefully, and serenely passed from time into eternity. Long will his brothers, sisters, and father remember the "object" of their tenderest care which has been taken from them. It is hoped that they will be strengthened in purpose to battle for the right through life.

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impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator—price, only fifty cents—and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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I mean to help you push the paper this year. Our brethren should rally for the paper and make it a power for good.—*W. F. Ledlow.*

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I love the paper next to the Book. I am sure that there is not any one who loves the Firm Foundation and the cause it is striving for more than myself. I have many words of praise for yourself and the grand old Firm Foundation.—*A. J. Lay.*

We have read the Firm Foundation ever since it was first published. The paper and the Bible is all the preaching we have.—*P. J. Rogers.*

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I think the Firm Foundation is fine. I am certainly well pleased with it. It has splendid writers, and is loyal to the cause and His church. I think it should be in every home. I expect to keep it coming to my home as long as I live.—*Rebecca Rice.*

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I want to say a few words for the Firm Foundation. I think it is a grand and good paper. We could not do without it.—*Mrs. Anna Moore.*

I like the Firm Foundation fine, and I do not want it stopped.—*H. W. Southern.*

It is the best paper in the world to us, and I don't intend to do without it as long as I can get it.—*M. F. Blanton.*

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I inclose one dollar for renewal of subscription to the Firm Foundation. I aim to take the paper as long as I live.—*H. O. George.*

We love the Firm Foundation, and cannot do without it.—*Bertha Poindester.*

I can't do without the Firm Foundation. It is the best paper I have ever read.—*S. H. Shelton.*

I inclose one dollar, for which please advance my subscription one year. The Firm Foundation gets better every day.—*Homar A. Gay.*

I am working up renewals, and aim to make a clean sweep of our town.—*L. C. Clevenger.*

I don't believe in waiting till you are dead to scatter white roses, so I am writing. I received my first issue on January 1, 1916, and can truthfully say that it is the best paper published.—*Mrs. Alta Hufstader.*

I am very much interested in the work the Firm Foundation is doing, and I am going to do all I can for it.—*Joseph W. Peacock.*

I am inclosing one dollar for my renewal for the Firm Foundation another year. I cannot do without it. I enjoy reading it above all other papers.—*Mrs. M. B. Haagan.*

I am inclosing a dollar for renewal for the Firm Foundation. Its weekly visits to our home are a feast for my soul.—*Mrs. Dora Oden.*

I appreciate the many good articles in the Firm Foundation.—*J. P. Crockett.*

I inclose one dollar for the Firm Foundation for another year. I am glad to say the Firm Foundation is still improving.—*J. J. Day.*

I inclose a dollar for the Firm Foundation for my mother, Mrs. Kate Hedge. She says it is the best paper published in the interest of primitive Christians. Well, I think so myself.—*J. W. Hedge.*

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my *friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my *absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcers of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
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Shivar Spring,
Box 217, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

MRS. WALTERS
 GREENWOOD TRUNK
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BY A. B. LIPSCOMB

Prayers for the War to Cease.

A few Sundays ago I spoke on "The Power of a Praying Church," and during the course of the sermon urged Christians to pray for the cruel war to cease, for the President, and "for all that are in authority." Part of this lesson was printed in the Tennessean the following Monday. In a few days I received a letter from a gentleman of considerable prominence. It is not necessary for our purpose to state his name, but I herewith present his letter:

Dear Sir: Did the Nashville Tennessean of this morning [March 13] correctly report you as saying: "And, whether they believe it or not, the lesson before us indicates that there is more power in the prayers of God's people than in all the combined armies and navies of the world. Pray for the terrible warfare to cease. Pray for world-wide peace. Pray in faith, believing with all your hearts that what you pray for will come to pass. We often hear of remarkable answers to prayer. But really there is nothing remarkable about God hearing the prayers of Christians. . . . Every prayer that is a prayer gets answered." Etc.? It is true the paper reports you as saying that God answers in his way and not in ours. I want to ask you if you really believe all the above means on its face? If so, have you ever prayed in faith that the terrible war shall cease? If so, were your prayers answered? Did you ever have any one of your prayers answered? Can you specify what the prayer was, and how it was answered? How do you know that every prayer gets an answer? I

am seventy-four years old and have been praying all my life, and cannot say that any one of them has been answered; and I feel sure that many of them were uttered from the heart and, so far as I know, in faith. What good does it do if I have no information that my prayers are heard and answered in God's way? What about all the millions and myriads of prayers that are uttered every day that this terrible war shall cease, or that this and that shall or shall not happen or cease? Are none of them uttered in faith? They are not answered, for the war continues. Is it God's way to have the war continued until more millions of men are killed, until more Armenians are massacred and more women are violated, until one side is exhausted and cannot longer fight? If that is God's way, there is no need to pray.

No, you cannot be correct in the above position. There is something wrong in your interpretation. The promulgator of such doctrines as the pulpit is giving forth is causing more harm, a thousandfold more, than good. The women and children and unthinking men may believe such talk, because they have been taught it by their parents and from the pulpit they also have been taught to respect, but thinking men have long ceased to believe any prayer has ever been heard and answered since the day Jesus Christ—God himself—prayed that "this cup" might pass. Can you answer my questions?

THE "HIGHER CRITIC'S" VIEW.

The author of this letter is not alone in the sentiments he expresses. He is one of many who belong to what has been termed the "school of higher criticism." They believe in God to a certain extent, but they do not believe that he answers prayer. They contend that the only value of prayer is to be found in the reflex benefit to the soul in the act of praying. Such a claim is absurd and ridiculous. We might as well say that the sole benefit of eating is to strengthen the muscles of the jaw or that the sole benefit of breathing is to strengthen the muscles of the chest. Just suppose that a physician should advise a patient to take a long walk every morning to a certain spring in order to drink of its water, knowing all the while that the spring was dry, but expecting the benefit to come from the walk. No physician would thus trifle with a patient. Nor would God command his people to pray, and then say: "It makes no difference as to results, whether you pray or not." Our God is not that kind of a Father, nor is he that kind of a logician. The reflex influence of prayer on the soul is impossible unless we are assured that God hears and answers it. There can be no earnestness and fervency, no spirit in it, on the part of him who prays without firm belief in its efficacy. Take away that faith, and prayer is a pure formality, an unmeaning pronunciation of idle words. It is the "effectual fervent prayer of a righteous man" that "availeth much."

The first condition to all prayer is faith, and prayer is impossible without it. "He that cometh to God must believe that he is, and that he is a rewarder of them that

seek after him." The man who says that God doesn't hear or doesn't pay any attention, and yet who approaches and prays God to give him what he doesn't believe he will give him, flings gratuitous insult into God's face, and is the best illustration I know of what men call a "pious fraud."

MAKES BIBLE HISTORY A MYTH.

To doubt the efficacy of prayer is to doubt God and his word. It gives the lie to hundreds of passages. It makes God a willful deceiver and falsifier. It makes the history of his people from the beginning until now a myth. It changes the whole character of the Bible. We read in this blessed Book that Hezekiah's piteous pleadings secured for him a fifteen-years' lease of life after God had warned him "to put his house in order." According to my critic's contention, Hezekiah would have lived fifteen years longer without that prayer. We read that Elijah wished to blight the land of Israel because of its own and its king's idolatry, to restore the widow of Zarephath's son, to bring down fire from heaven to consume his sacrifice on Carmel, to end the three and one-half years of drought with rain, and that in all of these matters he had recourse to God in prayer, and not once did the answer fail. According to my critic's contention, this part of the Bible is purely mythological. Furthermore, Abraham, Jacob, Hannah, David, Solomon, Elisha, Daniel, and Cornelius talked to God in prayer as a dutiful child talks to a considerate father, and always found the Lord merciful and gracious, long-suffering, and abundant in goodness and truth. But, according to my critic's condition, they only imagined they did. Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." But, according to my critic's contention, Jesus was only "talking through his hat." His contention places the apostle Paul in the ridiculous attitude of exhorting the saints to "pray without ceasing," without any promise or prospect of a single one of their prayers ever being answered. Again, when the same apostle exhorted the saints to pray for himself and collaborators, "that the word of the Lord may run and be glorified," he must have known, according to this species of "higher criticism," that there was no connection between the prayers of the saints and the success which might follow the preaching.

WHY I PRAYED FOR THE WAR TO CEASE.

But he asks: "Have you ever prayed in faith that the terrible war may cease?" Yes; and the following exhortation, with many others, is the foundation of that faith: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1, 2.) In applying this passage, we should note that the purpose of such intercession is that God's people "may lead a tranquil and quiet life in all godliness and gravity." Can they do this better in the midst of a land running red with carnal warfare, or in one over which the white clouds of peace gently float? Shall our prayer for kings and those in high places be for them to kill each other and their subjects, or shall it be a prayer for "peace on earth, good will to men?" Common sense should supply the answer.

WAS MY PRAYER ANSWERED?

But my critic wishes to know if my prayer for the war to cease was answered. Not yet. But is that any reason why I should cease praying for the thing God has commanded me to pray for? It may be that, for some wise purpose beyond our knowledge, God will permit this cruel war to continue for some time. Sometimes God answers

a prayer by denying it. The story is told of a famous man, that when he was a child in the arms of his nurse he strove to touch the stove. He cried and screamed because she kept him away from it. His mother, a thoughtful woman, was sitting near, and said: "Let him touch it. He won't want to do it again." For a long time men have been preparing for this awful war. They have planned for it and they have craved it. With these facts before me, I can, with my limited vision and knowledge of God's mighty purposes, very readily understand how he can permit them to fight and burn and mark and scar each other for a season, that they may come to a better understanding of his grace. We should always qualify our petitions to God with the same words: "Not my will, but thine, be done." We have the positive assurance that God will hear our prayers if offered in harmony with his will. Such prayers are always pleasing to him, although he may not answer them at the time and in the way we may desire. We read in Acts 12: 5 that "Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him." Now we do not know what they were expecting God to do for Peter in answer to their prayer, but we do know that they did not expect what they received, for they were astonished at Peter's deliverance. God answered their prayers in a different way from what they expected. Why may not such be true of our prayers to-day? If every saint on earth should pray three times a day for the war to cease and it should not cease at once, that would not prove that it was wrong for them to pray or that they did not pray in faith.

Let us remember that "God is never in a hurry," even though we are. "God moves in a mysterious way his wonders to perform," and "one day with the Lord is as a thousand years." Two thousand years ago Jesus Christ prayed that all of those who believed on him through the word "may be one even as we are one." Has that prayer been answered? Not yet. But do you think Jesus Christ is discouraged and has given up hope? No—a thousand times, no. He understands that, according to the divine computation, only two days have passed. Will that prayer be answered? Yes—a thousand times, yes. Why? Because Jesus Christ prayed in harmony with his will.

HOW DO I KNOW IT WAS ANSWERED?

My critic further asks: "Did you ever have any one of your prayers answered?" Yes. David said: "Delight thyself also in Jehovah; and he will give thee the desires of thy heart." (Ps. 37: 4.) I know when I delight myself in the Lord, and I have his word that when I do I receive the desire of my heart. Of course the desires of my heart are that *his* will, and not *mine*, be done. And again he asks: "Can you specify what the prayer was, and how it was answered?" Yes. But suppose I can do neither. Would that prove it wrong to pray and that none of my prayers are answered? Christians are taught to pray for their daily bread. (Matt. 6: 11.) Now, when they receive their daily bread, are they not to regard it as an answer to their prayer? It takes money to carry on the Lord's work; and when a Christian prays for prosperity in business that he may be able to help in this work, and prosperity comes, is he not to regard that prosperity as an answer to prayer? If not, why not? When he prays for the Lord to bless him with health and opportunity for doing good, and these things come, is he not to regard them as an answer to his prayer? When the disciples prayed that God might open unto Paul and his collaborators a door for the word (Col. 4: 2), and that door was opened, did they not have the right to believe that it was in answer to their prayers? Since you have asked me to specify from my own experience, I beg to say that I have prayed to God to open a door of usefulness for me to preach his word, and more doors have been opened to me than I could

possibly enter. Have I not the right to believe that they were in answer to that specific prayer? When God tells me to pray for a thing and that very thing transpires, what more "information" does one need that his prayers are answered?

OUT OF JOINT WITH SECULAR AND CIVIL HISTORY.

But this man's claim not only does violence to God's Book, but it is out of joint with secular and civil history, too. Long before the days of the Reformation, God's children prayed for an open Bible and for deliverance from persecution. In God's good time and way that prayer was answered. We have the open Bible and we worship him undisturbed and unafraid. During the darkest days of the Civil War, Stonewall Jackson, standing in front of his tent and looking down over the mass of two fighting armies, offered a prayer like this: "O God, bring quick victory to one army or the other. Settle this cruel warfare, and send us back to our homes, to our God-given purpose of winning men to Jesus Christ." I do not say that the great general's prayer was offered in harmony with God's will, but I do say that it was the substance of what many devout Christians prayed for. It did not appear *just then* that the prayer would be answered. Most of the people, like the man who criticized my sermon, doubted and ridiculed the idea, ascribing such a sentiment to women and children and unthinking men. But now we live under one flag, the Blue and the Gray hold their reunions together, and my critic enjoys the fruits of a prayer that was answered. The history of his own people stands as a rebuke to his doubting heart. I wrote him that I had answered his questions scripturally and specifically, not merely to demonstrate my ability to do so, but in the hope that he may be saved from his prayerless condition. He writes: "I am seventy-four years old and have been praying all my life, and cannot say that any one of them has been answered." Think of it! But how could he expect an answer, when the whole tenor of his letter indicates the lack of the first essential to profitable prayer, which is faith in prayer itself? How could he ask God to honor him, when he actually charges those who believe in prayer with promulgating doctrines that are "causing more harm, a thousandfold more, than good?"

When the great East Nashville fire had done its worst, one of our members became solicitous for an old colored woman, the mother of his cook, whose religious tendencies were rather pronounced. He journeyed across the river in his automobile to see how the old lady fared. In telling me about it, he said: "I found that her little home had been burned; but, so far from being downcast, she was in the middle of a prayer meeting." So far as my soul's condition is concerned, I would rather be in that old negro woman's shoes than in those of the higher critic, for a man who has long ceased to believe any prayer has ever been answered since the days of Jesus Christ has long ceased to believe in God and is of all men most pitiable.

FLOWERS BLOOM ON THE BATTLEFIELD.

George Alfred Townsend tells of a visit he paid not long since to the ground upon which the battle of Bull Run was fought: "I saw pure, delicate flowers growing out of the empty ammunition boxes, and a wild rose thrusting up its graceful head through the top of a broken drum, which doubtless sounded its last charge in that battle; I saw a sweet-scented scarlet verbena peeping out of a fragment of an exploded shell, in which strange pot it was planted." Even so shall the beautiful and graceful ever grow out of the horrid and terrible things that transpire in this changing, but ever-advancing, world. Men shall rise "on stepping-stones of their dead selves" to higher and better lives.

Do I believe in praying for the war to cease? Yes. Do

I believe the prayer will be answered? Yes. How strongly do I believe it? As strongly as I believe in God. And I close the lesson with the words of Robert Browning, written when he faced the sunset and at a time when his faith in prayer was challenged:

"Unanswered yet?" Faith cannot be unanswered.
Her feet were firmly planted on the rock;
Amid the wildest storm she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries: "It shall be done, sometime, somewhere."



Change of Relationship.

BY D. L. HAILE.

To the giddy and thoughtless this is an event that is scarcely worthy of record, but to those who believe that "it is not all of life to live, nor all of death to die," it is the most important step in life. As for myself, this step was not taken until I had seriously considered the cost of such a step. Born and reared a sensationalist and confirmed in the modern Holiness faith, my action meant more to me than simply changing from one social circle to another. There are issues involved in such a step that determine the destiny of souls. I realized that I was no longer in bondage to the enemy of souls, but, like the Israelites of old, after passing through the waters of the Red Sea, I could sing the song of deliverance and rejoice in the liberty wherewith Christ hath made us free. When asked to give a reason for the hope that was in me, I no longer found it necessary to indulge in such doubtful expressions as "I think," "I feel," "I hope" that I am a child of God; but I could arise to the highest point in human experience and say, "I know." I could make this statement upon the same authority as that by which the house of Israel could *know assuredly* that that same Jesus whom they had crucified and slain is now "both Lord and Christ;" upon the same testimony by which Paul could say: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." With abiding confidence in the word of God, which had been confirmed by signs and wonders of such magnitude that no human power, supplemented by all the "signs and lying wonders" (2 Thess. 2: 8, 9) of the infernal regions, has ever been able to duplicate or to overthrow the truth which they confirm (Heb. 2: 1-6), I could say: "I know the time and place when and where I received the forgiveness of all past sins and was given a place among them which are sanctified in Christ Jesus. (1 Cor. 1: 22.) I passed from sectarian superstition to gospel light." This, however, does not mean that I left behind me truths that I had already learned, neither does it mean that I departed from any righteous act I ever did. I only consider that I was lawfully divorced from a system of religion that prevents men and women who embrace it from rendering full obedience to the gospel of the Son of God. To one and all who take this step it means a full and complete surrender of our will to the will of the One who died for us. We yield ourselves as servants of righteousness (Rom. 6: 16) and dedicate *ourselves* (James 4: 8), of our own free will, to the service of the Lord. We were wooed by the love of Christ, and with abiding confidence in his word we obey his will and trust him implicitly for his promises.

I could now meet upon the first day of the week with those of like precious faith and commemorate the Savior's dying love in the institution of his own appointment. I

could lift my voice in humble praise and devotion to the God of heaven, through the medium of song and prayer, without the aid of human systems. It was now my privilege, as well as my pleasure, to read and study the word of God and to become informed more fully concerning my duty as a Christian. By using the same common sense in studying the word of God as we should in all matters pertaining to the great beyond, I found that, instead of being a "sealed book," the Bible plan of salvation—how to become and live a Christian—was plain and simple, and by diligent study I was soon able to give a Bible reason for my hope; and the more I read the blessed Book, the more I was confirmed in the faith. This is a distinguishing feature between intelligent obedience to the law of Christ and the obedience rendered to the doctrines and commandments of men. Prior to my obedience to the gospel of Christ a reading of the Scriptures would *disturb* me; but when I yielded to the King of kings and Lord of lords, I was willing to say: "I'll go where you want me to go, dear Lord, and be what you want me to be, and do what you want me to do." Then it was a source of comfort to me to read the Bible, and, instead of being *disturbed*, I was *confirmed* in the faith.

Soon after I learned the truth and obeyed it, in spite of former friends and relatives, I began to preach, and for more than ten years I have been proclaiming the "good tidings" to a lost and dying world. Many hundred souls have been led to the light through my feeble efforts, for which I praise the Lord. I find plenty to do, but comparatively few to help. Let us do more, and the Lord will bless us.

Coming to the Light.

BY F. W. SMITH.

A writer in the Baptist Flag, under the heading, "A Number of Things," among other things, has this to say:

The mourner's-bench system denies that the gospel is the power of God unto salvation. It closes the vision to the cross and causes one to look to his own and to his friends' prayers for the blessing. Can any one believe in Christ without praying? Cannot the nonprayer believe as well as the prayer? Is not faith based on evidence which comes from God's word through the preacher?

When visiting meetings where the preachers call sinners to the mourner's bench, I am often reminded of the false prophets who agreed to test their gods with Elijah. (1 Kings 18.) They think their God is asleep, visiting, or cannot hear good, from the way they go on. What the sinner needs is to be taught in the scripture: "God, and Jesus Christ whom he hath sent." Because Jesus says: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) How may we know them? Through the written word. Of course the Spirit must open the heart, but God sees after that part. No, you need not try to get God willing. The death of Christ did that. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3: 24, 25.) This is to be the preacher's message: That God is propitiated; therefore be reconciled to him.

If people knew the significance of baptism, they would not follow human leaders. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Paul asked the Corinthians if they were baptized unto himself, Peter, or Apollos. He points out to them the fact that if they followed any one but Christ, the one they confessed allegiance to in baptism, that divisions would be the result. (1 Cor. 1.) The only way for a church to be one, with no clefts or rents in it, is to remain loyal to their Head and Lawgiver, Jesus Christ, the Lord. Will we do it?

With a few exceptions, the above is such an improvement on Baptist doctrine that we are constrained to express a feeling of gratification, and to ask, Are the Baptists coming to the light? Does the writer of "A Number of Things" voice the sentiment of any great number of

Baptists? It must be that other Baptists, including the editor of the Flag, share with him in the sentiments here expressed, as there has not been, in so far as we have seen, a single adverse criticism.

He says: "The mourner's-bench system denies that the gospel is the power of God unto salvation." This is *exactly* what the Baptists have been branding "Campbellism" for, lo, these many years, and we can hardly believe our own eyes to see an indorsement of it in a Baptist paper. Surely the light is breaking, and we pray that the full flood tide of divine light may sweep over our Baptist friends, opening their eyes to the simple gospel in all of its fullness. It is good and refreshing to thus witness the Baptists coming to the light, and we bid them Godspeed in their efforts to free themselves from the superstition of the mourner's-bench system of "get religion."

This new revelation to our Baptist friends is in such vivid contrast to the wild and frantic scenes of their revival meetings in the past. Listen to this: "Isn't faith based on evidence which comes from God's word through the preacher?" Of course it is, but the Baptists have contended heretofore that saving faith was wrought in the soul by a direct work of the Holy Spirit. Now if the writer of "A Number of Things" had left the matter in the simple, scriptural way he expressed it above, it would have been in perfect harmony with the truth; but he destroys the good effects of his statement by the following: "Of course the Spirit must open the heart, but God sees after that." Thus we are left to conclude that the Spirit must in a direct or immediate manner open the sinner's heart before the sinner can believe God's word. Is that it, beloved? If so, what about the multiplied thousands who do not believe God's word? Is the Spirit *powerless* to open their hearts? Or has he opened their hearts and they have failed to believe? Is it true that a heart on which the Spirit has exerted such a powerful and immediate influence as to "open it" will or can refuse to believe? Again, *from* what and *to* what does the Spirit open the heart of a sinner? The sinner's heart is shut against faith; and if the Spirit opens his heart, does he not open it to faith? What, then, becomes of the statement: "Isn't faith based on evidence which comes from God's word through the preacher?"

The author gives evidence of laying more stress on the significance of baptism than the average Baptist has done heretofore. "If people knew the significance of baptism, they would not follow human leaders." Now, the only way we can know the "significance" of baptism is by the significance of the language used to express it. Hence we are forced to the conclusion that it signifies to the one baptized the remission of past sins. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Again: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16.) The author of "A Number of Things" shows the "significance" of baptism by quoting: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) This shows that baptism inducts one into Christ; and unless it can be shown that remission of sins can be had *out of* Christ, then the *significance* of baptism becomes exceedingly important. Any one, therefore, who repudiates baptism as one of the conditions of salvation is following "human leaders."

We fully agree with the author that professed followers of Christ should "remain loyal to their Head," and simply add that to set aside baptism as nonessential to salvation is to be *disloyal* to Christ, our Head. We not only "confess allegiance" to Christ in baptism, but we become *united* to him in baptism. "For in one Spirit were we all baptized into one body." (1 Cor. 12: 13.) Let the light shine more and more.

E. H. Koch and the Church at Petersburg, Tenn.

BY W. T. ROAZ.

I notice in the March number of the Tennessee Christian, a "digressive" paper published at Clarksville, Tenn., the following from E. H. Koch, editor of that paper: "We are invited back to Petersburg for another Sunday. We have not yet decided whether we will be able to go. We told you of our happy visit the fifth Sunday in January. There are splendid folks in Petersburg, and we appreciate their goodness and kindness."

I would be glad to know who invited Brother Koch back to Petersburg; in fact, who invited him there the first trip. Of my certain knowledge, the church of Christ in Petersburg did not. The elders of the church of Christ in Petersburg did not. The Sunday school or any of its teachers did not. In fact, there is not a member of the church of Christ in Petersburg who invited Brother Koch to preach in that town or even visit it. I am preaching there twice a month myself, and I know I did not invite him. In fact, I was called over the telephone by a family in the community who have in the past been members of the church at Petersburg, but at present are not, and they requested me to announce that Brother Koch would preach in our church house on the fifth Lord's day. I told them that I would leave the matter to the elders, which I did; and they decided unanimously and unhesitatingly that Brother Koch was not wanted, owing to the fact that his mission was not known. They knew he was editor of the Tennessee Christian. They knew the nature of the work done by those who patronize the Tennessee Christian, and especially its editors; that their work is divisive and destructive to the peace of congregations of disciples of Christ. The church in Petersburg is one of the strongest churches in the town, and there is not one particle of friction in the entire congregation. I never saw a band of disciples work more harmoniously in all my ministerial efforts than do they; and any minister having the slightest desire or inclination to disturb the peace of a congregation like that at Petersburg—one that is wide awake and accomplishing much in the service of God—certainly is not on a mission of peace. The fact is, Brother Koch preached in the Presbyterian church house the fifth Lord's day in January, and I am told he reported so much money from the brethren at Petersburg to his work. The church at Petersburg had absolutely no fellowship with him. They had nothing to do with getting him there and they had nothing to do with the fellowship he received, and in his reports he should be caudid enough to state facts.

The congregation at Petersburg does not invite into its pulpit any man that is laboring to divide churches over untaught questions.

I suppose this is some of the mission work that Brother Koch is doing—going into localities where there are well-organized congregations and laboring to capture them and the property that has been built by faithful men in days past, instead of going into destitute fields and preaching to men and women who are not members of the body of Christ.

We would be glad to know who invited Brother Koch back to Petersburg. Was it the Presbyterian Church that did it, or was it the member who holds his membership, not at Petersburg, but, as reported, in Cincinnati, and who worships with the different sectarian churches of Petersburg all the time and attends their Sunday schools? Does Brother Koch go into places where there are well-organized congregations, having elders and deacons, without an invitation from the elders or deacons or from the congregation itself, and then publish to the world that he had an invitation, thus leaving the impression that somebody connected with the church of Christ gave him said invitation? Is this the character of work the Tennessee Christian and

Brother Koch stand for? Petersburg is not a mission field and is not in sympathy with Brother Koch's movements for all the fads and fancies.

My Trust in Him.

BY T. Q. MARTIN.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love.
But yet I realize the path must lead me
To Immanuel's land;
And when I reach life's summit, I shall know
And understand.

I cannot always trace the onward course
My bark must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I cannot always understand
The Master's rule;
I cannot always do the task he gives
In life's hard school;
But I am learning with his help to solve
Them one by one;
And, when I cannot understand, to say:
"Thy will be done."

I am indebted to some unknown friend for the above beautiful little poem printed on a post card. I have received a number of clippings and poems on post cards that express my heart's feelings and aspirations far better than I could express them in my own feeble words.

I remember a verse of a hymn which we used to sing in chapel service:

Just why he tries me every day,
And lets new sorrows come my way,
I cannot tell; but this I know,
He's with me everywhere I go.

At no time in my life have sorrows come so thick and fast as in the past few weeks, and at no time in life have certain passages in God's word had such beautiful meaning as now. "My grace is sufficient for thee" means to me now what it never meant before. It matters not how dark the hour, His grace will sustain us if we lean upon him.

I am at this writing at Spencer, Tenn. This is the site of Burritt College, from whose walls have gone out some splendid men. I have not yet visited a service at the chapel, but shall do so to-morrow morning if I live. My surroundings are pleasant. The family with which I am staying are all kind to me; a number of the pupils and one of the teachers in the college board here, and they are all kind to me; but I am homesick, notwithstanding all this. One of my dear pupils of former years is an honored teacher in Burritt College, and he comes to see me every day, and this is a pleasure indeed to me. Then, each day's mail brings precious messages of love and sympathy from friends in different States, for all of which I thank God and my dear friends, and so I will trust in Him and try to be brave and do my duty.

May God help us all to labor in love and patience and trust until we reach the end of the journey, and then may we hear the "Well done, good and faithful servant."

Lay to the Oar.

"This moment, if you bend to catch the word,
A nobler thing than man has ever said
Along the currents of God's thought is sped,
And he who speaks it bravely must be heard.
Th's hour a grander work awaits your hand
Than any written in the treasured past;
Lay to the oar! the tide runs fast—runs fast—
Life's possibilities are yet unspanned."—Selected.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

A Mistake.

There is no reason why a preacher should not have a good horse if he needs and can afford it, and no reason why the horse should not have a pedigree, but it is best to keep the pedigree and his ecclesiastical documents apart. A Methodist paper reports that an Iowa preacher, in a hurry to catch his train for conference, did not scrutinize what he thought was his report, and when it was handed in it proved to be his horse's pedigree. The comment on it was that it shamed a good many pastors' reports.—Herald and Presbyterian.

How can a Methodist preacher make a good report without the proper support from the church? Those who preach the gospel should live of the gospel. But doubtless some who preach the gospel think that Methodist preacher was extremely fortunate to have a horse with a pedigree. I am led to believe that some of these gospel preachers would be glad to have a horse even without a pedigree. What say you, brethren?



Live To-day.

Upon the pulpit of the Metropolitan Church at Washington lies the Bible from which John Wesley preached to crowds and mobs, and in later years to more orderly congregations. It was printed in 1655 and is still in a good state of preservation. Upon the flyleaf, in Mr. Wesley's handwriting, are the words: "Live to-day." How important to remember this! We cannot live in the past; tomorrow never comes; so we should live now and work in the living present. This brings to my mind the words of a greater than Wesley: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 6: 33, 34.) Again I am reminded of other wise words: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27: 1.)



Make Good Use of Your Time.

We may safely predict one's destiny by the use he makes of his spare moments. Christ worked during the day before the night came. It is very important to seize the present opportunity. President Garfield once said:

Make the most of the present moment. No occasion is unworthy of our best efforts. God often uses humble occasions and little things to shape the course of a man's life. I might say that the wearing of a certain pair of stockings led to a complete change in my life. I had made a trip as a boy on a canal boat, and was expecting to leave home for another trip, but I accidentally injured my foot in chopping wood. The blue dye in the homemade socks poisoned the wound, and I was kept at home. A revival broke out in the neighborhood meanwhile, and I was thus kept within its influence and was converted. New desires and new purposes then took possession of me, and I was determined to seek an education that I might live more usefully for Christ."



Society and the Churches.

We have fallen upon times when religion has become popular and church membership fashionable. The Constantine conception of church life is characteristic of our day and generation. The churches were never more popu-

lar, and probably never more powerless, than at present. "I think everybody ought to belong to church" is reiterated even by those who belong to the devil. "The church is a good thing" is the cry of the good, and also the good-for-nothing. The distinction between the church and the world is, in many instances, a distinction without a difference. This lamentable state of affairs has been brought about, largely, by the "smart set" in our churches. This class has largely succeeded in establishing a single standard for the church and the world. The price of their presence has been the toleration of their scandalous social customs. Not only have their uncivilized practices lowered the spiritual life of the churches, but the tacit indorsement of the churches has served to confirm them in their customs. Charity balls and card parties for religious revenue are the order of the day. If one dares protest against their spectacular, and oftentimes putrid, performances, he is immediately informed that they are given to raise money for a worthy cause.

Many of these shows are justly noted for the showing made, and, to say the least, are sure-enough shows. Probably the palmy days of Rome rarely surpassed in suggestive vulgarity some of our modern evening (un)dress occasions. Usually, at such "social events," wine is plentiful, clothing scarce, and modesty at a premium. The landscape of bare backs and invisible shoulder straps presents a study for the landscape painter, with the paint supplied by the subject painted.

In connection with social affairs there is a problem that has perplexed us through all the years. For the life of us, we have never been able to understand why a deck of cards, a wine bottle, nimble feet, and scant attire should constitute a passport to the "best society."

Quite naturally, since the world has come into the church, the church has become worldly, and conformed rather than transformed. As a logical result, scriptural discipline has well-nigh disappeared and the world and the church dwell in peace together. And just here will likely come the next great conflict of the churches. While the conflict is on, the churches will suffer numerical and financial loss, but in the end will gain in all things that make for their spiritual peace and power. The conflict appears inevitable; and the sooner it comes, the better for all concerned.

Like Job's war horse, we snuff the battle from afar, knowing that the God of hosts is with his own. Whatever the falling away, his sheep know his voice.—Western Recorder.

The above contains much that should lead to serious reflection and earnest prayer. It is too true that the pure standard of Christian living does not prevail among church members that should. Many of the popular churches appear to be more concerned about money and numbers than they are about purity and doctrine. Seldom do the churches withdraw fellowship from persons guilty of fornication, adultery, and drunkenness. Even church members teach their children to dance and play cards in order that they may appear in the best (the worst) society. The churches must realize the necessity of looking to Christ for guidance and inspiration, and not to the world. The immoral and vicious in the churches must cease to predominate over the righteous and the pure. Those who love truth and righteousness must stand for them, even if a quarrel is provoked. There is no truce between sin and righteousness. The righteous man dare not hold his peace simply because the exposure of immorality and error arouses the resentment of the vicious. Christ unsparingly condemned evil in whatever form he found it. Those who are laboring to please Christ will not ask what will the people think about the condemnation of error, but what would God have me to do? It is important that the church be purged of timeservers and men pleasers. Ministers of the gospel should realize that the Lord holds them individually responsible for their preaching and conduct, but not for the numbers they may bring into the church. Would it not be well to labor for a *pure*, and not a *big*, church? "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.)



BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimoto-mura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William T. Bishop, 304 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kotoshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

A Message of Thanks.

Since it is impossible for me to write each donor individually, I take this method of expressing my sincere appreciation and gratitude to those who by their liberal contributions made it possible for me to enter the work of the Lord in Japan.

May the blessings and care of our beneficent Father be with every one of you, and may he abundantly reward you at the last day, is my sincere wish in Jesus' name.

Gratefully your sister in Christ, SARAH ANDREWS.



Notes and Items.

BY C. G. VINCENT.

Brother Chiba, one of our very best young members, who now lives near Sendai, two hundred miles north of Tokyo, worshiped with us at Kamitomizaka church on a recent Lord's day. Brother Chiba recently married, is happy, and has good prospects for a successful and useful life. He wants us to visit his part of the country and preach the gospel to the people.

A Texas friend writes: "It must be a great deal more convenient for you to know what to expect each month than to have to make your plans indefinitely." Right you are, my friend. We know what to "expect" in the way of bills and costs at the end of each month, and it certainly would be "more convenient" if our contributors were definite and regular with their offerings.



Funds for Brother Vincent's Mission Work.

BY C. G. VINCENT.

[Our last letter with remittance of funds to Brother Vincent was misdirected and made the trip to Japan and back before error in address was discovered. We regret this mistake, which occasioned the delay referred to in the report below.—EDITOR'S NOTE.]

Your esteemed favor dated July 28, 1915 (but evidently the date of the letter is a mistake, and I notice also that the check is dated July 28, 1915), with your check for sixty-three dollars and twenty cents, to hand, being the amount received at your office from the following contributors: B. A. Gibson, West Virginia, \$5.50; E. M. Hodson, Alabama, \$2.50; Highland Avenue, Nashville, Tenn., \$25; E. Fields, Oklahoma, \$1; unknown party, \$5; Mrs. J. W. Miller, Kentucky, \$5; L. Tanner, Tennessee, 70 cents; Stella Adams, \$2; Mrs. J. Ford, Tennessee, \$1.50; Mrs. K. Adams, Texas, \$15. Total, \$63.20.

I wish to thank you for forwarding these offerings, and I especially desire to thank these brethren for their fellowship.

Our work started off nicely this year. Our big task before us this year is to finish raising funds for the Kamito-

mizaka church lot. This means that we must get together eleven hundred and fifty dollars in addition to current monthly expenses. In order to do this, we must raise on an average of two hundred and ninety-five dollars a month during the year, unless some big-hearted brother or sister makes a liberal offering; and O how happy it would make us and the Japanese brethren here if we could announce a one-thousand-dollar offering or two five-hundred-dollar offerings soon! The Japanese brethren out of their poverty have raised about one hundred and forty yen (seventy dollars). This is doing remarkably well; in fact, relatively, they have done better than we have! Shall we not allow their sacrifice to inspire us to greater liberality?



Reading Matter Wanted.

BY DON CARLOS JANES.

Tracts and "bundles of papers, such as do not have any bitter words or any bitter controversies," are desired to be sent for distribution to Dr. James Umrao Singh, Jealipot District, Naini Tal, United Provinces, British India, and for Madhu Singh, bearer, Railway Retiring Rooms, Kathgodam, District Naini Tal, United Provinces, British India.

Brother Jelley says: "Brethren, think of this country with its teeming millions groping in darkness, and yet everywhere asking us for books."

Wrap your packages securely (but do not seal them), address them plainly, and ask the postmaster to determine the amount of postage required. This should be fully prepaid.



Moving Pictures.

A certain congregation in Tennessee, to whom we have been sending the Missionary Messenger for three years, recently sent its first contribution. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Miss Andrews says she has never been in a place where there are so many curious smells as there are in Tokyo. I felt, when I heard her say it, that she was very charitable toward our city in only saying they were "curious" smells.

The church at Omagh, Canada, sends six dollars with which to buy three new seats for the chapel. We will soon have them all in. Many thanks to all who have made this possible.

The church at Beech Grove, Tenn., through Brother J. R. McKee, sends its regular offering, and our brother adds: "I am sending you another offering, which begins another year's work with you, and I trust that it will be of some help in your field of labor. I have been reading the Missionary Messenger, and it tells pretty well what you are doing. I like to read it." Beech Grove has been a faithful contributor to us for twenty-four years—from the beginning.

I spoke four times on March 5 (once in English) and baptized two young women. There was about forty at the meeting to break bread; eighty-three in the Sunday school. After the meeting a young man asked, (1) "What is the chief object in fasting?" and, (2) "How did Christ ascend to heaven?" We turned and read the accounts of it in Luke and Acts. The chief object of fasting seems to have been the greater control over the body and the development of the spiritual nature.

A close friend from Louisville, Ky., sends four dollars and fifty cents and adds: "Please find inclosed our little mite for February. John Ulrich (my oldest boy of nine years) sends his dollar which he earned by memorizing the New Testament books in a certain time. Albert, the baby, also puts in fifty cents."

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Some Questions and Answers.

BY E. A. E.

Dear Brother Elam: What should be done in a congregation where there is a preacher that will keep people and members from worshipping on the Lord's day that he preaches? If he causes strife and confusion, ought he not to be turned off? Please answer. A MEMBER.

Church members should not allow either a preacher's character or manner of preaching to cause them to do wrong; and it is wrong to refuse to worship God on the Lord's day or to faithfully serve him on any other day because others do not do right or for any other reason. This is on a par with the excuses some others make that they are not in the church at all because so many church members do wrong. How foolish this! But when church members make the preacher's character or manner of preaching an occasion for not attending upon the worship of God, there is something lacking on their part; this is either instruction in the word of God or faith, zeal, love, and conviction to obey God regardless of circumstances or what others may do.

Some are fastidious, hard to suit, more desirous of pleasing the world than God, and object to the preaching of almost any godly man. It is wrong to attempt to make the true and faithful preacher—his age, dress, subject-matter and brevity of his sermons, and manner of delivery—conform to the tastes and standards of this class. On the other hand, the elders who should lead in all the work of the church, and, therefore, in having the truth preached in the love of truth and to the glory of God, should agree themselves on some good man who does this, and should then consult the older and wiser members, and thus proceed in harmony of action to the accomplishment of the

greatest good to all. The elders should respect one another and the other members and work in harmony for the peace and edification of the church and the salvation of sinners, and then the church should respect and honor the elders. The elders for no reason should select or retain a preacher whose character for uprightness, fair dealing, purity, or for any other Christian qualities, is not good and commendable or whose spirit and manner of preaching are not of the New Testament type. Such a man should not be forced upon a congregation or upon any number of the more thoughtful and wiser ones, seeking the edification and good of all. Such a course always produces strife and trouble; it is strife to begin with.

Preachers must be examples in all good works, and in their teaching must show "uncorruptness, gravity, sound speech, that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 7.) No other kind of preachers should be selected or encouraged. Even then, all things in preachers being equal, the elders should not select one arbitrarily, and especially contrary to the judgment of some of the most thoughtful and earnest members. It is better to consult such members. Then in harmony all can go forward zealously for the accomplishment of the greatest good to the church and entire community.

Certain it is that no preacher who seeks the peace and good of a congregation will allow any division over himself. He will yield all preferences, waive all personal privileges, hold all opinions to himself, and make all necessary sacrifices for unity and peace. Paul would have no parties over himself, Apollos, and Peter. He declares that they were all only men and only servants of God through whom people were made believers in Christ—colaborers in God's tilled land, one sowing, another watering, while God gave the increase. There were no jealousy, envy, and divisions among them.

It is not so much the good of the cause of Christ as it is jealousy, envy, self-esteem, or ambition to rule, or all combined, which leads preachers and elders or others to allow divisions over themselves. Such men worship the creature—self—and not God, and deceive themselves and others into thinking that it is their faithfulness to Christ which leads them into such idolatry.

O, yes, of course, when the truth—the whole truth and nothing but the truth—the simple and pure worship of God—preached in modesty, humility, sound speech, and the spirit of Christ, produces the division, that is quite another thing; it is Jesus then, and not the preachers, who causes this division. But no preacher should lay the sins he has committed and the strife and division he has caused by his vanity and pride, egotism, and even dishonesty and impurity, to Jesus, or to his own martyrdom (!) and loyalty (!) to the cause of Christ. This seems to be to the church an age of contention, strife, and division—not contention "for the faith which was once for all delivered unto the saints" and division over the word of God, but contention and division over personal preferences, private opinions, untaught questions, and frail and weak men; for if some cannot gender strife and cause division over anything else, they will do so over preachers or themselves even.

I repeat that which I have recently said, that very much of the strife and division now existing in churches in numerous places has been produced by preachers—their peculiar crotchets, scruples, theories, hobbies, making laws where God has made none. Simmered down, much of this comes from pride of opinion, self-esteem, and vanity, but none of it from the word of God. The word of God most plainly states in whom people must believe, what people must believe, and what people must do to be saved. More or less than this comes from the vanity, wisdom, opinions, creeds, and sins of men.

Brother Kurfees' recent articles, embracing some of these things, are most worthy, timely, and should accomplish great good.

Peace and unity can never be maintained and good will and the spirit of Jesus can never fill a congregation until God's rule is followed—namely:

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. (Rom. 12: 3.)

With sober thought and earnestness, in modesty and humility, in lowliness and meekness, every one should use his abilities and opportunities for work in the church to the accomplishment of good and to the glory of Christ, so as to say in the end that he has been an unprofitable servant and has done nothing but his duty.

In love of the brethren be tenderly affectioned one to another; in honor preferring one another. (Rom. 12: 10.)

That ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus. (Phil. 2: 2-5.)

These passages give God's rule for maintaining harmony, unity, and peace; and until this rule is followed, contention, strife, and division will thrive and multiply. Until preachers, elders, and all others know that the humblest of all and the servant of all is the greatest of all; that in lowliness of mind they should count others better than themselves and should yield their personal preferences and even personal privileges and rights to others; that all should be of one accord, of the same mind, have the same love, and should follow the self-sacrifice of Jesus, who took the form of a servant and died on the cross to save the world; that "through love" they should "be servants one to another" (Gal. 5: 13); and that the whole law is fulfilled in love, there can be no peace and unity, however much "Christian union" as "our plea" may be preached in a partisan spirit. It is a burlesque and farce, a shame and sin, to preach to the denominations of the land on endeavoring "to keep the unity of the Spirit in the bond of peace," when various ones are sowing the seeds of discord and producing divisions contrary to the teaching of Christ over their whims and notions, theories and speculations, seeking preferment above others, and disregarding altogether God's rule of unity and peace and greatness.

Perilous times have already come to not a few congregations and are coming to many others on account of a failure and refusal to obey God in following his law of love and rule of peace.

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. (Gal. 5: 14, 15.)

The peace and harmony of congregations have been devoured in the greediness of men to be prominent, to have preëminence, to carry some point, to work some plan (as in politics) in a factious and vainglorious spirit. As in politics, elders have been appointed and others put into positions in congregations because they favor certain men and measures. Yet God says nothing must be done through faction and vainglory.

God blesses the poor in spirit, lifts up the humble, saves such as are of a broken heart and contrite spirit, looks to the man "that is poor and of a contrite spirit, and that trembleth at" his word; but he resists the proud and abases all who exalt themselves. Until preachers, elders, and all others come in humility, a contrite spirit, with godly fear, trembling at God's word on the law of love and every other duty to the practice of the whole truth, sin and strife

will still prevail. God's rule is to suffer long and be kind, to endure wrong rather than to do wrong.

Furthermore, the truth may be preached in a partisan spirit, haughty air, boastful way, braggadocio manner, condemning disposition, swaggering, attitude, in harshness, bitterness, and unsound speech, until all sinners are driven away and the church loses all spirituality and becomes barren of spiritual fruit. On the other hand, or other extreme, others may strive to shine in the polish and culture of literary effort and intellectual productions of well-rounded periods, glittering rhetoric, graceful gesticulations, charming oratory, until congregations lose all relish for "the word of the cross," forget that the gospel is God's power to save, and become spiritual dyspeptics, who cannot endure the sound doctrine, turn away from the truth to fables, and heap unto themselves such teachers as will tickle their itching ears and gratify their lusts.

The only right way is to determine to know nothing, "save Jesus Christ, and him crucified," and to preach the gospel in the love and power, purity and beauty, dignity and glory of it.

Union Meetings and Dancing Among Christians.

BY M. C. K.

When the following questions were received, they were put aside, for the time being, on account of the press of other matters, and they have since been overlooked. We answer them now. They are as follows:

1. Can we take the Bible as the only rule of faith and practice and have anything to do with so-called "union meetings" gotten up by denominational churches without offending our Lord in so doing?

2. Should a preacher allow his sixteen-year-old daughter to go to fashionable balls given at the ballroom and leave her until it is over at four o'clock in the morning?

3. What about an elder of the church who will say to the young people that he cannot see anything wrong in going to the ballroom and dancing?

We respect the querist's wish by withholding his name and address. Numbering our answers to correspond with the numbers of the questions, we have to say in reply:

1. There is much confusion over what are called "union meetings" among the different denominations. Nothing is more clearly taught in the New Testament than is the great and far-reaching wrong of division in the body of Christ. Denominationalism itself is wrong. In fact, there is not a vestige of proof in the New Testament for the rightful existence of denominations at all; but this does not mean that all that the denominations teach and practice, or that all that any one of them may teach and practice, is wrong. As things now exist, each of them is teaching and practicing much that is taught in the New Testament, and, of course, we should not only not condemn this, but should encourage it in every proper way; and precisely at this point is where the line should be drawn at "union meetings" with the denominations. Any meeting which looks to the removal of the cause of division, or which seeks to ascertain the cause with the view of its removal, should receive our hearty indorsement and encouragement; but we must not do wrong ourselves nor uphold the wrong in others, and hence we should not take part in a meeting which is to encourage and uphold the different denominations, as such, nor in one which is to encourage and uphold any error or wrong taught by any one of them. The principle involved in the matter of right and wrong is vital and fundamental. We must not consent to do wrong or to uphold what is wrong in any way, nor for any reason; but we should hail with delight any opportunity to mix and mingle with the denominations in any possible way which will enable us to uphold the truth and to oppose error.

2. This question we answer with an emphatic "No;"

but the prohibition should not be restricted to "a preacher" and "his sixteen-year-old daughter." It applies to any other Christian man and his daughter.

3. We might say several things about "an elder of the church who" acts in the manner here described, but we simply say now that he not only makes a mistake in the advice he gives to "the young people," but he is not likely to be very strong in his influence against worldliness in the church in any form. The fact is, when he surrenders to the "fashionable balls given at the ball-room," there is not much else in the way of worldliness, as far as we can see, that he can consistently oppose or keep out of the church. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 15-17.)

Touching worldliness in general, the inspired admonition is: "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12: 2.) Surely the overseers of the churches should give heed to this admonition. Even with the best possible effort they can make in this direction, there will still be a sufficient degree of worldliness in the churches—much more than the truly pious and earnest Christian wants to see. It is like weeds in the garden—it will grow without cultivation or encouragement. Let us put our influence on the safe side.

Some Scriptures Explained.

BY J. C. McQ.

Brother McQuiddy: Please explain, through the Gospel Advocate, the following scriptures:

1. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27: 5.) "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." (Acts 1: 18.)

2. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9: 7.) "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." (Acts 22: 9.)

3. "And it came to pass after these things, that God did tempt Abraham." (Gen. 22: 1.) "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1: 13.)

4. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." (2 Kings 8: 26.) "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem." (2 Chron. 22: 2.)

5. "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (Matt. 1: 16.) "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." (Luke 3: 23.)

6. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14: 26.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20.) H. L. KIMBY.

1. Judas returned the bribe money to the priests, who used it to purchase the potter's field. The Greek verb rendered "purchased" has the form that means "caused to be purchased." Peter tells some particulars which Matthew omitted. On account of the rope or limb breaking, the body of Judas fell headlong with such force on the rocks as to burst it open.

2. "Hearing" is used in two senses. We sometimes hear a voice, but do not understand the words spoken.

One instance refers to hearing the sound of the voice, and the other to not understanding the words that were spoken. Paul was a Hebrew scholar. The voice was in the Hebrew language. (Acts 26: 14.)

3. "Tempt" sometimes signifies to try in order to discover the character of a person or to improve and develop his virtue. In this sense God is said to have tempted or tried Abraham and the Israelites. "Tempt" also means to seduce one into sin. In this sense the devil tempts men. It is in this sense that God is incapable of being tempted.

4. It is probable that the reading in 2 Chron. 22: 2 is the mistake of a copyist. To follow the reading in Chronicles makes the son two years older than his father. Transcribers were not perfect, yet there were comparatively few mistakes made by them.

5. The most plausible explanation is that Matthew gives the line of Joseph, the legal line, and that Luke gives the line of Mary, the mother of Jesus. As the Jews regarded only male descent, unless Joseph, the supposed father, was a descendant of David, they would not have recognized the genealogy as a fulfillment of the prophecies that Christ should be the son of David; while Luke, a Gentile and writing for Gentiles, was more particular to give the line that shows that Jesus is really the son of David. If Mary was the daughter of Heli, Joseph by marriage would become the "son of Heli."

6. "Hate" is sometimes used in the Bible in the sense of "love less." Gen. 29: 30 says of Jacob that "he loved also Rachel more than Leah;" then verse 31 says, "And Jehovah saw that Leah was hated"—that is, that Jacob loved Rachel more than Leah. So we cannot be a disciple of Christ so long as we love father, mother, or any relative more than we do Christ. On the other hand, when we love Christ with all our hearts, we love our parents and relatives in the best and truest sense.

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All our readers who appreciate good, religious books will be pleased to know that "Christian Treasures," Volume I, is just off our press and ready for delivery. The book contains nearly three hundred pages and deals with vital themes that were covered in special numbers of the Gospel Advocate. It contains the very best thoughts, not only of the editors, but of a host of careful writers, to whom were assigned various phases of the following subjects: Studying the Bible; Teaching the Bible; Applying the Bible; History of the Bible; Restatement of the Issues; Fundamental Themes; The Wise and Unwise Course in Religion; Evangelistic Effort in General; Plans for Protracted Meetings and Missionary Work in General. We may safely say that no book has ever been printed containing articles on these important subjects from as many different writers.

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QUERY DEPARTMENT

Brother McQuiddy: Please explain Eph. 1: 4, 5. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." E. F. BURNETT.

This does not affirm that God chose some individuals and rejected others, but that before the foundation of the world, before there was Jew or Gentile, God chose to have a people for himself, the entire church of Christ, a covenant people confined to no particular earthly race. This church should be holy and without blame. He foreordained that the church of Christ should be adopted as his children. God decreed from the foundation of the world and kept in view from the beginning of the religious system of the Jews the salvation of the Gentiles as well as the Jews by Jesus Christ. The Jews wished to monopolize the whole of the divine favor. The apostle here shows that the gospel is as much for the Gentile as the Jew.



Brother McQuiddy: Please explain what John meant when he said in the wilderness that "God is able of these stones to raise up children unto Abraham."

MRS. WILSON HOWLAND, SR.

The passage reads: "And think not to say within yourselves, we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3: 9.) The Jews believed that they were the special recipients of God's favor through Abraham and that they would be saved though all others were destroyed. Pointing, perhaps, to the stones about the Jordan, John destroys this presumption by sinking the higher claims of Judaism and pointing to the Gentiles, who were to become Abraham's children by faith. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3: 29.) John assured the Jews that God could of those stones raise up a faithful seed, who, though not natural descendants of Abraham, yet would be his worthy children as being partakers of Abraham's faith and friends of his God. John appears to have considered the stones as an emblem of the Gentiles.



Brother McQuiddy: In Acts 4: 11 Peter says, in preaching to the Jews, and referring to Christ: "This is the stone which is set at naught of you builders, which is become the head of the corner." Now, our strong men, in preaching and writing, tell us that in the building of Solomon's temple there was a certain stone that the builders rejected, saw no use for, a stumblingstone, offensive to them, and near the completion of the temple this stone that was rejected was found to be the most important stone of all the building. Where is it in the history of the building of the temple that they get this idea? C. A. WHEELER.

I very seriously doubt the strength of preachers who preach as indicated by our querist. Such preachers should heed the admonition of Paul to "preach the word." We have no information at this office where they get this idea. We do know, however, that they do not get it out of the Bible. Peter taught his hearers that by their rejection and crucifixion of Jesus Christ they had fulfilled one of their own prophecies (Ps. 118: 22); and as one part of this prophecy had been so literally fulfilled, so they might be assured that this rejected stone shall speedily become the head stone of the corner. Matt. 21: 42 reads: "Jesus saith unto them, Did you never read in the scriptures, The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is

marvelous in our eyes?" It is worse than folly to assume that because masons in building may sometimes reject a stone and the rejected stone may at last be found the most suitable as the *head stone of the corner*, therefore this very thing did occur in the building of Solomon's temple. It is dangerous to teach our assumptions and imaginations.



Brother McQuiddy: (1) Is "Simeon" of Acts 15: 14 Simon Peter? (2) Did Paul receive the Holy Spirit before or after baptism? (3) Were disciples baptized by John the Baptist required to be rebaptized under Christ, either before or after Pentecost? (4) Kindly explain 1 Cor. 3: 15.

J. B. MULLINS.

(1) Yes. (2) The law of God is that the obedient receive the Spirit: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." (Acts 5: 32.) Baptized believers receive the Spirit. (Acts 2: 39.) Doubtless Saul received the Spirit as other baptized believers. The language of Ananias indicates that he received a miraculous measure of the Spirit before baptism. (Acts 9: 17.) (3) There is no account of their rebaptism. (4) The passage reads: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire." If any man proclaimed as a doctrine of God anything which does not proceed from heaven, his work, his labor shall be lost, while he himself shall be saved, *yet so as by fire*, provided he conscientiously believed what he preached and did it not through malice or opposition to the truth, but through ignorance. He shall not suffer punishment because he was mistaken. Yet, as in most erroneous teachings there is generally some willful and obstinate ignorance, the salvation of such erroneous teachers is very rare, as is taught here—*yet so as by fire*. Such are saved with great difficulty; he shall be like a brand plucked out of fire. He is saved as one who escapes from a burning house where all his property is consumed.



Brother McQuiddy: Please explain 1 Cor. 14: 34, 35. It says: "Let your women keep silence in the churches: for it is not permitted unto them to speak. . . . And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Now does this mean that the women must be silent and not speak a word? In the Lord's-day service, is it wrong for them to ask a question or answer one? Also explain 1 Tim. 2: 11, 12. X.

"Silence" and "speak" are not used in the absolute sense. If so, women would not be permitted to walk, sing, sneeze, or rustle their dresses. Women are not permitted to preach publicly or to teach in any way that assumes authority over the man. The Spirit assigns a reason for this in 1 Tim. 2: 11-14: "Let the woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." As man was first formed and is the head over the woman, and as the man was not beguiled, but the woman, the Spirit suffers not a woman to have dominion over man in authoritative or public teaching. If the Spirit means here an absolute prohibition of women's teaching, then they are not permitted to teach privately or anywhere and are forbidden to teach their own children. Such a construction is at variance with the clear Bible teaching on the subject of woman's teaching. So it must be that the Spirit teaches that the women must not officiate publicly in the church. Conybeare and Howson render 1 Cor. 14: 34 as follows: "In your congregation, as in all the congregations of Christ's people, the women must keep silence; for they are not permitted to speak in public, but to show submission, as it is said also in the book of the law."

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

The Great Teacher will be our chief contributor next week. You cannot afford to miss it.

Sam P. Pittman will begin a meeting for the Joe Johnston Avenue congregation, this city, the first Monday evening in May.

R. E. L. Taylor, of Decherd, Tenn., reports a good meeting at Dixie Schoolhouse, in Coffee County, Tenn., in which there were five baptisms.

E. M. Borden, of Little Rock, Ark., paid this office a visit Saturday. He was en route to Estill Springs, where he is now engaged in a meeting.

Brother Larimore will preach next Sunday at both services for the Twelfth Avenue congregation, this city. He has returned from some good meetings in Alabama.

R. V. Cawthon's meeting at Green Street, this city, was very successful the first week and increases in interest from day to day. S. H. Hall has a good start at Reid Avenue.

C. M. Pullias will begin a meeting for the Lawrence Avenue congregation, this city, next Sunday. The church has been preparing for several weeks, and we anticipate good results.

T. W. Phillips continues to improve. He is at the Harris Sanitarium in Fort Worth, Texas. Don't fail to pray for him and have some fellowship in his sufferings. Communications addressed in care of the sanitarium will reach him.

The editor of this page performed the marriage ceremony for Mr. James Brown, of Port Arthur, Texas, and Miss Sadie Owens, of this city, Wednesday, April 19, at 8 P.M. The wedding was quiet and took place in the Russell Street study.

C. R. Nichol, the well-known Texas evangelist, has been elected president of Thorp Spring Christian College. He will be assisted by an able corps of Christian teachers. See announcement on another page. We extend best wishes to all.

Brother McHenry writes, under date of March 16, from Satara, British India: "I am well. Baby William has been unwell for some days. Brother Jelley has moved to Naini Tal. The work continues to make progress. Love and prayers to all. I hope Brother Sewell is well before now."

From W. D. Bills, San Antonio, Texas: "The work in Denver Heights, this city, is progressing nicely. Two good services on April 16, with one addition from the 'digressives.' I have lately held a short meeting, with three additions. Foy E. Wallace did the preaching. I will begin a mission meeting in the eastern part of the city soon."

From Jewell Matthews, San Angelo, Texas: "Sunday, April 16, was a good day with us. We had one hundred and seventy-four in the Bible school and two splendid audiences out for the preaching services. Preparation is being made for the meeting which begins on April 30. Brother Ledlow will be with us at that time to assist in the work. We are praying and working for a great meeting."

From J. S. Dunn, at Dallas, Texas: "Our meeting at Bonham, Texas, was good. I think we had about a dozen baptisms. Tom Walker works with and for this Bonham church. He is a good, clean man and good preacher. He has done well there. Our work here in Oak Cliff (Dallas) is fine. None better that I know of. I go to El Paso next week for a meeting with my brother, J. W. Dunn and in June he will come to our place for a meeting."

From Morgan H. Carter, Macon, Ga.: "The kingdom of Christ is growing in this field. God gives us power to

develop. The work here has not been of the rapid, unstable, squash type; rather, steadily the church through God's grace has come thus far and hopes to grow on like the oak without slipping back. We cordially invite all Christians to write us of friends or relatives in Macon or the surrounding territory whom they would like to have interested in Christ. It would be a delight for us to have any visiting disciples or friends to come out to the chapel on East Macon car line, corner St. John and Church Streets. The assembly hour on Lord's day is 3 P.M. We have other services. For further information, call me at 1713-W. Please remember us in your prayers."

From I. B. Bradley, Dickson, Tenn.: "S. H. Hall, of Atlanta, Ga., began a meeting with the church of Christ, Dickson, Tenn., on April 2 and continued until the evening of April 20. The interest was good throughout. Crowds were large, all that we could expect, as there were street preachers, picture shows, Indian shows, dog shows, etc., and a Methodist meeting in progress for two weeks, beginning one week after Brother Hall began. Brother Hall preached the Jerusalem gospel with clearness, force, and great earnestness, and all lovers of 'the truth' were strengthened and encouraged. There were nineteen baptized, two from the Baptists who had obeyed the Lord, and six reclamations. The church was much strengthened and encouraged, and all hope to have him with us again sometime. We love him for his work's sake. God bless him. May he live long to tell the story of Jesus."

John Puckett writes from Tucumcari, N. M.: "The work is going on nicely here. On the first Lord's day in this month I was at Hudson and Brother Bandy was at Tucumcari; the second Lord's day I was at San Jon and Brother Bandy at Love Schoolhouse; on the third Lord's day I was at Tucumcari and Brother Bandy at the Flint Schoolhouse; on the fourth Lord's day I will be at Rudolph Schoolhouse and Brother Bandy at Simpson Schoolhouse. Brother Huff is busy around Montoya. We cannot fill all the calls. More laborers are needed. Our tent will soon be here. When it comes, Brother Huff and the writer will be in the field sounding out the word. Brother Bandy will preach every Lord's day at some place, working on the farm during the week. He will be ready to hold meetings as soon as he is through with his crop. Any one needing him would do well to call him."

From J. Pettey Ezell, New Decatur, Ala.: "On Saturday night and Sunday morning, April 15, 16, I preached to splendid audiences at Mount Carmel, in Limestone County, with one confession and baptism and one restored. Two others have recently confessed their wrongs. This is my old home church, where, with papa and mamma (the Lord has long since called them home), we children were brought to worship. This is where, eighteen years ago, J. P. Jones baptized me. During this time many changes have been wrought. Many of those whom I loved then now are not. Many have moved away, we trust, to become a blessing to other parts of the world, and many who remain have become estranged to the faith. The morals of the community have descended to a low ebb; but we pray God that, with the few whose lives shall honor the Lord, we may, by his grace, become a blessing, and that the church may be brought to a deeper and fuller realization of its sacred relation and duty. Pray for us. Sunday night I preached to a splendid audience at Rogersville, in Lauderdale County. This is the home of all my brothers and sisters, also of my stepmother, and my home from the age of eighteen to twenty-five years. We have a splendid congregation here, concerning the workings of which I shall have more to say later. The work of the Jackson Street Church moves along nicely. Fine audiences last night at our regular Friday-night cottage meeting. We expect to use a tent during the summer in this section."

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XIV.

How to Behave Ourselves in the Church.

(3) *In respect to the song service.* Let us remember that the church is the "house of God," that it is God's habitation, and that Christ has been made "head over all things" to the church; hence everything must be regulated by him. He is not a head over a part of the things to the church, and the balance left to man to regulate. (See Eph. 1: 22, 23.) We should be satisfied with his arrangements; and if loyal to him, we will be. Please to note the following facts:

(a) *It is a sacrifice that we offer to God, through Christ, hence must be done with "reverence and godly fear."* (See Heb. 12: 28; 13: 15.) The whole heart should be put into this part of our worship. When this is done, there is nothing so uplifting and helpful. Heartless singing is but a pretense at worship and is an abomination to God. The Lord help us to return wholly to our God on this point.

(b) *In the song service, we must teach and admonish one another in psalms, hymns, and spiritual songs.* (See Eph. 5: 19; Col. 3: 16.) Hence, each psalm, hymn, and song we use must contain a scriptural lesson or admonition to please Him who gave the command. In song, we not only worship, but we also serve; it is one of God's ways of teaching and admonishing; it goes hand in hand with the work done in the pulpit. Our songs, therefore, should be as carefully studied as are our sermons, and only those songs are permissible that contain Christ's teaching and admonition. May the Lord help us to be more careful here about the songs we use.

(c) *Pitch and harmony alone do not constitute the music ordained for God's house;* for singing in an unknown tongue, which is positively forbidden, contained the same pitch and harmony as a known tongue. (See 1 Cor. 14: 9, 15-17.) Hence you will observe that the words of the song, with their meaning, constitute an essential element of the music we must offer. Who is it that cannot see this?

(d) *It must be music of the heart* (Eph. 5: 19), rendered with the harps of God—the lips, vocal cords, etc.—the workmanship of God's hands (Heb. 13: 15), with which harps we sing, not play (Rev. 15: 2, 3). These are the instruments we use, not those invented by man. (See Amos 6: 1-5.)

(e) God allowed the Jews, under the old covenant, to use the instruments of David, just as he permitted them to have a king, a plurality of wives, a bill of divorcement, etc. (See 1 Sam. 8: 1-22; 12: 16-19; Hos. 13: 9, 10; Matt. 19: 7-9.) But when Christ established the new covenant, he most certainly left these things out; and as he is the "head over all things to the church," we leave them out also. What else could we do and be governed by him?

(f) As learned before, to bring things into the church that Christ has not put there, even though he allows them in the home, is to despise the church of God. (See 1 Cor. 11: 20-22, 33, 34.) Others, of course, will do as they wish; but for us, may the Lord save us from such a sin.



The Work at Miami, Fla.

I do most earnestly commend the following worthy appeal to the consideration of our readers:

Miami, Fla., April 20, 1916.—Dear Brethren and Sisters in Christ: There is a congregation of forty members in Miami. This is the only church of Christ known to us on

the Southern peninsula and on the east coast of Florida within one hundred and fifty miles of Miami. We have a neat frame church house which is paid for and well located. Our house and lot cost about thirty-five hundred dollars. The house has been provided largely through the liberality of Brethren J. J. Hart, of Detroit, and Clifton Tatum (deceased), of Louisville, Ky. We owe one thousand dollars on our lot, which we are very anxious to pay and get a deed to our lot. The restrictive clause will be in our deed. We have decided to locate an evangelist in Miami to do the work of an evangelist in this field. These few disciples, being poor people, cannot without help sustain an evangelist and pay the debt against their lot. We are asking our friends, brethren, and churches abroad to assist us in lifting the debt, and we shall, by the grace of God, support an evangelist to live and labor in Miami and the regions around, spreading the gospel and building up churches of Christ. Yours in His name,

J. J. HART,
W. R. LOGAN,
L. H. DASHER,
Elders.

Having labored with these Christians last winter and this, I am anxious to see this debt paid. I believe a great work shall be done in this needy field.

Most fraternally, JOHN E. DUNN.

From what I have learned of the work in Miami, Fla., it is worthy of hearty and liberal support. The members at present are few in number and too greatly limited in financial resources to do all of what needs to be done there now. They owe some on their house and lot, and are making a heroic effort to meet this obligation and thus clear the way for growth and expansion. Brother John E. Dunn is faithfully laboring among them at present, and, through his devotion to the cause and his untiring and sacrificing efforts, the way is opening for a prosperous and permanent work at an early day. Those who may be asked for assistance need not hesitate to rely upon his representation of the field and its claims, and I hope that brethren abroad will generously cooperate with him and others in the effort to relieve the situation.

M. C. KURFEES.

Address church of Christ, Miami, Fla., Box 159, Fred Hineley.

Faith's Power.

The man who accomplishes anything in this world is and must be a man of faith. Strong men, forcible men, virile men, are men of faith. It may be a slow type of faith—faith in self; but it is faith. Beaxendale says: "Weak faith makes weak men." How much stronger should be the man who has faith in God, the faith that says: "I can do all things through Christ, who strengtheneth me." This is the faith of the higher type. Be done with saying what you do not believe and find in your soul the divinest, truest thing in which you do believe, and work that out. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. So, and so only, as you take the next step forward, as you stand strong where you are now, so only as you think the curtain will draw back, and there will be revealed to you what lies beyond.—Selected.

America's Destiny.

In the blood of Europe the destiny of America is being written. When the last battleship has been sunk; when the last engagement has been lost and won and the shattered remnants of armies return to the weeping women in a thousand towns and villages; when rulers and statesmen and diplomats take breath again to contemplate the ruin wrought by their folly, it seems inevitable that, towering over all, should be the sturdy, unshaken figure of America, in politics, in industry, in finance, the master of the world. If the God who holds the nations like the scale of the balance in his hands be leading us to this high destiny, let us approach it humbly. And may he grant that in the day of our power we shall be wise and gentle in its exercise.—Chicago Evening Post.

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old Reliable Spring Tonic.

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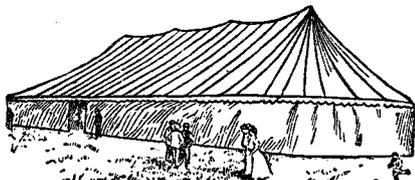
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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Condemned, Yet Safe.

BY C. PETTY.

There are no people on earth that are accused of teaching more falsehood than the disciples of Christ. But sometimes, like Paul, we "confess . . . that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." (Acts 24: 14.) I wish to notice a few things that we are accused of teaching, that we may see whether we are on the right or wrong side.

Some say the disciples "baptize a child of the devil to make him a child of God." Now there can be but two classes of people on earth. One class must be the children of God and the other class the children of the devil. It also follows that there must be something done at some time to the child of the devil to make him a child of God. This no one denies. But the people that accuse us most of baptizing children of the devil to make children of God teach that man is totally depraved, and, therefore, teach that all men are children of the devil by nature and by birth, and by virtue of this depravity all sinners are so dead that they are unable to do any good thing in the sight of God; also, that before the sinner can repent and believe, the regenerating Spirit of God must enter into him and give him new life. Now let us see what they give a child of the devil to make him a child of God. They give the child of the devil the Holy Spirit, regeneration, repentance, and faith, to make him a child of God. Just one thing is too great to give the child of the devil to make him a child of God, and the "Campbellites" commit that crime. So they place baptism above the Holy Spirit, regeneration, and faith. Now watch them somersault by saying that baptism is a nonessential to salvation, and one can be saved just as well without it as with it. So, according to their own doctrine, the disciples of Christ have done the least harm, after all, to the child of the devil; for they only give a nonessential. In view of this, I do not see how they censure us for such a small thing as baptizing a person.

Again, they make a great ado over the fact that we teach the possibility of apostasy, and say we are entirely wrong, for there is no possible chance for a child of God to fall away and be lost. Now suppose it turns out that they are right and that a child of God cannot fall, no matter by what name he is called; then we are as safe as they are, if we are children of God. But suppose it turns out, as the Bible teaches, that Adam in his pure state fell; that Saul, Israel's first king, fell; that Israel fell to such an extent that

Rev. A. B. Mowers Advocates Nerve Remedy.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause, and the cause is what should be removed. When the cause lies in the nervous system, Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy, since it completely relieved him. He made the following statement for publication: "Nearly ten years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day, with a dizzy, dull feeling. I was extremely nervous, confused, and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills, and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals, and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store, and the purchase price will be cheerfully refunded by the druggist if, after using the remedies, you are not satisfied with the results obtained.

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Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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God swore they should not enter into his rest, though they at one time were his chosen people (Heb. 3: 17-19); then we will have an additional chance that they cannot have. Besides, it places them in a condition that they cannot believe in a very important doctrine, and I can believe it; so I have another advantage over them. They cannot believe in the second coming of Christ, for Paul says that "that day shall not come, except there come a falling away first"—that is, before Christ can come; so if the first thing cannot happen, neither can the second.

Again, they make a great ado over the fact that the disciples of Christ do not lecture and teach that alien sinners should pray and be prayed for, in order to salvation, at an altar or somewhere else. Now watch them a minute and see what they do. They teach that the moment faith comes, salvation comes. Now what time is there for an alien sinner to pray between faith and salvation, seeing that they both come together? Now how much better off are they than we, since we will not teach an alien to pray for salvation, and they cannot, because faith and salvation cometh together? So we are as safe as they are. But suppose it turns out, as we teach, that the commission given by Jesus (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47) is the great law that is addressed to alien sinners (and most surely it is); then the alien is required to believe in Christ, to repent, and be baptized, in order to salvation. So we will have an additional chance; and we will always take two chances to one.

A Few Pointers.

BY HARVEY W. JONES.

Pluck is a better staple than luck.
Formality chokes, chills, and kills true religion.

A "good delivery" is about all some preachers "deliver."

Morality, culture, and higher (or highest) criticism can never save a soul from hell.

Those who have never been in grace cannot fall from grace. But how about Gal. 5?

No human being can be all right with God and all wrong with his fellow-man at the same time.

Isn't it strange that secular papers and men of the world show us (who try to be Christians only) more respect than some of our most zealous religious neighbors do? The former will not call us "Campbellites," etc.; while the latter do, in the face of our denying the charge a thousand times. Better wake up, you who are guilty, or the devil may get you.

There seems to be a general unrest

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.



Marinette, Wis.—"I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again."
—Mrs. FRED BEHNKE, Marinette, Wis.

Detroit, Mich.—"When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well."
—Mrs. THOS. DWYER, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—"I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman."
—Miss IRENE FROELICHER, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

among the religious people of the world at the present time. Some are gradually cutting loose from the creeds of men, and there is less care about "orthodoxy" among the popular denominations than there used to be. That looks good. But some of our own dear brethren seem to be on the lookout for some new thing in religion.

That looks bad. We had better learn and practice the simple lessons in God's word before advancing too far. (2 John 9.)

A WARNING.—To feel tired before exertion is not laziness; it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

CONSTIPATION IS NO TRIFLE

We Often Dismiss Constipation as a Trifle.—
Something that Will Correct Itself.
Not So. Ask Your Doctor.

Constipation clogs the body and poisons the blood stream with uric acid, resulting in rheumatism and other serious complications. The condition which the doctor calls "auto-intoxication" (self-poison) is reflected in a sallow complexion, mental dullness, bodily fatigue, and loss of vigor.

Jacobs' Liver Salt

is a rational and accepted treatment of all congested and HEPATIC DISORDERS, and is entirely free from calomel and other drastic drugs. It is cooling and soothing to the stomach and bowels. Taken a short time before breakfast, it establishes regular movements of the stomach, producing a vigorous physical and mental condition. Price, 25 and 50 cents. At druggists, or sent direct by the makers.

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Thorp Spring Christian College.

In accepting the presidency of Thorp Spring Christian College. It was with the one desire of assisting in building a school which will be in the first rank as an educational institution. Brethren have insisted that the schools controlled by members of the church of Christ have not been up to the standard in the way of teachers with accredited literary training. Thorp Spring Christian College for the next year will meet the demands along this line, but there will not be any sacrifice of Christian development in the teachers we will have.

My faculty for the next year will embrace the following instructors:

Brother W. F. Ledlow, who has been so favorably known as a preacher of the gospel for the past twenty years in Texas and Oklahoma. Not only is he a ripe Bible scholar, but he is well trained from the very best literary schools in Texas, having received the B.A. degree from Polytechnic College and the M.A. degree from the University of Texas. He was student teacher in Polytechnic College, also regular teacher in the same institution. For the past two years he has been president of Lockney Christian College. I am fortunate in securing him as president of our faculty.

Brother C. A. Gardner, one of our best and purest men. He has his B.A. and M.A. degrees from the University of Texas. Aside from his experience as a teacher in the public schools, he has taught three years in Abilene Christian College, and was with that school when they were first recognized as a junior college. He has been dean of Thorp Spring Christian College for the past year.

Brother J. E. Yarbrough, one of the strongest men, was for four years a student in the Nashville Bible School; student in George Peabody College for Teachers; principal of high school at Grandview, Texas, for four years; has B.A. and M.A. degrees from the University of Texas; has been a member of the State Board of Examiners since 1914; student teacher in the University of Texas; has been elected to fellowship in the University of Chicago, but comes to us as one of our regular faculty.

Brother Marvin L. Petty has taught in the public schools; was a student in Gunter Bible College for four years; received B.A. degree from University of Texas. Not only is he a strong teacher, but one of the best men we have, thoroughly consecrated to the cause of Christ.

Sister Cornelia B. Read has taught in the high schools and has a B.A. degree from the University of Texas. In Miss Read we have an exceptionally strong teacher.

Sister Mattie L. Pace, who will have charge of our department of oratory, expression, and art, has had fourteen years' experience. She is a graduate of Carr-Burdette College; student of Emerson School of Oratory; studied oratory under private teachers in Washington, D. C.; studied art in the Coreoran School and Sherratt's Studio, Washington, D. C.

Sister Dendy, who will have charge of our music department, has taught for a number of years. She is a graduate in music from William Woods College, of Missouri, also student in voice from the same school. She spent one year in Germany under the very best teachers of music and voice to be found in that country. Truly is she an artist in her work.

Our domestic science department will be in charge of a teacher who is thoroughly prepared for the work.

We are determined to give our students the very best that can be had in any school among us.

We have the largest administration building of any school controlled by members of the church of Christ. Our girls' dormitory is furnished with baths, lavatories, toilets, etc. The buildings are lighted by electricity. Though we are three miles from the railroad, we have all the necessary conveniences of the city, without the evil influences to be found in such places.

Watch Thorp Spring Christian College grow! Recently we bought fifty acres of land in a stone's throw of the college campus. On this ground we expect to teach agriculture, which we expect to begin after another year. We also have fine swimming pools, fishing water, and the finest athletic grounds to be found in Texas on this

The Nasal Bath.

There is one form of bath but little known, and far too little practiced. It is the nasal bath.

Colds or catarrh of the head produce in the nasal passages an excess of dense secretion. This covers the linings of the air chambers of the head and results often in dull catarrhal headache.

To relieve such a headache and to treat the cold or catarrh, use a little nasal douche, obtainable of any first-class druggist for a few cents.

Fill this douche with lukewarm water, adding a pinch of common salt.

Bow the head very low and flow the water from the bill of the little duck douche, first into one nostril, then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other, and drawing it down into the forehead by closing one nostril and inhaling through the other.

When the nasal cavity has thus been thoroughly cleansed, insert Mentholatum well into both nostrils; and if there is a headache, rub the forehead and temples with it.

fifty acres of land. Mammoth pecan trees and ideal places for picnic parties are to be found on this ground. Truly have we an ideal location for our school.

Parents, you should give your children the advantage of the very best in school work. Certainly Christian influence should surround your children. This they will have at Thorp Spring Christian College. We are persuaded that we will have the strongest faculty ever assembled in a school controlled by members of the church of Christ. We ask that you examine the claims we make and what we have to offer your boys and girls, and by all means place your children where they will have the most competent, as well as consecrated, teachers.

Thorp Spring Christian College is a junior college, and our students are given full credit for all work they do with us by the University of Texas, as well as other standard schools, without examination.

We will be glad to send you a catalogue of the school. Address Thorp Spring Christian College, Thorp Spring, Texas, for catalogue or any inquiries relative to buying or renting property. For any special information, you will for the present address C. R. Nichol, President, Denton, Texas.

"Deciding the Issue."

BY J. L. HINES.

This is the title of a tract that fell into my hands, indirectly, from the hand of R. A. Barnes, of Central City, Ky., and was written by George Wells Alexander, published and distributed by the "Sunday School Board, Southern Baptist Convention," of Nashville, Tenn. The title page is, "A Christian and a Baptist."

He states: "I should be a Christian on account of the following facts and conclusions."

"I am a sinner. (Rom. 3: 23; Isa. 53: 6; 1 John 1: 8.)" Amen!

"God has perfected a plan to save me, a sinner. (John 3: 16; Rom. 5: 6-8.) It is strange how a Baptist will claim salvation by faith alone. Notice, Mr. Alexander stopped at verse 8 (Rom. 5). Why did he not read verse 9, which says: "Being now justified by his blood, shall we be saved from the wrath of God through him." How are we saved through him and justified by his blood, Mr. Alexander? By faith only? No, by perfect faith. (James 2: 22.)

"I can appropriate the plan to myself by accepting Jesus Christ, through simple faith, as my personal Savior. (John 3: 16, 36.)" Does Mr. Alexander think he can appropriate the plan to himself by faith only? If so, please read James 2: 24.

"Having become a Christian, I should join a church of some denomination for the purpose of natural spiritual help and Christian instruction, and for the further extension of the kingdom of God (Matt. 28: 19, 20); also that I may be counted for Christ rather than against him. (Matt. 12: 30)."

Let us notice, "Having become a Christian." How did you become a Christian? By faith only? If so, chapter and verse, please. You say believing on Christ makes one a Christian. What does believing in Christ make, and how do you get into him in order to believe in him? Can one be a Christian out of Christ? Clear the water here, please. Next, "I should join a church of some denomination." Who told you to join a church? Did Christ or any apostle? Read Acts 2: 47; also 5: 13, 14. Next, "a church of some denomination." How many churches are there? One. (Eph. 4: 4; Col. 1: 8.) How many denominations? Over eight hundred and fifty. You say you was a Christian before "joining" the Baptist Church. If so, did you not belong to the church of Christ before "joining" the Baptist Church? If yes, what spiritual benefits do you receive in the Baptist Church that you did not receive in the church of Christ? If no, how can a man be a Christian and not be one of God's children, in his family, the church or kingdom?

Next: "The Bible is the only rule

of faith and practice that is perfect and sufficient, the New Testament being the only standard of Christian duty and belief. (2 Tim. 3: 16, 17.) The Bible is above all creeds and confession, therefore safer to follow." You are right in this statement, but you seem to be ignorant of what the Baptists teach, and you have been kept in darkness; for do you not know that the Missionary Baptists adopted the Philadelphia "Confession of Faith?" If not, enlighten yourself. "The New Testament being the only standard of Christian duty and belief." Exactly so; but where is the doctrine of "faith alone, total depravity, close communion, mourner's bench, baptism because of remission of sins, and the name "Baptist Church" or denomination? Search the Scriptures, my dear sir. "The New Testament is the only standard of Christian duty and belief."

Invigorating to the Pale and Sickly.

The old, standard, general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. Fifty cents.

Every word and act of the day should bear the King's seal—some mark, outward or hidden in the heart, to show that it belongs to him—the kind deed, the faithful work, the patience under provocation.



MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize-winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
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Man His Own Worst Enemy.

The prevalence of digestive troubles in the United States and of diseases of the eliminative organs indicates that our people are very careless of health, for these troubles come from our own excesses. Too much eating, too much drinking, overwork, excessive mental strain, lack of exercise, too little rest, badly selected or badly prepared food—these and other causes produce the kidney and liver troubles and other closely correlated diseases.

Fortunately, nature provides a corrective for each disorder; but when there is a disorder in one organ, it represents a diseased condition of the entire body; for when one organ is out of order, others are more or less affected. Hence, it is desirable to treat the man rather than to treat the symptoms apparent in a single organ.

For this purpose an excellent preparation is Warner's Safe Kidney and Liver Remedy. Warner's Safe Kidney and Liver Remedy is compounded of various herbs of vegetable origin, each specifically effective on one or more organs. The group of herbs used in this prescription constitutes an excellent tonic for all digestive and eliminative organs and has been found, through a period of forty years, wonderfully effective in securing good results in cases of Bright's disease, uræmic poisoning, rheumatism, and other kidney and liver ailments.

For sale at all drug stores in fifty-cent and one-dollar sizes.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

Better Than Spanking.

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.



BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c. Morocco, 35c. postpaid. Agents wanted. Pentecostal Publishing Co., Louisville, Ky.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Srygley.

"Uncle Bud" Srygley died at his home in Clarksville, Ark., on February 22, 1916, and was buried at Coal Hill, Ark., his old home town. He was baptized by Brother T. B. Larimore, about forty-five years ago, at Rock Creek, Ala. Later he and his brother, F. D. Srygley, led a colony of Alabamians to Coal Hill, Ark., where many of them yet live. "Uncle Bud" was a little over sixty-eight years old. He leaves a wife and several children to mourn his loss. He had been a very successful man in business, which he continued till his death. He had been falling in health for several years and died of paralysis. Brother Srygley was a brother of Brother F. B. Srygley, of Nashville, Tenn. We should not weep as the hopeless. The writer spoke to the many friends on the occasion of his burial.

M. L. LAWRENCE.

Pearson.

Eliza Farror Pearson, daughter of James F. and Rebecca Farror, was born on October 16, 1842, and died on December 23, 1915. In the early part of the summer of 1865 she was married to K. J. Pearson, who preceded her several years to the other shore. In the autumn of 1864 she obeyed the gospel, being baptized by C. K. Darnall, and became a member of the church at New Hermon. She and her husband were charter members of the church at Flat Creek, Tenn., when formed in 1868. Her educational advantages were better than the ordinary girls of that day, she having been a student at Mary Sharp College, a noted girls' school at Winchester, Tenn. She was a strong character of remarkable energy and business capacity. She was the mother of eight children—seven sons and one daughter. The three older sons died in comparative manhood; the others all live and are heads of families. My prayer is that God's blessings may rest upon them all.

J. D. FLOYD.

Hamilton.

On March 16, 1916, the death angel liberated the soul of Brother E. C. Hamilton, of Cherokee, Ala., from its "tenement of clay" and permitted, we trust, its transition to the glorified state. Brother Hamilton was the son of Bryce and Elizabeth Hamilton (the latter the only living sister of the mother of the writer). He was born at Frankfort, Ala., on October 4, 1862. In 1882 he was baptized into Christ; and on December 23, 1885, he was married to Miss Rosa Greenhill, of Barton, Ala., to which union were born seven children, five of whom survive him to mourn his departure, together with his aged mother, his wife, one sister, two brothers, and next to these the

writer. He was a victim of tuberculosis, having spent two summers with the writer in Colorado, where he showed considerable improvement. He loved the church of God, and, where opportunity permitted, was always on hand. The writer shares true sympathy with Brother Hamilton's immediate relatives and numerous friends, and with them entertains the precious hope of a grand reunion ere many suns shall vanish over the western hills measuring the short expanse of this life.

E. C. FUQUA.

Terry.

A faithful old soldier of the cross answered the roll call on the Lord's day, March 19, 1916, when Brother Allen Terry took his departure for that other country, the land promised to the faithful. He was born on June 28, 1842, and when a little more than twenty-five years of age put on the full armor of the Christian warfare in baptism on the third Monday in August, 1867. From that time to the day of his death he loved to talk of the Christian life and influenced many to draw nearer to the Master. His natural helpfulness was increased by his faith in God's goodness and love, and he made his friends and neighbors rejoice in his presence. Brother Terry was not what the world calls an educated man in books, but was educated in that broader sense, in that he thought, and his active mind was broadened by contact and association with others who knew books better, but none had a clearer understanding of the simple truths taught in God's book than he. Brother Terry was married on January 27, 1864. He leaves his faithful helpmeet, Sister Eliza Terry, two sons, and a daughter (all married), a number of grandchildren, and many brethren and sisters in Christ to look forward to meeting him hereafter. All live near Athens, Ala., in the neighborhood where his life was spent.

EARL M. HOBSON.

Stafford.

William Lewis Stafford was born on December 7, 1858, near St. Louis, Mo. He was of Scotch-Irish descent. He came to West Texas with his parents in an early day and became thoroughly acquainted with frontier life. He engaged in teaching vocal music, during which time he obeyed the gospel, being baptized by Brother Matt. Cavinness. In 1889 he began preaching. There being but few congregations in West Texas at that time, he did not wait for a call, but went into the by-ways and hedges at his own charges and planted the cause which he so dearly loved. Sectarianism had preceded the truth to that section, as is usually the case, and hence he was

called on often to defend the truth. It was the writer's privilege to be closely associated with him for more than twenty-five years. I moderated for him in his debate with A. S. Bradley. Brother Stafford drove Elder Bradley so hard that he denied the divinity of Christ. He was the strongest man in the prophecies that I ever met. I miss him so much. There is not a man in the State who can fill his place. He was married on October 11, 1883, to Miss Sallie Baker. She lived about six years. They had two children born to them. One died in infancy; the other, Sister Ethel Shipman, of Colorado City, Texas, survives. He married his second wife, who was Miss Lottie Smith, the granddaughter of the lamented Ed. Stirman, on December 30, 1906. To this union a son was born, who survives his father. Brother Stafford was married to his second wife exactly nine years and two days. She nursed him tenderly during his last illness. A loving husband and father and a true and faithful Christian and servant of Christ has gone. He was faithful to the end, which came on January 1, 1916. Let us labor to meet him in the "sweet by-and-by." **IKE P. SCARBOROUGH.**

Reagan.

It is fitting and proper that an appreciation be written of the life of Brother A. J. Reagan, who recently answered the call of death and was taken from our midst. His native State was Tennessee. He was from one of the best and oldest families of that State. The venerable E. G. Sewell is his uncle. Many preachers and men of sterling worth have come from this family. The very best qualities of the family could be found in our lamented brother. He served as an elder in the church here for a number of years. In his passing away, one of the strong forces of the church has been taken from us. He was a close Bible student, which made him fully capable of teaching the word of God. He could deliver some of the most beautiful talks at the Lord's table that it has ever been my privilege to hear. His delivery was dignified, earnest, and touching. He made a careful selection of words, and it seemed that he always said just what should be said. Brother Reagan was a clean, cultured, Christian gentleman. He found no delight in the common or uncouth, but had a great love for the pure and holy. No one ever heard a vile, unbecoming word proceed from his mouth. He was a man whom all respected because of his princely bearing. He was a man far above the average. The church is having to do without his good, wholesome influence. We miss it—O, so much! These kind words which came as a sweet balm to our hearts are heard no longer. But our loss is truly the gain of our beloved brother. May God bless the wife and son in their sadness. It is so hard for us to give our loved ones up; but God, the loving Father, knoweth best. We must look for comfort from him when the dark clouds hover over our souls. The sadness of death is banished by the precious promises relative to a future life, when there will be no more sad "good-byes." C. C. Klingman, Jesse P. Sewell (a cousin of the deceased), and the writer spoke words of comfort and appreciation at the grave. **JEWELL MATTHEWS.**

THE BIBLE IN QUESTIONS AND ANSWERS

A new book from cover to cover, embracing nearly 30,000 questions and answers on the entire Bible. Compiled by J. A. Klingman and F. L. Rowe from the class notes, commentaries, and other works of J. W. McGarvey, I. B. Grubbs, Robt. Milligan, Wm. Hurte, David Lipscomb, Judge Catton, and others. Six hundred large pages with Harmony of the Gospels and eight full-page new maps. Prices range from \$2.50 in cloth binding to \$4 in flexible leather, thin paper. The first edition sold out in six weeks. The Firm Foundation wired for 300 copies. E. S. Vance, of Oklahoma, ordered 40 first order. W. F. Lemmons, of Texas, ordered over 100. Read these commendations:

- I have examined it, and find it to be a great book. I commend it to all students of the Bible.*—H. Leo Boles, Nashville, Tenn.
- I am immensely pleased with my copy.*—Isaac C. Hoskins, Florence, Ala.
- I have longed for just such a book as this.*—W. S. Buchanan, Phillips Bible Institute, Canton, O.
- There is nothing to equal it that I know of as a help in studying the whole Bible.*—Ira C. Moore, Barrackville, W. Va.
- I could not believe that so much could be condensed in so small a compass.*—D. J. Foynter, Albion, Neb.
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- Almost every one to whom I have shown the book has taken one.*—Chas. H. Robertson, Cleburne, Tex
- The book is eminently adapted to daily systematic Bible study.*—T. Q. Martin, Winchester, Ky.
- I have carefully and critically examined "The Bible in Questions and Answers." Possibly there has not come from the press of our brethren a book which is destined to be of such universal use as this one. Short, pointed, and practical. A long-felt want well filled.*—D. F. Draper, Georgetown, Tex.
- One of the good sisters here said she would not take \$25 for her copy of "Questions and Answers" if she could not get another copy.*—J. A. Klingman, Lebanon, Tenn.
- "The Bible in Questions and Answers" is par excellence.*—Frank Baker, Belmont, Miss.

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Everything that can be put into a buggy to make it durable, easy riding and luxurious is found in my "Blue Grass." Yet my factory price to you is so low that I can save you \$25 to \$50. And you don't have to buy my buggies on faith or take my word for anything, either. Bohon's "Blue Grass" buggies are guaranteed for life and backed by a \$30,000 Bond.

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This gives you time thoroughly to test my "Blue Grass" Buggy. Try it on rough roads and at high speeds. If the good old "Blue Grass" shows a flaw let me know and I'll take it back. I'll pay freight both ways. So the fair trial doesn't cost you a cent. Nobody could make a fair offer like this unless he knew he had a buggy that was absolutely right in every respect. I also have a complete line of harness and pony vehicles and harness.

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Read it and you'll realize I haven't told you half the story here. You'll see buggies so handsome and high grade you'll wonder how I can sell them at the prices I do. If you are buying a buggy or thinking of buying one this big bargain book will save you money. Write for it.



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The use of "Renwar" surely brings immediate relief to sufferers from rheumatism. The makers of this remarkable remedy have hundreds of letters testifying to this fact. Copies of these letters will be sent to any one on request. No matter how long you have been suffering from rheumatism, nor how many remedies have failed to relieve you, try "Renwar." It is guaranteed to give satisfactory results or money will be refunded. Get a fifty-cent bottle from your druggist to-day. If he does not have it, we will send a full-size bottle, postpaid, upon receipt of price. Warner Drug Company, Nashville, Tenn.

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Killingman.

Mrs. C. C. Killingman, (née Bell) was born on February 4, 1885, in Bedford County, Tenn. The Bell family moved to Obion County, Tenn., in 1895, and she dedicated her life to God the same year. In 1901 the Bell family moved to Dallas, Texas. Clemmie was sent to Potter Bible College in 1903, where she met Charlie Killingman. They were married in Dallas, Texas, on December 25, 1905, and lived in Odessa, Mo., where Brother Killingman was teaching in the Western Bible and Literary College till June, 1907, when they came to Texas and located with the church at Mount Vernon. On September 1, 1908, they reached Tokyo, Japan, where they remained till March 19, 1912, when they were compelled to leave Japan on account of Clemmie's declining health. Reaching California, they located in Riverside, where they remained for a year and a half. In September, 1913, they reached San Angelo, Texas, where Charlie worked with the church till June, 1915, when he accepted a position to teach in the Thorp Spring Christian College. Very soon thereafter they realized the fact that the altitude was too low for Clemmie, and she returned to San Angelo, where she was visited frequently by Charlie. He tried to fill out his engagement with the college. Fortunately, he was with her during her last hours. She was thought to be very much better, and he confidently looked forward to a joyous visit with her on that occasion; but it was so sad. She thought she was improving, but died so suddenly and unexpectedly. She passed from earth to the spirit land on January 23, 1916. Why should we mourn? Why should we weep? Why be sad and shed bitter tears of grief, when not a fear or doubt enters our minds or hearts as to the safe voyage and ultimate abode of that dear soul which took its flight from earth to the spirit land? She was good by nature, gentle, kind, affectionate, lovingly sympathetic; a true, loving, confiding wife and mother. Governing her children by gentle, loving persuasion, they became obedient because of her gentleness. Four bright children are left motherless. What greater loss could they have sustained? I have been in that home where love and gentleness reigned supreme. Even when suffering with that dread white plague, she was cheerful, submissively gentle, and a radiant smile adorned that gentle, loving face at all times; even when facing trials and difficulties, when the meal was low in the bin and Charlie was working, making tents and doing chores to replenish the scant larder, when the support of the church was not sufficient to supply that home, when there seemed to be little hope for her recovery, she was cheerful and uncomplaining. She and Charlie were with Brother Bishop and Clara in Japan; and when Brother Bishop came to California for treatment, Charlie stayed by him day and night—with me—and Clemmie visited him. They loved Brother Bishop and he loved them. We, as all who knew her, loved her for her true worth's sake. She was a noble character. Listen to the last page of the last letter she wrote to her husband less than a week before she passed to the beyond. These are, perhaps, the last lines she wrote. I copy the last page: "Such a life! What's the use, anyway? If I had only

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myself to consider, I'd be glad to go—the sooner, the better. But I love you and I love the children; so I want to stay and, if possible, be a help to you and them. Well, I shouldn't worry about it, for I believe that God overrules our lives and will do what is best for us in some way. I am happy—O, so happy; and no matter what betide, I have faith that will abide. I am happy in the love of Jesus. I wish I could hear a lot of good hymns. It would do me so much good. Send me a song book to read, and pray for me. I am cold, and I must close and think of other things. Lots and lots of love, dearest. Good-by. Clemmie." The body was brought from San Angelo to Thorp Spring, where her children, mother, and brothers were, and after a short service the journey was continued to Dallas, where the funeral services were concluded and the remains were deposited beneath the beautiful oaks in Oak Grove Cemetery, there to await the resurrection, when she will be numbered with the faithful.

J. D. ELLIOTT.

Commending R. C. McCaleb.

I take pleasure in commending Brother R. C. McCaleb to the brotherhood at large as a Christian gentleman and a loyal preacher of the gospel, worthy of the support of the brethren wherever he may chance to go. He lived in my home one year and we were in school together for about four years. He has been in several protracted meetings with me, and he has lived as becometh a Christian. He is a member of one of our best Christian families.

C. F. CANNON.

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on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse, and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body; and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles, of Louisiana, possessed a formula for keeping the hair beautiful, and for many years kept the secret to themselves; but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Reports of Funds

For the Church at Boulder, Col.
James H. Bailey writes from Boulder, Col.:

I thought it proper to let the brethren know how we are progressing with our meetinghouse, so I am sending a report of contributions: O. E. Spencer (building site), \$500; T. P. Counts, \$150; J. H. Bailey, \$50; H. H. Bailey, Topeka, Kan., \$20; N. F. Bailey, Alta Vista, Kan., \$5; Wilson Hardware Company, \$10; Mr. Shidler, \$10; Henry Harmon, \$100; Max Allen, \$20; G. C. Adams, \$5; Mrs. George Turner, \$1.

I am truly sorry not to be able to report so much as one cent from the brotherhood at large, as I have not received anything in answer to my appeal in any of the papers. Can it be possible that the brethren are not interested in spreading the gospel in Colorado? Surely not; it must be that they have overlooked the matter. So, thinking that such is the case, I am going to ask you again to help us. I should feel bad indeed, in making reports later, to still have to say: "The brethren at large have not helped us any." My father, at Topeka, Kan., and my brother, at Alta Vista, are the only ones at a distance who have assisted us. May God help us all to do our full duty.

For Brother Elkins.

Brother Tice Elkins writes from Childress, Texas:

Since last report I have received help as follows: From Brother Wolfe, Indiana, \$1; Brother King, Michigan, \$1; Sister Burgess, New Mexico, 50 cents; Brother Garrison, Teik, \$5; Brother Howard, Hoolyan, 50 cents; Brother Payne, Cottonwood, \$5; the brethren here at home, \$11; Brother Rowe, Cincinnati, Ohio, \$1. This makes a total of twenty-five dollars since last report, for all of which we are deeply thankful. In all, we have received from every source since January 1, one hundred and eighty-one dollars for our own use, and during the time from February 1 till now (April 6) we have faced expenses, in sickness and loss of work, at least seventy-five dollars per month; so I am a long way behind what I would have been if I had been at work as I had planned. But we are glad to say that the prospect is better, though I cannot yet leave home for meetings. I preached at Kirkland twice last Lord's day and had one confession. I went back Monday and held a service. Dr. Sparks baptized the candidate. I will preach for the Kirkland brethren half time this year.

For the Church at Shreveport.

B. U. Baldwin writes from Shreveport, La.:

The brethren at Shreveport wish to thank the contributors for the amounts here reported, and hope and pray that this will do much good in this sinful State. From the church at Mineola, Texas, \$8.25; O. K. Alexander, Beaumont, Texas, \$2.50; W. H. Dunlap, Groveton, Texas, 50 cents; C. H. Tompson, Groveton, Texas, 50 cents; H. H. Foster, Groveton, Texas, \$1; E. S. At-

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Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't salivate; so let them eat anything afterwards.

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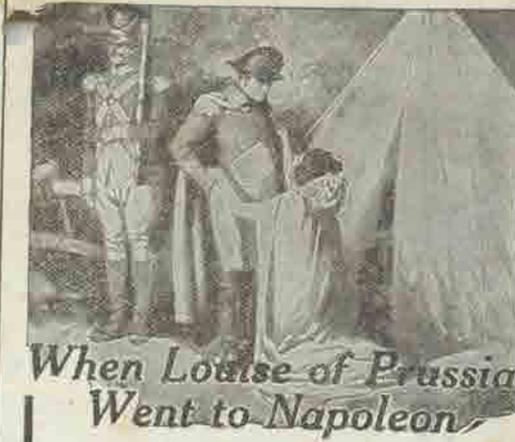
kinson, Lovelady, Texas, \$1; two brethren, Elkhart, Texas, \$2; W. T. Sullivan, Brownsboro, Texas, 50 cents; J. H. Parish, Powell, Texas, \$2; I. A. Nolen, Powell, Texas, \$4; E. M. Glass, Powell, Texas, \$1; Mrs. E. P. Cuthbertson, Powell, Texas, \$1; Mr. and Mrs. E. C. Flanigan, Corsicana, Texas, \$1.50; W. C. Collen, West, Texas, \$1; Mrs. Katie Purkins, McGregor, Texas, \$1; J. H. Wilson, Granger, Texas, \$2; W. D. Evredge, Granger, Texas, \$10; J. W. Davidson, Granger, Texas, \$5; Mrs. Martha C. Wilson, Bartlett, Texas, \$1; church of Christ, Holland, Texas, \$4; Will Lawrence, Bartlett, Texas, \$5; Miss Ellie Summers, Holland, Texas, \$2; T. J. Stephens, Killeen, Texas, 50 cents; Mrs. H. P. Daugherty, Killeen, Texas, 50 cents; Will Rancier, Killeen, Texas, \$1; Mrs. S. E. Stephens, Killeen, Texas, 50 cents; V. A. Willis, Killeen, Texas, \$1; F. E. Grubbs, Killeen, Texas, 50 cents; W. E. Wicker, Killeen, Texas, \$2.50; Dr. W. H. Walker, Killeen, Texas, \$5; W. D. Nichol, Lometa, Texas, \$1; Mrs. S. A. Abernathy, Brady, Texas, \$1; M. N. Simpson, Mercury, Texas, \$1; church of Christ, Blanket, Texas, \$6.57; Mrs. Lila Deen, Blanket, Texas, \$1; W. A. Bradley, Indian Gap, Texas, \$2; J. H. Daniels, Pottsville, Texas, \$1.50; G. T. Smith, Hamilton, Texas, 50 cents; A. L. Bryan, Hamilton, Texas, 50 cents; church of Christ, Huckabay, Texas, \$4.30; Miss Clara Copeland, Huckabay, Texas, \$1; Mrs. M. P. Copeland, Huckabay, Texas, 50 cents; H. D. Dacus, Huckabay, Texas, \$1; E. K. Jones, Stephenville, Texas, \$1; K. N. Baxley, Stephenville, Texas, \$1; D. N. Darnell, Thorp Spring, \$1; E. L. Neve, Thorp Spring, Texas, 50 cents; S. H. Crawford, Thorp Spring, Texas, 50 cents; Carl A. Gardner, Thorp Spring, Texas, \$1.50; R. C. Bell, Thorp Spring, Texas, \$1; H. D. Dupp, Thorp Spring, Texas, \$1; Otto Foster, Cleburne, Texas, \$1; F. L. Young, Cleburne, Texas, \$1; J. M. Cooper, Rio Vista, Texas, \$1; church of Christ, Rio Vista, Texas, \$4; Mrs. W. B. Fine, Granbury, Texas, 50 cents; Mrs. Holland, Midlothian, Texas, \$1; Mrs. T. H. Jackson, Hillsboro, Texas, 50 cents; B. C. King, Waxahachie, Texas, \$5; Ben Ewing, Garrett, Texas, \$1; R. M. Jackson, Ennis, Texas, \$1; J. C. Jackson, Garrett, Texas, 50 cents; S. W. Peteet, Garrett, Texas, \$2; John Merritt, Palmer, Texas, \$1; W. T. Roach, Bardwell, Texas, \$1; E. E. Mills, Dallas, Texas, 50 cents; W. H. Duncan, 50 cents; T. A. McAdams, Dallas, Texas, \$1; J. F. Peeler, Dallas, Texas, \$1; Miss Allace Fisher, Dallas, Texas, \$1; W. I. Ross, Dallas, Texas, 50 cents; M. C. Duncan, Dallas, Texas, 25 cents; J. B. Nelson, Dallas, Texas, \$1; Dr. B. F. Crabtree, Dallas, Texas, \$1; Roy Holt, Dallas, Texas, \$1; a merchant at Handley, Texas, \$1; Mrs. A. Pettigruie, Fort Worth, Texas, \$1; a young sister at Mineola, Texas, \$1.

Again we thank the good brethren for the donations they have given us. Please do not forget us, for we are anxious to build up the cause of Christ here in this city.

For the Church at Paris, Texas.

Lee Garrett writes from Paris, Texas:

The following is, so far as I can make it, a correct report up to and including the contributions received on April 11:



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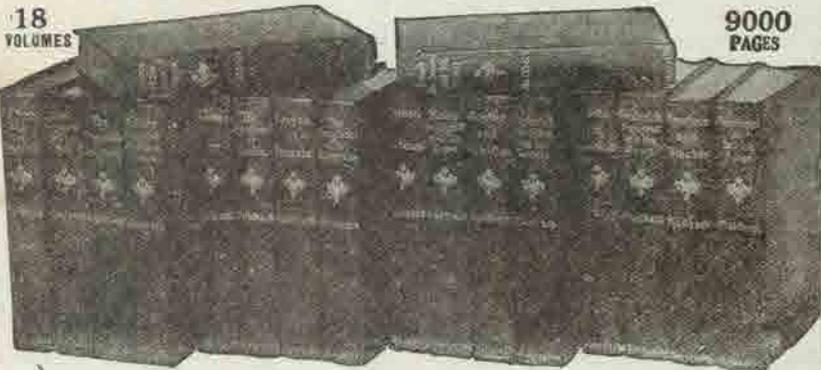
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Church at Denton, Texas, \$30 and trustee under the will of Rachel Achor, three boxes of clothing; F. L. Rowe, deceased, \$25; F. L. Rowe, trustee

under the will of Emily Ragland, deceased, \$25; R. C. White, Nashville, Tenn., \$10; W. H. Church, Forsythe, Mo., \$4; S. A. Carmichael, Louisville, Ky., \$5; church at Austin, Texas, \$26; E. C. Gorman, Stanford, Ky., \$5; Mary Porter, Louisville, Ky., \$1; church at Bowie, Texas, by B. E. Watson, \$6; Mrs. Alda May, Franklin, Ky., \$1; R. P. Thurman, College Grove, Tenn., \$7; Miss Ida Whidman, New Albany, Ind., \$1; reported in the Leader, by F. L. Rowe, \$6; Etta Newton, Gilmore, Ark., \$10; D. W. Gilliam, Benton, Ky., \$2.82; member, Martin, Tenn., \$1; A. J. Ferrell and wife, Quanah, Texas, Route 2, \$1; church at Lott, Texas, by W. P. Skaggs, \$7.50; R. N. Nix, Vinita, Okla., \$2; T. H. Joyner, Hartsville, Tenn., \$2; church at Telephone, Texas, by Thomas G. Fowler, \$13.50; Mrs. R. A. Witte, Lockney, Texas, \$5; Oak Valley church, by D. A. Matheson, Stroud, Okla., \$5; Mrs. J. W. Gibson, 2000 Pennsylvania Avenue, S. E., Washington, D. C., \$1.25; Ray Robinson, West Fork, Ark., \$1; L. S. Ivy, Dorris, Texas, \$2; church at Cordell, Okla., by L. L. Grogan, \$45; J. B. Hartman, Route 1, Murfreesboro, Tenn., \$10; J. J. McMeans, Rogersville, Ala., \$5; church at Miami, Fla., by W. R. Logan, \$20; one quilt top, Mrs. Daisy S. Oldham, Henning, Tenn., Route 1; W. F. Neal, 550 Longside Avenue, Meaford, Ontario, Canada, \$2; Phillip Myers, Livingston, Tenn., \$1; Mrs. V. Gelespi, Route 5, Oxford, Miss., \$1; church, by Lewis Cady, Yale, Mich., \$10; Mrs. J. B. Bogue, Timpson, Texas, \$1; Mrs. A. J. Myers, Lynn Grove, Ky., \$1.75; Mr. and Mrs. Frank B. Shepherd, Charleston, Miss., \$5; church at Amarillo, Texas, by C. C. Loving, \$24.07; Mrs. Hollie Cook, Statewood County, W. Va., 50 cents; Mrs. T. N. Glass, Route 3, Ringgold, Ga., \$1.35; D. L. Lindsay, Stamford, Texas, \$25; church at Thorp Spring, Texas, by W. F. Cornelius, \$7; church at Sherman, Texas, one box. All boxes received were large and filled with such nice things.

The entire church is so grateful to those who have had fellowship with us in our sufferings. All that I know to say is that we thank you. So soon as possible I shall be glad to tell you what we are going to try to do. We will appreciate any suggestion from any and all who may feel that they can help us in suggesting another church building. I mean the kind of building.

If I am not mistaken, we have received contributions from nine States and from Canada. The amount is \$370.74. We have promises which we will receive next week. I feel that if your fellowship reaches one thousand dollars, that we can build a neat, commodious house. I shall not ask for this amount; but if there are those who are able and want to have fellowship in this that is so dear to our hearts, how grateful we will be to you! With what is promised that we are soon to receive, our wants, so far as clothing is concerned, are very well supplied.

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Prompt Action Urged.

Despite the fact that we have wars and rumors of wars, the Gospel Advocate is making many new friends and the paper is steadily growing in favor. Considering the war conditions and the unsettled condition of the whole world, we congratulate ourselves on the showing the Gospel Advocate has made. But while this is true, the paper should have a much larger circulation than it has.

The editors of the Advocate are seeking to know nothing but "Christ, and him crucified." Their chief purpose is to present to the world the whole counsel of God, for they still say, with Paul: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." (Rom. 1: 16.) If the religious world truly believed and practiced the gospel, the present war in Europe could not exist. The Christian Englishman, German, and Frenchman should be kneeling side by side in prayer. Thanks be to God, there are, as it is, some English and French praying for the Germans and some Germans praying for the French and English. Christians should not grow weary in well-doing. God will reward their labors.

We should redouble our energies in the great work of sowing the seed of the kingdom in the dissemination of Christian literature—literature that opposes carnal wars and shows them to be unscriptural and anti-christian. It is no time to give up in despair and cry that the religion of Christ is a failure. Man's religion is a failure, but Christ's is not.

We want every reader of this paper to send us at least one new yearly subscriber to the paper. We most earnestly request all those who are in arrears to send us one dollar and fifty cents for a year's renewal, also send us one new yearly subscriber. We are stamping this article in the paper of all those whose subscriptions are past due. Look at the date on the yellow label on your paper. If it reads "Jan. 1, 1916," your paid-up subscription expired at that time. One dollar and fifty cents will renew your subscription to January 1, 1917. If your paper should be stamped and the date shows your paper paid in advance, you may know the one doing the stamping made a mistake. Only dead people make no mistakes. Your prompt action will be helpful to us and will be appreciated by us. Many small amounts aggregate a large sum. Send a remittance today. Make checks and money orders payable to the Gospel Advocate, Nashville, Tenn.

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“SERMON ON THE MOUNT” NUMBER

Gospel Advocate

Volume LVIII.

NASHVILLE, TENN., MAY 4, 1916.

Number 18.

A COMPLETE COMMENTARY

For the first time in the history of the religious press, the Gospel Advocate has the pleasure of presenting to the public, and especially to its readers, a complete commentary of the Savior's matchless "Sermon on the Mount" in one issue. The articles in this number represent the careful, consecrated effort of twenty-seven writers, each of whom has paid a tribute to the great Teacher of whom it was said: "Never man spake like this man."

It is hardly necessary to suggest that all who appreciate and rejoice in this literary achievement will preserve the issue.

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Jesus Christ as a Preacher and Teacher.

M. C. Kurfees.

(Written especially for the "Sermon on the Mount" Number.)

The Sermon on the Mount, like the Twenty-third Psalm, is unique in the religious literature of the world. The latter, from "the sweet psalmist of Israel," with increasing popularity and ever-widening influence, has sung itself through three thousand years and is to-day enshrined as never before in the hearts of admiring millions; the former, by the judgment of all the ages, is preëminently the world's masterpiece in homiletic literature. This matchless Sermon has been selected as the general theme of a special number of the Gospel Advocate—the present number—and in this article we are to consider its divine Author in his capacity as a preacher and teacher.

How ill-prepared we feel for the task! The theme is worthy of an angel's tongue or the most gifted and facile pen that ever portrayed human character. In such a limited and otherwise imperfect sketch, which, at its best, must fall far below the merits of the lofty theme, we shall endeavor to consider His personality, His diction and style, and His doctrine.

1. *His Personality.* Most of the photographic representations of Jesus, conformed, of course, to the artist's imagination, are more or less beautiful and attractive. These are a reflection of tender and sympathetic human feeling for the great Galilean Prophet, rather than an accurate portraiture of his personal appearance, of which, in the inspired picture of him, it is distinctly said: "His visage was so marred more than any man, and his form more than the sons of men;" and "when we see him, there is no beauty that we should desire him." But whatever may have been his exact facial appearance or his personal appearance otherwise, we are justified by the pen picture of him, sketched by the four evangelists, in the conclusion that he was a complete embodiment of the innocent, the meek, the just, the gentle, and the compassionate, as well as the brave, the calm, the dignified, and the serious; while coupled with it all was his manifest and supreme consciousness of the constant presence of a higher power. He seems never to have been taken by surprise, and there was the utter absence of the arrogant, the haughty, the proud, the overbearing, the ill-tempered, the impatient, or even the excitable in the least degree; and when he is compared with all precedent and all subsequent characters, we are justified in the further conclusion that he towers over them all as the unique personality of the whole human race.

2. *His Diction and Style.* Here again we are not only face to face with a unique character, but with one whose differentiation marks its great superiority over all others. There does not appear to have been any effort on his part to be simple in style or diction, and yet he was so in both in an eminent degree. "He opened his mouth and taught," "he spake to them many things in parables," "and he sat down and taught the multitudes out of the boat"—these and kindred expressions used of him, with the model discourses which follow, indicate in a high degree the three great essentials of style—perspicuity, energy, and elegance. He was not a preacher in much that is signified by the name to-day; and hence, measured by the criterion of modern ideas of pulpit eloquence and oratory, Jesus would fall below the standard. He was not a clergyman in the modern sense. The names of Baxter, Bossuet, Fenelon, Fuller, Massillon, Robertson, Liddon, Wilberforce, Chalmers, Hall, Beecher, and Spurgeon are conspicuous on the roll of fame as great preachers; and yet there was something sublimely beautiful and simple in the style and diction of Jesus that lifted him far above and distinguished him from them all. With him, it was not so much the impassioned utterance, with its varying cadences and rhythmical modulation, as it was the thing uttered; not

so much the ornate verbal dress as it was the divine thought which it clothed; not so much the manner of speech as the matter spoken.

3. *His Doctrine.* It is preëminently in the realm of doctrine where Jesus towers over all other preachers and teachers. Socrates and Plato taught morality and immortality, but Jesus "brought life and immortality to light through the gospel." Men groped after them before, but Jesus brought them to light, which no other teacher had ever done. Of the disciples of Confucius, the Chinese philosopher, five hundred years before Christ, it is said: "They stood or sat reverently by his side, watched the minutest particulars of his conduct, studied under his direction the ancient history, poetry, and rites of their country, and treasured up every syllable which dropped from his lips;" but in the case of Jesus, not only his disciples, but the great masses of the people, were impressed and stirred by his teachings. At the close of the Sermon on the Mount the historian tells us that "the multitudes were astonished at his teaching"—not because they had not heard great teachers before, but because "he taught them as one having authority, and not as their scribes." He taught them, not as a scribe who merely recited to them what was contained in the law, but, in a most vital sense, as the very Author of the things taught. In his oracular utterance, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill," he presented, in terse and comprehensive terms, his entire mission as a preacher and teacher. In his immaculate character and spotless life he would be, to the whole world of mankind, a complete embodiment and expression of all that was required in the law and in the prophets. The religious life of his day was largely void of spirituality and power to uplift and enoble, and the worship of God had degenerated into a matter of cold and lifeless forms. Hence, having to confront this general deterioration in moral and religious affairs, the teaching of Jesus was thoroughly revolutionary. He revealed the true nature of sin in its primal operation in the human heart, and presented love, mercy, forgiveness, kindness, gentleness, forbearance, and goodness in a new light. As impressively said by another:

He taught that happiness in life is to be secured by moral conditions, and not by social or intellectual ones. As the miseries of life, according to him, come from sin, and not from ill fortune; so the happiness may be obtained by virtue, and not by success. Blessed, he says, are the "poor in spirit," "the weak," "the mourning," "the reviled," and "the persecuted." Christ was the first to teach that happiness, like virtue, is for all. For in his idea the unfortunate may be happy. Happiness is to be gotten by regulating the mind and heart, and not by the outward condition of the individual or society. Therefore it was that he wanted the moral to get possession of the world, as the shortest and cheapest road to happiness.

In fine, Jesus as a teacher is the marvel of all history. He attended no institution of learning, nor sat in private at the feet of any earthly teacher, and yet so vast and all-comprehensive was his learning that his cotemporaries asked in astonishment: "How knoweth this man letters having never learned?" Rising over the philosophers and poets and scientists and great scholars of all classes in all the ages, his name shines in unrivaled splendor, and no hypothesis can account for him, except his own claim that he came from God. Not only may the twenty-four elders "cast their crowns before the throne" and proclaim his worthiness, but even now we may sing in the words of the grand old hymn:

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

Send us your subscription for our new magazine, The Bible Study Helper. Sixty cents per year.

The Blessedness of the Kingdom of Heaven (Matt. 5: 1-12).

"Blessed are the Poor in Spirit" (Matt. 5: 3)—
J. C. McQuiddy.

The first beatitude Jesus spoke in his inimitable Sermon on the Mount is: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Without any depreciation of the other beatitudes, we may well emphasize the fact that we cannot well observe any of them until we have practiced in a measure the first one. A man with a proud, haughty, and conceited spirit like that of Haman cannot exhibit a single beatitude in his life. Without poverty of spirit there can be no real meekness, innocence, and virtue. Only the poor in spirit can truly mourn for the sins they have committed, hunger and thirst after righteousness until they stand on the mountain top of a purified and perfected life. The Savior not only teaches us, "Blessed are the poor in spirit," but his whole life and example is one of perfect poverty of spirit and humility.

The Spirit tells us, through Paul: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.) He gave up the raptures, the riches, and glories of heaven for the poverty, persecution, and tribulations of earth. He cheerfully gave up heaven in order to become a homeless wanderer in the earth. Listen to him: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) If I were writing to a poor, persecuted disciple, or to a discouraged, murmuring, and broken-spirited preacher who is complaining of his hard lot in this world, I would say: Cheer up and listen to this same Jesus as he tenderly says: "A disciple is not above his teacher, nor his servant above his lord." (Matt. 10: 24.)

This same poverty of spirit led Jesus to agonize in the garden of Gethsemane until in his agony his sweat became as great drops of blood. What a sight to behold—the only One absolutely poor in spirit, guileless and sinless, bowed beneath the weight of the sins of the whole world! Just here I recall the words of Paul to the Philippians: "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." (Phil. 2: 3-9.) In this example we have the whole story. Humility must precede exaltation. In order to go up, we must first go down. We must put down pride, passion, and lust; and with these beneath our feet, we must rise to where the snows of purity forever gleam in the glow of heaven. Without poverty of spirit there is no exaltation. "And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 12.) Humility is the most admired virtue, and yet the least practiced. How hard it is for us not to think more highly of ourselves than we should! Our sermons are matchless; there are none better! A preacher used to pray for himself that the speaker might hide behind the cross of Christ; but the preacher was so conceited, was so proud of his own attainments, that the hearer could not get even a faint glimpse of the cross of Christ. How different from Paul, who came not with excellency of speech or of wisdom, but determined not to know anything, "save Jesus Christ, and him crucified!"

If we would glorify God, we must lose sight of our own

glory, selfish interests and attainments. A young Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair: "Tell me the secret of your charm, and teach me to fascinate people as you do." "My child," was the motherly response, "remember just this: in the alphabet of charm there is no such letter as 'I;' it is all 'you.'" There it is again. "I"—this conceited "I"—blocks the road to real usefulness and happiness. Our charms, our attainments, and our graces are all as light as vanity if we are destitute of humility. When we lose our humility, our usefulness is gone and we are deprived of God's favor.

Saul was truly great when he was little in his own sight. God could use him while he was poor in spirit, and for this reason permitted him to be king over his people. But when he lost his poverty of spirit, became great in his own estimation, and presumed to set up his judgment against the wisdom of God, Jehovah could no longer use him. Men love authority and seek it; yet it seems strange that they do, when it proves the destruction of so many. Success, position, money—each brings with it a responsibility which, if not properly met, will drag a man down to hell. The prosperous need the prayers of the righteous more than the poor. Honor, power, and success proved the undoing of Saul. They led him to exalt himself and not God. With self-exaltation always comes destruction. The following legend well illustrates this: "An inflated frog, the usual type of the boaster, wanted to accompany a brood of wild geese on their migration from the cold North to the Southern sunny climes. As he heard the geese planning their trip in his Northern pool, the frog proposed to them to accompany them. But they said: 'How can you ever fly? We are provided with wings, and you can only croak and swim.' 'O, but,' said he, 'I have brains; and if you will carry out my directions, you will be surprised at the ingenuity of my plan.' The geese consented, and immediately the frog directed them to a strong reed in the swamp, which they pulled up and brought to him. 'Now,' he said, 'you just take hold of the reed in your mouths, one at each end, and I will hold on with my mouth in the middle, and you will carry me without any difficulty.' And so they started. But, as they flew over the village, the people were attracted by the strange sight of the aerial caravan and began to express wonder and admiration at the strange contrivance, and asked: 'Who could have thought of such a bright idea?' This was too much for the frog. He was in danger of losing the credit of this splendid scheme, and so, without stopping to think, he shouted: 'I did it!' But, of course, the moment he opened his mouth he lost his hold, and down he dropped among the villagers."

God justified the publican and not the proud, influential, and self-righteous Pharisee. It is only the poor in spirit, those who, like the publican, pray, "God, be thou merciful to me, a sinner," that God can and will save. God does not despise, but saves, the man of a contrite heart. Isaiah says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15.) The poor in spirit enjoy the kingdom of heaven because they are prepared for that prepared place, and in a measure and sense are enjoying heaven now. They enjoy a satisfaction, peace, and joy that are wholly foreign to the self-inflated life. In the sore trials and conflicts of life they rest secure in His promises and triumphantly press forward. God delights to honor and bless the man of humility. Only such will he save. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

**Happiness in the First Beatitude (Matt. 5: 3)—
G. R. Bethurum.**

The Sermon on the Mount was delivered in the beginning of the second year of our Savior's public ministry. Jesus came out of Judea into Galilee, where he called his disciples. The King is about to select his cabinet; the Commander is about to choose his generals. As all days are not the same, some being infinitely of greater importance than others, being weightier with greater responsibilities; so our Savior, when confronted with these great tasks, went up into the mountain and spent the entire night in prayer before the delivery of this great Sermon—the Sermon on the Mount.

Coming from the mountain, he found the company of disciples (Luke 6), together with a great multitude of people from Judea and Jerusalem and from the seacoast of Tyre and Sidon, to hear him, and bringing their sick to be healed by him. Seeing this multitude, he selected the hillside, nature's pulpit, and opened his mouth and taught his disciples, the multitude being present.

"Blessed" is the *first* word of this great Sermon, and how like the Master's own life was his teaching! Prophets speaking hundreds of years before his advent proclaimed the happiness that should follow his reign on earth. Angels sang of the joy and peace that should fill the earth, where hearts beat in unison with that of our great Redeemer. All who have been fully drawn to our Savior with *one voice* testify of the happiness that is found and can be maintained only by walking in the footprints of this Prince of Peace. Wherever we meet him after he began his public ministry, he is engaged in blessing some one—opening blind eyes, unstopping deaf ears, cleansing the lepers, driving away fever, raising the dead to life again; and when we last see him on earth, it is near Bethany, where he led his disciples, and, lifting up his hand, he *blessed* them. "And it came to pass, while he *blessed* them, he was parted from them, and carried up into heaven." (Luke 24: 50, 51.) Since his return to God over eighteen hundred years ago, who can tell how often his hands have been lifted up in holy benediction over the children of men? No time has passed from that day to this that the world has not been the recipient of his blessing.

"Blessed" means "happy." Happiness comes from things which happen. So, then, the happiness that springs from things which happen is constantly changing. Something may occur to-day which will make us happy, and by to-morrow our joy is swept away as by a storm. But the happiness or blessedness preceding each of the eight beatitudes comes from a different source, and is, therefore, not subject to the surface currents constantly taking place. Our Lord teaches that the heart is the source of life; and when that has been purified, the life that flows out from it must necessarily be happy.

The happiness produced by obedience to the truth, with a faithful continuance therein, is like a perennial fountain, ever refreshing and full of life. On the other hand, happiness produced by worldly happenings is certain for sudden change. Two young boys were asked what would make them happy about Christmas time. One said he would be *real* happy if Santa Claus would bring him an air rifle; the younger one said that he would be happy if Santa Claus would bring him a train that would run on a track. Christmas morning these boys had their wishes; and when each of them saw his coveted article, his joy was full and happiness followed. But it was not long before the boy that had the air rifle wanted one that would shoot stronger, and the boy who had the train wanted a train propelled by steam. And this is from young childhood to full-grown, mature manhood. Our ideals change, and the goal that we fancy will bring us happiness is ever in the future. Somehow it is a large part of our being that nothing satisfies the soul except that which God has prepared for the soul—namely,

Christianity—the panacea for all ills, the Christian's hope that is an anchor to the soul.

Many would-be reformers fall down right here. Especially is this true of our socialist friends, who tell us that in order for men to be happy they must have better food to eat, better clothes to wear, and better houses to live in. They could not go further wrong than this. You might pour into a man's lap the luxuries of the world and educate him at the very best schools, and yet if he does not accept Christ's teaching, and in a measure apply these principles to his life, he can't be happy.

But we raise the question: Who are the poor spoken of here? We must know this before we can understand Christ's meaning. It is not the poor in this world's goods. There is neither virtue in poverty nor vice in riches. A man might be as poor as Lazarus and as mean as Satan. He might be as rich as Croesus and as pious as Paul. Some people not realizing this have sold all their possessions to live in a monastery. God gave us our love for money, and he wants us out in the busy world making it and using it for his glory. Abraham was rich, and he was the friend of God. The rich young man had a character which Christ very much admired. So long as we own our money and not our money own us, then all is well. We can glorify God with our substance *if we choose*. It is not self-depreciation. Some people think so little of themselves that nothing they do is worthy of the slightest praise. No good thoughts, no worthy deeds, they fancy, should be known. While we must not think more highly of ourselves than we ought, yet we must remember that we belong to a royal family, and as children of a King we are by inheritance of great value in God's sight. We ought to feel our dependence on God and realize that we can become copartners with him in saving the world.

It is moral poverty our Savior means when he says, "Blessed are the poor in spirit." The best example is found in Luke 18: 9-15. The publican, feeling his great need of God, humbled himself and heartily called upon God for help in his dire extremity. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Proud hearts are always barren, but humble hearts are the most prominent, but full ears in proportion to their richness are bowed to the earth. God's ears are always open to hear the faintest cry of the weak and those who feel the need of heaven's blessing. Such hearts are ready vessels to be filled by our Heavenly Father, and he will pour in a blessing which they cannot contain. Just as sure as the sun seeks the opening flowers to beautify and bless, God seeks such souls. The open gate for God's entrance is this humility manifested by any son or daughter of Adam.

Notice the reward! *Theirs is the kingdom* of heaven. What does this mean? What and where is the kingdom of heaven? Whoever from choice obeys the laws of any earthly king and from choice selects a land as his earthly country, that man is a member of that kingdom. Any subject of Great Britain is a member of that kingdom, whether he dwells in Africa, Canada, Australia, or any of the islands of the sea. Wherever the flag of England floats and her subjects respect and obey her laws, there is the kingdom of England. The kingdom of England is not confined to the narrow island on which her capitol rests; but wherever her flag floats, there is the kingdom of England.

So, wherever a sincere soul seeks and obeys the laws of Christ, the kingdom of heaven is in that soul. It is not confined to the regions above, but is in the earth, wherever the principles of the King are practiced. Jesus said to his disciples: "The kingdom of heaven is within you." The present tense of the verb here indicates this clearly: *Theirs is the kingdom of heaven; not will be, but now; not some future time, but now.*

The blessings of this kingdom are all ours by virtue of our relationship with the King. God knows our hearts. No formal obedience brings us into this kingdom, unless

this is preceded by that feeling of actual dependence upon God, a poverty so great that the soul is lost, undone, unless God comes to its rescue by his power through the gospel revealed and established by Christ for the saving of all who will avail themselves of its gracious provision. Let no man be lost, for God has amply provided for *all*.

**"Blessed are They that Mourn" (Matt. 5: 4)—
T. Q. Martin.**

To be shut up to a state of mourning without any hope of comfort would, it seems to me, be the darkest and most horrible condition into which any intelligent being could be plunged. When the raven of sorrow has chased the nightingale of song from the heart, when the morning of joy has been turned into the night of lamentation, what would this old world be without the blessed assurance, "They shall be comforted?"

It is right that we should mourn; at least, it is true that in this world of sin and sorrow mourning is a part of our common lot. And I feel constrained to say that I sometimes fear that we, in combating the "mourner's-bench-getting-religion idea," have made the impression that mourning because of our sins is not necessary. I believe that the Great Teacher, in this second beatitude, refers primarily to mourning over our sinful condition.

If one realizes as one should one's poverty of spirit, and one's helpless, hopeless condition without assistance from a source higher than oneself, it seems to me that deep grief over such a condition would naturally follow. When I am made to realize that my sin has separated between God and me, and because of my sin the blessed Jesus poured out his heart's blood, will I not, with broken heart and empty hands, mourn with agony of soul?

I find that in my effort to induce men to come to Jesus my greatest trouble is in getting them to see the awful guilt and heinousness of sin. When one is made to see that he is wretched and blind and lost, and that his own sins have brought him into that condition, he will surely be grief-stricken or mourn over his folly. Then he will be prepared to appreciate the comfort that is promised to the mourner.

What a beautiful idea is couched in the word translated "shall be comforted!" It means "called to the side of." What a comfort to know that Jesus died for me, and that, by yielding my heart to his divine control, by simply taking him at his word, believing on him, and accepting him as my personal Savior, turning away from all my sin, being buried with him by baptism into death, I can rise in newness of life to walk and live and commune with him!

But we are called upon to mourn the loss of loved ones here, and—O, my soul!—how sweet and comforting the assurance: "In my Father's house are many mansions;" "Sorrow and sighing shall flee away;" "And he [God] shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away!" Then, when we sit sadly, silently, and prayerfully and watch by the bedside of loved ones, while the death angel hovers over the home, how comforting the words: "I will in no wise fail thee, neither will I in any wise forsake thee!"

Just across the hall from where I am sitting, trying to write these lines, lies the prostrate, emaciated form of my darling companion, and my soul has been dwelling upon some of these gems of comfort in God's inexhaustible storehouse of comfort; for, indeed, he offers no message of comfort that I know of, save in the Scriptures of divine truth. Therein he points out the disease, and therein he reveals the remedy. Through this channel he shows the necessity of mourning, and through this same divinely appointed channel "calls us to his side" and "whispers the comforting word."

**"Blessed are the Meek" (Matt. 5: 5)—
W. L. Karnes.**

In reading the Sermon on the Mount, I am struck with an inexpressible feeling. The simplicity and beauty of the language, the completeness of the lessons, and the wisdom of the Speaker fill me with wonder and admiration. Who among all the men who have ever lived is worthy to be the author of this Sermon, except Jesus, the Son of God? Notice the beatitudes. The language in which they are written is very simple, the lessons are easily understood; but who can read them and fail to see in them the divine touch? The blessings pronounced in the beatitudes upon the various characters here represented are not vain, hypocritical compliments, but, on the other hand, are real loving tributes coming from a heart full of good things. Even from a worldly standpoint the lessons expressed in these beatitudes are worth their weight in gold, though they should weigh a million pounds.

Let us notice the lesson pronounced upon the "meek." "Blessed are the meek: for they shall inherit the earth." If in this life the gentle and long-suffering in disposition, those of peaceable temper, and those not haughty or proud, but modest, humble, and unostentatious, never fail to win, how much more will the Christian of that character not fail to inherit with Christ, the Son of God! God's love for the meek is made sure in this passage of scripture in that they are to inherit. God has always loved those who are meek.

I doubt if there ever lived a man, until the Author of the Sermon on the Mount came to live on the earth, that God loved and honored more than he did Moses. And let it be remembered that one of the chief characteristics of the man Moses was his meekness. He was famous for his meekness; in fact, God himself said of him: "Now the man Moses was very meek, above all the men which were upon the face of the earth." (Num. 12: 3.) One of the most noticeable characteristics in the life of Jesus was his meekness. He said of himself: "I am meek and lowly in heart." (Matt. 11: 29.) And it is said in Matt. 21: 5 that a prophet had said before of him: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

While, of course, meekness is only one of the Christian graces, still some of the rarest and sweetest blessings have been pronounced upon the meek. David, among the writers of the Old Testament, seemed especially glad to sing their praises. The following are among some of the things he says of them: "The meek shall eat and be satisfied." "The meek will he guide in judgment: and the meek will he teach his way." "But the meek shall inherit the earth: and shall delight themselves in the abundance of peace." "The Lord lifteth up the meek." "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." What more blessings could any class of people ask than those promised to those people whose faces glow with meekness?

In conclusion, hear what Peter says about the meek and quiet spirit: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 4.)

Robert Burns on Happiness.

(Culled especially for the "Sermon on the Mount" Number.)

It's no' in titles nor in rank,
It's no' in wealth like Lon'on bank,
To purchase peace and rest,
If happiness hae not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.

**"Blessed are They that Hunger" (Matt. 5: 6)—
J. Paul Slayden.**

Bodily hunger is pain or uneasiness caused by long abstinence from food; thirst, from drink. No one can remember when he did not know what it was to get hungry and thirsty, yet many have never known the suffering of prolonged hunger and thirst. An old soldier told me he ate with great relish a meal of horse corn. People have suffered from thirst till they would have given the world for a drink. Hunger and thirst are common to king and subject, rich and poor, old and young, and demand that which satisfies. A hungry or thirsty person does not care to feast on the beauties of nature or art; he wants something to eat and is relentlessly reminded of his need. To some of the ancients hunger and thirst were the highest conception of torment. Tantalus, for an offense committed against his father, was condemned to stand in the lower world up to his chin in water, which constantly eluded his lips when he attempted to quench the thirst that tormented him. Over his head grew all kinds of fruits; but whenever he reached forth his hands to take them, the winds scattered them.

Christ characteristically used this common experience to remind of a hunger and thirst of a higher order than the physical—the hunger of the soul. He said: "Work not for the food which perisheth, but for the food which abideth unto eternal life." (John 6: 27.) "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?" (Matt. 6: 25.) This beatitude speaks of one who sees his weakness, that in his flesh there dwells no good thing, and that righteousness is not a product, natural or acquired, of the flesh. He longs to be pure and holy. There is a yearning for that righteousness seen in its perfection only in Christ, attained to only in him, and revealed through the word of God. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." (Rom. 1: 16, 17.) This longing is pictured by the prodigal, who, reduced to the dire want that he would have filled his belly with the husks the swine did eat, returned to the father's house, where there was bread enough and to spare. The blessing follows the yearning expressed by the psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42: 1, 2.)

"They shall be filled." The Master expresses no doubt about this. The filling will follow the hungering and thirsting as the night the day. It is God's order. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) This is just as certain as it is that a father will give to his hungry child bread instead of a stone, fish instead of a serpent. Never did suffering father bestow blessings upon a wayward child returned as graciously as God fills those who hunger and thirst after righteousness. "If any man will eth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) There was a eunuch reading Isaiah, desiring to know the truth, and God had a preacher there to show him the way of salvation. Cornelius, groping in the darkness of incomplete truth, moved the God of all to send a preacher to him that he might see the light and be filled with righteousness. God prevented Paul from going into Asia and Bithynia and guided him across the sea to Macedonia, where there were souls hungering and thirsting, that they

might be filled. "I am Jehovah thy God, who brought thee up out of the land of Egypt: open thy mouth wide, and I will find it." (Ps. 81: 10.) Read the stories of Rahab and Ruth.

**"Blessed are the Merciful" (Matt. 5: 7)—
A. B. Lipsecomb.**

It is a blessed thing to be the recipients of mercy from our fellow-creatures and, above all, from the "Father of all mercies and God of all comfort." There is never a time in our lives when we do not stand in need of it. The prayer of David should be a universal and daily petition of all of God's children: "Have mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies blot out my transgressions." The same petitioner gives us to understand that he received the thing he asked for. "Thou, Lord, art plenteous in mercy;" and, "Surely goodness and mercy shall follow me all the days of my life;" and, "The Lord is good; his mercy is everlasting." Praying for mercy was not a vain experiment with David, nor should it be with us.

Receiving mercy is a matter of reciprocity. This beatitude recalls the later words of Jesus: "With what measure ye mete, it shall be measured unto you." If you give mercy, you shall receive mercy from your fellow-men in a measure and from God in abundance. In Hosea's time the people were cursed because they lacked mercy. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." History shows that kings and rulers have been blessed in proportion to the mercies they have extended. Even heathen kings who were kind to Israel fared better than those who mistreated them. Whether nation, State, or individuals, it behooves all men to be merciful. I can never disassociate the prayer for mercy and forgiveness from the idea of humility in the asking. The best man among us can well afford to follow the example of the publican who smote himself upon the breast, not deigning one look toward heaven, and said: "*God be merciful to me a sinner.*"

**"Blessed are the Pure in Heart" (Matt. 5: 8)—
E. G. Cullum.**

Children of God are prone to consider present trials and difficulties that beset them, and think of blessings and happiness only as belonging to the future life. The statement of our Savior, as quoted above, says: "Blessed are the pure in heart." "Blessed" means "happy." Hence, happy are the pure in heart—right now in this present world. If any one in the church of God is not happy in the thought and fact that he has been "purged from his old sins" and that he is in reality an "heir of God and joint heir with Christ," then there must be something wrong with his heart, for the pure in heart are happy. To be "pure in heart" means that our hearts must be cleansed. As boys and girls come to the years of maturity or accountability, their hearts, once pure as the snow and fit for the kingdom of heaven, become contaminated with evil, and must needs be purified in order for them to enjoy real happiness. Peter tells us just how this purification takes place. Speaking to the Jewish brethren about the Gentiles being received into the church of God, he says God "put no difference between us and them, purifying their hearts by faith." (Acts 15: 9.) Again, he says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1: 22.) Hence, by faith that in love obeys the truth one's heart is purified, cleansed from iniquity, and fitted for God's blessings both now and hereafter.

"For they shall see God." To "see God" in the sense it is here used means to enjoy God, to appreciate God and our Savior. Human hearts are touched and tendered by the story of the cross, by the great love that prompted God to give "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus Christ, as revealed to us, was "altogether lovely," "going about doing good;" but, like "the things that God hath prepared for them that love him," the half has never been told. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." "Keep thy heart with all diligence; for out of it are the issues of life."

**"Blessed are the Peacemakers" (Matt. 5: 9)—
F. W. Smith.**

The subject assigned me for this special number is based upon one of the gems in that beautiful cluster usually styled "The Beatitudes," which sparkle with the light and glory of infinite wisdom.

The Master said: "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.) This statement contains the gracious promise of an infinite blessing couched in the words, "shall be called sons of God." It is no little thing to be a "son of God," but an estate to which every soul should aspire and a prize for which every one should strive. Such a relation challenged the admiration and wonder of an apostle: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." (1 John 3: 1.) But this gracious promise is based upon the condition that one must be a peacemaker, and without meeting the condition no one has the right to expect or claim the blessing of "sonship," or heirship.

The blessing, I take it, is closely related to the kingdom of Christ, whose Author intended it to be *pre-eminently* a kingdom of peace. This we gather from the thought contained or expressed as follows: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.) We find the *mission* of the King-to-be proclaimed by angelic song to the listening shepherds on the Judean hills: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2: 14.) Thus sang the heavenly host of the One who should sit in regal splendor on the throne of a universal empire, and whose scepter should be the scepter of righteousness. From all that is said of his kingdom we conclude that in all of its elements it was intended to be a "kingdom of peace."

1. The King was designated by prophetic lips and the pen of inspiration as the "Prince of Peace." "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isa. 9: 6.)

2. The laws of his kingdom are termed "the gospel of peace." "And your feet shod with the preparation of the gospel of peace." (Eph. 6: 15.)

3. His subjects are to be children of peace. "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.)

Here, then, we have the constituent elements of a government, whose divine Author intended it, in the fullest sense of the word, to be one of blessed peace, which differentiates it from a world of *strife, confusion, discord, and division*. I understand the subject to be threefold in its nature, and shall, therefore, treat it under the following general heads:

PEACEMAKERS BETWEEN GOD AND MAN.

1. The fact is most clearly taught that man in an unregenerate state is at enmity with God. His thoughts, de-

sires, and conduct run counter to the spirit and will of his Maker. Hence it is said: "Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4: 4.) Christ died for his enemies. "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." (Rom. 5: 10.) Now the greatest work a child of God can do is to break down this enmity of the world toward God and bring rebellious man into peaceful and harmonious relations with his Creator.

2. Originally this work was assigned to the apostles, and in their labors the children of God are to find the divine directions and examples for bringing man to the foot of the cross. They are to invent nothing for the accomplishing of this, but use the "word of reconciliation" left by inspired men. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5: 18, 19.)

3. Since this work of reconciliation is to continue till the end of time, and since the children of God are to continue it, he who, as an instrument in the hands of God, succeeds in breaking down the stubbornness of human hearts and leading them to God will be crowned with all the glory and blessedness of the triumphant sons of God.

MAKING PEACE WITH SELF.

1. There is often a bitter conflict or war within one's own bosom which destroys the peace and happiness of the soul. Restless and *sleepless* nights rob us of refreshing slumber because of a conscience *ill at ease*. We have neglected some *solemn* duty to God or *sinned* against a fellow-being; and the more we strive to banish the feeling that weighs so heavily upon our hearts, the weightier it becomes, until the soul grows *sick* of its burden.

2. Under such circumstances, no one but he who is thus afflicted can bring peace to himself and still the raging storm within; and this he can do in *only one way*—viz., by *righting the wrong*. Is it a sin against God that has brought the *restless, sleepless, and weary* days and nights? If so, *repent* and ask God to forgive. Is it a sin against a fellow-man? If so, *repent* and make *reparation* of the wrong in so far as it lies within human power. There are some sins man commits against man for which no reparation can be made, but penitential grief and reformation can follow.

3. Experience teaches us that the only remedy for a disturbed and *conscience-smitten* soul is to seek and obtain a conscience "void of offense toward God and man." The apostle Paul had the keynote to the situation and expressed it thus: "Herein I also exercise myself to have a conscience void of offense toward God and man always." (Acts 24: 16.) Let us lay great stress on the word "exercise," for a conscience "void of offense toward God and man" is not of spontaneous growth. It comes by careful and prayerful cultivation. Paul made it the business of his life to so live in the faithful discharge of the duties and obligations toward both God and his fellow-man as to have a peace within. He allowed no personal feelings or preferences to hinder him in the seeking of such a conscience. Caution, prudence, and the greatest consideration of the rights of others marked his march through life. He "*exercised*" himself in these things, and so should we.

MAKING PEACE BETWEEN MEN.

1. All are enjoined to keep the peace between the children of God. "Giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) "So then let us follow after things which make for peace and things whereby we may edify one another." (Rom. 14: 19.) Thus we are to follow that course or manner of life that will preserve peace among the children of God. But humanity is weak at best, and not only men of the world fall out with each

other and become estranged, but the children of God do the same thing. Here, then, is work for the children of God who may be in a position to act as a mediator, or go-between. Blessed are such as can, in harmony with the principles of right and justice to all parties concerned and in harmony with the word of God, bring the alienated together in one spirit.

2. Before one takes the step that brings division and strife contrary to the word of God, he should reflect upon the fact that God *hates* those who sow discord among brethren. (See Prov. 6: 19.) Better make any sacrifice than to incur the hatred of God, for the end will be eternal bitterness of the soul. It is a fearful thing to create strife and division among people of the world, and much worse to do so among the children of God.

3. Finally, we must not overlook the fact that peace, all peace, must be obtained, must be sought, in harmony with divine truth. Peace at the expense of truth is dearly bought. "Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85: 10.) Mercy must not be sought without truth, and peace must not be divorced from righteousness. The law of the Bible is *purity* first and then peace. (James 3: 17.) No peace is acceptable to God obtained on any other grounds than truth, right, and justice. Christ came not to send peace on earth at any price. His message—the truth of heaven—often divides households, separating the closest and dearest of friends. (Matt. 10: 34-37.) Hence, no matter how much we may love peace, we should never seek it at the expense of God's truth, but contend *earnestly* for the faith and let the consequences be what they may. He who becomes a peacemaker in the threefold relation indicated will fall heir to all the blessings vouchsafed the children of God that are expressed in the text.

"Blessed are" the Persecuted (Matt. 5: 10-12)— Isaac C. Hoskins.

One of the striking features of Christ's teaching is its marvelous difference from that of the worldly-wise. The first sentence of the Sermon on the Mount—the masterpiece of the ages—upsets the philosophy of the wisdom of the world. Notice the statement: "Blessed are the poor in spirit." Then, after enumerating those characteristics which together make up a beautiful, symmetrical, well-rounded life—the life of the blessed—the Master utters the wondrously strange words of our text: "Blessed are they that have been persecuted." Strange because the old pagan idea was the "great-minded man, self-sufficient, . . . towering above all others in his absence of need." Strange because "the spirit of the age" finds its ideal in the "superman" whose chief joy is in expressing *himself*, despising humility and submission—"the man," as Henly said, "with head all bloody, but unbowed because of his unconquerable soul."

But Jesus touches the heart of humanity and shows that the truly blessed life is vastly different from that felicity which comes from mere externalities. It is deeper, therefore not dependent upon the possession of a new hat, a sunny rather than a rainy day, or some other such trivial superficiality.

Not all the persecuted are numbered among the blessed, but those who are persecuted for righteousness' sake—that is, because they are righteous, or because of their righteous deeds. Righteous living and righteous deeds often offend the worldly-minded. In building the ark and thus obeying God and becoming an heir of the righteousness which is by faith, Noah condemned the world, which was disobedient. After Jesus made a certain statement, we read: "Upon this many of his disciples went back, and walked no more with him." An inspired writer said of some: "They went out from us, but they were not of us." There are

other ways of being persecuted besides being stoned, or beaten, or slain. The Master gave fair warning: "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." Paul says: "All that would live godly in Christ Jesus shall suffer persecution."

Furthermore, the "blessed" is pronounced upon those of whom all manner of evil is *falsely* spoken "for my sake." Peter, who knew what it was to rejoice that he was counted worthy to suffer dishonor for the name, wrote, many years after his arrest, whipping, and imprisonment for the sake of his Lord: "If ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the spirit of God resteth upon you."

Our Savior gives three reasons for rejoicing when persecuted for his sake.

The first reason is in these words: "For theirs is the kingdom of heaven." Professor Clow writes: "He begins with the kingdom of heaven, and in wreathing joy after joy, satisfaction after satisfaction, he comes to the reward of the persecuted, and that is 'the kingdom of heaven' again. And as he weaves the garland he calls for the outburst of joy precisely where we would have thought it most difficult, as well as least likely. Yet when we recall Stephen's face shining like the face of an angel, and Paul's songs in the prison, perhaps we shall understand."

The second reason Jesus gives for rejoicing is: "Great is their reward in heaven." To be poor in spirit, sympathetic, humble, gentle, anxious for purity of heart and righteousness in our own characters, merciful toward others, peacemakers in a warring world, and not only willing to suffer for his sake, but rejoicing therein, is to live heaven on earth. "Great is your reward in heaven." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "I shall be satisfied, when I awake, with thy likeness." "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." "We shall reign with him in glory." These are expressions which but veil, hide, and suggest the undimmed greatness of that glory which we shall see with unveiled face when our tabernacle shall have fallen away and we shall be glorified.

Thirdly, what noble company we are in, when persecuted for righteousness' sake! "So persecuted they the prophets which were before you." For a brief list of the immortals, see Heb. 11. Here people are anxious to get into "society," or into "the best society." The price is very high, but it is freely given, though

"The worldly hope men set their hearts upon
Turn ashes, or it prospers; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two, is gone."

So, if we could hold in mind that we are not here primarily to "have a good time," to have "fun," but "we are here to be faithful and good," to help our fellows and glorify Christ! If we behold our duty clearly and perform it with fidelity, God will enable us to enjoy our highest earthly happiness therein; but if we are among those who shrink back, if we are afraid of the shadow of the cross, we shall obtain neither our highest destiny nor our greatest happiness.

"We must live through the weary winter,
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom."

The Influence of Christians in the World (Matt. 5: 13-16).

Saving Qualities of True Disciples (Matt. 5: 13-16)—
F. C. Sowell.

Good salt had good qualities, but bad salt was "good for nothing, but to be cast out and trodden under foot of men." The world is looking at the Lord's disciples now, trying to find pure and unadulterated Christianity.

The world has heard proclaimed with much emphasis the great and good principles that are to be had in the life of Christians; therefore Christians are expected to be examples. They are "a peculiar people, zealous of good works." They are not like the world. *They are the salt.*

The good qualities that belong to the Christian will help men to be saved. Christians cannot use themselves to the greatest advantage in accomplishing the most good, when their lives are contaminated with bad habits and ungodly things of this world.

"Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." (Eph. 4: 25-32; 5: 1, 2.)

This is a long quotation, but it is good and cannot be improved upon. We understand from this that we cannot mix Christianity with the world and the world with Christianity, and at the same time be imitators of God. Lying, stealing, defrauding, and a corrupt speech do not belong to the Christian life. And I might say that there are a great many immoral picture shows that are frequented by the disciples of the Lord these days that are liable to make the salt lose its savor.

Paul said to Timothy: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." Paul knew that if Timothy would have these good things in his early life, they would be good to follow in old age.

Again, Paul said: "Follow me, as I follow Christ." The faithful, devout Christian impresses the world that "there is therefore now no condemnation to those who are in Christ Jesus." It is an honor to be "the salt of the earth." You are in a position to lift men who are lost to a higher plane in life. When you serve in a position to do your fellow-man good and make him better in life, then you are blessed with a happy soul. Let us throw out the life line, for some poor soul is sinking to-day.

The children of the Lord sustain about the same relation to him as do the moon and stars to the sun. Without Christ and a close relationship with him, we would not be able to reflect a saving influence over those who are in darkness. As a matter of course, light dispels darkness and opens up an avenue that stimulates to life and growth and gives a hope of immortality.

When Jesus exalts his disciples as "the light of the world," they should watch with the greatest care, and shrink at the very shadow of a thought of allowing one thing to intervene between them and their Savior that

would cause the light they get from him to depreciate in its value and influence. When a body comes between the sun and the moon, the shadow of that body falls upon the moon and puts it in eclipse, and then it fails to give its full light to the world. Just so, when a disciple will allow sin to come between him and his Savior, he cannot give the world the full benefit of his Christian influence.

Jesus said: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Good works will do the world good, and Christians are on that mission, using themselves as the servants of the Lord to accomplish the greatest good possible.

There is great power in physical light. Through its power of influence it draws vegetable matter into the fullness of the strength and its ripened fruitage. The Christian life that throws out its light will give spiritual strength and will bear its fruit of righteousness to the honor and glory of our Heavenly Father. The world is watching those who claim to be followers of the Lord to see if they are doing the things the Holy Spirit directs men to do. We cannot do things without being seen of men. Paul said to Christians: "Ye are our epistle, written in our hearts, known and read of all men." The closer we live to the Lord, the brighter the light we will give to the world, and the world will more plainly see and read the epistle of love and devotion in our lives.

Perhaps one of the greatest mistakes with us is that we are trying too much to correct our fellow-man with our tongues and not enough with godly living. The keynote to successful Christian life is *living it*. Help me, then, O Lord, to live the life that will be a help to my fellow-man.

"O, the good we all may do
While the days are going by!"

"Ye are the Salt of the Earth" (Matt. 5: 13)—
E. G. Sewell.

This is the language of Jesus when talking directly to his disciples. (Matt. 5: 13.) The passage is decidedly prophetic in its character and tells what would be true if they would be faithful disciples of Christ to the end of their lives. The passage is decidedly figurative, also, in its character. When he said, "Ye are the salt of the earth," he did not mean that they were really salt, nor did he mean the literal earth. He meant the people that live on the earth, rather than the literal earth itself. In speaking of the disciples under the figure of salt, he meant that as salt exerted a saving or preserving influence upon fresh meat and such like, so Christians would exert a saving influence upon their neighbors by the beautiful, godly lives their religion would lead them to live. But, on the other hand, if professed Christians are worldly-minded and follow worldly and fleshly impulses, their neighbors will see it and will lose confidence in their claim, and their profession will be more against Christianity than for it. Hence such lives are not seasoned with salt at all. If there was ever any salt in them, it lost its savor when they ceased to live as the word of God requires people to live. And unthinking people, seeing the falsity of such professions, will say: "Those people claim to be Christians, but they do things I would not do. I, therefore, am as good as they are, if not better than they are; and if they can be saved in the church that way, I can be saved out of the church; for they do things I would not do." But such logic as this is all false; for if Christians fail to live as they are taught to live, they have no promise of reaching the heavenly home when they die. Hence, when Christ said to his disciples, "Ye are the salt of the earth," he meant

those that were disciples indeed and in truth. None, therefore, can claim that they are "the salt of the earth" at all, unless they are truly following Christ by doing his will.

Jesus said, again: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) So those who claim to be the followers of Christ, and yet do not follow him, do not keep his word, are entirely mistaken when they make such claim; for he will never own them as his. There are thousands to-day that claim to be disciples of Christ that are rejecting some of his positive divine commands. He, therefore, did not embrace these when he said, "Ye are the salt of the earth;" and none such can scripturally claim that they are the salt of the earth. A large number of those who claim to be disciples of Christ have rejected the positive command to be baptized. They have repudiated what Jesus positively commanded and substituted something else entirely. Jesus never did command any people to have water sprinkled upon them as baptism, and yet thousands and millions are doing that instead of being baptized. How can such as these claim to be the disciples of Christ, followers of Christ, when they openly turn from baptism and put something of their own devising in its place? Surely they cannot claim to be "the salt of the earth."

Again, Jesus, in the same connection, says: "Ye are the light of the world." This is saying a great deal of human beings. It is an expression that indicates a wonderful influence over men. It means light in a spiritual sense, light that will lead to the salvation of the soul. Hence he commands them further and says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) This passage shows the wonderful power and influence there is in a faithful, Christian life, in the way of leading others into a Christian life. When such lives influence others to become Christians, it not only leads to the salvation of the souls of men, but it leads to the glorification of the Father in heaven. So Christians not only secure their own salvation by being faithful in the service of the Lord, but aid in bringing other souls to Christ and extending honor and glory to the Heavenly Father. Surely Christians ought to be active and faithful in living the Christian life, when so much is to be accomplished by it. Surely, with the prospect of so much good to be accomplished, the Lord's people ought to be doubly diligent in doing everything in their power to bring about such glorious results. Not only their souls are at stake in the matter, but the souls of many others may be in some way depending upon our faithfulness in the Lord's service. No wonder, then, that Jesus was so careful to impress people with the importance of continued faithfulness in the service of the Lord, when so much of the well-being of others depends upon it.

Jesus gave his life to prepare a plan of salvation through which all that will obey its requirements might be saved; and surely all ought to be willing to give their hearts and lives to a system of godliness that proposes so much of good to themselves and others both in this life and in the life that is to come. All Christians, therefore, need to read and study such lessons as the above passages give, and to so live as to avail themselves of such wonderful blessings, and especially so when such lives afford so much happiness here and hereafter. Let all, therefore, so give their hearts and lives to the divine requirements of the New Testament as to be fully prepared for all the blessings of Christianity both in this life and in the blessed and eternal home prepared for all the righteous, where all can be with God and Christ and all the pure and holy through the eternal ages.

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"Ye are the Light of the World" (Matt. 5: 14-16)—
W. H. Carter.

The above was spoken by the world's Redeemer to his disciples in the memorable Sermon on the Mount. While he had not yet come to the throne of David, nor into his government which was to be established on the earth, but knowing this was soon to occur, he sets forth an outline of those principles that were to obtain in this government when established. One thing peculiar about this government, that makes it different from all other governments, is, there are no secrets in it that its citizens are sworn to keep inviolate. Along this line the present Teacher and prospective King says: "Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke 12: 3.) The reason for this is set forth in the preceding verses: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." There are no secrets to be kept, nor selfish motives to influence the subjects of this institution. Every duty, action, thought, word, and service is to be open and free to all men—the whole world. The privilege of citizenship, the blessings, and all teaching are alike free to every creature in all the nations. There is no initiation fee, for the offer is to all without money and without price. There are no signs, grips, nor passwords, for all are to be known by their fruit. Things done in secret are sometimes looked upon with suspicion. Therefore, that suspicion may be avoided, that every thought of selfish interest or personal interest at the expense of others be not charged, all is to be public, free, and open to the light. What takes place in the secret chambers of heaven is freely made known to the dwellers upon the earth.

As children of the light (Eph. 5: 8), we are to walk in the light (1 John 1: 7), to give the light of the knowledge of the glory of God (2 Cor. 4: 6), and thus shine as lights in the world (Phil. 2: 15). The Lord himself commands us: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) Notice here that our good works are to be seen of men. That which is done in secret is not seen of men. Therefore the doing of good works in secret is not God's way. But one may say: "Did not Jesus say let your alms be in secret?" (Matt. 6: 1-4.) Not in the sense that we are to do them as members of a secret order behind closed doors. We are not to do these things "before men, to be seen of them." We are not to "sound a trumpet before" us to attract attention of men to get reward of praise and honor from men. Our light is to shine through our good works, and thus men are able to see our light and be led to glorify our Father. When people see that we do good works to win the praise of men, they condemn us and call us "hypocrites." That is what Jesus condemned. But when they see that we care nothing for the praise of men, but do the will of the Father because it is his will and to glorify him, then it is that we shine as lights and our Father rewards us openly.

In charitable deeds is not the only way that we may let our light shine. Men who make no pretense toward Christianity do charitable deeds, and possibly excel many of us. How much better, then, are we than they, if this is the only standard of measurement? The Scriptures furnish the man of God unto all good works. (2 Tim. 3: 16, 17.) There are those who are good to the poor and do many deeds of charity, but there they stop. They do not obey the gospel, nor attend the Lord's-day worship, nor give to have the gospel preached to their neighbors around them, nor do they try to preach it themselves. Yet they think they will be saved on account of their charitable deeds and moral character. Then there are those who attend the Lord's-day meetings regularly, but who do not give as God has prospered them, nor make any sacrifice to have their

neighbors converted to Christ. Now which of the two is giving out the greater light? Which of the two is living that life most in harmony with God's will? Might we not say that the former begins in darkness and tries to walk in the light as it suits him, while the latter begins in the light and ends in darkness?

My brethren, to walk in the light and be indeed and in truth a light in the world is to follow all the teaching of our Savior. We are not at liberty to accept a part and reject the rest; "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10.) Do you ask: "How may we know all his will?" We answer by doing as he has said: "Search the scriptures;" "give attention to reading;" "add to your faith virtue, and to virtue knowledge;" "be not unwise, but understanding what the will of the Lord is." Do you say, "I have not the time to study the Scriptures?" Then you will not have time to let your light shine, and will not, it may be, find the time to go to heaven when you die. Do you not find time to read the daily papers, magazines, and novels? Let us be careful that we are not allowing ourselves deceived into the notion that we have not the time to read, study, and learn God's word; for, after all, it may be that we have a greater lack of interest in, and love for, the cause of Christ and dying men than of time to read the Bible. Let us get busy, be about our Father's business, and let our lights shine to the fullest extent of our capacity; for the time is short, the day is far spent. Let us work while it is day; for when night comes, our work must cease.

Appreciations

Following are mostly answers to letters to various persons, asking their favorite texts:

William O. McDowell, president of the Cuban-American League: "To me the Sermon on the Mount is the great chapter—this as the forerunner of the Declaration of Independence of the United States of America."

Lillian M. N. Stevens, president of the National Woman's Christian Temperance Union: "My favorite texts or chapters of the Bible are those words spoken by our Lord and Savior, especially the Sermon on the Mount."

Joaquin Miller, author of "Songs of the Sierras," and many other poems and plays: "The Sermon on the Mount, by all means. It is the song of civilization, the source of conquest, and the purest, truest, sublimest poem ever uttered."

Ella Wheeler Wilcox, author and poet: "'Blessed are the peacemakers: for they shall be called the children of God' (Matt. 5: 9), has always been a favorite verse of mine. Also: 'He that ruleth his spirit [is greater] than he that taketh a city.' (Prov. 16: 32.)"

Sir John Lubbock, London banker, author, scientist, and naturalist: "Sermon on the Mount." His "Pleasures of Life" have reached nearly three hundred thousand copies. His list of the one hundred best books has become famous. In it the Bible is given the first place.

Francis Murphy, gospel temperance evangelist, over ten million persons having signed the pledge with him, the motto of which was, "With charity for all and malice toward none:" "The Sermon on the Mount has the first place in my heart. It is to me a perennial spring of life, health, and strength."

J. W. Bashford, president of the Ohio Wesleyan University: "My favorite text for years was: 'Blessed are the pure in heart: for they shall see God.' During recent years I have been more desirous of realizing the closing words

of Christ: 'I have finished the work which thou gavest me to do.' (John 17: 4.)"

Count Leo Tolstoy, Russian novelist and social reformer, author of "The Kingdom of God is Within Us," "The Four Gospels Harmonized," "Anna Karanina," etc.: "'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' (Matt. 6: 33.)"

Joseph Wheeler, congressman, soldier, planter, lawyer, senior cavalry general of the Confederate armies in the Civil War, and senior officer in the field at the battle of San Juan, Spanish War: "To my mind Christ's Sermon on the Mount and the thirteenth chapter of First Corinthians embrace the essential principles of Christian living."

O. P. Fitzgerald, once bishop of the Methodist Episcopal Church, South, and author of a number of books, said: "If I have a favorite text, it is this: 'Lay up for yourselves treasures in heaven.' (Matt. 6: 20.) The reason why I would so call it is that I have been more blessed in preaching from it and seen more hearers affected thereby than any other."

Lucien C. Warner, chairman of the International Committee of the Young Men's Christian Association and prominent manufacturer: "As a boy in Sunday school, I memorized many chapters of the Bible, mostly from the Gospels, but including a few Psalms. These have been a never-failing source of comfort to me. Christ's Sermon on the Mount seems to me to embody the most practical wisdom to be found in any three consecutive chapters."

"We have but to feel ourselves back into the bright air and sunshine of that fresh morning far away in Galilee," says Bishop Phillips Brooks, "with the sweet distraction of the early birds filling the air, and the soft dreamy faces of the Galilean peasants making the listening group, in order to become aware how perfectly impossible it was that the discourse should move to any such measure as might have become the lecture room of a new rabbi. It has no rhetorical order or progress. It does not move in any argumentative development. It has its unity in its controlling purpose. It is one by the life blood of the one idea which beats through it, and which those ready and responsive peasant natures feel. And what is that idea? Neander calls the sermon, "The Magna Charta of the Kingdom of God." It is a fine phrase, and in one sense it is completely true. But really the idea of God which fills the great discourse is not the idea of King, but the idea of Father."

Samuel M. Jones, mayor of Toledo, Ohio, 1897-1901, known as "Golden Rule Jones," because that is the only rule posted in his factory, advocate of labor reforms, municipal ownership, etc.: "In early life I did considerable memorizing of Bible texts. My parents were Welsh emigrants, who came to this country when I was three years old. They were very poor and very Christian. The Bible was the main book in the house. I do not recall that the memorizing of scripture in early life was of much help to me, but in later years I have found the philosophy of Jesus respecting social relation very helpful indeed. The texts which I most often quote are those bearing directly upon the question of our social and political relation here and now. I have not time to look up the references, but quote them at random from the Sermon on the Mount: 'Love your enemies;' 'Do good to them that hate you;' 'Give to every one that asketh of thee;' 'Blessed are the peacemakers;' 'Blessed are the merciful;' 'Blessed are they which do hunger and thirst after righteousness [rightness—that is, to be right, as I understand it]: for they shall be filled.' I believe that love is the only basis upon which we can hope to build an enduring State; and I have the fullest confidence that all of the necessary government will be carried on when the government by violence and force is at an end, when the Golden Rule is the supreme law of the land.

The Master's Interpretation of the Law (Matt. 5: 17-48.)

"I Came Not to Destroy, But to Fulfill" (Matt. 5: 17-19)—F. B. Srygley.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 18.)

While this text does not affirm that the law would pass away when it was fulfilled, it evidently means that it would. As a matter of fact, the law was taken out of the way at the death of Christ; and so the meaning of the text is that the law was to be abolished when fulfilled, and it was fulfilled by the Lord.

The law of Moses was abolished in every way a law can be removed. When a law is given for a purpose and that purpose has been met, then the law is abolished. The purpose of the law was to bring those that were under it to Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3: 24.)

The law was not only given for a specific purpose, but it was for a specified time. The apostle says: "Wherefore then serveth the law [or, wherefore then the law]? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3: 19.) "Christ hath redeemed us from the law." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3: 16.) Since the law was only given to last till the seed should come, which is Christ, it expired by limitation when Christ came.

But the law was not only abolished because it was fulfilled, served its purpose, and was abolished by limitation, but it was repealed by the giving of another law which took its place. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." (Heb. 8: 7, 8.) So the old covenant was repealed and the new took its place. But the law was removed by a special act of the power that made it. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.)

So the law was removed in every way that a law can be removed. It was fulfilled and removed; it served its purpose and was abolished; it remained for its time and was taken away; it was repealed by the giving of another covenant and was nailed to the cross. How any one can believe that any part of the old law is yet in force, in the face of these scriptures, is more than I can understand. But here I am reminded that some contend that all these passages have reference only to the ceremonial law. But I know of no passage that makes the distinction between the ceremonial law and the law. This distinction has only been gotten up for an emergency. There is no scripture to sustain it. Christ, our Lord, kept the law, fulfilled it, and abolished it.

Pharisaism, Ancient, and Modern (Matt. 5: 20)— James E. Seobey.

The ancient Pharisees spoken of in the Bible, as a religious body, were a sect of the Jews, and were distinguished from the Sadducees by their belief in spirits and a resurrection, which the Sadducees denied. They derived the name "Pharisee" from the Hebrew word "pharos," meaning "separated." They distinguished themselves mainly by their zeal for the traditions of the elders, which they

derived from the same fountain with the written word itself, pretending that both were delivered to Moses on Mount Sinai, and were, therefore, of equal authority. Because they vigorously observed these traditions, they considered themselves more holy than other Jews, and, therefore, separated themselves from them; and on this account they obtained their name. They numbered in their ranks many distinguished men among the Jews. The scribes, lawyers, and statesmen, generally, if not exclusively, were Pharisees. Among others, the following may be mentioned: Nicodemus; Gamaliel; Simon, with whom Jesus was invited to eat; and Saul of Tarsus, who, as Paul the apostle, declared himself a Pharisee, the son of a Pharisee. It would be a difficult task to write all that is embraced in the account given in the Scriptures concerning this self-satisfied, holier-than-thou sect of the Jews.

Human nature has been about the same in all ages of the world. While we do not find the name "Pharisee" in the history of the most ancient religions, we do find among the devotees of those religious men who felt and acted as the Pharisees of Judaism. The principles of Pharisaism permeated the priestly classes, not only of the ancient Egyptian religionists, but also the followers of all the old religions of China, India, and Persia. There were the "holier-than-thou" sects among the followers of Confucius in China, of Brahma and Buddha in India, and of Zoroaster in Persia. These religions antedate the religion of Judaism many hundreds of years. The priestly caste in all religions have regarded themselves as superior to the common herd of worshipers. The principles underlying and forming the character of the Pharisee of Judaism may be found, primarily, in egotism, selfishness, and hypocrisy. These, coupled with a strong desire to be regarded very highly by the multitude, both socially and religiously, rendered them officiously industrious and punctilious in the observance of the various rites and ceremonies held in reverence as the traditions of the fathers. The Nazarene said they "pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Jesus hesitated not to call them "hypocrites."

Jesus charged the scribes, the lawyers, of Pharisaism: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." They were like whited sepulchers. They outwardly appeared righteous unto men; but within they were full of hypocrisy and iniquity, said Jesus. The lawyers also, generally, were of the sect of the Pharisees; and Jesus denounced them for the burdens they placed on men, none of which they were willing to bear themselves, exhibiting clearly the fact of their cold-blooded selfishness. Perhaps not every one who believed in spirits and a resurrection was a cold-blooded, selfish hypocrite; but surely a great number of those who professed to be Pharisees were of the class which Jesus so thoroughly denounced.

Although Paul declared himself a Pharisee, the son of a Pharisee, we can scarcely classify him as a hypocrite, when we consider his course before, as well as after, his conversion to Christianity. That he sincerely believed in the doctrine of the resurrection in contradistinction to the belief of the Sadducees, there can be no doubt; and the announcement of his position, on the occasion, he believed would turn to his advantage, since those who were persecuting him belonged to both sects, and thus he would secure the sympathy, and possibly the help, of the Pharisaic party to relieve him from custody.

With the passage of some two thousand years since Pharisaism was so severely rebuked and so significantly

characterized by Him who spoke as never man had spoken, it has never become extinct. The world still finds itself much like it was in the days of Saul of Tarsus, who was an honest, earnest, zealous, devout Pharisee, full of prejudice and hate against Christians and Christianity. No one should be so firmly wedded to any doctrine presented, in reference to which there is diversity of opinion, that he would be unwilling to fairly and fully enter into an investigation of the matter to determine the truth.

Modern Pharisaism is not only with us now, but is found influencing to a large extent the various forms of religion among us. What I mean by "various forms of religion" is the many sects into which professing Christians are divided. In all of them you will find some largely imbued with the feeling of self-importance, whose ability as preachers, pastors, and priests, deacons and elders, is simply above criticism, and who have the same spirit as the Pharisee who went up into the temple to pray at the same time a publican did. The Pharisee thanked God that he was better than other men, who are extortioners, unjust, adulterers, "or even this publican."

There are few, indeed, but what manifest in some way one or more of the characteristics of the Pharisee; and when I say that, I mean the bad, or worse, characteristics of the pharisaical life. One characteristic of the Pharisee was his zeal. But a good characteristic may be used in an evil cause; and when so used, it is an evil.

Paul condemned the pharisaic spirit when he exhorted the brethren at Rome that no one "think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." The brag, bluster, and dogmatism used by many in their encounters with those who differ from them, or in setting forth their own teaching, smacks strongly of the pharisaic spirit. Paul, in his second letter to Timothy, gives excellent advice to his young evangelist, which was calculated to prevent him from becoming a Pharisee in feeling, thought, word, or act. He said: "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. . . . The servant of the Lord must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Reconciliation Before Acceptable Offering (Matt. 5: 22-26)—S. F. Morrow.

The first request that I shall make of the reader, and one that is very necessary, is that he read carefully and prayerfully the text cited above, which teaches us a most wonderful lesson. It should be taught to little ones as soon as they are capable of understanding and continued daily to all that it is our privilege to meet with, realizing that to-day is the day of salvation and that to-morrow may never come. The golden opportunity of to-day is ours. The precious souls that we meet to-day we may never meet again until we meet before the great Judge to give account for the deeds done in the body.

After these words of loving admonition, dear reader, we trust that we are prepared to enter into a brief investigation of this all-important lesson delivered by our Lord and Master. To understand properly, we should be familiar with each word used by the writer. We read from the American Revised Version that Jesus says: "I say unto you, that every one who is angry with his brother shall be in danger of the judgment." My brother, how can any of us be angry with a brother and pray an acceptable prayer to our Heavenly Father for our brother? Paul, in the twelfth chapter of Romans, admonishes: "Bless them that persecute you; bless, and curse not." And: "If thine enemy hunger, feed him."

Reading again: "And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire." How many little children would refrain from using these fearful words if parents, preachers, and elders would do their duty in teaching them what it means!

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." When we consider this last command seriously and apply it to our daily lives and see into our own hearts, how many of us are prepared, and how many of us have the privilege, to offer an *acceptable* gift or offering? Jesus says that if we fail to forgive those who trespass against us, neither will he forgive us. "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) "My flesh trembleth for fear of thee; and I am afraid of thy judgments." (Ps. 119: 120.)

Adultery, Marriage, and Divorce (Matt. 5: 27-32)—E. A. Elam.

I. INTRODUCTION.

The Sermon on the Mount contains the basic principles of Christ's kingdom. According to the great commission (Matt. 28: 19, 20)—"teaching them to observe all things whatsoever I commanded you"—these principles are fully taught throughout the New Testament.

Christ came from heaven, suffered, died, and arose from the dead in order to restore God's rule on the earth. The Sermon on the Mount teaches implicit obedience to God and perfect reliance upon him. (See its conclusion—Matt. 7: 21-29.) It came from God as heat and light from the sun. When all men live according to its principles, God's will will be done on earth as it is in heaven.

The church of Christ is the training school in which his disciples are developed in the practice of these principles; in which they "become partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 4; see 2 Cor. 3: 18; Eph. 4: 22-24; Col. 3: 10.)

Jesus taught these principles everywhere and to all people, and then, as has been stated, sent his apostles into all the world to teach them to all the nations. He did not teach them always in exactly the same words and the same order. Luke 6 gives many of the same principles. Jesus "went up into the mountain" and delivered the Sermon recorded by Matthew, and "he came down with them, and stood on a level place" (Luke 6: 17), and delivered the one recorded by Luke. The Sermon on the Mount is fuller than the one in Luke 6, and not in the same order. Luke gives other portions of this sermon in 11: 9-13; 13: 22-31.

A conclusion: Preachers who are so afraid of repeating themselves seem not so much concerned about teaching the whole truth in order to lift people to a higher plane of right living and devoutness as to have it go out that they themselves are some great literary characters, sermonizers, pulpiteers, sensationalists, and orators. No preacher can have the spirit of Christ and seek the good of all people without continually repeating the Sermon on the Mount and all of Christ's teaching. There is nothing else to teach that will save. Whatever is worth teaching at all is worth repeating everywhere. Since the greatest Teacher and Preacher of all ages—who spoke as never man spoke—so often repeated his teaching, his disciples must never fear to do the same.

There is great need of articles and sermons and private instruction—publicly and from house to house—on every beatitude, principle, and command of this Sermon on the Mount.

II. MATT. 5: 27-32.

But the portion of this Sermon assigned to me is that which treats of adultery, marriage, and divorce.

A clear and complete statement of all the Bible teaches on either one of these three subjects requires more space than can be used at this time for all.

There was never a time in the world's history when there was greater need of a strong and unmistakable presentation of the teaching of the Bible in regard to these subjects than there is in this "evil and adulterous generation."

III. "THOU SHALT NOT COMMIT ADULTERY."

This is the seventh commandment of the law (Ex. 20: 14; Deut. 5: 18), and forbids the overt act.

But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

This is the teaching of Jesus. He goes back of the overt act and forbids the lustful feelings and sinful intentions which lead to the overt act. He not only forbids the act, but cuts the taproot of the tree of evil by requiring righteous motives, pure intentions, and holy purposes. No one can hope to succeed in living a pure, righteous, and virtuous life until he has learned to control his thoughts, passions, and purposes.

David prayed:

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. (Ps. 19: 14.)

Solomon says:

Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.)

This is the secret of pure speech and a clean life. Let us think right, and we can then hope to talk right and act right; we cannot think one way and talk and act in a different way.

But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashed hands defileth not the man. (Matt. 15: 18, 19.)

Peter (2 Pet. 2: 14) speaks of some who have "eyes full of adultery"—either on the outlook for an adulteress or beaming with adulterous desires. With such feelings and desires, one cannot be pure and clean. "Out of the abundance of the heart the mouth speaketh." He who has an evil and adulterous heart cannot speak good and chaste things or live a pure life. He who is always relating vulgar and filthy things must think them, or he could not retain them in his heart.

The good man out of the good treasure of his heart bringeth forth that which is good.

For as he thinketh within himself, so is he. (Prov. 23: 7.)

Timothy and Titus were to "flee youthful lusts," to treat the younger women as sisters "in all purity," and to so live in all worthiness that no one could despise their youth. (1 Tim. 6: 11; 2 Tim. 2: 22; 1 Tim. 5: 2; 4: 12.)

In general terms, adultery is unlawful intercourse with another man's wife or unfaithfulness on the part of either husband or wife; and fornication is giving oneself for any reason to unlawful sexual intercourse.

The Bible most clearly and strongly condemns adultery, fornication, all uncleanness, and all filthy practices.

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Cor. 6: 9, 10.)

In the next verse Paul shows that men and women may repent of these sins, be forgiven, live clean and righteous lives, do good on earth, and be saved in heaven.

Many are the passages condemning these sins, which we

have not space to quote. (See Gal. 5: 19-21; Eph. 5: 3, 4; Col. 3: 5-8; 1 Tim. 1: 10; Heb. 12: 16; and others.)

How adulterers and fornicators in the church should be dealt with is also plainly set forth in 1 Cor. 5: 1-13 and other passages. In this, as all other things, God must be obeyed.

How to avoid fornication and adultery and to live virtuous and happy lives is plainly stated in 1 Cor. 7: 1-8 and other passages. These passages should be studied, should impress the heart as much as any other things which God teaches, and all lives should be regulated accordingly.

It is God's rule for men and women to marry, to become parents, to rear children for usefulness and in his service. Then "let each man have his own wife, and let each woman have her own husband."

Marriage is to be held in honor among all and the bed is undefiled; "for fornicators and adulterers God will judge." (Heb. 13: 4.) Homes—virtuous and pure homes—are the only foundation, but the sure foundation, of civilization, pure society, and prosperous nations. In the ratio that the purity and sanctity of homes are destroyed, or that home building and rearing families cease, society becomes corrupt, good government and civilization undermined, and the church flooded with lasciviousness and associate evils.

God teaches young men to rejoice in the wives of their youth, to be satisfied with their love, and to live joyfully with them all the days of their lives. (Prov. 5: 15-23; Eccles. 9: 9.) So God teaches the young women to "marry, bear children, rule the household," and "give no occasion to the adversary for reviling." (1 Tim. 5: 14.)

There is nothing better, happier, more beautiful, more pleasing to God, and more promising of contentment and usefulness and happiness, than an industrious, economical, upright young married couple beginning life's work in the fear and service of God, building their own cozy nest and consecrating it with their faithfulness and love. This is the vestibule of that perfect home "where changes never come" and happiness never ends.

Verses 29, 30 of Matt. 5 speak of "hell," or "Gehenna," the place of the final punishment of the wicked, "the hell of fire," and "the unquenchable fire" (Mark 9: 43). Adultery leads to this place of punishment. Pointing out clearly the fearful consequences of this sin, Jesus teaches every precaution against it. One would better be deprived of the right eye or the right hand, or anything as dear as these, and go through life without them, and be finally saved in heaven, than to keep them and be lost.

Certainly, then, sinful passions and appetites must not be indulged or allowed. They must all be put away.

IV. THE AUTHOR OF MARRIAGE.

God is the author of the marriage relationship. "From the beginning" God made man and woman, or "male and female," and said: "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." Jesus adds: "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19: 3-6.) God declares that it was not good for man to be alone, and that for this reason he made a help suited to man's needs. This help, or being, is bone of man's bones and flesh of his flesh. (Gen. 2: 18-25.) There can be no closer, dearer, more binding, and more sacred relationship. So completely is "the woman of the man" and so completely are the two one that when a man loves his wife, "even as Christ also loved the church, and gave himself up for it," he is said to love himself, his own flesh and body. So every man must "severally love each one his own wife even as himself," and the wife must "see that she fear her husband" and is in subjection to him as unto the Lord. (Eph. 5: 22-33.) Marriage, then, is not an ordinance of any civil or ecclesiastic authority.

V. DIVORCE.

In close connection with his teaching against adultery, Jesus mentions a form of adultery permitted then because of the hardness of the hearts of the Jews (Matt. 19: 8), but not so designed from the beginning, and now legalized by civilized and Christian countries. God's law of marriage explained and enforced by Christ has been set aside by the civil authorities of many countries by granting divorces for almost any cause. By many in many places the marriage vow and relationship are no longer held sacred, and husband and wife separate on an impulse to cohabit with some one else.

The statistics on this subject are alarming.

All preachers, elders, teachers, all Christians, and all otherwise decent people should earnestly teach against this widespread and growing evil. This is a part of "the whole counsel of God," which none must shrink from declaring. Nothing harsh, bitter, and denunciatory need be said; far from that. But the plain and strong teaching of the Bible must be presented. There must be no shrinking, no dodging, no compromising, no temporizing, and yet no going beyond that which God has written or making laws where he has made none. To read without comment clearly and fully all the Bible teaches on the subject is sufficient to all who tremble at God's word and are determined to obey him.

While it was once said "Whosoever shall put away his wife, let him give her a writing of divorcement" (Deut. 24: 1-3), Jesus teaches differently. He says:

Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Fornication on the part of either husband or wife breaks the marriage tie and is a God-given reason for divorce. God joins husband and wife, and he alone can separate them; no civil court or authority can divorce them. No human power—State legislature, congress of States, king, or civil authority—can put asunder what God has joined together. God-made ties cannot be broken by human laws. For example, civil authorities or laws cannot do away with Christ and his gospel and his church; they cannot set aside faith in Christ, repentance, baptism, the Lord's Supper, the worship of God, etc.; but they can do away with all these or with any other law of God as easily as they can set aside God's law of marriage.

He who marries her who has been divorced for some other cause than fornication commits adultery, because, in the eyes of God, he is living with another man's wife; she commits adultery because she is living with another than her own husband.

Other scriptures on the subject are as follows: Matt. 19: 1-8; Rom. 7: 1-3; 1 Cor. 7: 10-16, 19.

If husband and wife should separate for any other than the Bible cause, they should either remain unmarried or be reconciled to each other. God has called all in peace. If an infidel or idolatrous husband or wife leave the Christian wife or husband because such becomes a Christian, then the Christian "is not under bondage in such cases."

Gladness.

The cloud maker tells us the world is wrong
And is bound in an evil fetter,
But the blue-sky man comes bringing a song
Of hope that shall make it better;
And the toilers, hearing his voice, behold
The sign of a glad to-morrow,
Whose hands are heaped with the purest gold,
Of which each heart may borrow.

—Nixon Waterman.

"Swear Not at All" (Matt. 5: 33-37)—
S. H. Hall.

Upon the above subject I submit the following comments:

1. It is claimed by some that this prohibition does not apply to judicial oaths or oaths "taken in the name of God on occasions of solemn religious importance." Those who take this position call our attention to the oath Christ himself took before the Sanhedrin (Matt. 26: 63); to the fact that God himself, "because he could swear by no greater, swore by himself" (Heb. 6: 13; 7: 21); and to the fact that Paul made oath to the Corinthian church, and others, saying: "I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth" (see 2 Cor. 1: 23; Rom. 1: 9). Certainly these facts *must* be considered. Hence brethren who take the position that it is wrong to take the judicial oath must not be too hasty in condemning those who think it is not prohibited. One thing that must be said, however, is that no man should take the judicial oath who has any scruples about its being right to do so. It is a sin for us to do anything doubting, at the time, its being God's will for us to do so. (See Rom. 14: 23.) I know nothing better to say about this than to quote the familiar declaration of Paul, "Let each man be fully assured in his own mind" (Rom. 14: 5), and then let him act accordingly.

2. But there is one thing in the above scripture over which we cannot quibble—viz., whenever we either affirm or deny a thing, let it be *the truth*, nothing more nor less. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." Be scrupulously careful to speak *the truth* about all things of which you affirm or deny. We certainly do not understand our Lord to teach that it is any greater sin to forswear ourselves (commit perjury) than it is to tell a *lie* when not under oath. A *lie* is a *lie*, whether under oath or not. He wants us to establish the name of being *absolutely truthful* in all of our affirmations or denials. Why should an oath influence, in the slightest degree, a Christian's carefulness to tell the *truth*? Let love for the truth and things honorable in the sight of all men be the propelling cause of our yeas always being *yea*, and our nays, *nay*. Before leaving this, I think it well to call attention to a common weakness among the disciples—viz., so little regard for their promises and covenants in their church work. In Deut. 23: 21 it says that we must not be slack to pay our vows; for Jehovah our God requires this of us, and we sin when we fall short of doing what we vow or promise. This law can never change, for it is founded upon the nature and character of our God. But, brethren, how many times do you make promises and vows and absolutely forget them? I have seen brethren who were considered truthful in their business affairs, but would continually *lie*, with impunity it seems, by promising to do certain things toward the support of the gospel and not doing it. Let us learn to be truthful by living up to *all* our promises and obligations.

3. I have been asked to say something about *profanity* while on this subject. "Thou shalt not take the name of Jehovah thy God in vain" is the scripture most often quoted in condemning profanity. To take the name of God in vain is to take it for vanity or falsehood, and is so translated in the margin. To call God for a witness upon your soul, as Paul did in 2 Cor. 1: 23, when your declaration is not true, is to use his name in vain. To teach a doctrine in God's name that he never authorized is to take his name in vain. To use his name in a light, frivolous way, as men do in common profanity, is certainly taking it in vain. And I have often feared that even in much of our singing, preaching, and praying we come dangerously nigh doing so, because of the heartless, thoughtless way we use his holy name. The Lord help us to love God with all our hearts, to stand in awe of his name, and to tremble at his word.

**"An Eye for an Eye" and the Better Way—
(Matt. 5: 38-42)—G. Dallas Smith.**

"Ye have heard that it was said, An eye for an eye and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5: 38-42.)

When Jehovah led the children of Israel out of the long night of Egyptian bondage, he made a covenant with them at Mount Sinai, embodying the Ten Commandments, with many other specific laws. (Deut. 4: 13; 5: 2, 3.) This old Sinaitic covenant was made with a *particular people*—the children of Israel; for a *specific purpose*—because of their transgressions; and for a *limited time*—until Jesus Christ, the promised seed, should come (Gal. 3: 16, 19). Many years after the establishing of this old covenant Jeremiah declared that Jehovah was going to make a new covenant. (Jer. 31: 31-33.) This "new covenant" is evidently the covenant of grace through Jesus Christ. (Heb. 8: 8-12.) So we have revealed in the Bible, besides the minor covenants, two very prominent ones—the old Sinaitic covenant and the new covenant of grace. The old covenant came through Moses; the new, through Jesus Christ. (John 1: 17.)

Now, of these two covenants, the apostle Paul declares the new to be the better. (Heb. 7: 22.) But, it may be asked, wherein is the new covenant better than the old? Some have contended that the old covenant was all law and no grace, while the new was all grace and no law, and hence the new was the better because it is a covenant of grace instead of law. But it is a mistake to conclude that there was no grace in the old covenant, and it is just as great a mistake to conclude that there is no law in the new covenant. One of the chief differences between the two covenants is the *superiority of the new-covenant laws*. The old-covenant laws were considerably mixed with the spirit of retaliation—a hand for a hand, an eye for an eye, and life for life. (Ex. 21: 22-25.) According to the old covenant, if a man killed another man, his life must be taken to satisfy the demands of justice; if he put out the eye of another, then his eye must be destroyed as a satisfactory punishment; if he was responsible for the loss of a tooth, then he must suffer the loss of a tooth to satisfy the requirements of the old law. The principle was, *in a large measure*, "Do unto others as they do unto you," and is in striking contrast to the "Golden Rule," which says: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

But why did God ever give a law that is so far below the plane of the Golden Rule? Why did he not give this "better covenant" at once? And we might ask, why did God not send Jesus into the world immediately following the fall of Adam, instead of delaying it for about four thousand years? These are deep questions, but I think there is an answer. In brief, it is safe to say that the world must first be prepared for these better things. The Israelites were a weak and rebellious people, and hence God tolerated many things which he could not approve. For instance, he allowed them to have a king, *even though they rejected him in asking for it*. He also allowed men to marry and then divorce their wives, *on account of the hardness of their hearts*. And evidently it was this principle of dealing with the situation as it really was that led Jehovah to enact laws which are far below the Golden-Rule principle.

Now, Jesus was contrasting the principles of these two covenants when he said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth

thee on thy right cheek, turn to him the other also." This is the better way—the *new-covenant way*. But while it is the better way, it is decidedly the harder way. It is much easier to return evil for evil than it is to do just what the Lord here directs us to do. It simply means, *as interpreted by the apostle Paul*, "Render to no man evil for evil."

But Jesus goes still farther. He says: "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." In this Jesus teaches us that it is better to be defrauded out of both garments than to be drawn into litigation over them. Even from a financial standpoint this is usually best, *for the winner in a lawsuit is frequently the loser also*. Many a man has learned this lesson after it is too late. A strict adherence to the principles of the new and better covenant will keep us out of Cæsar's courts. *And this is the better way*.

"And whosoever shall compel thee to go one mile, go with him two," continues Jesus. This is supposed to refer to local conditions in Palestine when the Jews were subjects of foreign nations. It is said that special messengers passing through Palestine were authorized to force men into service as guides or assistants. So Jesus teaches *submission to them, rather than resistance*. In general, it is the same principle taught by the apostle Peter: "Be subject to every ordinance of man for the Lord's sake. (1 Pet. 2: 13.)

Again, Jesus says: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." The spirit of the new and better covenant is the spirit of generosity. It is wholly unselfish. It leads one to consider the interests of others rather than live for self alone. These principles were all vividly demonstrated in the life of Him who said: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

The Nazarene.

"So the Nazarene is dead,"
Caiaphas the high priest said,
"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as he
Perish on the shameful tree,
And our holy temple's law
Be kept free from ev'ry flaw;
For the temple must have sway
Till heaven and earth shall pass away."
"So the Nazarene is dead,"
Caiaphas the high priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good his words and just his life,
But the priests who stirred up strife,
Said his followers would be
From imperial Rome set free.
Vain their plotting and their care—
All the yoke of Rome must bear—
Rome that will forever stand,
Mighty lord of every land."
"So the Nazarene is dead,"
In his palace Pilate said.

The temple now has passed away,
Ended Rome's imperial day,
But the Nazarene still lives,
Peace to myriad souls he gives,
Lives in gentle words and deeds,
In all that meets the spirit's needs,
And the cross on which he died
By his death is sanctified;
Hosts in many lands acclaim
The crucified One by his name;
In their faithful hearts are seen
The ever-living Nazarene.

Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom—false their lore—
He lives now and evermore.

—William E. A. Axon.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

The "Sermon on the Mount" Number speaks for itself.

T. B. Larimore preached twice for the Twelfth Avenue congregation, this city, last Sunday.

E. V. Wood, formerly of Trenton, Tenn., writes that his new and permanent address will be Roswell, N. M.

The article on "Ask, and It Shall Be Given You," by O. L. Hardin, first appeared in the Christian Worker.

The editor of this page will deliver the commencement sermon at the Nashville Bible School on Sunday, May 14.

The contributors to this number deserve our thanks. There are some new names in the list. Having made their debut, let us hope they will appear again.

My good friend, F. W. Smith, suggested the "Sermon on the Mount" as the theme for this special number and aided in its make-up by contributing two good articles. Don't you think it was a good suggestion?

"Them beatitudes ain't much; anybody can make 'em," said a thoughtless boy to his enthused teacher. The teacher smiled for an amused moment and said: "Make a few." The boy couldn't do it; nobody can; nobody ever has.

From C. E. Wooldridge, Fayetteville, Tenn.: "Fine audiences and one confession yesterday (April 30). I am to be away from home now six Lord's days—three in Nashville, Tenn., at Foster Street, and three at Tullahoma, Tenn."

H. H. Montgomery writes: "A. O. Colley, of Fort Worth, Texas, is in a two-weeks' meeting with the church in Shreveport, La., with good crowds and attention and one confession to date. The preaching, which is fine, is done under our tent."

Despite his great sorrow, T. Q. Martin intends to go right on with the work of preaching the gospel. He will begin a meeting with the Twelfth Avenue congregation, this city, next Sunday. Go out, friends, and give him the handclasp that speaks volumes.

Four meetings are in progress in Nashville, and all are being largely attended, with ever-increasing interest. These are as follows: C. M. Pullias at Lawrence Avenue; S. H. Hall at Reid Avenue; R. V. Cawthon at Green Street; S. P. Pittman at Joe Johnston Avenue. The Lord help us to do our full duty by all of these meetings.

Plans are on foot for a reunion of the surviving members of the three oldest congregations in Davidson County, Tenn. They are Donelson, Una, and Pleasant Hill. Not only the charter members, but all their descendants and friends and Christians generally are invited. The trustees of the Fanning Orphan School have tendered the use of the grounds for the day, which is May 19. All interested in this reunion should take the matter up with R. V. Cawthon, Mount Juliet, Tenn.

From L. S. White, Dallas, Texas: "Sunday, April 23, was a fine day at Pearl and Bryan Streets Church. The house was very much crowded at the morning service and there were two more additions. There have been thirty additions to this congregation during the past ten weeks, and the church is doing the best work for several years. W. M. Davis, of Fort Worth, did a fine work in the recent meeting, but was taken quite sick and had to close several days before we expected. I shall begin a meeting with the Central Church, in Fort Worth, on the first Sunday in May."

Next Saturday (May 6) will be the birthday of the venerable J. W. Harding, of Winchester, Ky., when he will pass the ninety-third milestone in the record of a long and uniformly useful life. H. C. Shoulders, in the current

issue of the Gospel Way, says: "He began conducting the public worship and preaching when about eighteen years of age. He has been constantly in the work ever since. He has splendid health, is able to walk any reasonable distance, preaches here at home one Sunday in each month and occasionally goes away from home to preach. For many years he has cultivated a garden. Even at his advanced age he has planted his garden and is getting along nicely with it. Let all who will and can send him a post card or some little token of remembrance and thus help to contribute toward making his ninety-third birthday the happiest of them all."

We have received the sad intelligence of the death of Sister T. Q. Martin, who passed to her eternal reward from her earthly home at Winchester, Ky., last Saturday morning. Words cannot describe the sense of sorrow and desolation that must flood the hearts of Brother Martin and the dear children in the loss of wife and mother. But over and above all is the comforting thought that it is a blessed change for her. Brother Kurfees preached the funeral discourse, and we will trust him or some other loyal friend to send us a more extended notice. We would remind our bereaved friend and brother of these beautiful lines:

And still her silent ministry
 Within my heart hath place,
 As when on earth she walked with me
 And met me face to face.
 Her life is forever mine;
 What she to me has been
 Hath left henceforth its seal and sign
 Engraven deep within.

Carl A. Gardner writes: "The closing exercises of the present session of Thorp Spring Christian College are scheduled to be given on May 15-18. The school is expecting an unusually good commencement week. One of the features of the week is the "home-coming" of former students. Men and women who attended old Ad-Ran College and Jarvis College in years gone by are expected to be present. All who can furnish the school with names and addresses of former students will please mail a list to Jewell Matthews, San Angelo, Texas. Brother Matthews will send a more detailed statement to all whose names and addresses are handed to him. Thorp Spring Christian College is looking into the future with much hope. It has many things to offer next session which it has not thus far been able to offer. Many students expect to be in the school next session and many Christian parents intend to move here. C. R. Nichol, the president-elect, and Brother W. F. Ledlow, the president of the faculty, are men of much strength and are widely known."

From Charles L. Talley, Montgomery, Ala.: "Our meeting closed last night (April 30), having extended over four Lord's days, with preaching only at night, except on Lord's days. Five obeyed the gospel and were baptized. In many respects this was the best meeting in my five years' stay with the Highland Park congregation. Our audiences were the best, the interest was good, and on some occasions our house was packed to the limit. We shall look forward to the ripening of the harvest. The gospel was preached plainly and fully, in the spirit of the Master, with kindness and gentleness. The outlook is encouraging for our work here. Several expressed regret that the meeting had to close; however, there was much sickness and other hindrances and we thought best to close. I have promised to be with the congregation worshipping in Mobile in a meeting embracing the second and third Lord's days in May. Iverson Boles will be with us and lead the song service. This meeting is to be held under a tent. The prayers and the fellowship of the brotherhood are needed and will be highly appreciated by those that are trying with a great deal of sacrifice to keep the Lord's house in that city."

Rules for Christian Living and Happiness (Matt. 6: 1-7, 28).

Almsgiving, Fasting, Prayer (Matt. 6: 1-18)—
Morgan H. Carter.

Let us study Matt. 6: 1-18 with an open heart as well as an open Bible. Christ's words are final. First let us read them very carefully, then apply them to our life. Our Teacher makes a general statement concerning righteousness, then applies this truth to almsgiving, prayer, and fasting. The important principle is righteousness for God's glory, and not for selfish aggrandizement. Righteousness is robbed of its value in God's sight when done to be seen of men. We may take our choice of whom we will please. But let us remember that when the motive is to please men, that alone is our reward. This searching word from Jesus shows the emptiness of a two-faced life.

The application to alms warns against the hypocritical practice of trying to win favor by advertised generosity. The trumpet, the synagogue, and the street were means used by the hypocrites to advertise their beneficence. But in the glory thus attained they received their all. How like much of the advertised fellowship we find to-day even in the church! Let us, indeed, be careful that we do not let the false method steal in. Keep Christ first.

We should not be hypocritical when we pray—and, of course, all Christians pray; for a person who does not pray could hardly be said to have enough of the Christ in his life to wear his name. Theirs was the false motive; ours must be the true, if we would be heard of God. Conspicuous places and vain repetitions characterize some prayers to-day. But Christ's servants go into the inner room and, closing the door, pray to their Father. And just think! Jesus says the Father will hear our prayers and recompense us. Yet some contend that the petitions of individuals or companies are not rewarded except in psychological reflex actions. They say we just think it will help us, and, like those who take dough pills, we feel better afterwards. Away with such infidelity. Is God less powerful than his own law? Is Jehovah a prisoner bound up in the universe he created? Do we know all law, that we may deny God's power to overrule what we understand, even as we daily overrule gravitation and many other natural laws? Who says our Father does not answer his children's prayer? Unreasonable, unscriptural, unfaithful lie; believe it not. God has promised, not only to hear us, but to give us whatsoever we ask, if we abide in Christ and his words abide in us. (John 14: 6.) Christ was neither deceived nor a deceiver. Heaven and earth may pass away, but his words will not pass away. (Matt. 24: 35.) The only limit to our receiving what we ask is that we abide in Christ. But remember, abiding in him, our desires harmonize with God's purpose and the master passion of our soul is: "Not my will, but thine, be done."

Hear the Master's pattern prayer: "Our Father who art in heaven, (1) Hallowed be thy name. (2) Thy kingdom come. (3) Thy will be done, as in heaven, so on earth. (4) Give us this day our daily bread. (5) And forgive us our debts, as we also have forgiven our debtors. (6) And bring us not into temptation, but deliver us from the evil one."

Observe the invocation—how precious! The first three petitions seem to be one. As God's name is hallowed more and more, as his kingdom develops and his will is done, so will life here become more like heaven. The Christian is exhorted to "seek . . . first his kingdom, and his righteousness." This order holds in prayer as in life. Life, light, and love are requested in the next three petitions: bread, that we may live for God; the light of forgiveness, that we may be right with him; and loving protection, that we may be victorious for his glory.

O, how much could be said praising these wonderfully

precious words of Jesus! Our Father forgives us as we have forgiven; but if we forgive not men their trespasses, neither will our Father forgive us. Profound admonition! Terrific, searching word! Let us not be deceived. If we would be forgiven, let us first forgive.

The false or the true in fasting may be chosen. In one, man's glory is sought; in the other, God's. One is emptiness and vanity; the other is productive of spiritual development.

I must close. But let us never forget what Jesus has said, and in all our righteousness let us have as our master passion the honor and glory of God, that we may live and love in the light of God's presence forever and ever.

Laying Up Treasures (Matt. 6: 19-21)—
David Lipscomb.

Opportunities used to do good bring blessings to both parties; opportunities neglected and slighted bring curses to him who neglects them. Means used to do good bring blessings to both giver and receiver; means hoarded or used for selfish ends bring curses instead of blessings to the possessor. Let each apply these truths to himself and ask himself: What good have I done with the means and opportunities which God intrusted to my keeping? Have I faithfully used them as a trust committed to me by God to be used for the good of my fellow-men? If not, will God not hold me accountable for the misuse of goods which he intrusted to my care? Better not have goods than to have them and misuse them. To hoard them is to misuse them. Mr. Carnegie said: "It is a disgrace for a man to die rich." A greater than Carnegie said: "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." (James 5: 1-3.) Wealth unused for good will be a witness of our untrustworthiness at the last day, and the rust of earthly wealth will eat our souls as a cancer eats our flesh. It is dangerous to meet God with wealth unused for good. The possession of wealth at death means that we have buried our talent, and it will be testimony against us.

"No Man Can Serve Two Masters" (Matt. 6: 24)—
P. L. Hovius.

When Jesus taught the multitudes and his disciples on that memorable occasion, he told them he had not come to destroy the law, but to fulfill it, and admonished his hearers to seek first the kingdom of God. He also told them of the great principle of truth and love that would characterize those individuals as his followers. He had come into the world to establish a kingdom to combat the kingdom of Satan and sin, and in Matt. 6: 24 he says: "No man can serve two masters." Jesus and the devil are masters of their respective kingdoms, and it is utterly impossible to be servants of Jesus and the devil at one and the same time. The devil tempted Jesus and wanted him to serve him, but Jesus says: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) Then it is the duty of all rational beings to seek the advice of the Spirit as spoken by Jesus, learn of him, render obedience to his teachings, render allegiance to him as their Master, and worship and serve him all the days of their brief lives on earth.

In Matt. 7: 13, 14 Jesus says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that lead-

eth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Not only does Jesus tell us to "enter . . . in at the strait gate," but in Luke 13: 24 he tells us to "strive" to do so, and we can strive only by resisting the temptations that Satan is continually throwing across our pathway. By arming ourselves with the shield of faith, taking the helmet of salvation, having our feet shod with the preparation of the gospel of peace, and taking God's word (which is the sword of the Spirit), we can wield the weapon as good soldiers in the kingdom of the Son of God. Using our time, our talents, and our means, we will be striving to enter in at the strait gate. So it all depends upon which way we are traveling—the strait and narrow way or the broad way—as to whose servants we are. We are daily traveling one or the other of these ways; and if we expect to hear our Master say in that great day, "Well done, thou good and faithful servant," it behooves us, as we value our souls, to serve God while we have time and opportunity, believing that God is amply able to save us if we do what he commands, and then lovingly trust him for what he promises, and take the stand with Joshua and say, not only in word, but in deed and in truth: "As for me and my house, we will serve the Lord."

The reward for service is: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

**"Be Not Anxious" (Matt. 6: 25-34)—
John R. Williams.**

In Matt. 6: 25-34 Christ was teaching the disciples the superiority of spiritual things when contrasted with temporal things. "Solomon in all his glory"—temporal things—his wealth, his costly mansions, his fine raiment—was not equal in point of glory and grandeur to the "lilies of the field," because the lilies were divinely arrayed.

The leading thought in these verses is that the disciple of Christ should not give more time, thought, labor, and money for the food and raiment that perishes than for the food and raiment that will never perish.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 6.) Our Heavenly Father knows better than we that we have need of food and raiment, and here is the promise, in verse 33, that few of us believe: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." This is hard for many to believe, even some preachers. Here is the solution of the problem: Our duty to God first, then follows the temporal things. "He that believeth and is baptized shall be saved." "All these things shall be added unto you." If the first "shall be" is true (and we believe and preach it), why not the second "shall be?" Both were uttered by the same loving Savior. Here is the pledge and security of Christ for food and raiment to the one who will "seek . . . first his kingdom, and his righteousness." This is what we should be "anxious" about, and not about the temporal things, because they are assured to the one who truly and faithfully obeys God. "O ye of little faith" fits the most of us.

Our faith is very strong in "He that believeth and is baptized shall be saved," but very weak when it comes to the "food and raiment" proposition. "I have been young, and am now old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25.) God will just as faithfully bless us in temporal things (needs) as he will in spiritual things. Why, then, should we have more faith in God with reference to spiritual things than we do in temporal things? "Every good gift and every

perfect gift [spiritual and temporal] is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1: 17.) Let us be faithful. "He is faithful" that promised, "Shall be saved," "Shall be added unto you." Both are true to the one who makes duty to God first.

**Not Judging, but Forgiving (Matt. 7: 1-5)—
Jarratt L. Smith.**

One of the two great commandments of the law was: "Thou shalt love thy neighbor as thyself." Whenever we fail to discharge this duty, we sin, and hence we become indebted to one another. So we must obtain forgiveness—(1) from God first, for all sins are against God; (2) from one another, for we are mutual beings. Our debts that we owe one toward another, when contrasted with the debt that we owe to God, are as *one* is to *one million*. So says Christ in Matt. 18. David's sin toward Uriah and his family certainly was exceedingly great, and yet he acknowledges before God: "Against thee, thee only, have I sinned, and done this evil in thy sight." This language is said to be a Hebrew idiom. All the sins that we commit toward one another are so much greater toward God as he is greater than man. But if we become penitent and plead for mercy from God, as David did (Ps. 51), God will be merciful and forgive all our trespasses. (Col. 2: 13.) But if God, according to his loving-kindness and according to the multitude of his tender mercies, blots out all our transgressions, and we then will not forgive one another, he will, in the judgment, hold us responsible for all the sins we ever committed. In the lesson before us he inveighs against judging our brother. We should seek forgiveness rather than judgment and study how forgiveness may be obtained and how far we should go in that direction. Christ shows us how to go about it in the eighteenth chapter of Matthew. As to the extent, Matthew's account reads, "seventy times seven," while Luke's reads "seven times in a day." The connection and sense of both teach that forgiveness should be unlimited. Paul explains this law as follows: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Christ says: "From your hearts forgive." (Matt. 18: 35.) The wise man says: "A brother offended is harder to be won than a strong city." Yet Joseph won the hard hearts of all his brethren by freely forgiving them "from the heart." Joseph was a type of Christ. The first of Christ's seven sayings from the cross is: "Father, forgive them; for they know not what they do." He taught his disciples to pray for his enemies. He here gives an example. In answer to his prayer for forgiveness, many of his enemies were converted at Pentecost. "To return good for evil is godlike." How shocking the following prayer would be: "O God, I have sinned against thee twenty million times. Deal with me as I deal with my fellow-man. He has only sinned against me twenty times, but I will not forgive him. I beseech thee, O Lord, deal with me as I deal with him. I will not forgive him from my heart!" Truly the reader would be shocked at such a prayer. And yet this is what I do whenever I pray the "Lord's prayer" (John 17—not Matt. 6, as some think) with an unforgiving heart. The aim of forgiveness is to deliver us and others from sin. The unforgiving spirit is like the bee: he leaves the sting behind, but it is sure death to himself. Why not forgive and forget? When you bury a dog, do not leave his tail above the ground. Christ says: "Forgive, and ye shall be forgiven." Again: "Forgive us our debts, as we forgive our debtors." We cannot do evil hoping for good to be the result. And if we would escape the judgment of God, we must refrain from judging one another.

"Neither Cast Ye Your Pearls Before Swine" (Matt. 7: 6)—David Lipscomb, Jr.

This admonition of our Savior is somewhat difficult to heed, when we consider the abundance of swine. This is offset, however, by the scarcity of pearls on hand.

The Sermon on the Mount is the Savior's best gift to the world. It is a safe code of conduct and morals. This sermon is given in full in Matthew and in part in Luke. It is Jesus' message to man—his set lecture, if you please. If all else were lost, this would be a guide in our duty to God and to our fellow-men. No phase of our relation to each other but is touched upon by the greatest Teacher. From the first "blessed" to the "foolish one" it is full of that wisdom which was from above.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The counsel is good and wholesome. The first thought in it is to avoid the company of swine. But in case we cannot do this—and we cannot at all times—we should be discreet in speech and give no opportunity for said hogs to blaspheme the name of our beloved Master. We should remember the words of the wise man: "For everything there is a time." Some of the early reformers, followers of Wycliffe, by their overzeal and indiscretion, gained to themselves the name "Lollards"—"babblers." They were too enthusiastic, and chose neither their time nor audience, and brought trouble to themselves and reproach to the cause. In the early days of the nineteenth-century reformation it was more or less truly charged that converts with garments still dripping seized the New Testament and shouted, "Ready for 'spute!" Paul at Mars' Hill quickly realized that he was wasting his time and pearls of speech before the idle populace of Athens, a populace that had become so degenerate that it spent the time only in hearing or telling some new thing. The grand virtues of the age of Pericles or Cimon were gone and curiosity and gossip had taken their places. They were hogs, but hogs without tusks.

"They had the Pyrrhic dance as yet.
Where had the Pyrrhic phalanx gone?
Of the two lessons, why forget
The nobler and the manlier one?"

The swine are still with us, and by their acts we shall know them—not by their garb, but by their grunts, by their gluttony, by their disposition to wallow in the mire of filthy jest and anecdote. Sometimes they wear clergymen's black and sometimes they move among the smart set; but scratch them a bit, and the hog comes out in coarseness and vulgarity. I once heard a lady say she did not like certain preachers because they were always telling rude jokes and indulging in horse laughs over them. A fountain cannot send forth at the same place sweet waters and nasty stuff. Let us, with David, ever pray that the words of our mouths and the thoughts of our hearts be clean.

There is an old story of a pretty, modest girl who, to help a widowed mother, was waitress in a country hotel. There came in some well-dressed, but boisterous, men. As is their way, they began to talk rudely to the girl, inquiring her name, etc. She replied quietly that it was "Pearl." "O," said one, a biblical wit, "you are the pearl of great price." "No," she answered, demurely, "I am the pearl that was cast before swine."

Something has been said of the scarcity of pearls. Reference was made to the number individuals possessed, not to the number to be found in our Book. There they lie thick-sown as the islands in the Ægean Sea. We can gather them up by handfuls. The teachings of the Savior in sermon and parable, his farewell talk over the passover board, the prayer taught his disciples, his own prayer in the garden, his tender thought of his mother, his plea to God for his enemies—each is a pearl of rarest beauty. In the writings of the disciples are to be found gems of surpassing luster: Romans 12, 1 Corinthians 13, 2 Peter 1, all of James, Reve-

lation 22. No mention need be made of Job, Isaiah, and the Psalms. Besides these, which lie on the surface, by delving deeper we may discover "full many a gem of purest ray serene" which the yet unfathomed depths of Scripture bear. All these to us are a precious heritage to be kept sacredly out of the reach of swine, lest they trample them under their feet and turn again and rend us.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"Ask, and it Shall be Given You" (Matt. 7: 7-12)—O. L. Hardin.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.)

It seems to me that three plainer sentences cannot be found in all the oracles of God—the Bible. They mean exactly what they say, meaning always, as Jesus so often declares, that we shall always *ask* according to God's revealed will, *seek* where and as he has directed, *knock* at his appointed door; and the blessings asked, sought, and knocked for shall be obtained. Let us try each of these three words in the light of God's eternal truth.

1. *Ask*. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (1 John 5: 14.) So, in the light of this scripture, I could not have any confidence nor expect God to hear anything asked for not in harmony with his will. It is his will for people to obey the gospel in order to the remission of sins. (See Mark 16: 15, 16.) Again: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13.) To ask in Christ's name is to ask by his authority. (Col. 3: 17.) Christ never gave any authority for me to ask the forgiveness of any one's sins short of obedience. Again: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7.) Notice, the petitioner must abide in Christ, and his words abide in him, or no petition will be heard or granted. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust." (James 4: 2, 3.) Other passages could be referred to, but these all show conditions to be complied with.

2. *Seek*. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13: 24; read verses 25-27.) One must seek as Christ directs or he will not be recognized. Israel failed to seek by faith. (Rom. 9: 30-33.) One cannot please without faith. (Heb. 11: 6.) To please God, one must obey the truth. (Rom. 2: 7-11.)

3. *Knock*. A failure to knock at the appointed door and as Jesus has directed will surely bring sadness to those of us who are guilty. (See Luke 13: 24-27; 6: 46; Rev. 3: 20.) These passages all signify Christ calling and inviting us by his word, the gospel. People are called no other way. "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day." (John 6: 44.) Jesus says he is the "way, the truth, and the life." (John 14: 6.) All spiritual blessings are found in him. (Eph. 1: 3.) So I must go to him or be lost. But how will God draw me? "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 4.) Thus we find God draws us to him by a teaching process. (See Matt. 28: 19, 20; Mark 16: 15, 16;

Luke 24: 46, 47.) "God hath from the beginning chosen you to salvation through sanctification of the Spirit (see John 17: 17) and belief of the truth: whereunto he called you by our gospel." (2 Thess. 2: 13, 14.) Knock at his appointed door, and the blessings asked, sought, and knocked for will be obtained.

**The Two Ways (Matt. 7: 13-14)—
E. A. Elam.**

In Luke's account we read: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." They shall not be able because they seek to enter either by the wrong way or too late. (See Luke 13: 22-30.) All who seek do not find (Prov. 1: 24-33) and do not "enter in by the narrow door" (John 7: 34; 8: 21). Few find the strait, the narrow, way—not because it is so difficult to find, but because so few seek it. It is plain, though difficult. (Isa. 35: 8-10.) We must "strive"—that is, ask, seek, knock, hunger, thirst, study, work, walk, run, wrestle, and fight—in order to be saved. Our hearts must be honest (Luke 8: 15) and we must love the truth (2 Thess. 2: 8-12) in order to receive it and hold it fast. We must seek to please God, not ourselves. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) The road to perdition is so easy of travel that it is said to be "wide." Many go down this way because they will not repent, deny themselves, and live as God directs. It is so much easier and more gratifying to the flesh to give way to the temper, appetites, and lusts than it is to subdue and control them. It is much easier to glide down than to pull up. To preach and practice in the worship of God one's own opinions and wisdom is much more glorifying to oneself than to surrender all these for implicit obedience to God. To obey God in faith is to glorify him, and to follow one's own opinions and wisdom is to glorify oneself. "He that speaketh from himself [his own ways and wisdom] seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." (John 7: 18.) Whether, therefore, one obeys God faithfully or complains at the narrowness of the gospel depends upon whether he seeks God's glory or his own. Much of the so-called "liberty" of which some are so loudly boasting is liberty (!) to disobey God, to pervert his worship, and to do as one pleases.

**"By Their Fruits Ye Shall Know Them" (Matt. 7:
15-23)—A. O. Colley.**

Jesus, the most practical Teacher the world has ever known, used the simplest illustrations he could find to rivet his thoughts and teachings upon his hearers. This lesson from him on *fruit bearing* as an evidence of a "false prophet" is no exception. "Beware of false prophets," or be on your guard—be very cautious. Why? Does it make any difference, Lord, if we should honestly believe what was and is false or untrue, taught us by false prophets? Would it not be all right if we should be honestly mistaken? Jesus said, "Beware." False prophets and false teachers have always been dangerous. Peter regarded them so and warned us against following their "pernicious ways," which means their destructive teachings. (2 Pet. 2: 1-5.) Many will be lost in the final day for not heeding the Savior's warning—"Beware."

The Old Testament abounds with examples where false teachers and false prophets led their hearers into destruction. Eve listened to the father of lies while he offered her greater liberties than God had seen fit to give her, and, as a result, brought a great sin upon herself and her companion. That sin is still bearing fruit, the most of which is very bitter. The devil at that time was in the

form of a serpent, with intelligence to speak and argue his points. He now employs ministers, who in the days of Paul resembled the true apostles whom Jesus had sent out to bear the "good fruit" in the earth. "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (2 Cor. 11: 13-15.)

Christians now are deluded with the idea of security from false teachers. The apostle Paul admonished the Corinthians, and all others who call upon the Lord's name, warning them with what happened to Adam and Eve, and stating that he feared for them, "lest by any means, as the serpent beguiled Eve in his craftiness," their "minds should be corrupted from the simplicity and the purity that is toward Christ." (Verse 3.) To get a man to bear fruit that is evil, the devil perverts his mind from the simplicity of the Lord's word. That was how he reached Eve, and that is exactly the way his ministers work to-day. When he gets a hearing by one of these slick ministers of his, who proceeds to tell his hearers that the Bible is a great and good Book, but, like all other writings, has to be received, but greatly supplemented with "sanctified common sense," and that "God doth know that in the day you add this thing or that thing to his worship that you not only do no sin, but are made much wiser and better thereby"—what kind of fruit has such a teacher borne? The answer is always the same. The fruit is evil and ruinous. It gave a place for all kinds of evil fruits, from the edicts of the pope on down through creeds and conferences to delegated conventions with their resolutions.

Fruit bearing is conditional. I once heard a man make a very strong effort to prove that salvation was unconditional by appealing to Matt. 12: 33. "Make the tree good, and its fruit will be good." His idea was that all sinners were by nature totally depraved, and that it took the sovereign power and grace of God to make them "good trees." When thus made good trees, they could bear "good fruit." But until God changed them into good trees, he could only expect evil fruit from them. I was made to wonder (1) why God made them evil or bad trees, then had to remake them, and (2) why he would threaten them that "every tree that bringeth not forth good fruit" will be "hewn down, and cast into the fire." Matt. 3: 10.) If he unconditionally made them good trees, why not say: "Every tree that I do not change into a good one, I will finally send away to be burned?" I heard another man who contended for a conditional salvation, but argued from the above that a sinner in some way was to be made good and then bear fruit, or, as he put it, after he had been saved he could then be baptized. Since man had to be a "good tree" before he could bear "good fruit," he thought a man must be made a child of God before he could be baptized. From this he could see no escape. I wondered (1) where he learned that baptism was a fruit; (2) how it could be a fruit, and yet repentance, faith, love, and prayer not a fruit, or fruits; (3) and if it was only a fruit, what would become of the man who did not bear the "good fruit," since the Savior said, "Every tree which bringeth not forth good fruit shall be hewn down, and cast into the fire."

In the parable of the vine and the branches (John 15: 1-6), Jesus teaches that the fruit is to be borne by the branches. He said his disciples were the branches. Then the good fruit must be borne by the disciples, or Christians. You cannot always tell the most fruitful tree in the orchard by the amount of beautiful leaves it may sustain. Some trees have more leaves than anything else. Some Christians, in like manner, bear no precious fruit, although they continue to grow along by the side of good fruit-bearing members. You can usually tell the good fruit-bearing trees

in an orchard from the others. Some of them have many of the limbs skinned and the leaves whipped off where people have been trying to get the fruit. A tree that is not bearing any fruit or one that bears a very inferior grade hardly ever has any sticks thrown at it. The Christian that has never had any persecution is usually one that has never done much to cause the enemy to be alarmed. *The fruit that abounds to our credit*, as Paul has said, is such work as individual Christians and preachers have done—going out into the highways and inviting men to hear and obey Christ. Every missionary, whether he has gone one hundred yards or ten thousand miles to preach to the lost, and every Christian that has by his prayers and his means made it possible for the work to be done, has borne “good fruit.”

Finally, in bearing good fruit we glorify our Father in heaven and entitle ourselves to be called his disciples. (John 15: 8.) There is no other way to be a disciple. A useless branch is fit only for fuel. If it does not bear fruit, the Lord has no use for it. There are many of God's children who, by reason of affliction or poverty, cannot get out into the field of labor for his cause, but who, by their unwavering, uncomplaining, faithful lives, are still bearing precious fruit. May we all so live that we may be numbered with the good trees in the last day.

The Two Builders (Matt. 7: 24-27)— F. W. Smith.

In Matt. 7: 24-27, inclusive, the Master brings before us two characters, one of whom he terms “the wise man” and the other “a foolish man.” The reason for the difference in the characters of these two men lies in the fact that one built his house on the rock and the other on the sand. It is a lesson on character building; and as the most important part of a material building is its foundation, so is that of character. Without the proper foundation, no one can build a character that will please God in time and stand the test of the judgment to come. We should remember that character is not born with us, and neither do we inherit it. Character is made, and each one must make his or her own character. We begin this building early in life—the very day we become responsible to God for our acts—and complete it the day we die. Every day finds us at work on this building; and as we leave it at death, so shall it be through all eternity. “As the tree falls, so shall it lie.” Hence it behooves us all to give the greatest heed to this all-important work. The material of which this building is composed consists in *thought, word, and deed*. What a man *is* and *does* is first formed in thought. A man's life is the *visible* expression of his *invisible* thought, just as the material universe is the visible expression of God's invisible thought. Hence we can appreciate the following admonition: “Keep thy heart with all diligence; for out of it are the issues of life.” (Prov. 4: 23.) A man's life partakes of the nature and complexion of his thoughts. “For as he thinketh within himself, so is he.” (Prov. 23: 7.) The heart, then, is the fountain of life; and if we would have the stream pure, we must keep the fountain correspondingly so. If the heart is permitted to be filled with impure thoughts, our words and deeds will correspond with these vile thoughts. We note in the figure used that both men built a house; both houses were tried, or tested, by the same influences, and only one stood—the one built on the rock. The Savior says that those who *hear* and *do* his sayings are the ones who build on the rock. No other foundation will do to build on for time and eternity, and he who tries any other is foolish. The pleasures of this life, the love of those things that feed and gratify the desires of the carnal nature, constitute the sandy foundation on which no soul can build for mansions in the skies. Faithful, sacrificial, and constant service in the kingdom of

Christ will bring its reward of endless joy. Let us, therefore, strive to build upon the sure foundation, that we may “see him face to face.”

Itinerary Notes.

BY F. B. SRYGLEY.

I spent Sunday, April 9, at Petersburg, Tenn., preaching morning and evening. It was Brother W. T. Boaz' appointment, but, as he had to be away in a meeting at Sparta, I arranged to be there in his place. We had two good meetings, with nice audiences out at both services; and the brethren endured the change in preachers, as good brethren should, without any complaint that I heard. They have a nice house of worship, a good attendance at their morning classes, and seem to be making progress in the Lord's work.

On Monday night I was at Cane Creek, only two or three miles from Petersburg. This is the home congregation of our good brother, B. F. Hart, and is one of the older congregations of this part of the country. I learned that there are eleven congregations within a radius of ten miles of Petersburg. The foundation for this growth was laid by the efforts of a number of good men who labored in this community in the years that are past. Brother Billie Dixon lived and labored and died here. He was known and loved all over this county, both by the old and young. The children watched for him as he passed through on horseback or in his buggy, and he always had a glad word for all. I do not say Brother Dixon had no faults—all men have faults; but he had many noble traits, and the fruit of his labor will be seen in that country many years yet. He did not and could not have received the remuneration for his labor that many receive now, because the churches were not as able to bestow it, and may not have been so well taught to do so.

My next stop was at Ostella, where I preached on Wednesday night. The congregation is not large, but still they have some fine people. Brother J. H. Roberson has for years been the leader there, but recently a few others have moved in, which ought to be a help to the congregation. Dr. Cayce, the son of Brother Matthew Cayce, is now located at Ostella; and while he is giving much of his time to the cure of the body, he is also ready to help in the work of the church.

I preached on Thursday night at Diana. I did not find any connection between this Diana and the goddess of the Ephesians. To say the least, this town has a scriptural name, even if it is not very appropriate. This reminds me of the lady who gave her two sons scriptural names. The one she called the “Apostle Paul;” the other, the “Epistle Peter.” The brethren have no house in Diana, but they are meeting in a storehouse, and they hope to build some time in the near future. I expect them to succeed in building up the cause there.

On Friday night I preached at Yell to a large audience, and was feeling complimented over the size of the audience; but Dr. Hardison, of Lewisburg, said: “No, they are not particular as to whom they hear at Yell; they would go that way to hear nearly anybody.”

On Sunday and Sunday night, April 16, I preached at Lewisburg; and they must be a little like Yell—just go to hear anybody preach—for there were two very fine audiences present. This is the home of Brother C. M. Pullias; but he was in Alabama holding a meeting. The church at Lewisburg is one of our good churches, full of earnestness and zeal, liberal and helpful. There are few churches that have the calls for help that the Lewisburg church has, and few that help more cheerfully and liberally. The cause of truth and righteousness is in strong hands there.

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious.

It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine.

Hood's Sarsaparilla makes the rich red blood the digestive organs need.

A Question Answered.

BY U. G. WILKINSON.

Brother G. M. Williams, M.D., of Merkel, Texas, sends me the following question with a request to answer, which I shall endeavor to do: "Please explain Tit. 1: 6. Does it mean that an elder must have believing children to be a scriptural elder? Some contend that the scripture referred to means to believe in their fleshly father."

The passage referred to is describing the qualifications of certain elders that Titus was instructed by Paul to ordain as bishops or overseers (see verse 7) in the cities of Crete, and reads as follows: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." We have similar instructions in 1 Tim. 3: 4, 5, in which the language is as follows: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?"

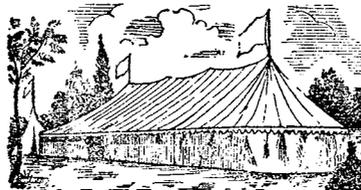
It is with regard to the children that Dr. Williams wants the explanation, as I understand. It seems to be very plain to me. It must mean that the children must believe in God and in their father, too; for surely there is no father who is capable of acting as overseer of the church of God, but whose children will believe in him if they believe in God. To a certain extent, at least, the parents act as God to their children. And children have absolute confidence in faithful, godly parents who do their duty by them. In this I can speak from experience. When I was a child, I would as soon have questioned the authority of God on any question as that of my father. My confidence in him was absolute.

But I understand the real meaning of the apostle here to be in accord with common sense, too; and this be-

ing true, he means that any man who has not sufficient executive ability and influence with his own children to cause them to be in subjection to him and faithful in their obedience to him and in their service to God, since obedience to parents is obedience to God—that such a father has not sufficient executive ability to act as overseer or bishop in the church of God. And surely this truth is so manifest that it is self-evident. A man who is pretending to act as "elder" in the church and whose own children are running wild, rabbit hunting and fishing on Sunday instead of going to church and Sunday school, going to the picture shows and other questionable places at night instead of to prayer meeting or preaching—if you will look into the matter, you will find that he is making as great a failure in overseeing the church as he is in bringing up his family. I have even heard these kind of elders say that "young people must sow their wild oats, anyway." I have heard others say they had rather their children would go rabbit hunting on Sundays than to Sunday school. I have also known such fathers to have boys in prison. I am glad my father never tolerated such things with me; and had he done so, I cannot say what the result would have been. I even fear to think. Like Cornelius of old, we should "fear God with all our house." And these are the men who should be selected to rule in the church of God.

Chills

and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

This Wife and Mother

Wishes To Tell You
FREE
How She Stopped
Her Husband's Drinking

By all Means Write to Her
and Learn how She did it.

For over 20 years Jas. Anderson of 161 Pearl Ave., Hillburn, N. Y., was a confirmed drunkard. His case was about as bad as it could be, but a little over twelve years ago his devoted wife, after years of trying, finally succeeded in stopping his drinking entirely.



Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did.

The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

KITCHEN CABINET
\$1.50
A MONTH

Get a Rhodes Kitchen Cabinet—saves miles of steps—saves Energy—saves Health—cut your kitchen work in half. Sit down now and prepare meals with all supplies and utensils at your fingers ends.

30 DAYS TRIAL

Try this Cabinet in your home. \$1.50 a month p.p.y. for it at our bargain cash price. If not delighted, after 30 days, your money gladly refunded. Chance of a lifetime to make kitchen work a joy.

1500 Bargains and a Year to Pay

Write at once for driving low prices on Furniture, Rugs, Ranges and Kitchen Cabinets. Our easy monthly payment plan charges no interest. Satisfaction guaranteed. Address today.

RHODES FURN. CO.
Dept. M
MEMPHIS, TENN.

WRITE FOR CATALOG

Furniture on CREDIT

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. 53 per hundred, samples 5c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

PELLAGRA

Cured Or You Pay Nothing

I have cured—cured to stay cured—90% of all who have taken my Pellagra Cure. What I have done for others I GUARANTEE to do for you or my treatment will cost you nothing. Highly endorsed by Physicians, Bankers, Ministers, County Officials and others. If you doubt, write any official or merchant in Walker County. No interference with work—no restrictions on your eating.

SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about Pellagra, write for my **FREE Book** which fully explains my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of NO CURE—NO PAY. Free diagnosis to anyone sending symptoms. Send no money but write today!

Dr. W. J. McCrary, Dept 238 Carbon Hill, Alabama
 Show this to some unfortunate sufferer

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may lead to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alternative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
 23 N. Seventh St. Philadelphia

A safe and palatable laxative for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.

BRISTOL COMMERCIAL COLLEGE.

(Successor to Nixon Commercial College.)

BRISTOL, TENN.

All Commercial Branches, Employment Bureau, Commercial Teachers' Course. Largest and best-equipped Business College in South-west Virginia and East Tennessee. Special discount to those who enter this spring. New catalogue sent free to those interested. Write or call.

FROM THE FIELD

Alabama.

Ripley, Route 1, April 17.—Brother J. Pettet Ezell preached two excellent sermons for us at Mount Carmel. At the day service one brother was restored and one young man made the good confession and was baptized in the afternoon. Brother Ezell is a very zealous man, and we feel sure that, through his faithful labors and by the cooperation of the church with him, much good will be accomplished and the church will grow and prosper. The Gospel Advocate is a welcome visitor to our home. P. W. BALL.

Florida.

Buchanan, April 12.—I am planning a trip to Mississippi, Alabama, and Arkansas this summer, to spend about sixty days, and I would like to put in the time preaching. If any churches or destitute places want any meetings in this territory and think I am the man they want, let them write to me and I will arrange the work before I leave home. Just write and tell me the chances to do good. Do not say a word about money, poor brethren, or your ability to help. If you do not know me, write to John Coker or I. H. Griffin, elders, Buchanan, Fla.; C. E. Holt, Montgomery, Ala.; George B. Hoover, Tampa, Fla.; J. T. Bushong, Plant City, Fla.; or A. H. Burns, Mingo, Miss. JOHN B. PEDEN.

Largo, April 17.—Last night I closed an eight-days' meeting in Manatee. This is a mission point—only eight members. They have been working hard for a year to get the truth established, but, like in all Florida towns, it is a long, hard pull. I baptized two. Last night Brother T. R. Hicks, of Bradentown, closed a two-weeks' meeting with the Largo congregation. Brother Hicks is a plain man and does plain preaching. The most of his preaching was to the church and very much appreciated by the faithful. We feel that the church was greatly benefited by this effort. At the present this church is doing more and better work than it has ever done in its history. There was one baptism during the meeting. W. A. CAMERON.

Kansas.

Wichita, April 15.—Within the last month seven have been added to the list of Christians in Wichita. Within four weeks I have conducted nine funerals, but only two of them in the city. D. T. BROADUS.

Kentucky.

Bardwell, April 27.—The church in Bardwell is doing fairly well. Brother Charlie Taylor preaches for us once a month. I will preach here the fifth Sunday in April. I have some time for meetings not yet taken. I could assist in a mission meeting or anywhere I am needed. JOE RATCLIFFE.

Hardin, April 19.—While on the way to my regular appointment at Dexter last Sunday, a young man, near our home, asked me to baptize him in the

BORDEN'S
 —that name on the label of Eagle Brand Condensed Milk is your guarantee of purity and high quality. Thousands of healthy babies have been raised on it. Easily digested —rich, pure, and nourishing.

afternoon of the same day; so, after preaching at Dexter at 11 A.M. and taking dinner with a brother, we drove back near home and baptized the young man, and we all "went on our way rejoicing." H. W. JONES.

Dunmor, April 18.—The church of Christ at this place met last Lord's day, as usual, to study the word of the Lord and to commemorate the death and suffering of our Savior. We also have prayer meeting each Wednesday night, and after the services we take up a collection for the Potter Orphan Home at Bowling Green, and at the end of each month send it in. Though our offering be ever so small, it will be to the glory of God. I think all Christians should be interested in the great work of supporting homes for orphans. G. W. GRAYSON.

Mississippi.

Tishomingo, April 24.—Brother Frank Baker, of Belmont, preached for us yesterday morning and at night. He preached two very interesting sermons to very good audiences. With these good sermons preceding our meeting this summer, we are expecting to start the ball rolling and keep it going. LUTHER OWENS.

Missouri.

Odesa, April 24.—About the first of June I shall be ready to hold meetings in any place not too far distant. I prefer going to a place where some help can be given by others. In the many places needing the gospel preached, there are certain ones that would be more suitable for me. First, I am looking for a place where there are prospects of a permanent work that will soon become independent of outside help to do mission work. Secondly, brethren, if you are looking for some "evangelist" to locate among you and "settle on his lees," and you will not be satisfied with any other kind, you need not write me. There can be no successful mission work done either among you or for you, if you are not anxious to back it up with a scriptural life as well as scriptural name and doctrine. Jesus Christ did not come to establish an organization of forms and ceremonies, but to save souls. True, the church has its necessary form and its doctrines which are of divine origin; but if we will

live the new life and preach only "the oracles of God," this "form" and these "doctrines" will not be great difficulties, neither will we have time to "bite and devour one another." Write me at once if you wish to arrange your work with me.
C. C. MERRITT.

New Mexico.

Dexter, April 24.—I began a meeting here last night with a fair crowd. I closed, at the water, an interesting meeting on the Cottonwood, about fifteen miles from here, yesterday afternoon. Five were baptized. This was purely a mission meeting; but these will meet from house to house. There were four members to begin with. Much opposition; turned out of the schoolhouse.
T. H. ETHERIDGE.

Tennessee.

Goodlettsville, April 26.—We are having large audiences at Ivy Point, both members and friends. The brethren and sisters are working with great zeal for the Master's cause, and we hope in the near future to have a good-sized congregation. Brother William Sykes baptized a young man last Lord's day. Others seem to be deeply interested.
H. B. SYKES.

Lookout Mountain, April 24.—A few of the faithful on Tennessee's high mountain are continuing to commemorate our Lord's death by the observance of his own instituted Supper. We meet Sunday night at eight o'clock. All who visit Lookout Mountain during the summer and who remain over Lord's day are cordially invited to meet with us. You may inquire at the museum and learn of the place of gathering together. May we ever strive to set our affections "on the things that are above, not on the things that are upon the earth."
JAMES A. HARDISON.

Cleveland, April 27.—I taught school in Meigs County during the winter. Since school closed I have made a trip to Rutherford County, visiting some of the churches of that section and explaining to them the needs of East Tennessee in the way of gospel preaching. I had a most enjoyable trip. Every hour of the time was pleasantly spent, and I returned to Cleveland feeling that more people are interested in this work than were before I left. I appreciate the many expressions of encouragement and kindness wherever I went, as well as the financial help to defray our tent debt. I am at this writing working on our meetinghouse here in Cleveland. I preached to the congregation in the courthouse on Sunday at 11 A.M. and at a schoolhouse three and one-half miles away in the afternoon and evening. I went to Calhoun to conduct a funeral on Tuesday and returned to Cleveland and attended a Bible class that evening. There is so much to be done and so few to do it that there is no time for idleness. My work for the summer will be at the following places, beginning each meeting at the time indicated: Big Springs, Meigs County, May 7; Decatur, May 14; Eastland, White County, June 3; Clifty, White County, June 10; Ravenscroft, White County, June 25;

Truth and Trade

By Bishop Warren A. Candler, Chancellor of Emory University, Atlanta



WHEN a seller and a buyer have made a trade, based on truth, both have obtained a benefit, and the community to which they belong has been benefited insofar as their interests affect the welfare of the community. Each has parted with that which the other needed, and in turn has obtained from his fellow-man what he himself needed. Honest exchanges, therefore, enhance values.

But trades based on untruth damage all concerned. They approach dangerously near to theft.

By advertising, buyers and sellers are brought together, and truthful advertising promotes the welfare of the commercial world; it is, in fact, a part of the wealth-producing forces of the world. But untruthful advertising is a fraud and the fosterer of fraud. It

partakes of the nature of the crime of getting money, or goods, under false pretenses. The medium of advertising, whatever its nature, which lends its columns to such advertising, accepts a bribe to become accessory to the same crime.

It is a far-reaching reform proposed by the Associated Advertising Clubs of the World in the motto "Truth." Such a sentiment must act like a health-laden current on the trade winds. Its influence will extend far beyond the limits of advertising, and stimulate honesty in all the processes and transactions of commerce.

The patron saints of the commercial world ought not to be Ananias and Sapphira. Lying spirits cannot guide safely the merchantmen of the world. The argosies of trade must sail by the pole-star of truth. Otherwise they will be wrecked.



This is one of a series of Advertise Advertising, by the Associated Advertising Clubs of the World (headquarters, Indianapolis). Write for interesting booklet, written for buyers like yourself.
Drawing by Chas. Daniel Frey Co., Chicago. Plate by Mound City Eng. Co., St. Louis

NERVOUS DISEASES

We have reprinted from a leading health magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Martin's Creek, Jackson County, July 9; Liberty, Jackson County, July 23; Antioch, Jackson County, August 20. After these meetings I shall return to Cleveland and take up the work in this section. Brethren, pray for the success of the gospel.
FRED M. LITTLE.

ABUNDANT HEALTH is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time, and will do you great good. Sharpens the appetite, steadies the nerves.



Church Chime Bells
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

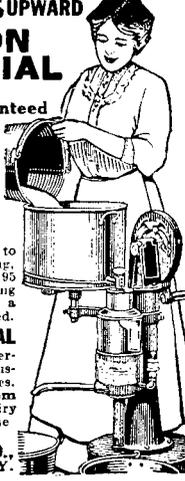
\$15

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ON TRIAL

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American CREAM SEPARATOR

A SOLID PROPOSITION to send new, well made, easy running, perfect skimming separator for \$15.95. Skims warm or cold milk making heavy or light cream. Bowl is a sanitary marvel, easily cleaned. ABSOLUTELY ON APPROVAL. Gears thoroughly protected. Different from this picture, which illustrates our large capacity machines. Western orders filled from western points. Whether dairy is large or small write for handsome free catalog. Address: **AMERICAN SEPARATOR CO., Box 3164B Bainbridge, N. Y.**



HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E.
Pinkham's Vegetable
Compound

Des Moines, Iowa.—“Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced



to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound.”—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential.



OUR DIRECT FACTORY TO HOME plan saves you money.

WE PAY THE FREIGHT and ship to you any piano or player piano you select from our catalog.

25 YEARS GUARANTEE on all our pianos and player pianos.

FREE MUSIC LESSONS to all who accept our offer. Write for handsomely illustrated piano catalog and full details of our selling plan.

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Established 1869. Capital and Surplus, \$1,000,000
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Send This Coupon Today

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Send me your Piano Offer and Free Catalog.

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Among the Colored People

Preaching the Word.

BY M. B. NEWSOM.

On the first Lord's day in April I preached at the Martin Schoolhouse, in Warren County, Tenn., and had three additions. One came from the Methodists. The Lord willing, I shall preach at Bridgeport, Ala., on the third Lord's day. I am still preaching the gospel in its facts.

The Colored School at Silver Point, Tenn.

BY G. P. BOWSER.

At this writing we are nearing the close of the tenth year of the school. Notwithstanding we have been confronted with the usual problem—means to accomplish our work—this has been the banner year. We are rejoicing in the belief that in the course of a few years there will be a Bible school among our people. We realize that success of the lasting sort, the kind that has good staying qualities, does not usually come in a day. If we would reach the front and stay there, we shall have to be patient, wait, work, and stick. In this age, and especially in this country, the word is *push*. Success will come at the right end. Through the persistent effort of Sister Annie C. Tuggle, the white brethren and sisters are becoming interested in our work, and, indeed, results are far greater than we expected so soon. Brother Hammond's report which appeared in the Gospel Advocate recently carried a thrill of delight to our people. In addition to the donations reported, we are glad to acknowledge the following: From Brother David Lipscomb, of the Fanning Orphan School, a mare valued at \$100; Smyrna, Tenn., by D. M. Peebles, \$1; A. N. Jordan, \$1; David Smithson, 25 cents; Mrs. Baker, 50 cents; Mrs. D. M. Peebles, \$1; church at Stuart's Creek, \$2.95. A friend to the school also sends ten dollars, with request that the name be not published. My greatest hope is that I may be worthy of the kindness tendered me. I voice the sentiment of Garfield, who said: "Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving."

Our vacation is spent on the field preaching and holding meetings. Last year we labored in Kentucky, Tennessee, Arkansas, Alabama, and Missis-

Many Failures Are Due to Headaches.

A headache saps your energy and ambition; it kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly. They contain no habit-forming drugs and have no bad after effects. People who have used them are only too glad to testify to their merits, so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say: "For over ten years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies, and have always found them to do their work to perfection, and never in a single instance have they had any bad after effects. I heartily recommend them as a safe, pleasant, and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at twenty-five cents for twenty-five doses. Your money will be returned if they are not found perfectly satisfactory.

MILES MEDICAL COMPANY, Elkhart, Ind.

One Hundred Dollars for One Cent.

It will cost you a one-cent postal card to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club, which will explain to your thorough satisfaction how the Club of One Hundred Piano Buyers saves each member one hundred dollars or more on the price of high-grade pianos and player-pianos. You cannot afford to buy a piano until you have investigated the club, for you cannot afford to throw away the money-saving opportunity it offers you.

As an individual buyer, purchasing at random, you are weak; but as a member of the club, you have the strength of an army of one hundred buyers, and, therefore, secure the lowest possible factory price. The club makes the payments easy, ships your piano at once, freight prepaid, subject to your approval after one-month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

FIRM FOUNDATION An eight-page weekly religious paper devoted to the restoration of primitive Christianity. Ex-cels in church news; an able corps of writers; extensively circulated. Subscription price, \$1 a year, payable in advance. Special rates for clubs. We believe that every loyal Christian should have the Firm Foundation visit his home.

FIRM FOUNDATION PUBLISHING HOUSE,
Austin, Texas.

Mississippi. Number of sermons preached, 241; number added, 46. We go forth in Christ's name to do our best, soliciting the interest of all in helping to uplift and Christianize our people.

Report for March.

BY S. W. WOMACK.

On the first Lord's day in March and a few nights following I preached for the church in Lebanon, Tenn. The attendance, attention, and interest were good. On the second Lord's day and a few nights following I was at Silver Point, preaching, lecturing, and praying with the students of the school. The attention and interest were good. One young man, a student in the school, made the good confession and was baptized. I think the Lord, through Brother G. P. Bowser, is doing a good work in the school. I spent the third Lord's day in Cookeville. We had three services that day, with splendid attendance, interest, and attention. At the afternoon services the white congregation, with Brethren Karnes (the preacher), Whitson, Dowell, and Young, gave their presence and aid, and gave much help to the services by leading off in the song service, and words of much encouragement were spoken by Brethren Karnes and Whitson, which were of much strength to the writer. I thank these good brethren and sisters. Brethren M. A. Goldston, Ed Howell, and others, of Lebanon; Brethren Joe Hasty and W. T. Selley, and the good sisters of South College Street Church, Nashville, have our many thanks for their kind remembrance of us in the work. On the fourth Lord's day I was with the Jackson Street Church, in the city. Brother Eccles, of Silver Point, spoke at the morning and evening services and made a good impression. He is one of the students in the school at that place. At all of these points the work is moving on fairly well. Any one desiring to have fellowship in the work can write me at the Gospel Advocate office or 1502 Hamilton Street, Nashville, Tenn.

Your Heart

is closely connected with your nerves—so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, fifty cents and one dollar. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

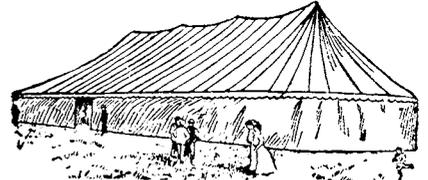
FRECKLES GOSPEL TENTS

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.



Our Prices Would Interest You. Ask Us To Quote.

Fulton Bag And Cotton Mills, Atlanta, Ga.

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Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.**

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THE demand for squabs in the Northern, Eastern and southern markets has never been supplied because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair. White Swiss Mondaines at \$5.00 per pair. White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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It's mercury! Attacks the Bones, salivates and makes you sick

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

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Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more billiousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.



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The Master's Vineyard

Tennessee.

Knoxville, April 24.—The work with Broadway Church is doing well. We have a faithful lot of young men and women to make up this congregation. Brother E. M. Borden, of Little Rock, Ark., will be with us in a meeting from the first Sunday in May until the third Sunday, possibly longer. This is a great undertaking for this little band, but they are very courageous. Pray for us. T. B. CLARK.

Wartrace, April 24.—I preached at Latimore, three and one-half miles northeast of Bellbuckle, yesterday at 11 A.M. and 3:30 P.M. This is one of the places where I put forth my very first efforts eight or ten years ago. The people got more effort than anything else. This is the home of R. I. Lynch, who gave the first dollar toward the work in Jacksonville, Fla. God bless old Jacksonville! We had a good hearing. R. E. WRIGHT.

Manchester, April 25.—Last Lord's day was a busy and enjoyable one for the church at Manchester. Brother C. E. Wooldridge, of Fayetteville, Tenn., preached three excellent sermons—two in Manchester and one at Summitville. His visit was greatly appreciated. Brother George Gilbert preached once at Pocahontas. The writer was with the church in Fayetteville on Sunday morning and at night and in Petersburg in the afternoon. These congregations are in fine working order and the future is very bright. W. S. LONG, JR.

Celina, April 18.—On last Saturday night I met with the young congregation at Heard. We had three services, one on Saturday night and two on Lord's day; and at each service the house was well filled with attentive listeners, many of whom were babes in Christ desiring "the sincere milk of the word," many others scarcely past the milk stage by reason of their recent birth into the family of God, and a few old veterans, all eager to learn of Him who is "meek and lowly in heart." It was truly encouraging and inspiring to talk to those humble disciples of our Heavenly Father. May the Lord bless and keep them. JOHN H. ARMS.

Tracy City, April 19.—On the third Sunday in March I began a meeting at the South College Street Church, in Nashville, which closed on Wednesday after the first Sunday in April, with eight additions and several returned. This was a very enjoyable meeting to me. Brother H. T. King is working with this congregation, and it seems to me that he is the right man in the right place. His people love him. It has always embarrassed me to preach to a preacher, but I am "broke." We had from two to a dozen preachers at each service. This made us feel good. Nashville certainly has a faithful band of loyal, gospel preachers—clean, humble, honest men who labor only for

the salvation of souls. Many visiting brethren stopped on their way to meetings. All the churches in Nashville took great interest in the meeting, many coming in a body from the different congregations. I have often thought of Nashville and the Gospel Advocate. Around the Advocate as a nucleus the work has spread until now there are, I think, twenty-six loyal congregations in the city. How different with some other cities! I know of one that has had a loyal paper in it for years and years, and in this city two or three little churches now. I know of another great city that has had a good paper in it for two or three generations, and I think there are only two little struggling bands there now. I know of another very great city which has had in it a fine paper for a long time, and now, I think, it has possibly three or four little churches. I am not blaming anybody, for I am sure there are many good and true brethren in all of these cities who have made brave and noble fights for God's way and against conditions and circumstances that we know not of; but I do certainly think the Gospel Advocate has been the greatest factor for good that we have. While in Nashville we made two very enjoyable calls at the Nashville Bible School. The faculty and students certainly did give us a warm reception. I have never seen a finer body of students. The Bible School has a most efficient faculty. I only hope that I may live to send my children there. While there we visited Brother David Lipscomb. I wanted to see and talk one more time face to face with this venerable soldier of the cross before he goes hence. Our stay there was short, but very pleasant, indeed. Sister Lipscomb gave me my first dime twenty-one years ago when I made my first effort at Compton's Chapel, a little church on the Granny White pike. The sermon was not worth a dime, but Sister Lipscomb hated to see me walk back to the Bible School. We also called on Brother E. G. Sewell and his dear wife. This was a short, but pleasant, call. To talk to Brother Sewell, one thinks of the prophets of old who walked with God. These two

Just One Sure Way to Conquer Rheumatism.

If you have tried to get relief and failed, take "Renwar," the one sure remedy for rheumatism, and be well. "Renwar" is a scientific formula that goes directly to the root of the trouble and kills rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a noneffervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, bank cashier, of Irving, Ky., writes: "'Renwar' is the best remedy for rheumatism I have ever found." For sale by all druggists, fifty cents, or sent, postpaid, on receipt of price. Warner Drug Company, Nashville, Tenn.

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men have had more to do with molding my life than any other, save one—J. R. Stubblefield, my preceptor and father in the gospel. I was in the midst of the great fire. I never expect to see anything like it until the end of the world, when not only the earth, but the heavens, shall be wrapped in flames. J. D. NORTH CUT.

Texas.

Killeen, April 27.—Brother J. D. Tant, of Cleburne, began a meeting with the church in Killeen on Friday night before the third Sunday in April and continued it for ten days. The interest was fine from the start and the audiences increased to the close. Eight persons were baptized, four were restored to fellowship, and the church was greatly benefited. I know of no man among us who is capable of doing more good than Brother Tant. I hope the brethren in Texas will call him from the farm and keep him busy preaching "the unsearchable riches of Christ" to a lost world and building up the churches of Christ. A. J. McCARTY.

Fort Worth, April 24.—My meeting with the Pearl and Bryan Streets Church, in Dallas, closed last Thursday night. I had intended to continue till Sunday, but sickness prevented my doing so. The meeting went on several days in spite of my sickness, Brethren White, Dunn, Estes, and Kidwill doing the preaching. Brother J. B. Nelson attended the services when at home and gave valuable assistance. Brother Wilbur White, of Ennis, came up and remained several days, helping much. Brother Pummell was with us frequently and helped. We had a fine meeting and I enjoyed it much. At five of the services the audiences were so large that chairs had to be placed in the aisles to accommodate the people. The Pearl and Bryan Streets Church is very much alive. Few congregations in our brotherhood have achieved as much as it. This is largely due to the efficient ministry of Brother L. S. White, who has been with them nearly eleven years and is still a strong man with his congregation. I have never labored with a more pleasant associate in gospel work than Brother White. I predict for him and the congregation a greater work in the future. Eleven were added in the course of the meeting. W. M. DAVIS.

Lometa, April 24.—Just recently we have restained and varnished all our church furniture, placed art square on the pulpit platform, connected baptistry with city water, planted shrubbery and flowers on church campus, cleared tabernacle campus of all debris, and otherwise manifested interest in civic-pride campaign that is being carried on throughout the State. Our crowds increase at almost every service. The Sunday school is growing, and we have organized two new ones at points near town. Since January two missions have been started. One has already become a real church with a large class in the Sunday school. Three good leaders in the work there. At Senterfitt some of our workers go out every Sunday afternoon and help in the leading of this work. We also preach at two other points in a few miles of Lometa, and we expect to have congregations started soon at these points. The prospect is very good at one of them.

Many of our members have cars, and they all go to these points at every call of the minister and have a rousing service once each month at all the places. The Saturday-afternoon children's class in Bible stories has swept the town and community by storm in its singing and reciting of many Bible stories on many and varied occasions. We have three services between Sundays, in which we have uplifting times in the study of the word. We have planned a general picnic for all our forces in May. Rejoice with us and pray for us that we may keep humble and pure, and that we may always and all of us have large part in the "quiet evangelism" that every Christian should be studious to observe.

BEN WEST.

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For Rheumatism and Kidney Trouble.
Fifty-Cent Bottle (32 Doses) FREE.

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing-down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort, and strength our treatment gives. For every form of bladder trouble, scalding pains, or weakness, its action is really wonderful.

Be strong, well, and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

The Williams Treatment conquers kidney and bladder diseases, rheumatism, and all uric-acid troubles, no matter how chronic or stubborn. If you have never used the Williams Treatment, we will give one fifty-cent bottle (thirty-two doses) for your own use, free. Contains no alcohol or habit-forming drug. Does not affect the heart.

Send this notice with your name and address, and ten cents to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 2327D New P. O. Block, East Hampton, Conn. You will receive by parcel post a regular fifty-cent bottle (thirty-two doses), without charge and without incurring any obligation. One bottle only to a family or address.

"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic hile top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black; assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G. Clinton, S. C.

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Please send me your catalogue, and full details of the Co-Operative Club Plan that will save me half the price on a high quality sewing machine.

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Notes from Knoxville, Tenn.

BY T. B. CLARK.

Many people wonder why preachers do not go right into the mission fields and build up the cause of Christ regardless of circumstances; and many people think that a preacher who does not accept every invitation should be censured. Not long ago I noticed a statement from a sister in which she was very much discouraged because the preachers would not flock to every place that might call for a mission meeting. If this good sister would suggest to a preacher that she would go into a partnership with him to build up the cause in her town—offer to fare as he does, and his family, while in the meeting—it would be more like she has the cause at heart. Preachers eat, wear clothes, and have to pay railroad fare, and it takes money to do this with. The cause of Christ suffers more when a preacher goes and does such work and lets his obligations get behind than it does for the work to be overlooked. Yes, preachers have obligations!

Brethren, if you know of a place where a trained kindergarten teacher is needed, write me. The one to whom I refer is a most excellent lady and can furnish testimony as to her fitness, ability, or character. If you need a teacher, write me at once, at Box 458, Knoxville, Tenn.

Come to Thorp Spring, Texas.

All of the old students are especially invited to come back to Thorp Spring for the commencement exercises of Thorp Spring Christian College, which will be held on May 14-18. We are expecting the greatest home-coming in the history of the school. Special arrangements are being made for the entertainment of all visitors.

We are desirous that all of the old boys and girls rally to our home-coming. Why not come together and talk over the old days which are so precious to our memories? Fond recollection is a delight to us all, and there are so many precious things connected with the dear old college. Come, let us take a little stroll to the immortal spring house, or to Dripping Spring, or to Thompson Mountain. Do you remember the old bell which has reminded us time after time that it was time to go to work? Are you not anxious to hear it again?

And the old familiar faces will certainly look good to us. It will be a delight to behold (Bishop) Holton, our debater without a peer; (Cardinal) Kercheville, one of the best old boys that ever hit Thorp Spring; "Doc" Thornton, the polished orator; Frank Chism, who enjoyed an argument better than his daily food; Tom

Hoover, our physical giant; and a number of others.

There are a thousand and one things that come to mind which we would like to talk over again. Old boys and girls, be there. Let us revel in the memory of the glorious past. Let us once again sing the songs we used to sing and give the yells we used to give when our enthusiasm knew no bounds.

I can hardly wait for the time. Come. Do not disappoint your comrades.

JEWELL MATTHEWS.

President of Alumni Association.

For Weakness and Loss of Appetite.

The old standard general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. A true tonic and sure appetizer. For adults and children. Fifty cents.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

You Are Invited.

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum factory discount (forty per cent) on high-grade pianos and player-pianos. All you have to do is to place your own order through the club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted; but in order to make you feel perfectly safe, the club offers to pay the return freight if you are not pleased with the piano. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

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Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring



THE CRISIS INDIGESTION

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems, rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 21T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....
P. O.....
Express Office.....
Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. I.

Florence, S. C.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved, I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

A Genuine Rupture Cure Sent on Trial to Prove It Don't Wear a Truss Any Longer

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am, Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

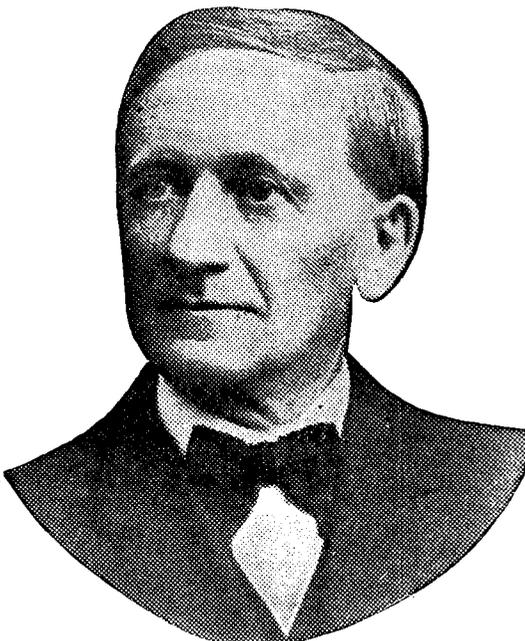
Commerce, Ga., R. F. D. No. 11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.
Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today at Marshall, Mich.

relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.
Very sincerely yours,
Jamestown, N. C. SAM A. HOOVER.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.
Brooks Rupture Appliance Co.
Gentlemen:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.
Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

C. E. BROOKS, 2023-C State St., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated Book and full information about your Appliance for the cure of rupture.

Name.....

City.....

R. F. D..... State.....

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Wisdom of the Owl.

When Paul and Barnabas would unfold the riches of the gospel to the misguided heathen folk of the Lycaonian country at Lystra, who were in a notion of worshiping them, their first step was to explain about themselves, the preachers. This they did simply and plainly, saying, "We also are men of like passions with you"—meaning, "We, too, are of human nature." A preacher who considers himself far above his audience and his fellows generally in intellect, piety, and Bible knowledge, and allows others to pay him undue homage, is not to be trusted. His self-conceit discounts his common sense and, therefore, his usefulness.

The owl has bigger eyes and a reputed look of wisdom superior to that of the other birds and the animals of the forest, but in reality he is not. So it is with the man who is wise in his own conceit. He only *thinks* he is. A "holier-than-thou" expression may attract some people, but it disgusts and repels all who can see behind the mask the figure of self-conceit and the shallowness of a "know-it-all" somebody. It is naught but the wisdom of the owl.

The God Who Sends the Rain.

Having dispelled the thought of their supposed divinity, Paul and Barnabas began to talk about the One "who made the heaven and the earth and the sea, and all that in them is." Then they speak of the rain, of fruitful seasons, of bread and meat. If they had been speaking to Jews, they would have had plenty of texts in the Old Testament; if they had been facing an Athenian audience, they might have opened the discourse with swift appeals to history and art, or, as Paul managed it later, they might have argued from man, the crown of creation, to God, man's Creator and Father. But to the Lycaonian peasants, totally unacquainted with the Old Testament Scriptures and knowing little or nothing of art or history, they talk in simpler phrase about the goodness of God, who "gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The apostle Paul in his matchless letter to the Romans makes the point that even though the Gentiles had not received such a revelation from God in times past as that vouchsafed to the Jews, yet they were without excuse. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." And speaking in the lesson before us to the Lycaonians, a type of the most heathenish Gentiles then known to the world, he says: "God did not leave himself without witness."



His Witness is Everywhere.

There are too few people, comparatively, who appreciate the beauty and strength of those evidences found in what men are pleased to term "natural theology." Strike out the Bible, destroy every line that has been written about God from time immemorial, and still he walks unchallenged upon the face of the earth and forces his way into the hearts of men. His witness is everywhere. Rays of light are refracted through drops of water and the rainbow hangs in the sky. It is God's witness. He put it there. The trees of the orchard hang full of ripened fruit tinted with color combinations no hand can reproduce. It is God's witness. The fields of grain bow in golden waves fanned by the summer breeze. It is God's witness. The storm king summons his forces and rushes with a fury and menace that strike fear to the hearts of the unthinking. It is God's witness. For did not David say: "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters." (Ps. 29: 3.) Not only things upon the earth, but things above the earth and beneath the earth. "The heavens declare the glory of God; and the firmament showeth his handiwork."

Every thoughtful man who looks up to the starry sky is constrained to say: "It must have had a Maker." A party going through the Mammoth Cave included a blatant infidel. Some of the lesser formations were the subject of his jest and ridicule; but when they came at last to the stately Mammoth Dome, some one pointed to its massive towering pillars and said to the unbeliever: "Can you tell me, please, who made these?" His silence was painful. Thus we see that things on the earth, above the earth, and beneath the earth bear witness of God. And man himself is the most potent witness of all. "Nature could no more have made me than Fashion could have made the coat I wear."

An artist was watching his pupil's effort. He noticed that the young man was lingering on his sketching of a barn in the foreground while the sun was hastening to its setting. He said to him: "Young man, if you lose more time painting the shingles on that barn, you will not catch the sunset at all." This is just what many people do. They give all their time to fences and barn roofs and sheds, and meanwhile they miss the glorious sunsets.



O, How We Need Each Other!

One lesson that we are slow to learn is our dependence upon each other. Seneca said: "There is none made so great, but he may both need the help and service and stand in fear of the power and unkindness even of the meanest of mortals." The European War is bringing that needed lesson home to our hearts through the medium of our pocketbooks. There are certain commodities we used so long and so advantageously that we had forgotten their source of supply. But now we are beginning to find out where they came from. We need Germany and France and Britain, and they need us, just as King Solomon needed King Hiram and King Hiram needed King Solomon. History shows how badly one nation needs another and how one people is enriched by the contribution of others. The pear, the peach, and the apricot came originally from Asia; the jessamine, from India; the lily and the tulip, from the Levant; the tuberose, from Java; the carnation and pink, from Italy; the dahlia, from the tableland of Mexico; the heliotrope, from Peru; the fuchsia, from Chile; shrubs, from Japan; blooms, from Siberia; flowers, from the Cape of Good Hope, from the forests of Brazil, and from the "scrub" of Australia. And this is only a parable of more substantial gifts that other nations have contributed in a thousand ways to make us what we are. The Italians and French taught us silk weaving. The Venetians showed us how to make glass. A German erected our first paper mill. A Dutchman began our potteries. The Genoese taught us how to build ships. Surely this country of ours should forbear and suffer wrongfully a great deal rather than to go to war with any of its benefactors. Looked at purely from the commercial viewpoint, one might well afford to ask: "What sense is there in killing the goose that laid the golden egg" for us, even though that goose has his neck outstretched and his feathers ruffled?



O, How We Need God!

When we say that we need each other's commodities, it is just another way of saying that we need God. For everything can be traced back to Him "who made the heavens and the earth and the sea, and all that in them is." Back of the flour is the mill; back of the mill is the corn; back of the corn is the sower; back of the sower is the seed; and back of the seed is God. The lesson for the Lycaonians is a lesson for us all:

"God comes down in the rain
And the stalks grow tall:
This is the simple faith,
And the best of all."

Dr. McConnell, who has made a minute study of economic problems, writes: "Taking the world altogether, it never has more than about three months' provision of grain in its garner. The failure of a single harvest all over the world would depopulate the earth. It has never enough laid up at any one time to keep it from starving during the ensuing four months. O, how much we need each other! O, how much we need God!"



"I Never Knew His Name."

In conclusion listen to this simple story: Helen Keller, blind, deaf, and dumb, by wonderfully patient teaching, is taught to communicate with others. The imprisoned soul has come into possession of many new and precious thoughts, but no suggestion of God has ever been made to it. Phillips Brooks is sent for from Boston to her Alabama home to reveal to her the Father. Through her teacher as interpreter he tells her of the glory of the heavens, the color and perfume of the flowers, the melody of the birds, the splendor of mountain, sky, and sea, and then, with a prayer for God's help, he says gently: "Helen, the great and gracious Being who made all this is called 'God.'" Instantly a heavenly radiance glowed upon the child's face as she quickly spelled with her fingers her answer: "O, I have known him all the time, but I never knew his name."



Nature's Revelation Incomplete.

Nature's revelation of God is wonderful, but it is imperfect in that it does not reveal Jesus Christ as our Savior. Away with that species of sophistry and hypocrisy that talks about worshiping God in nature and pays no attention to the commands of the Bible! If Nature's book had been enough, we would have had no need of the Bible. You can look upon created things and wonder, and admire, and sing praises, and be happy; but to be happiest of all, you must open the other Book and learn of the Lamb, without spot and without blemish, who taketh away the sins of the world. And when you have found your Savior and obeyed him, you will be ready to say:

"Thy precious name, Lord Jesus Christ, is better far to me,
Than all the wealth that can be found in earth, or air, or sea."

The Kingdom of the Meek.

Kings choose their soldiers from the strong and sound,
And hurl them forth to battle at command,
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound;
Yet, at the end, the whole wide world around,
Each empty empire, once so proudly planned,
Melts through Time's fingers like the dropping sand.
But once a King—despised, forsaken, crowned
Only with thorns—chose in the face of loss
Earth's poor, her weak, her outcast, gave them love,
And sent them forth to conquer in his name
The world that crucified him, and proclaim
His empire. Lo! pride's vanished thrones above,
Behold the enduring banner of the cross!

—Priscilla Leonard.

"Lots of telegraph poles are going up," said Willie. "They are just so far apart from each other, and every time I go from our house to yours, grandpa, I stop and rest at each pole." "There are lots of Sundays in my life," said grandpa, "and they are the same distance apart, and they are on the way to my Father's house. Every time I come to one, I stop and rest, too."—Christian Intelligencer.

OUR CONTRIBUTORS

The Dark Hour.

(Written especially for the Gospel Advocate.)

BY ANNIE M'KNIGHT YOUNG.

O world! thou art so beautiful and dear;
The source of all my joys that lived or died.
My hope of heaven itself hath budded here.
How can I leave thee, knowing naught beside,
And part thy skies, through boundless realms of air,
Go forth, bereft of all, I know not where!

Yet, as the migrant bird, with instinct true,
Unerring journeys through the pathless skies;
So, over leagues of space perchance I, too,
May travel till the city's towers rise;
And dumb with awe and thrilled with hopes untold,
I trembling stand before its gates of gold.

O patient feet! and hands that wrought my will,
Oft lacking rest by tyrant mind denied,
How can I picture you forever still!
These eyes! how leave them sightless, staring wide;
This body, casket of life's priceless germ,
How give to dissolution and the worm!

Yet go—return to dust, frail body mine!
As falls the leaf, thy destiny fulfill.
Though thou must perish, from that grave of thine
Shall rise a form to know not age nor ill.
O, blest must that immortal body be,
Made meet to 'shrine a raptured spirit free!

Why Not Ordain Preachers?

BY W. H. CARTER.

[In printing this article it is due Brother Sewell to state that on account of illness he is not able to reply at this time.—Ep.]

Questions are often being asked some of the editors of the Gospel Advocate about ordination which causes them to have to set forth their reasons for not practicing it, but seldom do we see anything from those who believe the Bible teaches that evangelists, elders, and deacons should be ordained. While the Advocate is owned, edited, and controlled by good brethren who realize their responsibility and desire that the truth be taught, and would not intentionally do an injustice to any subject or individual, they are not inspired men, and, therefore, like the rest of us, are liable to fall into error; and while they themselves, if we understand correctly, are not a unit against ordination, is it not fair and right that, occasionally, some of those who believe in and practice the ordination of certain workers in the church be heard in defense of their faith and practice? If one who does not believe in the practice of ordination feels called upon to offer reasons for his opposition to it, why should not one who believes in it feel called upon to offer reasons for practicing it, and be allowed space to do so? While the managing editor or editors may, and can if they so elect, put their veto on this and refuse the hearing, would it be right for them to do it? Would it be treating a good per cent of their subscribers right? Hoping to find grace with the management, I submit the following:

In the Gospel Advocate of January 13, 1916, page 43, is a short article from Brother E. G. Sewell in answer to the question, "Why do we not ordain preachers?" which was asked Jerome Myers by "a young Baptist," and he passed it up to Brother Sewell, who leaves it as though "we do not ordain preachers." But, for the benefit of Brother Myers, the "young Baptist," and all others who may be concerned, I will say that there are a number of churches, known as the "church of God," that do believe in and practice the ordaining of preachers. On this question, un-

fortunately, churches are divided, but not to the extent that they are on some other questions. In all the churches known to me, who do not practice ordination, the membership is divided, some for and some opposed to ordination, but they do not make it a test of fellowship. However, this division is wrong. To ordain is right or it is wrong. It cannot be both right and wrong. If those who ordain are right, then those who do not are wrong; and if those who do not ordain are right, then those who do are wrong. If Brother Sewell believes those who ordain are wrong and are, therefore, transgressors, it is right for him to teach and warn them against it. Otherwise he would not be a faithful watchman on the walls of Zion. If, on the other hand, he does not think there is transgression in it, then there is no reason for further opposition to it. It is possible that Brother Sewell may be wrong in his opposition. Truly we recognize in him a man of piety, learning, and ability; but we find the same kind of men on the other side. If I correctly understand Brother Sewell, he admits that, in some way, evangelists, elders, and deacons are to be ordained, or appointed. At least, I am sure this is true as to elders and deacons. The difference between us is as to how the appointing should be done. My contention is that the Scriptures teach that it should be done by the laying on of hands in connection with fasting and prayer. I will let Brother Sewell answer for himself as to how it should be done. We can agree, I suppose, that the word "ordain," or "appoint," does not within itself designate the manner of appointing. This being true, we are left to learn from the Scriptures, if we can, how the appointing was done in the beginning. If the Scriptures teach a way, then that is the Lord's way, and it would be sinful to appoint in any other way; it would be presumption. If the Scriptures do not teach the way, then we are left to adopt any way that may please us; and no one would have the right to object to the way adopted by another, for to do so would be to try to force his opinion on others. There are a goodly number of us who believe that, in the examples given in the New Testament, we have the Lord's way pointed out, which is to lay on hands in connection with fasting and prayer.

In Brother Sewell's article he says: "There was a time when our brethren did ordain, and they thought they were following the word of God in so doing; but after a more careful study of the word of God they have been going slow on it." Then there was union; now there is division. Then they ordained; now they are "going slow about it." Then they "walked by the same rule;" now each fellow may have a rule of his own. Does a "more careful study of the word of God" lead to such as this? I am of the belief that it is the result of a more careful following after the notions and opinions of some of their teachers. But they did not all get to "going slow." Some remained true to the teaching and are still true. Some went slow, and some went slower. Some quit laying on hands and adopted the opinion of their teachers, while others got so slow that they did not ordain at all; and others kept on slowing up until they discarded the evangelists, elders, and deacons, had nothing to ordain.

But Brother Sewell speaks of an erroneous idea they had. I do not know how many churches had it; but as they were just coming out of sectarian confusion and darkness, I should not be surprised that many had it—"that only the ordained had the right to baptize." Should we quit ordaining because of that error? But another difficulty was, they believed "that when men were ordained they had authority to do things they did not have till they were ordained." Well, there are a good many who are not "going slow" on that idea yet. There are still a large per cent of "our brethren" who believe that by appointment authority is given that the one appointed did not have before his appointment. This I do not believe Brother Sewell

will deny. If he does, then I will regard myself under obligation to furnish the proof.

Again, some seem to have gone slow because, he thinks, "hands were frequently laid on in the miraculous age of the church by inspired men to impart miraculous powers." Now, a good many are of the opinion that, if Brother Sewell is right, this does not prove that hands were not laid on in appointing. But I, for one, do not believe Brother Sewell is correct. If there is a passage in the New Testament that plainly shows that hands were laid on any one by an inspired or uninspired man to impart miraculous powers, I fail to find it, outside of the bestowal of the Spirit, and this is doubtful. But, if it could be proven that hands were sometimes laid on by inspired men to impart miraculous powers, it would not necessarily follow that they were always laid on for that purpose. If this could be proven, then for what purpose did uninspired men lay on hands? It seems to me that a little brotherly discussion along these lines might be beneficial to the Advocate's readers just now. I am willing to affirm that, in New Testament times, men were appointed to a work in the church by the laying on of hands in connection with fasting and prayer, and that they then had authority that they did not have before they were appointed. I am also willing to deny that hands were laid on any one to impart to them the power to work miracles. This, to my mind, forms a fair issue.

"Bishop Quayle's Warning."

BY E. W. SMITH.

The following bits of advice from one high up in ecclesiastical circles are commended by the Nashville Tennessean:

Bishop William A. Quayle of the Methodist Episcopal Church issued a warning at Asbury Park, N. J., Thursday, which contains much good advice to young men, but which, if carried too far, would mean stagnation of American business.

"Better that you go underclothed and underfed than that you go into debt," said the Bishop. And: "The greatest financial enemy of the people to-day is the credit house."

One piece of advice given by Bishop Quayle is worthy of emulation by all pastors. He declared that ministers should not attack other churches. Such attacks are not often made; but they always arouse a feeling of resentment in the minds of people who believe in fair dealing in religion as well as in business.

With reference to "going in debt," the majority of those who have experience in that matter will confess that the "bishop's" advice is good and proper. The wise man has told us: "The rich ruleth over the poor; and the borrower is servant to the lender." (Prov. 22: 7.) For a young man to start out in life with a millstone of debt about his neck is exceedingly unfortunate. If he is keenly sensitive to his obligations and thoroughly honest in his business transactions, unless he strikes what some term a "streak of luck," he will always feel depressed. The future will seem gloomy, and he will ere long experience the force of the truth, "The borrower is servant to the lender." It is to walk up and lay in the outstretched hand of the lender interest semiannually, which accumulates while he sleeps. O, that six-per-cent vampire, sucking your sweat and blood while you wake and while you sleep! Borrowing money on which to run a business? Unless you are an exceedingly shrewd business man, in this age of sharp competition, the chances are nine to one you will go broke. What then? Take the "bankrupt law" and in that way pay your debts? You may thus hide behind a human law and fancy yourself free from an honest obligation; but so long as you live you will be under the moral obligation to pay every spare dollar you get on that debt. An honest man does not consider debts paid if he be forced for present relief to take the bankrupt law. He only does that in order to get a breathing spell that will enable him to pay his honest obligations. If the bankrupt law intends otherwise, it is a

dishonest law and should be repealed. A young man would better work on a salary and live *within* his income. Fewer fine clothes, no cigarettes, no clubs and fine suppers, with practical common sense, will bring him out a winner. Make it a rule to save something out of every month's salary, and it will not be many years until you will have a capital of your own, with the knowledge as to *how* it came. Young man, beware of debt, no matter what the captains of finance may advise. Be a free man, sleep well, and look the money lenders squarely in the face with the triumphant satisfaction that you owe them nothing but good will.

The second bit of advice by the "bishop" is subject to challenge. It all depends on what is meant by "should not attack other churches." Does he mean that one should not criticize or call in question a doctrine or practice of some other church? If so, his advice given and heeded in the days of Martin Luther by that great reformer would have landed the "bishop" in the bosom of the Roman Catholic Church. We wonder if Bishop Quayle ever "attacks" the Roman Catholic Church. Does he ever make a "fling" at Rome? If so, on what ground does he do it? Is it not because of some unscriptural doctrine or practice of the Romish Church? Is an unscriptural doctrine or practice any worse in the church of Rome than it is in a Protestant church? Ah, beloved, here is the gross *inconsistency* and, we may say, downright *hypocrisy* of sectarianism and denominationalism. Protestant churches will stand off and throw rocks at the corruptions of the Roman Catholic Church, and then pat each other on the back with a tact, if not open, agreement: "You let me alone, and I will let you alone." O, no, do not "attack other churches!" Just let them teach and practice any and every error under the sun, and say nothing; keep quiet; don't "attack." Away from the earth with such ecclesiastical folly! How can any one who loves the truth of God, and with the command of God to "contend earnestly for the faith" staring him in the face, pay any attention to such *religious twaddle* as "don't attack other churches." This is the trump card of Satan. It is the most winning card His Satanic Majesty has ever played, and he has well-nigh gotten the entire religious world under the spell of this delusion. "Don't attack other churches," have no religious discussion; do not antagonize the doctrine and practice of others. The so-called "churches of Christ" are becoming imbued with this sickly sentimentalism, seemingly unmindful of the fact that, had not Alexander Campbell and his collaborators debated and discussed with the religious denominations, there would be no churches modeled after the New Testament order. Stop religious discussion and attacking the errors of religious teachers, and the truth would perish from the earth. If Bishop Quayle meant by the word "attack," to oppose in a spirit of *bitterness* and *vituperation*, we most certainly agree with him in his protest. Men do not have to employ a bitter and vehemently denunciatory spirit in attacking error. It *can* and *should* be done in the proper spirit, in a way to enlist the attention of those opposed and lead them to investigate the subjects opposed. But we dare say that is not the meaning of the "bishop." We suspect he is making a plea for a spirit of "You let me alone, and I will let you alone." No one must take issue with those who teach false doctrines! *Just let them alone*, and hunt another field if you desire to teach the truth. Perfectly lovely—a spirit like that—is it not? Is it Christlike? He who so claims *knows nothing* of the Spirit of Christ.

Any life without God in it is a hard one. Heaven does not seem far off to the man who is living close to God. The rich man's character was bad; so he was far from heaven.—The Young People.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Tragically Interesting.

The following is taken from the columns of the Catholic Temperance Advocate:

"There are in round numbers fifteen thousand churches in the United States, with the average congregation of eleven hundred members, whose quota of the drink bill is \$16,500, about four times as much as is required to support the parish.

"There is perhaps nothing more frequently alleged against the church in this country than the number of Catholics given to drink and engaged in the 'dangerous' liquor business. No one thing would meet this objection so well and tend to remove whatever justification there is for it than for it to be generally known that a large and ever-increasing number of the Catholic clergy are members of the Priests' Total Abstinence League."

According to these figures, and we have no doubt as to their accuracy, fifteen thousand Roman Catholic churches in the United States spend annually the sum of \$24,765,000. In other words, as stated, each of these churches spends four times as much for liquor as it does for all religious causes.

Think of how many widows and orphans this amount would feed and clothe! Think of the lives that have been wrecked and the homes ruined by the expenditure of this amount for distilled deviltry. Surely, it is quite enough to make every right-thinking person swear eternal enmity to this consuming curse of the ages. May the God of all grace help us to hasten the coming of the glad day when not one drop of this death-dealing distillation shall be made in all the earth.

If the powerful Roman Catholic denomination would use its wonderful resources to crush the liquor monster instead of keeping in its fold those engaged in the business, the sober element of our nation would think more kindly of its work. Sad to say, our Roman Catholic friends are not the only sinners in this regard. While Protestants and Baptists may not spend as much for whiskey, in proportion to their numbers, the sad fact is, they do spend millions of dollars annually for liquor. We believe it entirely safe to say that if no professing Christian would enter a saloon next year, at least two-thirds of the saloons in the United States would close their doors before the end of the year.

If liquor could be eliminated from politics, there are many Catholics who would vote for the abolition of the traffic. The very fact that Protestants and Baptists have, in many instances, made the liquor question a political one has, no doubt, had a tendency to unify Catholics in its support.

It is high time that every just and generous man should earnestly strive for the extermination of this consuming curse.—Western Recorder.

So long as church members drink whisky and vote to maintain the saloon it is not possible to enjoy the full blessings of temperate and sober living. Christians should not only practice total abstinence, but they must seek to convert church members. The conduct of many church members is identical with that of the world. It is sad that many church members lose sight of their high calling in Christ Jesus. Christians should be strong enough to resist and overcome every temptation that comes upon them in the path of duty. No one should be weak enough to drink champagne at a banquet because many others do. Christians should shine as lights in the world. They should set the pace for their fellows. Christians should ever be mindful of the words of the Spirit: "But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. . . . Prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5: 8-23.)

Contending for the Truth.

If a man lays hold of a truth of God's word so that he cannot be shaken loose from it, Satan will try to make that very truth a snare to him. One way is to cause the Christian to be so vehement in urging the truth that he forgets to love his brethren who have not seen what he does. A Christian man had received a letter from a friend who, though a great spiritual leader, was blind, he felt, to a certain precious teaching of the Bible. While considering how he should contend for this doctrine, which his friend's letter questioned, there came to his mind a sentence from another friend's letter, just received. This friend, speaking of the same truth and his own teaching of it, said: "God helping me, my intense desire is to obey, always, Jude 3 in the light of 1 Cor. 13." "Contend earnestly for the faith which was once for all delivered unto the saints" is Jude's exhortation. "The greatest of these"—the things that abide—"is love" is the message of 1 Cor. 13. In all our relations with the brethren, love is the greatest truth; and love "never faileth."—Sunday School Times.

The man who does not contend for the truth in love is a detriment to the truth that he espouses. Those who respect and honor the truth must oppose error wherever it is, regardless of by whom it is advocated. The man who will compromise with error because it is held by a brother and oppose it when it is taught by a sectarian is a religious partisan of the worst type. The Christian opposes error and not men. While we oppose error and seek to correct it, we should in love and in a spirit of gentleness seek to restore those that are overtaken in any error or trespass. But whenever we allow our personal regard for any one to lead us to uphold any man in error, we are worshiping the creature and not the Creator. And right here many suffer themselves to be deceived. Many, blinded by their affection and admiration for a man, follow him in error, vainly contending that they are seeking to uphold the truth. This is true both in religion and politics. This was true in the church at Corinth. One was for Cephas, another for Paul, and another for Apollos. Their preferences for men made the division. It is even so to-day. Some men covet leadership, and, rather than lose it, will suffer churches to divide over them. All such are carnal-minded, and to be carnal-minded means death. Paul, in writing to the Corinthians, declares: "For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" All who love the truth will condemn partyism. A faithful minister will not suffer a church to contend and divide over him. To do so is to love the praise of men more than the praise of God.

* * *

Abnormal Conceit.

The Western Recorder says: "K. Lake, an Episcopal minister, in an address in Boston, insisted that the ethics of Jesus are defective, and he has better. The only answer to such abnormal conceit is a place in a lunatic asylum." There is no place in the ministry for such conceit. Such a man in his own estimation is so far above his associates that he is not fit to dwell on this earth. He is so resourceful that he should start a world of his own. Until he takes a good dose of humility he will only merit the scorn of all right-thinking people.

The spirit of missions is the spirit of our Master—the very genius of true religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness.—Exchange.

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Theodore Roosevelt.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XV.

How to Behave Ourselves in the Church.

(4) *In respect to prayer.* We come now to one of the most helpful elements in the Christian's life. This duty and privilege we must exercise in all that we do. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) Note that it says "in everything by prayer," etc. You should not engage in anything without going into it in the spirit of prayer, asking God to bless you and prosper you in the undertaking. This does not apply merely to what we call our "church duties," but it applies to the work in which we daily engage—in the workshop, in the school-room, on the farm, and all the duties of the faithful wife in her home. But that this all-important subject may be presented in the most tangible way, I submit the following for your consideration:

(1) *The importance and power of prayer.*

(a) This is seen in the example of Christ and others. Christ, indeed, was a man of prayer. (See Luke 6: 12.) Please to study verse 13 in connection with verse 12 in the above reference. What connection do you observe? Study carefully the boldness and fearlessness of Christ in John 18: 1-8. Note that his calmness is such that his enemies "went backward, and fell to the ground." (See verse 6.) If you want to know the secret of it all, read the wonderful prayer in the preceding chapter, then read Luke 22: 39-53. Note also his care for his disciples in John 18: 8. All of this calmness, all of this self-forgetfulness, is the outgrowth of his wonderful prayerfulness. It has been truly said that our Lord won his victories on his knees, then arose and embraced them. Let us forget not to go to our knees in prayer before undertaking any important engagement in life. Look at Daniel and David as men of prayer. (Dan. 6: 10; Ps. 55: 17.) Learn, as did they, the habit of having a regular time for prayer, and neglect it not. Note how the Jerusalem church conducted itself in respect to prayer. (Acts 2: 42.) The true church of Christ has as one of its outstanding characteristics the prayer life. If you claim to be one of its members and are not living the prayer life, you dishonor your calling.

(b) The power and importance of prayer is seen, too, in plain and specific commands. Study carefully the following scriptures: Heb. 13: 18, 19; Phile. 22; Phil. 1: 19; 2 Cor. 1: 11; Rom. 15: 30. From these scriptures we learn that Paul expected the prayers of Christians to actually avail in his behalf. Read, also, James 5: 16. But you ask: "What could the prayers of the brethren have to do with Paul's being delivered from prison, from those who were disobedient in Judea, or his utterance and boldness mentioned in Eph. 6: 18, 19? Well, that is none of our business. It is ours to hear Jehovah's voice and obey; he will take care of the rest. You had just as well ask why "calling on God" in the act of baptism causes God to remit the alien's sins (Acts 22: 16), or why walking around the walls of Jericho caused them to fall (Heb. 11: 30). It might be said, however, just here, that if the brethren to whom Paul gave the above commands had had as little faith and confidence in the importance of prayer as some of the disciples of to-day, their prayers would have availed Paul nothing. The Bible teaches it, therefore it must be true that we help our brethren by praying for them. The consciousness that many of the brethren are praying for me fills my soul with joy and strength. How beautiful, indeed, are the repeated requests of Paul to the brethren—

viz.: "Brethren, pray for us!" (1 Thess. 5: 25; 2 Thess. 3: 1.) And only those who forget not others in prayer are the ones whose prayers can avail for themselves.

(c) *The secret of the power.* This we find not in the wording of our prayers, but in the powerful God to whom we pray. All the power that makes prayer avail anything for ourselves and others rests in God. He is the dynamo, the source of all power. The important thing with us is to have him listen, to come in contact with him. This we can do if nothing stands between us and him and we yearn to do his holy will. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26: 3.)

(2) *How we may know God is listening.* One of the soul-stirring statements of our Lord is: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." (John 11: 41, 42.) We have not one doubt about the truthfulness of the above statement. Can we pray with the same sweet assurance? Well, we are commanded to so pray. (See James 1: 6; 1 Tim. 2: 8.) Here we are commanded to pray without doubting. How may we so pray? I answer: There are certain elements that we must have in our prayers if doubts are to be driven away. These elements make us get out of the way of our prayers. The trouble with too many disciples is that they hinder their prayers with their own misconduct. (See 1 Pet. 3: 7.) The following elements we must have if we are to pray without doubting; (a) *A heart's desire*—that is, we must really want the thing for which we pray. (See Mark 11: 24.) Here discussion is needless. (b) *This desire must be in harmony with his will.* (1 John 5: 14.) Here you should have no trouble; for if you do not absolutely know that the thing for which you are praying is in harmony with his will, just remember that it is his will that you leave it to him; and certainly you are very much out of harmony with our Father's will when this you are unwilling to do. Learn to say, in all sincerity: "Father, thy will, not mine, be done." (c) *The spirit of obedience*—that is, willingness on our part to do anything that we see we can do, that the desires of our heart may be obtained. (See 1 John 3: 22.) Never will he hear if we do not so desire that we will gladly labor to obtain. Observe this in our Lord as revealed in John 17: 17-22. "Sanctify them in the truth" is his heart's desire. But note the fact that he says, "I sanctify myself," that this may be done. The same is true about his desire that they be one as he and his Father are one. "The glory which thou hast given me I have given unto them; that they may be one." (d) *Too, we must have the forgiving spirit*—that is, willingness to forgive those who have mistreated us. (See Mark 11: 25, 26.) (e) *A feeling of pity and compassion for the poor and consciousness that we have not stopped our ears to their cry.* (Prov. 21: 13.) Certainly you ought to know how you have been living in this respect. (f) *Consciousness that you are not knowingly regarding iniquity in your heart.* (Ps. 56: 18.) When these elements you have, doubts come not your way, but with the strongest assurance that he is listening do you pray. But let one of the above elements be lacking, and doubts you will have and should have. Brethren, embrace these elements and stop hindering your prayers.

(3) But, in conclusion, there are two points at which we have not behaved ourselves as the Bible so clearly teaches we should—viz., with reference to *God's hearing the prayer of the unbaptized believer and when the alien obtains remission.* It is taught by some that God will not hear the prayer of the alien till he is baptized. He who so teaches is behaving himself badly on this subject. He is in rebellion to the most outstanding facts—facts that nothing but stubbornness can keep him from seeing. Study the case of Cornelius in Acts 10 and 11. He was out of Christ, an unsaved man; but *God heard him.* The same is true of Paul before he was baptized. (See Acts 9: 11.)

The facts are, *God will hear any one who will hear him, and begins to listen the very moment we begin to listen.* (See Dan. 10: 12.) I pity the man who knows so little about God as to think he listens not to the cry of the longing soul as he is seeking to know God's will. Too, I have no confidence in any man's baptism who did not become interested enough in his salvation to pray before baptized. But others make just as great a mistake, hence behave themselves just as badly, by teaching the alien to expect pardon *in* prayer, *at* prayer. The reason I know they are wrong here is because of the cases cited above—viz., Cornelius and Saul. The angel, when he came to Cornelius, found him *in* prayer, *at* prayer, but taught him not to expect pardon there, but to send for Peter, and he would tell him what *he ought to do, words whereby he and his house should be saved.* (See Acts 10: 5, 6; 11: 13, 14.) Too, this angel warned him to do this (Acts 10: 22), showing that this he must do to get out of danger. And in Paul's case, Christ, after telling Ananias, "Behold, he [Paul] prayeth," sent him to Paul with the command: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Remember, too, that Christ had told Paul that what he was told, when he went into Damascus, he must do. (Acts 9: 6.) How plain and simple is Jehovah's blessed word! And how strange that people will hold to their "hobbies" and theories instead of letting them go and being governed by the pure word of God! Lord, help us to be honest with thy word.



BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

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Driving Out Demons.

BY C. G. VINCENT.

On the night of February 4 a ceremony called "mame-maki" (bean scattering) was held at most of the Shinto shrines and Buddhist temples and homes. The purpose of this religious performance is to drive out all the demons of misfortune by pelting them with parched beans and to invite in the gods of good fortune.

The first ceremony of the "mame-maki" took place twelve hundred and ten years ago. At that time a great epidemic was raging, and the emperor used this Chinese rite to drive off the demons.

Toward the evening housewives become busy preparing for the celebration. Beans are crackling in kettles and feasts are prepared for the family gods and the family. The husbands clean the shrines, light the sacred lights, and burn incense while awaiting the beans and the feast. Parched beans are offered in a wooden box to the family god, and the family clap their hands and reverently bow before the shrine. Then the master of the house, carrying a box of beans, followed by his children, starts around the house to pelt out the demons of misfortune. When he throws beans in the direction of the god of good fortune, he cries out, "Fuku wa chi" ("Come in, fortune"); and

when he pelts in the other direction, he shouts, "Oni wa soto" ("Go out, demons"). Children gather the scattered beans, and vie with each other in seeing who gets the most.

To keep them away, fish heads and leaves of holly are put at the gate. This custom arises from the superstition that the smell of fish and the prickly leaf of holly are dreaded by the demons. Many superstitions have been handed down and are still well practiced to rid the individual of the demons of misfortune. In the streets at night professional removers of misfortunes go round shouting, "Shall I remove your misfortune?" Call one of them and give him some money with as many beans as you are years old, and he will recite, standing at the porch, with skillful punctuation and accent, a lengthy address full of words of luck. Another method is to wrap in paper as many beans as you have years, stroke it all over the body, and throw it away in the street. Thus easily shed all your misfortunes. After scattering the beans, if one eats the same number of beans plus one for the coming year, one will surely be healthy all the year round. To preserve the beans and eat them when the first thunder is heard will keep illness away much more economically than medicine.

There is a syllable superstition regarding the word "bean" which may explain why it plays such a part in the "mame-maki." The Japanese for "bean" is "mame," and "mame" also means "health"—both "bean" and "health" end in the same syllable. Therefore the bean is the emblem of good fortune.



Notes and Items.

BY C. G. VINCENT.

J. L. Rutherford writes: "I desire one-twenty-fifth interest in your church lot, therefore inclosed you will find my check for one hundred and twenty-five dollars—twenty-five for the work and one hundred for the lot. May the Lord bless all the workers there." Brother Rutherford is one who understands that current expenses of the work continue while we request special funds for the lot. Who will be the next brother to send us an offering as liberal and thoughtful as the above one?

Writing of the Daijosal, a sacred ceremony performed by the emperor in connection with his ascension, a Japanese scholar explains that "the Daijosal is of the most ancient origin, having its beginning in the days of the gods. The heavenly ancestress (Amaterasu) of the imperial house and of the Yamato race, on seeing the seed of rice, was greatly pleased, and said: 'O, the green plant! We may feed on it and live!' She caused the seed to be sown in two patches of field; and when the autumn brought in the new crop, she offered it to the gods and also celebrated by feasting on it herself. From that day the imperial house and the nation have continued to observe the festival of the new crop every year as an occasion of returning thanks to the Unseen Greatness from which all good things flow. Every emperor, on ascending the throne, makes a special celebration of the festival as the most important event of his reign."

The New Year celebrations are over at this writing (January 10.) It is a custom of the Japanese people to settle all accounts on the last day of the year. In order to do this, the stores and people are up and "at it" until three or four o'clock in the morning. On New Year's Day everybody cleans up. Women and girls "powder up," put on what we call "Sunday-go-to-meetin' clothes," and go out—some to play, some to call on friends, some to drink. The first, second, and fifth days are national holidays. General business is suspended, the towns and cities decorated, and everybody seems to forget the past and with glad hearts to look the new year in the face.

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The Fanning Orphan School Needs Help.

BY E. A. E.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25: 34-40.)

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. (James 1: 27.)

At a meeting of the board of trustees of the Fanning Orphan School on April 13 the work and needs of the school were fully discussed, and it was the unanimous decision of the trustees to place these before the brethren generally and to request a liberal and general donation, that the purpose of the school may be more fully carried out.

Brethren A. N. Trice, the treasurer of the board, and Henry Lipscomb, recently chosen vice president, and I were appointed a committee to raise funds for the school, while all the board agreed to do all they can in the same good work. I was requested to call the attention of the readers of the Gospel Advocate to the work and needs of

the school and to make some appeals through its columns for the necessary funds.

Let me say, in the first place, we could not ask people to give to any but a worthy cause. There are thirteen members of the board of trustees, our venerable and beloved Brother Lipscomb being president, which position he has filled since the beginning of the school. Our readers must know that these men have the good of the school at heart—that is, the proper training and development of poor orphan girls for the greatest usefulness in life—and would not make any appeals for funds to carry out its purposes were the funds not needed and the cause not a most worthy one.

One of the trustees, who has given thousands of dollars to the school—as much as five thousand at one time—besides his attention and time, says orphans always appeal to him. To this appeal he has generously responded. This is appeal enough to all who desire to practice pure and undefiled religion before our God and Father. There are thousands who desire to see such girls protected, properly cared for, and developed into useful women, and who will not turn a deaf ear to the cry of orphans. All, we trust, that is necessary to move such generous souls to a liberal and prompt contribution to this school is to mention its needs.

The purpose of this school, as our readers already know, is to properly educate poor orphan girls and other worthy helpless girls, which means to teach them the modern textbooks of any first-class college for young ladies, all domestic duties—real domestic science—to sew, to keep house, to become all that is practical and useful—and, above all, the word of God. The Bible as the best and greatest book in the world is taught in the school. As trustees, in connection with its efficient principal and his worthy wife, as matron, we have made continued efforts to equip the school to this end.

The school has some endowment, but not enough, by far, to maintain it to its full capacity. The school building—the home for the girls—is a modern and convenient one with accommodations for about seventy-five girls; but, with its present endowment and present donations, the school is able to keep only about twenty-five girls, whereas it ought to be able to keep seventy-five. In addition to the ones it is able to keep free, it takes any poor girls which individuals or congregations desire to send at the cost of keeping them, which is one hundred dollars for the school year of ten months. Almost any congregation and not a few individuals should keep a girl in this school.

I submit a report from the treasurer, not prepared for publication, but which states the present need of the school and its lack of support:

Nashville, Tenn., April 19, 1916.—Dear Brother Elam: I was sorry I could not meet you at the Gospel Advocate office a few days ago when you called for me. I herein hand you the promised report.

For the year ending June 30, 1915, the school sustained a net loss of \$1,474.28. To apply toward making good this deficit there was given to the school \$293.25, which passed through my hands during that year. Whatever amounts were sent to the superintendent were applied by him toward maintenance of the school and does not operate to reduce the net loss sustained. After applying the \$293.25 as an offset, the net deficit was \$1,181.03 for the year. I do not know what the shortage will be this year, but I feel sure we will fall behind again, though it is to be hoped it will not be so great as last year. During the present fiscal year we have received through my hands \$53 only. If I remember correctly, the number of free pupils taken care of last year was about forty-two, and this year it is about twenty-five. You will remember that we reduced the number of free pupils as a matter of retrenchment to prevent further losses in operating the school. Our present indebtedness is about \$2,500, and we have less than \$100 in bank with which to pay.

I talked with Brother David Lipscomb, Sr., a few days ago and stated these conditions to him and asked his advice. He said he was too feeble to take any active part in

handling this matter, but thinks that, if the conditions were properly placed before the readers of the Advocate and others, many would contribute to the support of the school. He feels that the object and purpose of the school is defeated to the extent that we are forced to turn away orphan girls and take pay pupils in order to maintain the institution. Brother Lipscomb believes that there are brethren able and willing to contribute liberally, and others in proportion to their ability, if only the true conditions are placed before them. Brother Lipscomb, who has done so much for the school, is deeply interested in the school. It is very near his heart, and he regrets that the school is unable to do the great amount of good that it could do, if properly supported. Yours very truly,

A. N. TRICE,
Treasurer for Fanning Orphan School.

Let us note the facts:

- (1) Only fifty-three dollars during the present fiscal year given to the maintenance of this needed and great work!
 - (2) Present indebtedness twenty-five hundred dollars, because the school board and teachers are so anxious to help such girls who apply that they have taken more than the funds of the school justify; but they did this hoping that the thousands of brethren and sisters interested in the work would contribute to it and thus enable them to carry so many free pupils.
 - (3) Instead of having to drop down from forty-two to twenty-five, generous people should so readily respond to this appeal as to enable the school to go up from forty-two to seventy-five.
 - (4) The school needs now twenty-five hundred dollars to meet its indebtedness. Then it needs further endowment to enable it to fill the present building with such girls as it was designed to help.
 - (5) As Brother Lipscomb says, the purpose of the school is being defeated to the extent that it has to turn away orphan girls for the lack of means.
 - (6) And certainly, as Brother Lipscomb further says, by properly placing before the brethren and sisters at large the condition and needs of the school they will cheerfully respond to its support. Brethren and sisters ought to do this. Many are able to do so, and let us hope that they will. Any amount will be thankfully received, properly used, and correctly reported. Reader, if you do not want to give a small sum, give a large one—give much; if you cannot give much, then give a little.
- Now, who will respond at once to this call? Do not wait; send a donation now, or, if you have not the ready means, send a promise of a donation, to A. N. Trice, corner Wall and Monroe Streets, Nashville, Tenn., or to the Gospel Advocate, or to the writer, Lebanon, Tenn., or hand it to any one of the trustees. We are very anxious to be able to report that in response to this one appeal the twenty-five hundred dollars, at least, has been received.

Ignoring Laws Which God Has Made.

BY M. C. K.

In a recent issue of this paper we had occasion to write on "making laws where God has made none." Now we have occasion to write on *ignoring laws which God has made*. The theme is suggested by a letter of inquiry which we are requested to answer in these columns, which is as follows:

Detroit, Mich., April 12, 1916.—Dear Brother: Monday I baptized a man who lately came to the city. Yesterday his wife came to me and said that she was very much worried over her own baptism, as the man who baptized her (a Brother Oliver Wilson, of Thompsonville, Mich.) did not baptize her into the name of the Father, Son, and Holy Spirit, the same as I did her husband, but only in the name of Jesus Christ, following Acts 2: 38 instead of Matt. 28.

Now, I could baptize her according to Matt. 28 and settle the matter; but her sister was baptized the same way and at the same time; also, this Brother Wilson has been preaching and baptizing this way for five years and has four or five congregations started up in the State; also, he has a son and nephew who are starting out to

preach. So you see it is a matter that I think needs attention at once. Brethren Klingman, Shepherd, and all the Detroit preachers think I should write to you and let us sift the matter to the bottom, and decide on a course of action that will meet all the demands of the case.

According to Acts 19, I understand that the fact that those erring brethren did not know about the Holy Spirit was proof to Paul that something was wrong with their baptism ceremony and he immediately asked them about it.

However, I want you to go over the entire matter, then answer through the Gospel Advocate.

Thanking you in advance, I am,

Your brother in Christ, CLAUDE F. WITTY.

One of the very first and simplest principles to be observed in the attempt to teach or practice a given requirement under any authority, whether human or divine, is to teach and practice *all* that the authority stipulates on the subject. To ignore this fundamental principle is to practically ignore the whole law and the authority by which it is established. The fact that one thing which the law stipulates is found in one part of the record containing the law and another thing is found in another part of the record is certainly no reason for ignoring what is found in either place, but it is the best of all possible reasons. In such a case, why both should be observed. Is not the authority of the lawmaking power represented in one of its utterances precisely as in another? If not, why not? And if to ignore one of its utterances is to ignore the lawmaking power itself, why is not ignoring another utterance of the lawmaking power the same thing? While, in all such cases, less than is found in any one place of the record cannot be required, yet more *may be*, and assuredly more *is* required when more is stipulated in other parts of the record.

Now, when a brother, as in the case cited, attempts to administer the divine ordinance of baptism, although Peter said in Acts 2: 38, "Be baptized every one of you in the name of Jesus Christ," which, of course, must be done, yet it is also true that the same Jesus Christ issued the distinct and positive instructions to baptize persons "into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.)

The phrase, "in the name of one," means "by the authority of one." (See John 5: 43; 10: 25.) We must, of course, baptize "in the name"—that is, by the authority—of Jesus; but we must also baptize "into the name of the Father and of the Son and of the Holy Spirit." This is distinctly commanded, and we cannot ignore it without ignoring the Lord's instructions.

Again: Even if it should be contended that the phrase, "in the name of Jesus Christ," is equivalent to "into the name of Jesus Christ," it would still remain a fact that the other phrases, "into the name of the Father . . . and of the Holy Spirit," are also a part of the instructions to govern the administration of the ordinance; and why should we follow the one and not the other? So, even if the two phrases referring to Jesus meant one and the same thing, still, if it be necessary to observe it because it is a part of the instructions, by what principle of consistency or propriety can we omit the other phrases referring to "the Father" and "the Holy Spirit," which are also a part of the same instructions? In other words, when God's law says baptize persons "into the name of the Father and of the Son and of the Holy Spirit," what right has man to baptize merely "into the name of the Son?"

Finally, we would kindly remind the Michigan brother and all others that to proceed thus is to assume to be wise above what is written, and that the only "course of action that will meet all the demands of the case" is not "following Acts 2: 38 instead of Matt. 28," but following them *both*, as well as every other New Testament passage that bears on the subject. We must not make laws where God has made none, but certainly we must not ignore those which he has made.

Some Questions About the Holy Spirit.

BY E. A. E.

These questions have been on hand some time and should have received attention before now, had not other matters of importance presented themselves. It is helpful and a pleasure to study and to attempt to answer any question pertaining unto life and godliness:

Dear Brother Elam: There is much talk here about the personality of the Holy Spirit. I cannot see how the Holy Spirit can be a person separate and apart from God and Christ, as some claim. They quote John 14: 16 to prove another person than Jesus. I understand that God, Christ, and the Holy Spirit were all present on Pentecost, and that the Holy Spirit never said or did anything of himself (see John 16: 13); but where one is spoken of, all are present. I understand a person is a being complete within himself, independent of other persons, having soul, body, and spirit, and he would not be complete without either. So, if the Holy Spirit is complete within himself—that is, the Spirit of God—then God is dead, because he cannot live without a spirit, unless God has a multiplicity of spirits. (See Eph. 4: 3-6.) Please tell me what are the constituent parts of a person. Does the Holy Spirit possess them of himself?

AN INQUIRER.

The Holy Spirit and Spirit of God are the same. There is one God, one Lord, one Holy Spirit. God gives of his Spirit to men; he gives the Spirit to all who obey him. (Acts 5: 32.) God sends forth "the Spirit of his Son" into the hearts of his children. (Gal. 4: 6.) There are different measures or gifts of the Spirit. God gave the Spirit to Jesus without measure. (John 3: 34.) Some men had different gifts of the Spirit. (See 1 Cor. 12.) God "poured forth of" his Spirit on Pentecost in the measure of a baptism upon the apostles. The Spirit is called "another Comforter;" brought to the remembrance of the apostles all Jesus said to them; guided them into all the truth; took of the things of Jesus and showed them to the apostles; convicted "the world in respect of sin, and of righteousness, and of judgment." But the Spirit in this measure of a baptism and as "the Comforter" did not come until Jesus went away. The Spirit did all this and more; and yet God, Christ, and the Spirit are one. God was in heaven while Christ was on earth, yet they were one. God and Christ are in heaven and the Spirit on earth, and yet they are one. Let us study and speak of the Spirit and the Spirit's work in the language of the Bible. God's Spirit is everywhere in all his laws, "natural" or "spiritual." The Bible says the Spirit hears from God, speaks what he hears, comforts, convicts, reproves, testifies. God is Spirit. If God is a person, then why is the Spirit not a person? But we can study and teach all the Bible says in regard to the Holy Spirit and any other subject without speculating or forming theories. Let us do this.

Valdosta, Ga., and Macon, Ga.

BY E. A. E.

The meeting at Valdosta began on the fourth Lord's day in March and continued through the second Lord's day in April. There were only three additions, and they were on the first day, already prepared by their good home training, together with the teaching of Brother G. E. Claus. The attendance was good throughout. The church is at peace and works in harmony, seeking the good of all. Brother Claus, the preacher, who works with this church to the spread of the gospel in the regions round about Valdosta, is a wise and good man and an earnest worker, is held in high esteem by the church, and seems determined that the church shall never be disturbed over any theories, speculations, scruples, or crotchets of his. And the wise elders are doing well in steering the church clear of all such men. This is one of the duties of elders. Brother Claus' good wife is a worthy woman, a help indeed suited to his work, and seems to delight in it. It is a fine indica-

tion when a preacher and his family are so well thought of by the church where they live.

Brother Allen, of Jacksonville, Fla., led the singing, did it well, and is zealously at work in Jacksonville.

Brother L. J. Jackson, a former Tennessee boy, and his good wife make Valdosta their home. Brother Jackson works out from there among the churches. It is always a pleasure to meet with him.

During this meeting I visited the school at Dasher, a village about six miles from Valdosta. This school is conducted by Brother Pravatt, who attended the Potter Bible College. In this school the Bible is taught daily as a textbook, and I think, too, in daily right living. Brother Boyd, a Nashville Bible School graduate, will be connected with this school next session, and Brother Claus will teach in it some classes two days in the week. In talking to this school, I begged the privilege to warn it against teaching more or less than the Bible, and especially against emphasizing any theories, speculations, notions, and wisdom of men. Teaching the Bible means to teach the practice of Christianity in all daily living.

It is encouraging to meet with young men of strength of character to speak just the truth—the *whole* of it—in the love of truth, and who in the same love of truth and wisdom fear to go beyond "that which is written" to teach more or less than the word of God.

It was indeed a pleasure to be with the church in Valdosta in another meeting after a lapse of nineteen years. Some who were in the first meeting have gone to their reward, but have left behind sweet and precious memories and a hallowed influence. Friendships which were then formed have become stronger by the second meeting.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Two nights were spent with Brother Morgan H. Carter and the small congregation in Macon. This church has done well and is still doing well. It has a house, bought secondhand from some parties there, well located for the part of the town in which it is situated. The work is promising and the good people hopeful. Brother Carter is in earnest and zealous. He is well liked, and I trust the work will prosper. Brother Carter is self-sacrificing, and the small congregation is, too. They need help and are worthy of it.

Keep the Singing Scriptural.

Brother McQuiddy: We, a small band of members of the church of Christ, have been meeting at Barton, Ala., for a long time—fifteen years, I suppose. We have a neat, little house of worship. We have always used Christian hymn books—"Christian Hymns" and "Gospel Praise." Recently we bought two dozen of Brother Flavil Hall's new book, "Jesus in Song." I think it good, but a few of the young members have brought in a Baptist song book with a Baptist song leader at our monthly meetings; also, they are going to have a singing school taught for the purpose of learning the songs in the Baptist book, and have laid the gospel song books aside. If one song book will do as well as another, I will agree on using the Baptist book; if not, I feel that it won't be right. MRS. EMMA GIBBS.

If the hymns in the Baptist song book are scriptural and teach the truth, then it is not wrong to sing them; if they are unscriptural, then they should not be sung. It is wrong to sing error. We should have a scriptural hymnology and sing the truth, as well as preach the truth. When disciples meet and break bread on the first day of the week as did the early church, a Baptist song leader who believes in close communion cannot very consistently take a leading part in the worship. The elders of the church should not leave the selection of hymn books to a few young members, but, considering the needs of the flock, they themselves should see that scriptural hymn books are provided.

QUERY DEPARTMENT

Brother McQuiddy: What does the olive tree in Rom. 11: 16-21 represent—Christ or the church? If the church, were the Gentiles grafted into this old church? X.

The olive tree represents neither Christ nor the church, but the chosen family of Abraham—not his children merely of the flesh, but his believing children, the heirs of promise. The Jewish nation inherited the temporal blessings as Abraham's children; Gentiles become heirs of promise when they become his children by faith. (Gal. 3: 28, 29.) The Jews, the natural branches of this olive tree, "were broken off" by unbelief. The root is Abraham. When the Jews, the natural branches, were broken off by unbelief, the Gentile Christians, not natural branches, not of the seed of Abraham, but wild olive, "were grafted in"—that is, were adopted into God's family and became Abraham's children by faith.



Brother McQuiddy: Please tell what is the unpardonable sin mentioned (1) in Matt. 12: 31, 32 and (2) in 1 John 5: 16. Can we commit the unpardonable sin to-day, or do something that will never be forgiven in this world, no matter what we may do to make things right and save ourselves? X.

(1) Matt. 12: 31, 32 reads: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." I have always inclined to the view that the sin against the Holy Spirit is not any specific sin, but that a man may persist in refusing to accept the Spirit's teaching until there is no pardon for him. Those who turn away from and reject the salvation offered through the Spirit shall not be forgiven, neither in this world, nor in that which is to come. Adam Clarke and others hold that it is a specific sin. Clarke comments as follows on this passage: "Even personal reproaches, revilings, persecutions against Christ, were remissible; but blasphemy, or impious speaking against the Holy Spirit, was to have no forgiveness—that is, when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the *sin against the Holy Spirit*, is evident from the connection in this place, and more particularly from Mark 3: 28-30: 'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit.' Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought, by the power of God, to the spirit of the devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ ever can commit this sin; therefore let no man's heart fail because of it, from henceforth and forever. Amen." (2) Read 1 John 5: 16, 17: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request." This passage is very

difficult of interpretation. I am not certain as to its meaning, but I am sure this "sin not unto death" is not the sin against the Holy Spirit. It is clear that there is a sin unto death and one not unto death. The sin described in Heb. 6: 4-6 is evidently unto death; that described in Gal. 6: 1 is one not unto death. In the latter case sinners can be restored, and we may pray for them with the assurance that they will be. Any sin persisted in will be a sin unto death, and we should not pray for a sinner to be forgiven so long as he persists in disobedience.



Brother McQuiddy: (1) If "unto" in Rom. 10: 10; Acts 11: 18; and Acts 2: 38 is "for," in order to, what does it mean in Matt. 3: 11? Was John baptizing people in order that they might repent? (2) Please harmonize 1 John 1: 8-10 with 1 John 3: 9. J. OSCAR PAISLEY.

(1) The Greek preposition "eis" occurs in Matt. 3: 11, as well as in Acts 2: 38; 11: 18; and Rom. 10: 10. In all these passages "eis" looks forward, and not backward. The preposition "eis" is never used to express the idea that one thing is done because of another having been done. It is not true that John baptized persons because of their repentance; for while it is true that repentance did precede the baptism, it was not because of this that they were baptized; but baptism had its own specific object, and because of this object it was performed. The preposition is expressive of purpose, and the phrase is properly rendered "unto repentance." The baptism was not unto the repentance of the party baptized, but unto the repentance of others yet to be baptized. A baptism that demanded repentance as a prerequisite would lead others to repent, that they might be baptized and enjoy the blessings of baptism. Premiums are given in business in order to faithful service and good results, although the faithful service must precede the reception of the premiums. Promotions in business are unto diligence, yet the diligence must appear before the promotion can take place. In the same way was John's baptism unto repentance. The priceless blessing of remission of sins being attached to baptism (see Mark 1: 4; Luke 3: 3), the desire to obtain this blessing would prompt those yet unbaptized to repent, so that they might be baptized. The general purpose of John's baptism was to lead the people to repentance. (2) "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." (1 John 3: 9.) The thought of the latter verse is that the child of God cannot consistently sin; he does not lead a life of sin. The spirit begotten of God, the new creation, does not sin and cannot sin and remain a child of God; but sometimes the old nature revives and for a moment exerts its power.

The Time is Short.

I sometimes feel the thread of life is slender
And soon with me the labor will be wrought.
Then grows my heart to other hearts more tender—
The time,
The time is short.

Up, up, my soul, the long-spent time redeeming,
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming—
The time,
The time is short.

—Hezekiah Butterworth.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. B. Nelson is in a meeting at Coalgate, Okla.

From G. Dallas Smith, Murfreesboro, Tenn.: "I closed a meeting at Columbia on Sunday night. We had good crowds and good interest throughout. There were six baptisms. Brother Brewer began a meeting at Murfreesboro on Sunday."

J. H. Copeland writes from Bunnell, Fla.: "A. L. Colson preached here several nights recently. The weather was bad and the interest poor; so he went out to a little schoolhouse, where we had a Bible study started, and preached nine sermons, baptizing seven. We now have a church of ten persons."

Thomas J. Bonner writes from Wimer, Okla.: "I am endeavoring to garner some wheat in this white field. Not a single congregation in this (Nowata) county. It is a hard place to do permanent work. Only a few members here. I shall be here two weeks. Good interest for this restless element. We pray for good results."

A. W. Young, of Gainesville, Texas, writes: "I closed a meeting at Clarita, Okla., on April 30. Seven were baptized and two restored. All are prominent people. I am to hold the first services in the new meetinghouse at Fargo, Texas, on the second Sunday in May, and begin a meeting at Georgetown on the third Lord's day in May, to continue until June 3."

The churches who desire to attend the reunion of the three oldest congregations in Davidson County, to be held at the Fanning Orphan School on May 19, should notify R. V. Cawthon, Mount Juliet, Tenn., at once. An excellent program has been arranged, including an address by T. B. Larimore. Brother Sewell hopes to be present. Dinner will be served on the ground. All Christians in Nashville, in Davidson and adjoining counties, are urged to be present. A good time is assured.

A. O. Colley writes from Shreveport, La.: "I am now entering into the second week of the Shreveport meeting. It has been one of interest to me from the beginning. B. U. Baldwin lives here, and, though a young preacher, he is doing a fine work. This meeting was made possible by the Southside Church, of Fort Worth. The brethren here are noble, hard-working, and self-sacrificing. They have about closed a deal for a good lot and will begin to build at once. They need much help and encouragement."

Old friends and new will be interested in the commencement-week calendar at the Nashville Bible School: Graduate Recital in Expression, 8 P.M., May 10; Music Recital, 8 P.M., May 11; Expression Recital, 8 P.M., May 12; Kappa Nu Society, 8 P.M., May 13; Commencement Sermon, A. B. Lipscomb, 11 A. M., May 14; Lipscomb Literary Society, 8 P.M., May 15; Sapphonian Literary Society, 8 P.M., May 16; Alumni Association, 10 A.M., May 17; Art Exhibit, 4 P.M., May 17; Calliopean Literary Society, 8 P.M., May 17; Commencement Exercises, 10 A.M., May 18.

H. W. Wrye writes from Mount Pleasant, Tenn.: "The Mount Pleasant Church will have an all-day singing, some preaching, and dinner, the third Sunday in May. The best singers in the congregations of Maury, Marshall, Hickman, and Lawrence counties will assemble together with the Mount Pleasant congregation and will admonish one another in spiritual songs, singing with grace in their hearts to the Lord. An old-fashioned country invitation is extended, with the assurance of an extravagant Mount Pleasant welcome to all who attend. A committee will meet the trains to care for the visitors."

Good reports come from all the Nashville meetings. On Monday R. V. Cawthon reported twenty-six baptisms at Green Street; S. P. Pittman reported six baptisms at Joe Johnston Avenue; S. H. Hall reported six baptisms at Reid Avenue; C. M. Pullias reported three baptisms at Lawrence Avenue. C. E. Wooldridge began a meeting on Sunday at Foster Street and T. Q. Martin at Twelfth Avenue. As I write these lines there are six meetings in progress in this city, with overflowing audiences at all. It seems that the Nashville Christians never tire of hearing and spreading the simple gospel. On next Sunday Brother Cawthon will transfer his activities to Flat Rock, where he will begin a meeting. We had two confessions at Russell Street on Sunday at regular service.

J. C. Estes, 401 Montreal Avenue, Dallas, Texas, sends us an urgent appeal for a tent to be used in mission work in that city. He gladly offers to give one month of his time this year, provided the tent is secured. Read his note, which is self-explanatory: "While the privilege of making calls through our good papers is sometimes abused, this will not excuse us from helping in all good calls we can. Many of us can do much more than we are sometimes willing to say we can. There is much in store for all who will, from a ready mind, a willing heart, help spread the gospel. Some of us are willing to give a part of our efforts and time in preaching the gospel where it is not established, if you will furnish the means to get a tent under which to do so. Many brethren make above a living every week more than enough to pay for a good tent. I am willing to give one month of my time this year trying to establish the cause of Christ where it is not yet established. Are you willing to help furnish a tent? Are you willing thus to help establish the cause of our Lord? Will you send us this help at once?"

It is indeed a pleasure to receive a personal note from T. W. Phillips, who has recently undergone much physical suffering, but has through it all manifested a hopeful spirit regarding himself and a very appreciative spirit toward God and his brethren for certain acts of kindness which they were more than glad to bestow for Jesus' sake. Following is his latest message: "I desire to say in the dear old Gospel Advocate, to my host of good and tried friends, that I am now at home again, and at this writing I am sitting in a big swing out on my front porch. I can again walk on my crutches and cane, and am confident of my early complete recovery. I owe all of this marvelous success to the God of our fathers, who hears the prayers of his humble children. Many were the Christians who prayed especially for my recovery. A number of the churches of Christ in Texas and Oklahoma held special prayer services in my behalf. Dozens of the truest, godlike men—preachers—such as John E. Dunn, J. S. Dunn, A. J. McCarty, W. F. Ledlow, A. O. Colley, W. M. Davis, W. T. Kidwill, and others—prayed for me; and these and the greatest surgeon in the land, Charles H. Harris, have been instrumental in the hands of an all-wise Creator to minister to me. Heaven must repay all of these, for I cannot. Thirty days from date, I confidently believe, I will be back in the great evangelistic field at work again. Each day brings marked improvement in my strength; and those who know the condition I have been in and the seriousness of the operation I underwent agree with me that only the providences of God could have blessed me with such marvelous improvement. I should like to write a personal letter to all who have so kindly remembered me, but shall hope that all interested ones may see this and receive it as if it had been a personal letter." Brother Phillips closes his message with these words: "Faithfully, gratefully, and affectionately, yours in the fullness of confidence in Him whom we serve." His address is 1000 South Adams Street, Fort Worth, Texas.

WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

Notes from West Tennessee.

BY JOHN E. WILLIAMS.

Last Lord's day and night (April 30) I preached for the congregation at Glady Hill. I am glad to say that the congregation is in excellent condition and doing a good work for the Lord. In a few days they will begin painting the house and getting everything in readiness (even a place to do the baptizing) for the camp meeting which is to begin on the second Lord's day in July. In building their house, they received assistance from congregations and individuals, and they requested me to express their appreciation and gratitude to one and all with a hearty "God bless you," and pray that each and all may accept this in the same spirit in which it is given. There are congregations in Obion County that have assisted in establishing a congregation at Glady Hill and in erecting the house that do not know what they have done. Certainly, if they could see that happy and harmonious congregation, they would rejoice in having fellowship in such work. In Lake and Obion counties there are other congregations established with houses built that are just as happy and harmonious as the Glady Hill congregation, and deserve great praise for what they have done and are doing; but the last was established and the house erected when it was said by so many that such a thing was impossible. "What in the world is Williams pitching his tent here for?" "He can't do any good here." When we spoke of building the house, it was said: "That little squad of Campbellites are not able to build a chicken coop." When the house was erected, they said: "They can never pay for it; it will have to be sold." But it was not sold. Good brethren and congregations lent a helping hand, and now all is paid except one hundred and eight dollars, and that is

not due till next January, and will be paid without calling for assistance from others.

I shall enter no new field this year, but shall stay with and cultivate that which we have already sown, trying to add to them and build them up in "the faith."

From present indications I see no reason why there should not be a large ingathering of precious souls in West Tennessee during 1916. Everything looks good to me. To the congregations where I am booked for meetings this year I would say: Go to work now in getting everything ready. Have your meetinghouse well lighted, and have plenty of song books—not for the children to play with, but for the people who can sing. If possible, select or prepare a baptizing place somewhat under five miles from the meetinghouse. Get your business arranged so you can attend each service. Remember, the effort is to save souls—not to talk of wars, crops, elections, baseball, or even politics, but to save the unsaved. So talk to your neighbors and friends and try to get them to go out and hear the preaching. So talk it up, work it up, attend it

up, pray it up, sing it up, back it up, and live it up, and the dear Lord will abundantly bless us with a rich harvest of golden sheaves. Will you try it?

Subscribe for the Gospel Advocate and read of the many great meetings that will be reported in it. You cannot afford to do without it.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.



MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
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AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with



female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 173 pounds I went to

118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds; so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

In the Early Stages of Tuberculosis

Your chances for defeating this dreaded affection depend largely on your ability to restore normal body functions.

To do this, one requirement is proper attention to diet and pure food. Also rest and fresh air, day and night.

Where the system is run down and likelihood of serious consequences thus increased, Eckman's Alternative may prove beneficial, as it has in many cases.

This is a lime treatment—but unlike any other. For here the lime content is so combined with other ingredients as to be easily assimilated by the average person.

A trial can do no harm, since Eckman's Alternative contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. Use by mail or at Druggists. Hineox Chemical Works, Patchogue, N. Y.

MACEDONIAN CALLS

In Behalf of the Church at Jonesboro, Tenn.

There is much need for the church at Jonesboro. I will give some facts regarding the condition of the church and let the brethren see why this appeal is sent.

I came here last fall and found a few members meeting every Lord's day and having Sunday school, but not taking the Lord's Supper. The members said they had been observing the Supper only three or four times a year.

The building where we meet is an old one, having been built, I would think, forty or fifty years ago, and having had no repairs until about four or five years ago. For a number of years the church here was dead. 1909, I believe, about a dozen members began meeting, and had a preacher to come and hold a meeting which resulted in eight or nine additions. The next two years they managed to have meetings, with about forty-nine additions, most of them young people. It has now been three years since a meeting was held here. The members, being young and not having been taught aright, have not grown much in faith. Lately the church has had concrete steps and a walk made in front of the building and the walls of the house painted. We are now working to get the house ceiled, broken window lights in, and a carpet for the aisle and pulpit. We are also working to have a preacher come and hold a three-weeks' meeting this summer.

With the exception of two or three, we are not able, financially, to do anything; and those who are able are not willing to help as much as they can. We cannot get them to meet regularly with us. If we can raise two hundred dollars, we can repair the house and have the meeting this summer. We are taking the Lord's Supper every Sunday now; and if we can have a preacher come and work faithfully with us a while this summer, I think there will be lots of good done.

Brethren, help us in the Lord's work here. All contributions will be thankfully received and used for good, and God will be given the praise. Send to Mrs. Arline H. Mason, Box 70, Jonesboro, Tenn.

In Behalf of the Church at Delrose, Tenn.

"Come over, . . . and help us." We are needy financially and spiritually. While we realize that there are many other destitute and needy causes to help, we know that ours is a worthy call, too.

This little town of Delrose is a good and worthy field to reap a good harvest for the Master's vineyard. It means work, too, for each of us. There are eight loyal members here. We met to worship from house to house from last fall until the first of this year. Since that time we have met at the Junior Order hall and have a little Sunday school in connection with the worship. Visibly our progress is slow, being without a preaching brother.

There has never been but one gospel

Experience is the Best Teacher of All.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century, and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains, because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated: "Voluntarily and unsolicited, I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills, and the Liver Pills. In cases of headaches or pain of any kind they act like a charm. I have given many of them to the suffering, and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after effect. They are not constipating; they do not contain any of the dangerous habit-forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at twenty-five cents a box, containing twenty-five doses. If not satisfactory, your money will be cheerfully returned.

MILES MEDICAL COMPANY, Elkhart, Ind.

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.

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DR. THOMAS E. GREEN Successor to
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Subscribe for the Bible Study Helper. Sixty cents per year.

sermon preached here. Brother J. W. Brents, of Missouri, was here last fall to visit his sister. He made a splendid talk the night he was here, but had only a small hearing. The Methodists have had the field here altogether for years. They have recently erected a five-thousand-dollar church here. The building of the church in some way has caused much division and strife among the members.

I asked one woman if she was satisfied with being a Methodist. She said that she didn't know, as she had lived here since a little child and had never heard anything else preached, except a few Presbyterian sermons. There are, doubtless, many others here who are in the same class.

We need a preaching brother with us. We have had promised two meetings some time during the summer; but we need preaching now, and we would be very grateful if some congregation would send us a preacher for one sermon or for a week (or more) right away. Or if some preacher could give us his services for regular appointments, we would do our very best by him.

Delrose would be a good location for a brother who desires a change of his business location, and a greater work for the Master's cause is open to him also. Delrose is an old farming village situated on the Lewisburg and Northern Railroad; but since this railroad has been completed, the town has made fairly good progress, with a number of new business enterprises and a few new residences and others to be erected soon. Delrose is in Lincoln County, about halfway between Pulaski and Fayetteville, twenty-six miles south of Lewisburg and twenty-six miles north of Athens, Ala. Much business is done here, considering the population, and there are still other openings for business. Delrose is a good place to live in, with lots of friendly people.

A real estate man here says he will give us a desirable lot on which to build a church house. We are not able to do much without help from the other churches. We would like to erect a good, substantial, and comfortable house before fall, if possible. We would like to hear from individuals and congregations as to how much they can subscribe toward our new building.

Brethren, pray for us, that we may stand steadfast in the apostles' doctrine, that our lights may shine afar, and that the gospel of Christ may be told to the people of Delrose in its fullness and completeness without fear or favor, as we know that "God is no respecter of persons." May we help produce strong and steadfast preachers like Paul. May our weaker ones become stronger in the faith and in the power of His might, preaching the gospel as Brother Joe McPherson expresses it, "word for word and dot for dot" which is the only safe and sure way to declare "the whole counsel of God."

Any further information will be gladly given any one desiring to know more of our members or the country. (Mrs.) MAUDE BURKHARDT SARVER.

In Behalf of the Church at Atmore, Ala.

I promised the brethren at Atmore, Ala., to present their present and ur-

Any time is the right time for a glass of

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Morning, noon, or night—for a thirst-quencher, or just for a delicious healthful beverage—you will find a new pleasure in every refreshing glass.



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Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club**.

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully **warranted for ten years**—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.50. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

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The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

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gent need before the church of Christ at large, and to do this I must appeal to them through the press. First, I call your attention briefly to the situation without reflection upon sect discouragements. They have a lot, beautifully situated, on which they hope to build in the near future. There are but two zealous brethren there as heads of families and some four or five sisters representing other families. One of these brethren moved there recently and went into a promising busi-

ness. By the end of twelve or eighteen months he will be able to help much, if prospered. He says he will build the house himself if he becomes able. The other brother is equally zealous, but at present has his home unpaid for. It is a beautiful one, second from the corner opposite the church lot. He has two years to redeem it as a result of foreclosure. He will lose his home and his investment in it rather than lose the church lot and the hope of the cause at this place. But he is

IN THE MORNING

If You Awake Feeling "All Gone" It Is Likely Due to Chronic Bowel Disorder, Constipation

Physicians everywhere are recommending JACOBS' LIVER SALT as a safe and effective means of securing regular movements of the bowels when the patient is inclined to costiveness.

This treatment is successful because JACOBS' LIVER SALT is a liver stimulant and contains nature's sulphates and phosphates required in the digestive juices to digest food and regulate the stomach.

JACOBS' LIVER SALT is a pure, sparkling salt made after the formula of the waters from the famous springs of Europe. Price, 25 cents and 50 cents at druggists', or direct from the makers, JACOBS' PHARMACY, Atlanta.

PARADISE OF PRAISE.

A new song book. New, popular, standard songs and hymns that please—the very best for Sunday schools, religious meetings, etc. Don't miss it. Both notations.

Price, 35 cents; dozen, \$3.50.

Special.—Sample copy, 20 cents. Will include a free copy of "Temperance Trumpeter" or a "Civic Betterment Rally Song;" state which.

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HILDEBRAND-BURNETT COMPANY,
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"Special" Silk Hose Offer.

To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

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The Gospel Advocate and Home and Farm have been clubbed for several years with much satisfaction and profit to our readers. We furnish the two papers for one year for \$1.75 to new subscribers or renewals.

Gospel Advocate Publishing Company,
NASHVILLE, TENNESSEE

determined to save both if so favored by the providence of God. The sum of one hundred and thirty-one dollars is needed at once to finish paying for the lot and cost of laying water line and sewerage by the city. If some one or more will help them lift this incumbrance, it will encourage them much to press on in the interest of their homes and the cause of the Master. Send your liberality to Brother Clarence S. Bowman, Atmore, Ala., giving the name of the paper in which you read the appeal for help. Brother Bowman works from twelve to eighteen hours per day, and, to save time, will report to you through the paper you mention. A. B. BLAZER.

In Behalf of the Church at Temple, Texas.

In the latter part of February we made an appeal to the churches of Christ to help us. We hoped for this to have been published in the Gospel Advocate before March 1, but it reached the publishers too late, and hence did not come out until the issue of March 1. We were enabled, however, to meet our indebtedness due on this date through the liberality of one of our members who made us a loan for six months. This must be paid, and any assistance that may be rendered now will be just as acceptable and as much appreciated as it would have been had it come in response to our first appeal.

We wish to acknowledge receipt of one dollar sent us from a sister in Frost, Texas. She did not give her name, hence we take this method of acknowledging receipt. Her letter was read in the presence of our little congregation, and we were very much moved by the sentiment expressed in it. Our burden was made lighter by that much. We pray God's blessings on her.

[Signed] W. W. Jacob, W. B. Newby, elders church of Christ, Temple, Texas.

R. C. Roy writes from Beedeville, Ark.:

I wish to make an appeal through the Gospel Advocate for help to buy a tent to be used by Brother Z. D. Barber. He has been working for two years in a mercantile establishment here, but has resigned his position, to take effect on July 1, at which time he expects to take up preaching again. He has some meetings to hold this summer where a tent is needed. I am sure much good can be accomplished with a tent. Money may be sent direct to Z. D. Barber, Beedeville, Ark. Brother Barber is well known in this section and any of our loyal preachers will recommend him. If references are wanted, just write to Joe Blue, Morrilton, Ark.; O. L. Hayes, Calico Rock, Ark.; or J. B. Lashlee, Ravenden Springs, Ark.

From J. H. Rogers, at Stephens, Ark.:

We often talk of the heathen. We have them here around us. I can drive in three hours to people that never heard a gospel sermon. If the brethren and sisters at large will help me to buy a horse and buggy, they will do a good missionary work. I am, as most preachers are, poor in

purse and cannot buy one myself. I have calls to preach, and cannot go because I have no way to get there. I have a crippled foot and cannot walk much. I could do a lot of mission work if I had a way to get to my appointments. Send all donations to J. H. Rogers, Stephens, Ark., Route 3, or to J. N. Hudiburgh, Stephens, Ark., Box 111. (Brother Hudiburgh is elder of the Stephens congregation.)

Robert Sweeney writes from Decherd, Tenn.:

This is to let the brethren everywhere know that we are still in the land of the living and trying to worship God according to the written word. We have just received word from Coalmont that work on the meetinghouse had been begun and the framework was up, but the wind blew it away, and the members of the congregation there are greatly discouraged. Brother R. E. L. Taylor, a loyal and earnest preacher of the gospel, started this congregation and established the cause of Christ at that place last year at a great sacrifice. Now, if any one wishes to help the little band of disciples at Coalmont, in rebuilding their house of worship, it will be greatly appreciated by them and also by Brother Taylor, who is striving to establish the cause everywhere he can. So let us all get busy and see to it that the cause shall not be hindered anywhere; but let us be up, with our lamps trimmed and burning, ever "looking unto Jesus the author and finisher of our faith," so that when he comes again we can all have a home eternal in the heavens and remain with Christ throughout the ceaseless ages to come.

Gray Hairs

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food; and unless you give your hair the proper attention, you cannot expect it to retain its luster and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles, of Louisiana, many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original luster. As a hair dressing it has no equal, keeping the scalp in a clean, healthy condition. It has stood the test for over fifty years. Do not use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Never did there exist a full faith in the divine word which did not expand the intellect while it purified the heart.—The Young People.

The Master's Vineyard

Canada.

Winnipeg, Manitoba, May 1.—I recently closed a two-weeks' meeting with the church on Sherbrooke Street, this city. Two precious souls—a mother and her daughter—were baptized into Christ. I shall leave tomorrow for Kentucky. W. F. NEAL.

Florida.

Inverness, May 3.—Sunday was a very busy day. I preached three times and baptized three persons. Sunday night marked the close of a successful meeting of eleven days' duration at Riverland. To-day I am celebrating the twenty-first anniversary of my birth. J. PAUL KIMBRELL.

Tennessee.

Estill Springs, May 1.—I am now in a meeting at this place. We have had large and attentive audiences from the beginning of the meeting. The meeting is eight days old, but there have been no visible results. Brother E. G. Collins, of Huntland, is conducting the song service. The meeting will close on Friday night, and I will begin a meeting at Knoxville next Sunday. E. M. BORDEN.

Huntland, May 2.—On the first Lord's day in April I had the pleasure of being with the Little Mountain Church, near Winchester. I also spoke at Winchester in the forenoon. On the second and third Lord's days I was at the regular appointments—Shady Grove, Cany Hollow, and Lexie. On the third Lord's day it was my pleasure to perform the marriage ceremony of Mr. Obie Collins and Miss Mabel Cashion. On the fourth Lord's day I was with the brethren again at Center Ridge, in Lincoln County. E. GASTON COLLINS.

Lebanon, May 4.—I returned two days ago from McMinville, where I preached two discourses last Lord's day to good and attentive audiences and baptized two boys at the evening service. This was to me a very enjoyable visit, for it afforded me the pleasure of meeting with old school-mates and old friends again. I shall leave for the West the latter part of this month for some meetings in Oklahoma and Texas. The first meeting will be at Elk City, Okla., beginning on the fourth Lord's day in May. I shall be in the West about two months. GEORGE W. FARMER.

Decherd, May 1.—I visited my old home congregation at Bean's Creek, in Coffee County, last Lord's day, and preached to a large crowd. The brethren, not knowing that I was going to visit them, had made no appointment; but they held me over until Thursday night, and I preached six sermons, with two baptisms. The church was very much edified. We closed with a large crowd and good interest. This

is the home of Brother F. M. Womack, who is now nearing his eighty-third milepost in the journey of life. My wife was with me. We visited old Brother William Dickens and wife and had a very pleasant visit. Brother Dickens and wife and Brother Womack and wife have held the congregation together. They have met there many a time alone to worship the Lord. Their seats are all vacant now on account of old age, but they love to hear of the gospel's being preached to those that are hungering and thirsting for it.

R. E. L. TAYLOR.

Texas.

San Angelo, April 14.—We enjoyed two splendid discourses from Brother John Straiton, of Fort Worth, last Lord's day. Brother Straiton is an able gospel preacher with a very pleasing delivery. Our meeting begins on the fifth Sunday in this month, with Brother Ledlow assisting.

JEWELL MATTHEWS.

Sherman, April 18.—We are in the midst of a good meeting here. The people have "a mind to work." I have not seen more genuine enthusiasm in a meeting in some time. Brother R. D. Smith is a true yoke-fellow. He seems to have the work here well in hand. When we are through here, he will help us in a meeting at Cleburne. How can a workman be idle when there are so many calls for laborers?

F. L. YOUNG.

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is, the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it or to catch any contagious or infectious disease than are those whose blood is impure and, therefore, impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla; and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

Sherman, April 25.—Brother F. L. Young has just closed what we think was one of the best meetings we have had with the church in Sherman. Brother Young is a man of tender heart, yet he does not shun to declare "the whole counsel of God," and has no patience with speculating. His preaching was with power, and we feel that the church here is fortunate in having had him. Five took membership, one was reclaimed, and one was baptized. R. D. SMITH.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

EVILS OF SOCIALISM.

By W. F. Lemmons.

A most popular book, full of startling facts and sensational disclosures:

1. A System of Infidelity and Darwinism.
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3. It Claims to Be Primitive Christianity.
4. A System of Free Love.
 - (a) The above points vindicated by recent publications.
 - (b) As shown by "woman under socialism."
 - (c) As shown by a "socialist wedding."
5. Socialism Borders on Anarchy.
6. It Proposes to Come into Power by Force of Arms.
7. It Is Opposed to Our Flag.
8. It Is Wrong in the Very Nature of Things.
9. God Intended that His People Should be Capitalists.
10. Communion of Nations Is Condemned of the Lord.
11. Socialists Are a Set of Calamity Howlers and Complainers.
12. They Curse Our Rulers in Open Violation of God's Law.
13. They Are Wrong in that They Curse the Rich.

14. They Fight Against God in Resisting the Rulers.
15. Our Relation to Civil Government Is Subjective.
16. Private Ownership.

"Can't all own a home under capitalism."
17. They Are Wrong on the Labor Question.

The Bible on the Labor Question.
18. Profit in Labor.
19. Socialists Are Idolaters.
20. Master and Servant.
21. Its Effect on the Church and the Home.
22. Socialism in the Schools.
23. Questions for Socialists.
24. A System of Social Equality.
25. Socialists Are Modern Absaloms.

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Among the Colored People

Report from Corinth, Miss.

BY J. HANNON.

I am always glad to come before the readers of the Gospel Advocate that they may know that I am working all I can for the upbuilding of the Master's cause. I am glad to tell the brethren and friends of a part of my work in 1915. I visited three other congregations besides the one here at Corinth, preaching once a month at each place, and worked every day to take care of my wife and children. I failed to preach only one Lord's day in 1915; on that day we were rained out. I used to think that no man could preach the gospel of Christ and work; but I find that is a mistake, and a very bad one. I was called by a few disciples at Tishomingo to visit them once a month this year, and I am doing so. This caused me to leave the work at Spring Hill. The work at Tishomingo is badly needed and much good can be done there. We preachers should not look for feasts and easy roads. So many do not want the word of God. But we should go by the law laid down in the New Testament and declare "the whole counsel of God"—no more, no less.

More Gospel Preaching Needed.

BY M. NEEDLE.

Two years ago I took up the work of an evangelist. When I started, I found that I would have to leave everything to follow Jesus and proclaim his word. The apostle Paul exhorted Timothy not to entangle himself with the affairs of this life; and to be successful in the evangelistic work, I believe a man ought to give himself wholly to the work, and God will bless his labors. He may suffer for the necessary things of life; but the apostle Paul said that he was sometimes hungry, naked, and many other things he suffered for Christ. He says that with food and raiment we should be content.

Since I have been engaged in this noble work I have gone into homes where I was not wanted because I was a ("Campbellite") gospel preacher; but I went in and remained, and would leave peace in such homes. No one knows what a man means that preaches the gospel, save the man that does it; and he does not know, if he just goes where everything is smooth, where the work is already built up. I find no time to rest in this work. I am busy every day somewhere, preaching the gospel, for my people certainly need it.

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs F. B.

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I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

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Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

McClellan.

Sister Hattie C. McClellan died on March 6, 1916, as we learn from a copy of the Alexandria Times, published at Alexandria, Tenn., which some kind friend sent us. It was our pleasure to be acquainted with Sister McClellan in years gone by, and we are glad to remember her as a Christian and an excellent woman; and while we regret the loss of an earnest, faithful servant of the Lord, we are glad to think of her as having fallen asleep in Jesus, with the hope that she will safely rest with him till the resurrection morn, when she, with all the faithful servants of the Lord, will be gathered home, to live with him and all the saved in heaven forever.

E. G. S.

Rogers.

Brother Walter A. Rogers, of Dickson, Tenn., was born on August 23, 1873; was "born again" in October, 1892, under the preaching of Brother J. W. Grant, while in a meeting at Charlotte; and died at his mother's on February 23, 1916, at 8 P.M. He suffered very much in his sickness. He was well cared for by kindred and kind neighbors. His stepfather, T. F. Nicks, who is a Christian preacher, had the Lord's Supper in his home while he was confined to his bed. Weep not, dear mother, father, brothers, and friends; our loss is his eternal gain. Brother Rogers was not a married man and was very devoted to his dear, Christian mother.

JARRATT L. SMITH.

Hinson.

My father, John S. Hinson, was born on October 8, 1841, and, after a few months' sickness, fell peacefully to sleep at his old home near Rally Hill, Maury County, Tenn., on August 21, 1915. On December 12, 1867, he was united in marriage to Miss Mary S. Derryberry. Their home was blessed with only one child. As pa's departure was not unexpected, it was a trial to give him up. He was conscious until the last, and death to him seemed "only a dream." He obeyed the gospel in 1871. For over forty years he was a member of the church of Christ. He was the leader in his home congregation several years. He was steadfast in his religion, honest and truthful. Pa has gone to his reward. "Blessed are the dead which die in the Lord; and their works do follow them."

ELLA L. WILLIAMS.

Marshall.

Sister B. T. Marshall laid down the burden of life on January 24, 1916, and went to her eternal home. She

was married at the age of twenty-four. Left a widow within a few years, she raised her only daughter to be a comfort to her. Soon after her marriage this daughter died, leaving an infant daughter and her husband alone. Sister Marshall's great concern about this granddaughter's training seemed to fill her with desire to live longer, but her purpose was greater than her power of endurance. Sister Marshall was fond of the Gospel Advocate and was always careful to notify the publishers when her address was changed. She gave liberally to its appeals for extending the circulation, lived a prayerful life, and kept the faith. When discouraged and saddened by circumstances unavoidable, she looked to the word of God for comfort. May we all continue in faith and prayer as did she. X.

Miller.

Sister Nancy Elizabeth Miller was born in Missouri on February 21, 1842. She obeyed the gospel in 1854, under the preaching of Brother Speed. She and Brother Miller were married on January 17, 1858. To this union ten children were born—seven boys and three girls—nine of which are living. They reared an excellent family of children. Sister Miller had been a member of the church of Christ for sixty-two years. She and Brother Miller had been married fifty-eight years. She fell asleep in Jesus on March 18, 1916, after an illness of nine weeks. She bore her sufferings without a murmur. Brother Miller has lost a loving wife; the children, a devoted mother; the church, a consecrated Christian. But we weep not as those who have no hope. On Sunday evening, March 19, the writer conducted the funeral services in the presence of a host of brethren and sisters and friends, and her body was laid to rest in the Chillicothe cemetery.

J. T. BENTLEY.

Wilkerson.

Brother W. A. Wilkerson was born in Calloway County, Mo., on July 10, 1863, and came to Arkansas with his parents in 1883. He was married to Mary Meddows, of Calloway County, in 1886, and to this union were born three children—Clarence L., John P., Myrl—all of whom are at home with their mother. Brother Wilkerson obeyed the gospel in 1891 under the preaching of Brother W. A. Schultz. He served as elder in the congregation at Harmony, near Wheeling, Ark., for eighteen years. As a result of his untiring efforts and his godly life, eight young men have gone out from that little congregation preaching the word, his eldest son, Brother C. L. Wilker-

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son, and the writer being of the number. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Brother Wilkerson was called home on March 20, 1916. His death was sudden. Heart trouble was the cause. To the sorrowing ones we can but say: Weep not as those who have no hope, but be thou faithful until death, ever striving to imitate his life of love and patience.

OSCAR L. HAYS.

Jones.

Alpina Houser Jones was born on January 7, 1865, and died on December 31, 1915. She was "born again," into the church of our blessed Lord, in 1879. She was married to John A. Jones in 1886, with whom she lived happily till death. She was the mother of six children—four boys and two girls—all of whom survive her, except one—Rebecca, who died on January 12, 1894. The names of those who survive are: James Henry, Annie Baker, Willis Edgar, William, and John A., Jr. Sister Jones was the daughter of A. H. and E. A. Houser. She leaves three brothers and one sister: John, of Oklahoma; Gabe, of Columbia, Tenn.; William, of Williamsport, Tenn.; and Sister Bee Baker, of Shady Grove, Tenn. She was educated under James E. Scobey at Murfreesboro, Tenn. The funeral sermon was preached by W. S. Morton, and a very large crowd was in attendance to sympathize with the family. Her sickness

was of short duration. The writer of these lines met her just two weeks before she passed away, on the streets in Columbia, and had a pleasant conversation with her. It was my pleasure to know her the greater portion of her life, and I am sure she was one of the purest and best women I ever knew. When the announcement of her death was made, a cloud of sorrow and of sadness enveloped many homes, for she had many friends. She always appeared as harmless as a dove, and manifested a spirit of meekness, gentleness, and kindness that would impress one with the sweetness of a Christian life. Through the power of her influence others were made to feel better and to realize the blessing of the purity and the goodness of a great and noble life. A good mother, a true wife, and a faithful Christian has been taken from her home and community. May the sunshine of her love in her family and neighborhood be felt many years yet to come. Let us have strong faith, and the rich prom-

ises of God will stimulate us, and in obedience to his will we will rejoice in the hope of glory. F. C. SOWELL.

A Superb Instrument.

The advertising manager of this paper has recently purchased a Baby Grand Piano from Schmoller & Mueller Piano Company, Department G. A., Omaha, Neb., whose advertising is appearing in the Gospel Advocate. We cannot too strongly commend this house and its product to the readers of this paper. The instrument is beautifully finished, makes a splendid appearance, and is of exquisite tone, easy action, and it is difficult to see how it could be improved upon in any particular.

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Some New Books.

BY A. B. L.

The Macmillan Company has issued "The Centennial History of the American Bible Society." It details from its inception to the present status the effort of this society to increase the circulation of the Holy Scriptures.

The Revell Company has brought out "The Comrade in White," by W. H. Leatham, M.A., in attractive form and with an appropriate frontispiece. The book contains tender and emotional stories based upon terrible experiences incidental to the great European War. They may be used for illustrative purposes to great advantage. This book belongs to the very best of the war literature.

"Grace and Power" is the title of a thoughtful, well-written volume on devotional themes, from the pen of W. H. Griffith Thomas. It embodies the substance of addresses delivered at various places in this country and in England. The author has a fine grasp of the epistolary division of the New Testament as it relates to Christian living. Published by the Revell Company, New York.

The Commission on Christian Education of the Federal Council of the Churches of Christ in America has just published a volume of "Selected Quotations on Peace and War." This book represents painstaking effort on the part of a large number of noted writers, beginning alphabetically with Lyman Abott and ending with Woodrow Wilson, President of the United States. The work is very valuable as a source-book of expressions from noted thinkers on peace and war, especially from the Christian viewpoint.

The Standard Publishing Company announces a new and improved edition of "The Emphasized New Testament." The author says in his Preface: "The book has been so thoroughly remodeled as to be practically a new work." The work is throughout characterized by scrupulous care and general excellence. It is an extremely literal translation; the drift, point, and emphasis of the original—the very feeling of the Greek—being clearly discernible in English. Familiar passages thus appear in fresh and often picturesque form; the text is displayed on the page in a manner that shows at a glance narrative and speech. Section headings assist the eye, and the accompanying indie tions

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of parallel passages in the other Gospels invite comparison therewith. Quotations from the Old Testament are printed in italics, and valuable introductory note on the interpretation of the Bible precedes the first Gospel. The price has been reduced from \$2 to \$1.50. Address Standard Publishing Company, Cincinnati, O.

The compilers and the publishers of "The Bible in Questions and Answers" deserve the thanks of Christians everywhere for this very helpful volume. To ask and to answer intelligently leading questions on every chapter in the Bible would appear to be the serious task of a lifetime, but Brethren F. L. Rowe and John A. Klingman, by diligent application and research, have done this very thing in a remarkably short time and in a most creditable manner. They have been profited by a close study of the works of McGarvey, Grubbs, David Lipscomb, B. W. Johnson, Robert Milligan, and many other recognized teachers whose thoughts have been freely interwoven into the book. Simplicity is the cardinal note in the treatment of every book. This applies both to the arrangement of the questions and answers and the interpretive language used. The book contains a harmony of the Gospels and many tables and maps bearing upon the text. It would be difficult to obtain a more concise commentary upon the Bible. I am glad to note that the first edition was soon exhausted. The second edition, however, is off the press, the price ranging from \$2.50 to \$4, according to binding. Address F. L. Rowe, publisher, 422 Elm Street, Cincinnati, O.

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FROM THE FIELD

Alabama.

Tennille, May 4.—I was requested by Brother W. J. Norton, who lives near here, to come and preach some, and came over on Saturday, April 29, and am preaching in a schoolhouse about four miles from Tennille and about seven miles from Hamilton's Cross Roads Church. We are having good interest, and I hope much good may be done in the sowing of the seed of the kingdom. From here I go to Cypress, Fla., at the urgent request of Brother Mears, for a few days. The weather is cool down here at present, and I preached in the tent at Kinsey, Ala., but had to give up for a few days because of cold which settled in my throat, and decided that I had better leave the tent meetings alone until the weather became warm.

W. T. GOALEN.

Arkansas.

Magnolia, May 1.—I spend a few nights at some near-by point preaching the gospel each week. I visited a schoolhouse near Troy and preached to a nice audience recently. Last week I was at Buena Vista and preached to an appreciative audience in the schoolhouse there. This is a good way to sow the seed of the kingdom. Our audience here was kind and appreciative yesterday. One Methodist preacher was with us. One erring brother confessed his wrongs and asked the prayers of the church.

T. E. TATUM.

California.

Placentia, April 29.—I began a meeting here on April 16. One baptism to date and others "almost persuaded." The attendance and interest have been very good. Opposition very strong.

B. W. DAVIS.

Colorado.

Olathe, May 2.—At this writing I am in the midst of a debate with the Seventh-Day Adventists at California Mesa Schoolhouse, six miles from Olathe. The debate will continue indefinitely—as long as Advent "wind" holds out. We spend two hours each night, and, though in the midst of a farming community and in the busy farming season, crowds of people from miles around attend and give earnest attention. We call them together each night at eight o'clock and dismiss them at ten, and they voted to have the sessions thus called each night. The debate will do great good. I shall try and have it repeated at Delta and one or two more points where there are strong Adventist churches.

E. C. FROGA.

Kentucky.

Franklin, May 1.—I preached at Calvert City, in Marshall County, on the fourth Lord's day in April, morning and night, also on Monday and Tuesday nights following. We had good crowds at each service except Tuesday night, when, on account of rain and



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the dark night, the crowd was small. I will preach on the third Lord's day

in May at Yokley's Grove, in Simpson County. J. M. DENNIS.

Monlton, a most destitute field, where now the cause is prospering. The little congregation there is growing, and instead of no Lord's-day gathering at all, a goodly number assemble. I was eager to stay there in the year ending, but apparently fate drew me away—events far beyond my control. As I near my year's work here I look with regret that I have done so little for the Master, and maybe that is why he is permitting me to remain another year.

When I began teaching, I received from twenty-five to thirty dollars a month for three to five months a year. After a while I began giving the Lord a tenth and daily praying that he would continue to bless me with greater earning capacity. Later I received thirty-five dollars a month for a greater time, then forty, then fifty, then sixty, and on until now it is one hundred and twenty-five dollars a month for twelve months in the year. Furthermore, recently another opportunity was given me of earning an additional one hundred dollars or more in the summer. I now give two-tenths to the Master. No, I have saved nothing personally. I know that I should, unless the Father will permit me to work just as long as I live. Since 1911 the portion given the Lord directly has been over one thousand dollars. If he hasn't blessed me, who has?

It is something like this: The Father will permit me to do generally just about as I please, or he will guide me if I ask him to do so. A herdsman drives his flock along the long roads of the country. At the various cross roads and lanes leading from the main road he places a boy, or a dog, or some guard, to prevent the herd turning out of the straight way. The animals go on unaware that possibly they are kept from going astray by the dog that barks so fiercely or the boy that seems so rude. At times, of

course, the animals do assert themselves to their sorrow and enter the forbidden fields; they may even go astray and never be found. So I ask my Father to be the great Herdsman and to place the guards at the turning-off places, the bypaths and the lanes, the cross roads and inviting turns, lest I myself should turn astray; and he does so. At times, though, the field seems so inviting that I cannot understand till I have gone on further why I was not permitted to enter it. Certainly, if I insisted, he would permit me to go my way.

Yes, perhaps this is foolishness to many, but not so to me; and were it not that I do not believe in anonymous communications, I would not put my name to this, lest it seem as foolish boasting. These are only a few evidences that I have that the Master hears and answers prayer. Several times I have seen my own pupils come to Christ, and I daily pray for many others to do so. Our prayers are answered by his shaping events round about our lives that the irreverent look upon as only the natural outcome of affairs; it is the eye of the devout Christian that can see God's hand in it all.

Speak more of prayer in the home, in the church, everywhere. No, I do not think that any one would regard me as a fanatic, but just a Christian only. I wanted to express my appreciation of your article.

Truly your brother in Christ,

EARL M. HODSON.

How can one read a testimony like Brother Hodson's and not believe that "men ought always to pray, and not to faint?"



OUR CONTRIBUTORS



"Italy a Baptist Mission Field."

BY F. W. SMITH.

B. G. Whittinghill, writing in the Western Recorder, a Baptist paper published at Louisville, Ky., among other things, has this to say:

Baptists have a historical and doctrinal right to Italy. Paul went there in 61 A.D. The work done by him and his successors, according to the New Testament and church history, was in the truest sense Baptist. This is not the testimony of a biased person, such as the writer of this tract may be, but is the verdict of three of the greatest living church historians—Harnack (Lutheran), Duchesne (Catholic), and Gwatkin (Anglican). These three categorically or in substance declare that the early churches, among other things, preached and practiced such doctrines as repentance and faith (both impossible for infants to accept), the baptism of believers only by immersion, the independence of the churches and soul liberty. The neglect and perversion of these Baptist principles were largely responsible for the decadence of primitive Christianity and the consequent rise of Romanism. What Italy needs to-day is a return to the simplicity of the gospel which in Paul's day made the Roman Christians' faith world-famous. Other denominations doing mission work in Italy are badly handicapped by doctrines, such as infant baptism, which they have inherited from the papacy. It remains, therefore, our solemn duty to press forward with renewed energy and stronger faith in the work to which God has called us.

The first sentence in this excerpt lays out a claim entirely too contracted, if what the author asserts be true. "Baptists have a historical and doctrinal right to Italy." Why not, my friend, stretch it a little and make it read: "Baptists have a historical and doctrinal right to the world?" It seems that the principle of right entitling the Baptists to the small slice of Italy would give them the whole loaf, and they should, therefore, enforce their rights and take the earth. Post your land, beloved, with black letters, making it read: "Preempted by the Missionary Baptists." Be sure and insert the qualifying term, "missionary," else some one of the dozen or more Baptist Churches might set up a claim against your "historical and doctrinal" rights, and that would be too bad. For instance, the Primitive (vulgarly called "Hardshell") Baptist Church might slip

in and set up a claim on the ground that they were, at least "historically," in Italy or somewhere else first. Another danger besets that "doctrinal" claim in the two branches of the "Missionary" Baptists. In which "branch" is vested the right and title to Italy—the "board" or "nonboard" Missionary Baptist Church? It would seem to one acquainted with the "historical" and "doctrinal" nature of the different Baptist sects that any one of them would have a very difficult task proving the right to exist in Italy or anywhere else.

But Mr. Whittinghill, as a Baptist surveyor, sets up his compass in A.D. 61 with the apostle Paul, and claims that "the work done by him and his successors, according to New Testament and church history, was in the truest sense Baptist." Our friend set his instrument a few hundred years too far back (about sixteen hundred), for New Testament history *knows nothing*, absolutely nothing, about any kind of a Baptist Church. But he tells us that "the early churches preached and practiced such doctrines as repentance and faith, the baptism of believers only by immersion, the independence of the churches and soul liberty." True enough, but *not one time* were those churches called "Baptist" churches, and neither were their members called "Baptists;" and there are churches to-day that *preach and practice* all those things that *repudiate* the denominational name "Baptist." Brother, you have the wrong chart by which to run your survey, and the apostle Paul is powerless to supply the missing link in your chain. Really, you would better leave Paul out of your survey unless you desire to abandon your unscriptural doctrines and denomination. Paul taught a doctrine that is fatal to Baptist claim—viz.: he taught *baptism* as one of the conditions of salvation, and you will not have that link in your chain. He also taught many other things that will not fit into the Baptist chain.

Mr. Whittinghill further says: "What Italy needs to-day is a return to the simplicity of the gospel which in Paul's day made the Roman Christians' faith world-famous." Now just listen to that! Why did he not say "Roman Bap-

tists' faith world-famous?" Sure enough now, why not? Ah, beloved, our friend was quoting New Testament history when he wrote the word "Christians," and away went his "historical" right to Italy or anything else religiously. We quite agree with the statement that Italy—and the whole world, as to that matter—needs the simple gospel which in Paul's day made the faith of the church at Rome world-famous. And we can further agree that the denominations in Italy and everywhere else, including the Baptist denomination, are badly handicapped by doctrines not taught in the Bible. We are, furthermore, persuaded that it is "our solemn duty to press forward with renewed energy and stronger faith in the work" of trying to get the Baptists and all other denominations to abandon their unscriptural doctrines and be Christians only. We have no excuse or apology to offer for any of the doctrines and traditions of men being sown broadcast in the earth. If those who delight in denominationalism and love the doctrines of men will lay no higher claim for their existence than the wisdom of uninspired men, then we have not a word to say against such things; but when they make the claim that the word of God supports them, we protest with all our might and stand ready always to challenge such claim. It is only when men claim the Bible teaches this or that in religion that any one has the right to protest and call for proof. If one should *disclaim* any Bible authority for his religious teaching, why waste time with him? "O," you say, "show him what the Bible teaches." But that is exactly what you *cannot* do to one who exalts his own wisdom above God's word and who prefers his own way to God's way. It is only the one who desires to know what God says that you can help.

Who Are "Hobby Riders?"

BY THOMAS J. BONNER.

Frequently we see in the papers some brother condemning hobbyists and hobby riders. Who are they, anyway? O, "the other fellow," of course! I asked a Methodist preacher a short time ago what orthodoxy is, and he replied: "Orthodoxy is my 'doxy,' and heterodoxy is your 'doxy.'" We have long since learned that there is nothing in these terms as used by the sectarian world, only to indicate a difference of opinion. So we—"our brethren"—would like to make it appear, on the other hand, that a hobbyist is one who has corrupted the doctrine of our blessed Lord. Some who claim to be very critical in the use of terms have fallen into the habit of condemning all who differ from them as "hobbyists."

If brethren differ on the proper use of the Bible in school, the authority of evangelists, use of tobacco, secret societies, use of literature, and proper understanding necessary to valid baptism, they are ready to call each other "hobbyists." Now, each may be a hobbyist, but not necessarily so. A man may be wrong on a proposition, and yet be far from a hobbyist. On the other hand, he may be right and at the same time be a hobbyist. Webster says a hobby is "any favorite pursuit, topic, or object; that which a person persistently pursues with zeal or delight." We have always recognized the fact of man's inherent ability, yet we seem to forget it when some brother begins to press a certain line of Christian endeavor, and cry "hobbyist." Paul likens the members of Christ's spiritual body to the members of our physical person, thus showing that each may perform different functions. In fact, he says we have "gifts differing." One brother may teach with great ability, another may exhort with power, one with a gentle spirit may minister, another with simplicity may give, and each be working for the selfsame cause. (See Rom. 12.) If some of my brethren have a better hold on some line of Christian work than I, and are pressing it, why should I cry "hobbyist?" I thank God that there are some with a

passion to work for "Christian education," others with the mind and ability to care for the needy in Israel. Then, some of the preachers do little more than exhort. But this is as God would have it.

Dear brethren, let us cease to cry "hobby" when some brother, according to his natural bent of mind, begins to agitate some special line of Christian teaching or work. A hobbyhorse is not a bad thing if ridden toward Jerusalem.

Unsound Teachers.

BY C. C. MERRITT.

GOD'S COMMAND TO DISCIPLINE.

Whoever may be unsound teachers and whatever may be the unsound teaching, or regardless of whatever method may be used in determining who the unsound teachers are or what the unsound teaching is, it is a fact that teachers teaching unsound teaching, and thus becoming unsound themselves, are to be disciplined. Scripture citations are: Matt. 7: 15; 24: 11; Rom. 16: 17; Gal. 1: 8; 1 Tim. 1: 34; Tit. 3: 10, 11; 2 Pet. 2: 11; 2 John 10, 11.

Some of the above citations are applied unto individuals and some unto congregations. The principle of all is applicable unto both individuals and congregations.

UN SOUND TEACHING.

The "deep waters" one may get into in determining what article and number of articles may be called "sound" or "unsound" is sufficient grounds for some to make "short cuts" and to avoid going into detail. This method may keep one out of "deep water," but it is often murderous. It is better to "wade" than it will be to come into the presence of God with a blood-stained garment, providing the wading is done so as to prevent the garments being blood-stained.

Shall we say that every word of God is a sound word? Or shall we be possessors of the temerity to say that we can make distinctions so as to classify and separate God's word from the standpoint of soundness or unsoundness? Or is there the slightest of intimation in those passages to which citation has been given that such discipline is to be applied from such a classification?

What are we to understand by "essential" and "non-essential" doctrine, passages, teaching, or portions of God's word? Are we only to say that, in so far as the Old Testament is concerned, the statement that "Moses is not the author of the Pentateuch," and that "Daniel, Isaiah, and Jeremlah are uninspired," and such like statements, are unsound, but are left to say that all or only some of their teaching is nonessential? Could one deny or reject as true any of the things contained in the Old Testament and yet be saved? Or are we to make such "classification," "separation," and distinctions only on ground of their practicality or impracticality? Is it practical to say that some things in the Pentateuch, Joshua, Jonah, Jeremiah, Isafah, and Amos are obviously uncertain and unpractical and, therefore, do not concern us?

Finally, are we to "define," "classify," and "lay down" articles of faith saying that these are practical and essential, and that all other teaching involved in all other passages is impractical, nonessential, and are not, therefore, grounds upon which discipline is to be applied? Let us take all God's word to be practical, essential, and fundamental, "handling aright every word of God."

UN SOUND TEACHERS.

A silver dollar may be nicked, worn, "oxidized," or charred by fire, but these are not the marks of counterfeit. The ring, the weight, and the composition are essential marks. Just so a teacher may be ignorant in part, not yet having learned it all. He may make mistakes because

of his ignorance; he may fall short of his whole duty—not knowing what his whole duty is. Or he may stumble and sin in weakness; but if he is willing to learn from God and anxious to know his whole duty, and is penitent, he is not "counterfeit."

"Unsound teachers" must be determined from essential and not accidental marks of soundness or unsoundness. The essential marks of soundness must be given by God himself, and they are all given in his word. We are not left to guesswork nor inference to know them.

DIVISION.

It has been well said that "matters vital and essential to the faith of the gospel" are things for which we should contend and which must not be controverted. But the difficulty arises about what these "essentials" are. Truly, if one denies the "Sonship of Christ," "the divinity of God's word," "baptism," "the Holy Spirit," "the Lord's Supper," "prayer," or "love," he is "contrary to the doctrine which ye learned;" but who will say that the "matters essential" end with these things?

Shall one man or a set of men, predecessor or contemporary, state for us just what these "vital and essential matters" are? And would he mean by so stating and teaching these certain definite "matters vital and essential," that these must be respected and agreed to, but other things God has said in his word may be treated carelessly, indifferently, and recklessly without discipline?

When divisions come, somebody is "contrary to the doctrine." It may be one or the other or both sides, but the "contrary" ones are the real and sole cause of the division. Upon them can be laid the whole responsibility. But should one be teaching upon some passage or truth in God's word not contained in our listed statements of "vital and essential" matters, and another object to such teaching because it is not "essential and vital," although it is the truth, and in God's word, who then is the "cause" should division arise?

If "matters vital and essential to the unity of the church" are not absolutely identical with "the doctrine which ye learned," then some things "vital and essential" to "unity" are to conflict with things "vital and essential to the faith of the gospel." Everything Paul taught is included in his "doctrine" about which divisions are condemned. It is strange how some brethren are willing to leave out some truth and are yet so dogmatic about other truths! This is the position that warrants the logical conclusion for denominationalism, sectarianism, schism.

ON POLITY.

As has been said, "the autonomy and independence of the local churches are clearly taught in the New Testament." It is also true that "any legitimate action taken by a local church is as clearly stamped with divine authority as is any other doctrine or any command in the New Testament." Care should be taken, however, that the actions of a local church are legitimate—that is, stamped by divine authority. A local church might withdraw from an unsound teacher or an "offender;" but if this action has not been preceded by other action Jesus said should precede, then the action of withdrawing is not "legitimate." Such action without love, sympathy, long-suffering, and kindness—is it legitimate? Each member of the acting church should "respect and abide by" the action of withdrawal. If not, they, too, would thus become subject to discipline. But when it comes to another congregation or "every other church" "respecting and abiding by" this legitimate action, that is hardly in harmony with the polity of the "autonomy and independence of the local churches." This "legitimate" action must be respected by "every other church," but to "abide by" it without any action upon the same themselves (if called upon by ne-

cessity to act) would not be "legitimate." For "all other churches" to "abide by" the action of any one church would destroy the independence of each church to such an extent that the autonomy also would seriously be affected.

There are not a few churches, elders in particular, that would have all others "abide by" their actions (preachers, too, and editors of "only right" papers desire the same); but this is the source and nucleus of the centralization movement; it is that which culminates in the one human head. It is real ecclesiasticism in the modern sense of the word.

[NOTE.—In writing on the above subject, I saw fit to criticize some things Brother M. C. Kurfees had to say in some recent articles. I wrote it, not as a direct attack upon Brother Kurfees' articles, because I desired to include sentiments other than those found in his articles, and I did not desire to be thought by any as acting out of courtesy for our beloved brother.—C. C. M.]

Itinerary Notes.

BY F. R. SKYGLY.

I spent the fourth Sunday in April at Guin, Ala., preaching morning and evening for the Marion County High School. This was the close of their fourth scholastic year. The school is under the efficient management of Professor Clark and seems to be doing a fine work in that part of the State. I understood that they had a department devoted to domestic science and that the girls were taught to cook and sew and do other practical things. I had the pleasure of eating some Boston brown bread baked by the graduates, and I was told that they made their graduating dresses. The bread was excellent, and I am a judge of anything to eat; and the dresses looked nice, though I am a poor judge of ladies' apparel. They have fine roads in Marion County; and while their lands are not the most fertile, they are a happy and prosperous people. My mother was a native of this county, and it was but natural that I should feel that I had a heritage among them. In the afternoon I preached for the church, and we had the worship together as the early Christians used to do on the Lord's day. The church is not large, but they are earnest in their work.

On Monday night, April 24, I spoke at Winfield to a very good week-night audience. Here and at Guin I met some brethren and sisters who heard me preach at New River in 1880, about the first preaching I ever did. Old Brother John Taylor went with me on this trip. It was his last preaching trip, as it was my first. I began in that neighborhood exactly where he quit off. The foundation for the work in that country was laid by Brother John Taylor and the two older Randolphs. It was from this part of the country that old Brother Taylor and one of the older Randolphs rode horseback all the way to Tusculum to hear A. Campbell preach. After listening to Brother Campbell for one hour and thirty minutes on the two covenants, old Brother Taylor said: "Brother Randolph, after hearing that man preach, I feel that I can never preach again." But old Brother Randolph said: "Brother Taylor, after hearing him, I feel that I never did preach before this." At Winfield I met one of our Tennessee sisters—Major Allen's daughter, of Dixon Springs. She is now a Sister Staleup. Her husband is one of the leading bankers of the town, and she is faithful to the church and her family.

I spent one day in Oakman, Ala.; but, on account of the closing exercises of the school, I preached at night at New Hope, a country church some three or four miles away. Here our dear old Brother Crawford lived and died. His last letter was written to me about a meeting I was to hold at New Hope in 1911. He told me in his letter that he did not think he would live till I got there, and, sure

enough, he did not. I spent the night in his old home, now owned and occupied by his son-in-law and daughter, Brother and Sister Gray. On Wednesday I spoke in Oakman and hurried on to Lynn in time for preaching that night. The church is doing well at Lynn. This used to be the home of Brother Charlie Wheeler, a faithful man of God, who lives now near Jasper, but preaches in the country around. Brother Wheeler will always be found contending for the right.

I spent one night in Bear Creek—I mean in the town of Bear Creek, Ala. From my earliest recollection I had a fear for Bear Creek—I mean now the creek. For years my greatest hope in life was that some day I would be large enough to go to Bear Creek fishing in the spring and to her bottoms pigeon hunting in the fall. The Bear Creek bottoms was the greatest pigeon roost known to the entire country. But this was many miles below where the town of Bear Creek now stands. There is a good church here. Our good brother, J. R. Phillips, lives in this town. His family and his four or five sons and their families make a good start for a congregation.

Keeping the Unity of the Spirit.

BY GEORGE W. FARMER.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.)

How supremely important, good, and beautiful is the injunction to the church at Ephesus, and how much better would be conditions in the church of God everywhere if this injunction were heeded to-day!

In the Inanimate World. In all the realm of nature, when God had looked upon the work of his creation, he pronounced it "good" and "very good." In this he made no mistakes. He made it just as he intended it. In the solar system, of which our earth is one of the planets, there is perfect harmony and beauty. Each planet maintains its proper relation to the sun and to the other planets. The earth rotates upon its axis, producing the changes of day and night, and it makes its revolutions around the sun, producing the changes in seasons; and in all the inanimate world there is a perfect balance and harmony in everything. David said: "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19: 1.) If in the inanimate realm there is such wisdom displayed, beauty portrayed, and harmony and grandeur emblazoned on everything, how much more necessary, beautiful, and pleasant it is for the same exquisite conditions to exist in the spiritual realm! "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

Cruse of Infidelity. There is no more fruitful cause of infidelity, skepticism, and, we might add, general indifference toward the religion of Christ than the divided condition, of whatever nature it appears, in Christendom to-day. This condition is grossly sinful and cannot be justified, and no one need undertake to justify it; for to try to do so would be to encourage something wrong in the sight of God, and it would be diametrically opposed to the interest of truth and righteousness and would thwart the benediction, "Peace on earth and good will to men." O religion! How many cruel, relentless wars have been waged in thy name! How much precious blood has been shed because of thee!

Jesus' Prayer. With prophetic vision, looking down the stream of time, Christ could see the baneful, blighting effects that division, schism, jars, and discord would have upon the cause he suffered and died to give to the world, and he went to the Father in prayer and prayed so fervently in behalf of those of his disciples, and in this prayer

the petition went up four times that the disciples might all be one, as he and the Father were one; and as the Father had sent him into the world, so he sent them into the world that they might be one, as he and the Father were one, that the world might believe that God had sent him. (John 17: 11, 21-23.)

Only Two Ways. Christ, in the Sermon on the Mount, tells us of two ways—one, the way that leads to life; the other, the way that leads to destruction. (Matt. 7: 13, 14.) This makes the two necessary divisions of the human family, and each of us, by virtue of our own choice, is in one or the other of these ways. There is no middle road to be taken, no neutral position to be occupied. Neither is there any concord between the two classes in the ways. There is to be no fellowship with each other. "Be not conformed to this world." Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.) Again: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.) Every person who desires to attain unto eternal life must make up his mind to reach it by getting into and following the way that leads to it. We all have to go this way together. There is not one way for me, another for you, and another for some one else, but we all go the common way. Some people say: "There are so many ways." This is a mistake. There is only one way; and if we go to heaven, we must all go this way. How earnest and prayerful we should be to get into the right way! "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) Now, if we are God's servants, we are in the way of life, and we should love each other and help each other and put forth earnest, prayerful effort to "keep the unity of the Spirit in the bond of peace," that we may, by making the life of this way beautiful and attractive, induce others to walk in this way.

INTER NOS

From Allen D. Dabney, Eastland, Texas: "A fine paper indeed—a revelation from a field of great writers and devoted Christians."

R. W. Davis writes from Placencia, Cal.: "I am in receipt of your premium, the fountain pen. Thanks. I have also before me the May issue of The Bible Study Helper, and I am delighted with it. I have always read and enjoyed the Gospel Advocate from my childhood days; but now that I get it every week, I appreciate it much more. It is a great help to me."

From J. R. Armstrong, Town Creek, Ala.: "I want to compliment each and every one for the letters written in the 'Sermon on the Mount' Number. I have been taking the Gospel Advocate for more than thirty years. I read it more than forty years ago in my father's home. Many are the valuable lessons it has taught for more than sixty years. But, to my mind, the last issue (May 4) is the best number I have ever read."

From Willis H. Allen, Jacksonville, Fla.: "The work in Jacksonville moves along with a slow, steady growth. I have baptized three this year. We are now in a mission meeting with a tent in the western part of the city, with fairly good interest at this time. We are using only home forces. We expect to follow this meeting with others in different parts of the city. Pray for us. The 'Sermon on the Mount' Number came to-day, and I unhesitatingly pronounce it the best yet. Its articles and comments are all fine. It should certainly be preserved by all its readers."

QUERY DEPARTMENT

Brother Sewell: An organization committee, after trying to reach an agreement with the general manager of a corporation, concludes that the increase in wages offered is not enough; therefore, on vote of membership, the organization orders a strike. Would it be wrong for a Christian to quietly walk out when the strike is ordered?

X.

If you are being treated right by your employers, stay where you are. If you are not being dealt with justly and feel that you are being wronged against your earnest protest, then you should give up your position regardless of what others do. It is an individual matter for you to decide, and you should not allow an organization to decide it for you.

* * *

Brother McQuiddy: Please answer the following questions: (1) There is no congregation where I live, but there are six members here. I preach for congregations away from home on Lord's days. Now, is it wrong for me to commune with the brethren where I preach, then return home in the evening and commune with the members at home, I being the only one who will lead in worship?

S. W. BERRYMAN.

"Upon the first day of the week" the disciples "gathered together to break bread." (Acts 20: 7.) The Bible does not tell us how often they broke bread on the first day of the week. One time on each first day meets the requirement of the Scriptures. It is not necessary to break bread in the afternoon after having done so in the forenoon. However, I would not be justified in saying that it is wrong to do so.

* * *

Brother McQuiddy: I have been requested to ask you the following questions: (1) Suppose one believes that faith, repentance, confession, and baptism are necessary conditions of pardon from past sins, but does not understand church ordinances, the importance of the name, etc., as Christians see it. He, therefore, submits (in good faith) to being immersed by a Baptist. Is his baptism valid? (See Acts 18: 25; 1 Cor. 1: 11-17; 3: 4-9; 1 Pet. 3: 21; Rom. 6: 17, 18. (2) Explain 1 Cor. 15: 29. Was there ever a time when a living man was baptized for a dead man (human)? Is not this passage explained by Rom. 6: 3-11; Col. 2: 12, 13?

TATE RENO.

(1) For answer to this question I refer the querist and all who are interested to a tract entitled "Valid Baptism," a discussion between A. McGary and T. R. Burnett (price, ten cents); also to the tract entitled "The Faith that Qualifies for Baptism," a discussion between John S. Durst and J. C. McQuiddy (price, five cents). Either can be obtained at this office. (2) The Corinthians were baptized. (Acts 18: 8.) Their baptism was a "planting" in the likeness of Christ's burial and in the "likeness of his resurrection." (Rom. 6: 4, 5.) They were in and raised from a watery grave. Their baptism in the likeness of the death, burial, and resurrection of Christ was in the hope of their own resurrection from the dead through Christ's resurrection. For, or on account of, the dead they were baptized with the expectation of the resurrection from the dead, even as Christ was raised from the dead. But if Christ be not raised from the dead, then why should they be baptized for the sake of their own resurrection from the dead? The passage is difficult of interpretation and has received almost as many interpretations as there have been commentators. The interpretation I have given harmonizes best with Paul's argument.

Brother McQuiddy: (1) Is there any authority in the Bible for ordaining (or appointing) evangelists? (2) Can a man be an evangelist before he has proven himself to be a faithful elder? (3) When Paul said, "Let the elders that rule well be counted worthy of double honor," was it not the same as to say to the elders; "Do the work of an evangelist, make full proof of thy ministry?" I have been told by a preacher of more than ordinary ability that I cannot be an elder because I have no believing children (in fact, we have no children at all), but can be an evangelist. This I cannot harmonize with the Scriptures.

H. D. J.

(1) The Bible teaches that God or the Holy Spirit makes evangelists: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 11.) Acts 13 is sometimes cited as authority for appointing evangelists, but it should be noted that Paul and Barnabas were already engaged in teaching when the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus." (2) I know of no Bible teaching that demands that a man must be an elder before he can be an evangelist. (3) This means that the bishop, or elder, who is faithful in taking the oversight and in teaching should be held in high esteem and maintained or supported by the church. Christians who have children should have obedient children before they may become scriptural elders. But I do not understand that a man who is childless, through no fault of his own, is on that account barred from being an elder in the church.

* * *

Brother McQuiddy: As there is a difference of opinion here in regard to Rom. 16: 1, 2, we would like to have the benefit of your knowledge. Do the Scriptures teach that a deacon's wife is a deaconess? Was Phœbe a deaconess? Does the word "servant" in this passage and the word "deaconess" come from the same Greek word? Was the "business" referred to in verse 2 a special business of the church, or was it any secular business she might wish to engage in?

W. H. KIRK.

The Scriptures do not teach that a deacon's wife is a deaconess, any more than the wife of a preacher is a preacheress. Phœbe was a deaconess, and the Greek word "diakonon" is translated "deaconess," or "servant," in Rom. 16: 1. The American Revised Version has "servant" in the text and "deaconess" in the margin; hence "servant" and "deaconess" are from the same Greek word. To say that she was a servant of the church would not convey any special work. In the East, where women were so much secluded, deaconesses would be very necessary. Adam Clarke says: "There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick and those who were in prison; and, in short, perform those religious offices for the female part of the church which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church, and were ordinarily widows, who had borne children. Some ancient constitutions required them to be forty; others, fifty; and others, sixty years of age." As the term used in the Greek is a legal one, it is supposed that some kind of legal business called her to Rome and that they should assist her in this matter.

God has made no promises of success to any who are half-hearted, while they who seek him with their whole heart will prosper both at the throne of grace and in the fields of conflict. Heartiness in prayer with heartiness in work is demanded by God as a condition of success.

MISSIONARY

BY J. M. McCALEB.

Sister Vincent's Health.

It is with regret that I have to announce that my wife's health has become so poor and the causes so complicated that our doctors advise that she return home and spend at least three months in the Battle Creek Sanitarium. They promise the restoration of her health if we act upon this advice. So we have decided to return home for twelve or fifteen months, though it is a little early to take our furlough at this time.

At first it was thought she could make the journey alone, so that I might remain on the field with the work; but later developments indicate that I should accompany her. I would like to remain with the work, but my duty is quite clear. While we are at home the work can be carried on by our faithful native workers, with whom I shall directly communicate. This is the best plan under the circumstances and is quite satisfactory as a temporary arrangement.

When Mrs. Vincent gets well enough for me to leave her at the sanitarium, I can visit among the brethren and churches, and, by a direct and personal presentation of the urgent needs of our part of the Japan work, I hope and pray to be able to raise the necessary amount of money to meet these needs. If I can accomplish this, I shall be rendering a valuable and permanent service to the cause of Christ in Japan, which will more than compensate any loss the work may sustain on account of my absence at this time.

We have booked passage on the first available ship, the Empress of Japan, which is due to sail from Yokohama on June 9, and is due to arrive at Vancouver twelve days later. We expect to reach Battle Creek on or about June 28. Passage to Vancouver is one hundred and fifteen dollars each, and the railroad fare from that point to Battle Creek is about fifty-five dollars each, not including meals and incidentals. I understand that a liberal reduction is made to missionaries at the Battle Creek Sanitarium; however, expenses will necessarily be rather heavy. We are confident that the Lord's people will provide for these extras and at the same time bear in mind that we are still financially responsible for our work in Japan. I have arranged to borrow the passage and railroad fare.

Letters started from the States on or before May 12 will reach us before we sail. But from May 12 we request that our contributors and friends write us in care of the Battle Creek Sanitarium, Battle Creek, Mich., until further notice.

C. G. VINCENT.

Tokyo, Japan, April 26, 1916.



Report of Jolley and McHenry for 1915.

We submit a brief report of our work for the year 1915. This year has been one of great distress throughout the world. Nearly all the principal nations have joined in the terrible war which has been laying waste vast portions of Europe, besides destroying the lives of hundreds of thousands, and the nations not directly engaged in war have felt its effects. We are indeed thankful that amidst so much confusion in the world we have been permitted to labor undisturbed for the Master in India. We have so many things for which to be thankful. Paul says: "In nothing be anxious, but in everything by prayer and sup-

plication let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." How many of us fail to consider in how many ways God is blessing us!

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

For one thing, we have all enjoyed reasonably good health during the year that has passed, and for this we are truly thankful, for without health our work would be greatly hindered. It was always a cause of rejoicing to see souls saved. This has been our experience during the year. Two hundred and forty-five baptisms are reported for the year; of these, one hundred and thirteen occurred during the last month of the year.

During most of the year twelve native workers assisted. We are making a strong effort to develop a strong force of native helpers as fast as means are supplied with which to take charge of them. One special Bible study was held for them during the year. Besides this, most of them are brought to us and given a few months of personal teaching and study. A large and enthusiastic Bible study marked the beginning of the new year.

The last year has seen the work greatly increased as to territory. A work was opened in Northern India, with Brother Umrao Singh as the worker. Enough has already been said about him to assure you that he is a good man at the right place. Some four or five baptisms have been reported from that field. Brother Jolley will soon go there to assist him in getting the work started and well under way. The population of Northern India is about forty-seven million. Two trips were made to Naini Tal during the year, and everything points to a great work there in the future. Work was also started in the Nizam's dominion among a population of about fifteen million. Two visits have been made to this field, and, as a result, seventy-one have been baptized. Many other villages are calling for us to come and preach the gospel to them and baptize them. Several workers are needed for this field, for it promises to be a field-ripe unto harvest. The people seem more anxious to hear the word than ever before. Remember, brethren, that as the field is enlarged there must be an increase of the number of laborers. First, there is need of additional American laborers to take the general oversight of the operations; secondly, there is need of more native teachers to shepherd the flocks which are being brought from the fold of Satan. It takes only five dollars a month to support a native man all of his time. In arranging your work for this year, consider our needs as mentioned above.

We have purchased a small printing press which we are using to put the gospel before the people with the printed page. This was made necessary by the continued cries of the people for reading matter wherever we went. More than twenty thousand Testaments, scripture portions, and tracts have been distributed during the past year. Besides these, the church in Satara recently sent sixteen thousand scripture portions to the native soldiers in the trenches. We hope to see more than this done during the coming year. Do not forget that we must have a fund for this important phase of the work.

We now give a brief financial statement: Received by Brother Jolley (personal support), \$1,357.94; received for his helpers, \$762.33; received for printing, \$50.10; received for McHenry's support, \$585.75; received for his helpers, \$144.69. Brethren, we gratefully thank all who have had fellowship with us during the past year and pray that God's richest blessings may rest upon you. During the year we trust that we may have your continued fellowship.

Submitted in love,

W. HUME McHENRY.

E. S. JOLLEY.

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Marrying Unbelievers, Again.

In his reply to my article on the above subject of March 30, Brother McQuiddy manifests a Christlike disposition, which I highly esteem in any brother. Truth, righteousness, and justice should be the sole object in discussions, and not to antagonize for the purpose of demonstrating one's wit and intellectual powers. If controversy is conducted on a high plane, it is certainly productive of good; otherwise, the disputants are driven farther apart, the truth for which both claim to contend is obscured, and a spirit of animosity, jealousy, and strife created. Far be it from me to boast, save in the truth of Christ for which I am honestly and earnestly contending in my feeble manner. I would not intentionally have any one think that I am opposing Brother McQuiddy for the purpose of creating a spirit of controversy, for, when I wrote my first article, I intended that it would be the first and last on this subject. But owing to Brother McQuiddy's unsatisfactory reply, the appearance of another article on the same subject seems necessary, and I am hoping that this article will prove successful in clearing away the fog which gathers around our brother's position and that he and all may see the question of marriage in its true light.

In my judgment, our brother shows his weakness and the uncertainty of the establishment of his position by saying that "the criticism concerning my marrying a maiden to a sectarian and then declining to marry the same person when a widow a few months later to a sectarian is aimed at Paul and not at me." When one gets into the quicksand and finds that he is fast, he makes a strenuous effort to shift himself by grabbing for support; but the more he wriggles, the deeper he gets. In his reply our unfortunate brother made a hard struggle to get out of his difficulty by saying that the force of my statements hit poor Paul instead of him. I am glad that Paul has so

fortified his position on marriage that excuses and assumptions do not affect it. It was he who said, "Be not unequally yoked with unbelievers," and it will require more force than assumption to overthrow it.

Another effort is made by my brother to get out of his trouble by saying that the marriage question was "not under consideration when the Spirit says, 'Be not unequally yoked with unbelievers.'" But notice carefully, my dear readers, the admission he makes and the effort to get out of the quicksand and get with me on the firm, solid rock. He says: "The scripture [2 Cor. 6: 14] here includes much more than marriage!" We admit that there is more included than marriage, but notice he says that it includes marriage. This is the very thing for which I have been contending. Here we are agreed. This being true, our brother has lost his case and mine stands unchangeable. His admitting that marriage is included in the above passage forces him to the conclusion that marriage of a Christian to an unbeliever is an unequal yoking which is strictly forbidden by the Spirit, antagonistic to the teaching of the word of God, and displeasing to our Heavenly Father.

Still another effort is made to justify his position by making a play on the word "unbeliever." In the passage to which reference has been made he thinks that the word "carries with it the force of 'infidel.'" Then he quotes Macknight as authority. We agree with him that the word "infidel" is used in this passage in the King James Version, but in the American Standard Revision, which is by far the best translation of the Holy Scriptures, the translators being the most competent men of the world at the time in which the translation was made, the word "unbeliever" is used in preference to the word "infidel." In this matter I am quite willing to abide by their judgment.

As our brother seems to think that "sectarian" does not come under the head of the word "unbeliever," let us examine the word. A sectarian is one who is a member of a sect. The general acceptance of the word "sectarian" means one who is not a member of the body of Christ, but a member of a human organization. Having this explanation before us, the dividing line between the believer and unbeliever is drawn by the Scriptures between those who are in Christ and those who are in the world, or out of Christ. And this is where Paul draws the line when he says: "Be not unequally yoked with unbelievers." For what portion, fellowship, communion, hath one of the world with one who is a child of God? The apostle understood that there is no neutrality in Christ; we are either for or against Christ. It is generally understood that there are degrees of unbelief, as there are of belief, or faith. The unbeliever of whom Paul speaks is one who is out of Christ, unsaved, a member of the world, and one who has not been born anew. With such a one, union in holy matrimony with a child of God is positively forbidden, opposed to the teaching of the Spirit, very displeasing to our Heavenly Father, and bars the carrying out of Christian duties, such as bringing up children in the teaching of the Lord Paul's injunction: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.)

As to the marriage ceremony being only an act of legislation, I agree; but from a divine standpoint, God does the uniting of Christian companions, and they are married, united, so far as God is concerned, when they agree to be husband and wife and come together in that relationship. The civil law authorizes many things which are not countenanced by God, such as one's divorcing a wife or husband under almost any circumstance, while the Scriptures specify the ground on which divorce is possible. Thus man-made laws are no guide in choosing a life companion and the uniting of the same.

Now the question arises in our minds: If God absolutely refuses to join believers to unbelievers, which he does, is it right for one who is a child of God to assist in uniting those whom God will not unite? No preacher—or any other Christian, as far as that is concerned—is authorized by divine intelligence to take part or participate in that which is directly opposed to the Spirit of God. As being "unequally yoked with unbelievers" is forbidden by the Spirit, he who encourages or assists in that which is forbidden and not in harmony with the tenor of the Scriptures does that which is very displeasing to our Heavenly Father. "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." (Eph. 5: 11.)

Seikirk, Ontario.

W. F. Cox.

The discriminating reader has already discovered that I am advising Christians to marry in Christ and not out of

Christ. While the Bible teaching on the subject of marriage is advisory and not mandatory, Christians, for prudential reasons, should marry in Christ. The general trend of Bible teaching encourages Christians to marry believers. While God has ordained marriage for the elevation of society and the happiness of its members, yet the Scriptures do not teach that a man will be lost simply because he does not marry. Paul advised people not to marry, not because it is wrong to marry, but for prudential reasons and under certain circumstances it is best not to marry. Just so, for our own usefulness and happiness, it is best for Christians to marry believers; but to say that it is a sin not to do it is going beyond what is written.

Brother Cox relies on 2 Cor. 6: 14 to establish his contention. The passage is: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" With him, the believer is in Christ and the unbeliever is out of Christ. The Bible does not so teach. We discover from the Bible that some believers are out of Christ. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42.) Our brother will hardly say these believers were in Christ. Here is another passage that ruins his position: "As he spake these things, many believed on him. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 30-32.) Here are believers out of Christ and yet in bondage to sin. Surely, then, they were not in the church. The Bible makes a clear distinction between believers and obedient believers. He is also far from the truth as to the meaning of "unbelievers" as used in 2 Cor. 6: 14. The Greek word from which we have "unbelievers" in the noun form means of persons and their acts, *not trusty, faithless*; in the verb form it means to *disbelieve, distrust, mistrust*. It is true that the word may be properly rendered "unbelievers," for all disbelievers are unbelievers. All unbelievers, however, are not disbelievers. According to our brother's position, there are many unbelievers out of Christ who do not deny that Jesus is the Christ, the Son of God. They do have a faith that Jesus is the Christ, the Son of God, but because they do not have an obedient faith they are sometimes called "unbelievers," but never "disbelievers" in the Christian religion. The Greek word has the force of a *disbeliever*, one who denies the existence of God and that Jesus is divine, one who is untrustworthy. Christians are here forbidden to associate with infidels. They are not to be yoked with them in any way. This is clearly the teaching of the verse. But our brother says "unbeliever" here means any man of the world. If so, he is forbidden to associate with any man of the world or to make a contract with him. Brother Cox, did you never make a contract with a man of the world? If so, according to your view, you sinned; you are guilty of the same sin you charge against the believer who marries an unbeliever. If an "unbeliever" means any man of the world, then, indeed, you must get out of the world, for you cannot live without doing business with such people. Hear Paul: "I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 9-11.) So 2 Cor. 6: 14 does not forbid association with the whole world, but with infidels, disbelievers, and the untrustworthy.

It may be that my critic has wrongly interpreted "in the Lord" as used in connection with the marriage of a widow in 1 Cor. 7: 39. There is no doubt but that she is restricted in her marriage by the qualifying words, "in the Lord;" but what does this mean? Our brother's contention is that they mean that she must marry some one who is "in Christ." Is this final? Cannot such language have another meaning? For instance: "Children, obey your parents in the Lord." (Eph. 6: 1.) Does this mean that children must be "in Christ," members of the church, before they are to obey the Lord? Does not this mean that children, whether in the church or out of the church, should obey the instructions of their parents that are in harmony with the Bible teaching on the subject of rearing children? It is certain that the restriction which Paul gave only to widows is advisory and not mandatory. But as the Bible advises all Christians to marry believers, I would have no more hesitancy in performing the ceremony for a widow who was marrying an unbeliever than I would in pronouncing the ceremony for a Christian maiden who was marrying a man of the world. As Paul saw proper to apply the words "only in the Lord" to widows and not to maidens, I still say the criticism applies to him and not to me.

Our brother assumes that the believer whom Paul permits to remain with the unbeliever became a believer after marriage. This assumption does not in the least relieve his difficulty. If it be a sin for a believer to marry one of the world, will it not be a sin for them to continue in that relation? If the Spirit positively forbids such marriages, would he not positively forbid continuing in them?

Marriage is divine and is God's oldest institution. "But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10: 6-9.) Congenial spirits and an affection which by far transcends every other earthly love are indispensably necessary to the happiness which the relationship is designed to impart. Two young people meet; they are congenial, and love is mutual, *spontaneous*. He is a believer, she is out of Christ. Must he crucify that love which God implanted in him and over which he has no control by forming a union with one whom he does not love, simply because she is in Christ? To destroy such a union of hearts would be to put asunder what God had joined together. As a man must love and cherish his wife as his own flesh and as the wife must reverence the husband, and as each must be gentle and kind to, and considerate of, each other, marriage must be decided and entered into by the contracting parties, and not by those who do not plight their faith and make the marriage vows. Marriage on any other basis is no more than fornication, a coming together to gratify passion, a thing which is secondary in God's design. Christians can only teach the contracting parties the instructions on marriage from the Lord and admonish them to follow them. May it not be possible that those who follow the instructions from the Lord concerning marriage are married "in the Lord?" Certainly we should not damn a believer who thinks it best to marry an unbeliever, since God does not condemn the believer who decides not to marry at all. Finally, it appears that if it be a sin for one who is in Christ to marry one who is out of Christ, it would be a sin to continue in such a relation, and, therefore, the duty of all who thus view the matter to urge a discontinuance of the relation. To show that Paul did not so regard it, note the following: "But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her." (1 Cor. 7: 12.) The same is true of the wife.

The Matter of Unsound Teachers Considered.

BY M. C. K.

On page 491 of this issue of the Gospel Advocate will be found an article from Brother C. C. Merritt on unsound teachers and unsound teaching. From the note appended to his article, the reader will observe that in some other wise unexplained allusions in the body of his communication he meant the editor of the Gospel Advocate who writes these lines. We wish to assure our brother and all others that we do not hold ourselves above criticism, but are glad to have it and to profit by it. However, it is quite generally true that, in cases such as this, nothing is lost, but much is gained, by mentioning the name when some particular person is meant.

Our brother is not thoroughly clear in some of his statements, and we are not sure that we understand him in all his utterances; but, in deference to his wish, we gladly publish his article and leave our readers, in so far as we may fail to apprehend its meaning, to judge of its import for themselves. We deem it proper to note the following points:

1. The paragraph on "blood-stained garments" and "wading deep waters" is one that is not clear to us, and we pass it without further comment.
2. As to whether "every word of God is sound," we answer that it is, and that we should not "classify and separate God's word" so as to accept a part of it and reject the rest of it; and we should observe this principle whether dealing with the Old Testament or with the New Testament, and whether dealing with the writings of "Daniel, Isaiah, and Jeremiah," or of any of the other writers of God's word.
3. No, we are not to "lay down articles of faith saying that these are practical and essential and that all other teaching" is not; but we are to take the "articles of faith" which the Lord and inspired men "lay down" for us; and we agree with our brother that "the essential marks of soundness must be given by God himself and" that "they are all given in his word." And this answers the question as to whether "one man or a set of men" shall "state for us just what these 'vital and essential matters' are." The Lord and inspired men state them, and we must not have any "listed statements of 'vital and essential' matters" which they have not stated. Both the Gospel Advocate and others have been wrongly accused and grossly misrepresented in recent months on this very point of "listed statements of 'vital and essential' matters." Almost entirely to the extent that the leaders in the recent factious movement over prophecy have succeeded at all, it has been by false accusation, perversion, and misrepresentation.
4. When our brother says, "It is strange how some brethren are willing to leave out some truth and are yet so dogmatic about other truths," he meant that the writer of this editorial has done what he there charges. Our office ascertained this fact by inquiry and correspondence with him, which led to his appended note. We take pleasure in informing him that he is mistaken. However much we may sometimes, through inadvertence or oversight, "leave out some truth," we are never "willing to" do it; and, according to our conception of brotherly kindness and the ordinary amenities among brethren, it is somewhat "out of courtesy" for a brother to make such a charge.
5. On the matter of local church independence, our brother seems to be confused. He is certainly mistaken when he says: "For 'all other churches' to 'abide by' the action of any one church would destroy the independence of each church to" any extent at all. He overlooks the fact that "the action of" the "one church" in the case supposed, and which other churches are to "abide by," is the identical action which any other church, under the same circumstances, should take; and, instead of conflicting with the independence of each church, it is only a concession on

the part of all the other churches that, were they in the same situation, they would do the same thing. Hence their moral and solemn obligation to "abide by" such action. It is not only in harmony with the independence of the local churches, but it assists in promoting peace and good order among them.

6. Finally, our brother makes the charge that there are "elders in particular that would have all others 'abide by' their actions," and "preachers, too, and editors of 'only right' papers" who "desire the same." Aside from the Gospel Advocate and at least one of its editors, we do not know to whom he refers, and we are willing for the readers of the Advocate to decide for themselves whether the charge may justly be applied either to it or to any of its editors. "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake."

Help the Fanning Orphan School.

BY E. A. E.

The needs of this school were to some little extent stated last week. The real needs of the school are commensurate with the inestimable importance of caring for and preparing orphan and almost homeless girls for usefulness and the great good in life. This is not only the purpose, but the actual work, of the school. A lawyer, who had the care to some extent of three fatherless poor children, in no way related to him, and who looked after them through his own kindness, tells this interesting story of casting about to see what he could do first for the oldest one, who was a girl, and, hearing of the Fanning Orphan School, asked if it could take her, stating that she and her mother were members of a certain denomination and fearing that it could not. He was delighted to learn that the girl's belonging to this denomination or to no denomination at all was no hindrance and the school would gladly take her; and this it did and developed her into a useful woman. In turn, she inspired her two brothers to make something useful of themselves, and thus the good work and influence of the school proceeded. She married an intelligent, kind, and industrious man, who fills an important position in business and draws a good salary. Her brothers also have paying positions in the firms which employ them. This lawyer continues his praises of this school.

Now, with the necessary help, the school can care for and train many other such girls; and there are numerous men and women who should, and no doubt will, delight to furnish this help. The school must be maintained by the generosity of such men and women. One man can give a dollar; another, a hundred dollars; another, a thousand; and still another, five or even ten thousand.

The school closes its present session with an indebtedness of twenty-five hundred dollars. The appeal last week should clear it of this debt. While speaking a few days ago to Brother O. P. Barry, of Alexandria, Tenn., of this indebtedness of the school, he kindly suggested that if one hundred persons will give twenty-five dollars each, and do so at once, the amount will be raised. This can be done easily. But I replied that some will want to give more and some cannot give so much. Still we request all to give all they can. If twenty-five persons will give a hundred dollars each, that amount will be raised, and that can be done; but some will give more than a hundred dollars, and we cannot stop with the twenty-five persons.

Besides raising this present indebtedness, the trustees desire to raise the endowment fund so that the school can carry more girls free.

The trustees are worthy men, giving the school their time and means, managing it with the principal and his good wife to the best of their ability, and seeking its greatest good; but all others should feel under obligations, too,

to do the same. Realizing this, we feel confident that as the work and needs of the school are frankly presented, all who are able to do so will cheerfully respond to these calls for help.

Send donations to A. N. Trice, treasurer, corner Wall and Monroe Streets, Nashville, Tenn.

Some Questions and Answers.

BY E. A. E.

Brother Elam: Gal. 4: 20 (King James translation) reads: "I desire to be present with you now, and to change my voice; for I stand in doubt of you." It seems that some of the Galatians wanted to go back under the old law that required circumcision after having become sons of God and received his Spirit. (Verse 6.) Please explain in the Gospel Advocate what change Paul desired to make when he used the expression, "and to change my voice." In your explanation use the old translation.

J. N. WATKINS.

Paul desired that the Galatians should so continue in the truth and not be troubled by the false teachers, who zealously sought them "in no good way," that he could change his tone from that of reproof to that of commendation. Paul never desired to change the truth—men and angels, he says, cannot do that; but the truth required him to reprove, correct, rebuke, with long-suffering and teaching, or to commend and encourage. Since he was re-proving, correcting, and instructing the Galatians, and was perplexed over them because of their course, he desired them to so amend their ways that he could praise instead of censure. There is nothing difficult in this.

Dear Brother Elam: I want to ask you some questions concerning our review lesson, as there is some division about the lesson. One of the elders said that it had reference to the sectarian churches and not to the lodges. Are not all lodges and human institutions condemned by the word of God? If they are not, I will confess that I do not understand the New Testament; and if they are right, I think that I ought to be in all of them, for I want to do all the good I can in this world.

G. T. MILLER.

In the lesson I had especial reference to all organizations except the church of God to do missionary work, and then to all human organizations to do any work God has committed to the church. All the work of the church—spreading the gospel; caring for widows, orphans, the needy and poor; looking after, developing, and disciplining the members and controlling all church matters and work—must be done by and through the church. Various benevolent, missionary, and religious institutions other than the church rob it of the time and means of the members and the church of its glory.

Brother Elam: Please explain Gen. 2: 17. God said to Adam that in the day that he ate of the forbidden fruit he should surely die. After God had declared that, Adam lived nine hundred and thirty years. Now, I want you to make the two statements harmonize.

A. DUNCAN.

When Adam ate the forbidden fruit, he was placed without the garden away from the tree of life, became mortal, and death followed. We have a similar expression in Rom. 8: 6: "For the mind of the flesh is death." To follow the things of the flesh is to be lost in the end. This leads to eternal death. Death means separation; and when Adam ate the forbidden fruit, he was separated from the garden and the tree of life and began his journey to the grave. Gen. 3: 22-24 explains this.

Brother Elam: Did those whom John baptized receive remission of sins when baptized?

J. G. BARLOW.

Yes.

Other questions will be answered in order.

Many readers have written to express their appreciation of the "Sermon on the Mount" Number. Space forbids printing them all, but they are encouraging, nevertheless.

The Church of Christ—Lesson XVI.

BY S. H. HALL.

How to Behave Ourselves in the Church.

(5) *Seeking to save the lost.* Here we come to one of the most outstanding characteristics of the church of Christ. The church, as such, is God's missionary society through which to carry the gospel from the rivers to the ends of the earth. Too much importance cannot be attached to this duty. Both in our congregational and individual existence he expects us to be *lights to shine, salt to save, and loadstones*, so to speak, to draw men to the "Lamb of God, who taketh away the sin of the world." Any body of people claiming to be the church of Christ that fails to take an interest in the lost is not worthy the name they wear. The individual Christian and the congregation that is filled with the Spirit of our Lord is intensely interested in the salvation of the world; for our Lord died to this end, his mission in the world being to "seek and to save the lost." Let us study the following thoughts:

(a) God's eternal purpose in Christ Jesus our Lord is that the manifold wisdom of God be made known by the church. (See Eph. 3: 10, 11.)

(b) That this be done through the church, as such, and not some human organization, is seen in the fact that the church is the institution in which we glorify God. (See Eph. 3: 20, 21.) This scripture is meaningless if there are other institutions in which we can glorify God. Too, God anticipated the error taught by some to-day—that the church, as such, was all right in the days of the apostles, but is not enough for this advanced age; hence he says: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Even God himself will never establish another organization to take the place of the church.

(c) This duty, as already suggested, has both the individual as well as the congregational application. For its congregational application, study the following scriptures: Acts 13: 14; Phil. 2: 14-16; 4: 15-18; 1 Thess. 1: 8. In the first reference please to observe that the church at Antioch sent out men to cover a certain field; that these men did the work, then returned and reported to said congregation. So ought every congregation do to-day, if they are able to support one man or two men; and when they are not, they should cooperate with others in doing so. Then note the work of the church at Philippi. It had Paul in the field, with no other congregation helping, showing that each congregation must work, regardless of whether others do or not. Then study carefully how the church at Ephesus, the congregation established when Paul was being sustained by the Philippian brethren, became itself a radiating center from which the word was sounded out.

Note, too, the individual application. God has so fixed matters that we *must* be concerned about others. I have seen congregations that were dead instead of alive, and have heard individuals give that as their excuse for not doing more. As a rule, one real live wire will electrify a whole congregation. As individuals, we must work, if no one else does. (See 1 Tim. 4: 11, 12, 16; James 5: 19; Matt. 5: 14-16; Mark 9: 50.)

Finally, study Paul's language in Phil. 4: 1 and 1 Thess. 2: 17-19. Here you learn that his hope and that of his co-laborers and supporters consisted of those whom they had won for Christ. Remember the significance of the following question and answer: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It is easy to see why Paul was unafraid to go before God at the judgment, when he was conscious of the fact that hundreds would meet him there whom he had led to Christ. If you want to be unafraid in that day, get some one to go with you. The Lord help us to be more fruitful. To strengthen all that has been said, study John 15: 1, 2, 8.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

"The 'Sermon on the Mount' Number was fine."—J. C. Estes, of Dallas, Texas.

J. J. Padgett is doing some good missionary work in and around Poplar Bluff, Mo.

A new congregation has been set in order at Bemis, Tenn., and a meetinghouse will be built.

C. E. W. Dorris closed a good meeting with the Sixth Avenue and Buchanan Street congregation, this city.

B. F. Hart, a staunch friend of the Gospel Advocate, who lives at Petersburg, Tenn., paid us a visit this week.

Willie Hunter will deliver an address before the Rural Carriers' Association at Livingston, Tenn., on May 30.

M. C. Kurfees, of Louisville, Ky., stopped by to see us while en route to Huntsville, Ala. We always enjoy his visits.

The meeting at Foster Street, conducted by C. E. Woodridge, increases in interest daily. Several baptisms were reported the first week.

A brother at Highland Park, Tenn., sent some queries to Brother McQuiddy, but forgot to send his name. Let us have the name and the answers will be forthcoming.

C. M. Pullias closed the meeting at Waverly Place, this city, Sunday. There were eight baptisms. He is now at Waverly, Tenn., and will begin at West Nashville on June 4.

W. D. Bills writes from San Antonio, Texas: "Our work in this city is doing nicely. Splendid services last Lord's day, with three additions. Our prospects have never been so good."

Four baptisms were reported the first week of T. Q. Martin's meeting at Twelfth Avenue, this city. The interest is excellent. Brother Martin preached at Watkins Hall on Sunday afternoon.

J. C. Estes has promised to hold some meetings in Tennessee this summer. He has some time open for work in Tennessee or Kentucky. Address him at 401 Montreal Avenue, Dallas, Texas.

From H. M. Phillips, Odessa, Mo.: "The Gospel Advocate grows better. I consider it the best paper in the brotherhood. It is a treasure in a home. Several wrote last week like it was a special issue. May the good work continue."

From Charley Taylor, Hickory, Ky.: "On Monday night, May 15, I will begin a tent meeting in Paducah. This is to be a mission meeting, supported by the Gobel Avenue church of Christ, of that city. Correspondents will please address me at 915 South Fourth Street, Paducah, Ky."

To-morrow (May 19) is the day for the reunion of the three oldest churches in Davidson County. Three important "don'ts": (1) Don't fail to go; (2) don't fail to take a basket; (3) don't hitch your horses to the young trees. David Lipscomb, Jr., is sensitive about them.

We are pleased to announce that we are getting out a second edition of "Around the Lord's Table," a comprehensive treatise on the duties and privileges of those who preside and those who partake of the sacred emblems. The first edition of this very useful little book was exhausted in a remarkably short time. The price is only twenty-five cents.

We rejoice with the good folks at Green Street, this city, in the splendid results attained in their meeting, as indicated by J. G. Allen's report: "Our protracted meeting at Green Street Church closed last Thursday night. Two baptisms and a full house the last night. Thirty-six additions to the congregation is the immediate result. We all feel

that we cannot commend R. V. Cawthon too highly as a faithful, godly man. He should be kept busy all the time."

I have received a new little booklet on "Music in the Worship," written by our esteemed brother, W. H. Carter, of Lafayette, Tenn. The author claims to have written "as one of the common people—that is, not standing among the scholarly." But, nevertheless, he cannot escape the charge of having written something both scholarly and thorough in the treatment of this important subject. This is a good tract for general distribution. The price is five cents per copy, or twenty-five cents a dozen. Order from the author.

A discussion of the following subjects will be held at Booneville, Miss., on the Mobile & Ohio Railroad, beginning on June 13 and continuing four days: (1) "The use of instrumental music in divine worship is authorized by the word of God." D. A. Leak affirms; N. B. Hardeman denies. (2) "The use of instrumental music in divine worship is sinful, and the word of God so teaches." N. B. Hardeman affirms; D. A. Leak denies. A. G. Freed writes: "This discussion is creating quite an interest. The brethren and friends there are preparing to take care of visitors who may come. It is hoped that much good will come from it."

From J. A. Oullum, 1341 South Orleans Street, Memphis, Tenn.: "We now have four congregations and two mission points—namely: Harbert Avenue; McKellar Street; New South Memphis, Olive Street; Odd Fellows Hall, 106 North Court. The mission points are Highland Heights, at Sumner Avenue and Raleigh Springs car-line crossing, and Walker Mission, on Walker Avenue. W. Halliday Trice recently closed a good meeting with the Olive Street Church. He is now in a meeting at Brinkley, Ark. C. M. Stubblefield, of Kentucky, will hold the Harbert Avenue meeting next month. The writer will hold the Highland Heights meeting about the middle of June, and will also assist the brethren at Tupelo, Miss., in July. I am in position to receive calls for two more meetings, one for June and one in July. I am making arrangements to spend August, September, and October in Texas and Oklahoma doing protracted-meeting work. Brethren Bunner, Wilson, and Denton are assisting Brother Trice and me in evangelizing in and near Memphis. Brother Bunner has promised to hold a meeting at Weiner, Ark., next month. All of our congregations are holding midweek Bible studies, in which much interest is being taken. Pray for us that we may continue to grow."

B. U. Baldwin writes from Shreveport, La.: "We closed our first annual meeting on Tuesday night, May 9, with twelve additions. There were seven by baptism and three from the digressive church. A. O. Colley, of the South Side church of Christ, of Fort Worth, Texas, did the preaching. We consider Brother Colley one of the best. He did a great work for us, inspiring us by the word of God to new zeal, and now we are on our way to certain victory. God being our helper. The meeting closed with good interest, and all are hopeful of having Brother Colley with us next year. The South Side congregation supported Brother Colley in this meeting. South Side was the first congregation in Fort Worth, and has been instrumental in helping establish five other congregations in that city. But South Side is not content with only sounding the word in, but, like the congregations of old, she is sending the gospel out. This seems to be God's plan for mission work. I am sure South Side will always remember with much pleasure this work which they have done. We are very thankful to them for their assistance. We have about sixty members, and all of them are at work for the cause of Christ. The Lord willing, we shall have a house in which to worship by the first of September. We mean business for the Lord. Brethren, we need your prayers, your money, and your encouragement in this great work in Louisiana."

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Hood's Sarsaparilla, the Great Blood Purifier, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down condition of the system that results from impure, impoverished, devitalized blood.

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The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alternative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

Oliver-Bogard Debate.

BY TICE ELKINS.

The debate between Brother Oliver and Ben M. Bogard, at Tell, Texas, closed on the last Sunday in April. The truth triumphed gloriously, though some of the Baptists claim victory. They all do not, however, and some of them felt their defeat almost as keenly as Bogard himself. They had wherewith to glory over us on one account—that two or three of our brethren got so mad at being called "Campbellites" they left; and the way the Baptists crowed over that was enough to make those brethren ashamed of it if they could have known. But Brother Oliver drove him to the wall; made him preach two baptisms from Rom. 6: 3, 4; made him say that baptism was no part of either gospel or grace—that it was man's righteousness; and when Brother Oliver quoted from Isaiah, that "all man's righteousness is but as filthy rags," Bogard let that strictly alone. Bogard's definition of total hereditary depravity made even the intelligent Baptists smile; and when, in debating baptism, he insisted on going to English dictionaries to define "eis" (for) in Acts 2: 38, he made himself ridiculous.

There was a large attendance every session and we got the truth before people who had never heard a gospel sermon in life, and, therefore, rejoice. Bogard accused me of inviting everybody, all classes, to go to our church house on Sunday to commune with us, and I made him take it back publicly and confess that he never knew before what we did teach as to open or close communion; and he promised he never would in life again accuse us of inviting ungodly people to the Lord's table.

Bogard tried to incite ill feelings and trouble by telling that the young men said they would knock Brother

Oliver down if he did them like he did Bogard; but the young men behaved so well and were so respectful that he failed to start anything, only showing his defeat in the debate by trying to divert people's minds to something else. "Campbellism" was Bogard's stock in trade, but Brother Oliver could not get him to affirm in debate that the church we belonged to was started by Campbell. They do not want any more of it there. I moderated for Brother Oliver; Mr. Long, for Bogard.

Let Churches Take Warning.

We, the undersigned, feel duty bound to give warning to the churches of Christ in Northern Alabama, also in other sections of the country, concerning Brother J. H. Hill, of Hartsville, Ala.

By our association with him and facts ascertained from reliable sources, we have discovered that he is aligned with the digressive element and is in sympathy with their movement. While he claims on certain occasions to be loyal to the truth, to our certain knowledge he is not. We have proof from digressive papers and from his own lips sufficient to convict any man of being aligned with them and not in sympathy with the truth.

We will not take the space in this paper to give the facts which we have from papers that are digressive, also statements from his own lips and arguments he has made in defense of instrumental music and organized missionary societies, but will state that should any church want proof they may write to W. T. Boaz, Columbia, Tenn., or to any of the parties named, and information will be furnished.

We seriously regret having to make this statement, but duty compels us. He has imposed himself upon congregations, holding up the Gospel Advocate and other loyal papers, claiming that he is a subscriber to them, and yet in our presence confessed that he did not report his work through any of these papers, but that he did report his work through the digressive papers.

We would state to the brethren everywhere, if you do not want the minds of the unsuspecting poisoned in your congregations, and if you want to preserve the purity of the faith, men of his type should be kept out of your pulpits.

[Signed] J. T. Harris, Florence, Ala.; W. C. Phillips, Cleveland, Tenn.; W. T. Goalen, Dothan, Ala.; R. L. Shook, Belmont, Miss.; R. W. Jernigan, Bridgeport, Ala.; W. T. Boaz, Columbia, Tenn.

Funds for Shreveport, La.

BY H. H. MONTGOMERY.

The church in Shreveport received donations to our building fund in the last month as follows: From Ben West, \$5; church at Troupe, Texas, by I. E. Tackett, \$10; Sister Rance, 50 cents; Dr. F. Houston, \$5; J. R. Deen, \$1; T. H. Jackson, \$1; W. T. Hurley, \$5; D. H. Moyers, \$10; J. S. Pearson, \$2; O. C. Riddle, \$2; Roscoe Cawyer, \$10; J. M. Deveny, \$1; P. E. Payne, \$2; E. A. Fullerton, \$1; J. H. Menges, \$2; E. F. Gough, \$10; I. K. Webb, \$3; L. L. Grantham, \$1; A. A. Huffstetler, \$5; T. M. Randolph, \$2.50; R. E. Kirk, \$1; Mrs. M. O. Daley, \$2; L. F. Huggens, \$2; Henry B. Maddox, \$1; W. D. Black, \$1; Mrs. Addie Fullerton, \$1; Mrs. M. H. Boyd, 50 cents; Omega Young, \$2; H. R. Harrison, \$2.50; W. A. Kelly, \$2.50. Total, \$94.50.

We feel thankful to all those good people and pray God's blessings on them.

A Nervous Breakdown,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Awning for your home can be had from us at a figure that will please you. If better material, better workmanship, and prompt deliveries interest you, better write us to-day for prices.

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Rest for the Weary.

BY C. PETTY.

There is no such a thing as rest for the Christian in this life. Paul says that we must through much tribulation enter into the kingdom of God. Then we cannot look for rest this side of the eternal kingdom; for there are too many trials, temptations, and sorrows in this life for rest to be found. When Job's wealth was all gone, his children all dead, and his afflictions so great, he longed for death, and said: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." (Job 3: 17, 18.) When David was surrounded by so many enemies, he said: "O, that I had wings like a dove! for then I would fly away, and be at rest." (Ps. 55: 6.) Paul, after telling what the heroes of faith did to obtain the promises, said also that they "confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) Strangers and pilgrims have no rest in this world. In Heb. 4: 9, Paul says: "There remaineth therefore a rest to the people of God." Verse 11 says: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." John tells us that the Christian's rest is after his labor is ended, for while in the isle of Patmos he heard a voice tell him to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

Now what kind of labor must all Christians follow in order to enter into rest forever? There is but one answer to this—that is, to labor for the Master, for he says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and [I will give you rest] ye shall find rest unto your souls." (Matt. 11: 29.) Then, if we follow the footsteps of the Savior through life, doing what he says do and being what he says be, will he not give us rest? He says he will. Then we must live a life of faith, a life of prayer, a life of kindly deeds to others that are in need, and help to relieve the oppressed. And Paul says: "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12: 14.)

We are to "do all things without murmurings and disputings: that ye [we] may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye [we] shine as lights in the world." (Phil. 2: 14, 15.) Paul and Silas never murmured while

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in prison at Philippi. They were whipped and imprisoned there, and while in prison they lived at the gate of heaven; for "at midnight" they "prayed, and sung praises unto God." (Acts 16: 25.) Could we all pray and sing under such circumstances, we would not be very far from the rest that remaineth to the people of God. Paul must have been almost in sight of that rest when he said: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1: 23.) Good old Simeon wanted to go and be at rest, but the Spirit told him that he should not see death till he had seen the Lord's Christ; and when he saw him in the temple, he took him up in his arms, and blessed God, and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." (Luke 2: 25-31.) While Stephen was being stoned to death, he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God," and said, "Lord Jesus, receive my spirit," and entered into rest that will last forever. (See Acts 7: 55-59.) Peter must have had a glimpse of rest in the land beyond, for he tells those Christians to whom he was writing: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." (2 Pet. 1: 14.) Wrapped in the drapery of a well-spent life in the service of the Lord, they could all lay down to a long and peaceful rest in heaven. The beloved John saw the home of rest, and all the countless hosts of God's people, and tells us of their condition. We hear him saying: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them,

and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7: 16, 17.) And some day, if we are faithful, we will rest with them where there is no death, no sorrow, no tears, but rest—rest forever.

Report of Funds.

BY LEE GARRETT.

The following additional contributions have been received by the church of Paris, Texas; Individuals at Waxahachie, Texas, by W. T. Allen, \$7.50; W. F. Hinton and wife, Spencer, Ind., Route 2, \$5; church meeting in Woodman's Hall, New Orleans, La., by Dr. D. L. Watson, \$11.60; church at Quannah, Texas, by McClennahan, \$20; reported in Firm Foundation, by G. H. P. Showalter, \$3; church at Hines, Texas, by G. W. Magness, \$2.10; L. Binkley, Ashland City, Tenn., \$1; one box, Florence, Texas, Mrs. J. S. Hasty; Ruby Morrow, Nashville, Tenn., \$5; church at Amarillo, Texas, one box of clothing; church at Sherman, Texas, one box of clothing; church at Coal City, Ind., by Mrs. Fred Cutler, \$5.50; church at Austin, Texas, by G. H. P. Showalter, \$25; church at Houston, Texas, by Early Arceneaux, \$6; church at Deason, Tenn., by R. T. Farror, \$6.56; church at Gunter, Texas, one box; church at Austin, Texas, one box; bedding and bedstead, unknown; church at Denison, Texas, by Dr. John A. Roberson, 9 boxes; one box, Mrs. H. T. Philippi, Cameron, W. Va., Route 1; individual at Santa Anna, Texas, \$1; Daniel Stewart, Cameron, Manitoba, Canada, \$5; B. M. Wales, Sabinal, Texas, \$10; church at Austin, Texas, by G. H. P. Showalter, \$4.50; Mrs. Van Jackson, Troy, Ala., \$5; Mrs.

Fannie M. Gillespie, Hillsboro, N. M., \$5; O. M. Lewis, Vassar, Mich., \$1; "A Sister," Buechel, Ky., \$1; church at New Bethel, Ala., by W. A. Knighten, \$10.25; church at Cincinnati, Ohio, by F. L. Rowe, \$25; P. A. Gibson, Richmond, W. Va., \$1; Union Church, Granby, Mo., by Thomas J. Bonner, \$8.25.

This includes all contributions received up to April 20, amounting to \$561. There are some who have promised to send later. I feel hopeful that we are going to reach the thousand-dollar mark. We are indeed grateful to the churches throughout the country for these gifts and the many letters of sympathy received. One never knows who is ready to help until a calamity like this befalls him. I have tried to answer every one by letter, but I am behind some. I shall soon be able to express to all by personal letter our gratefulness for their assistance.

Enough clothing has been received, but quilts, pillow slips, and other bedding can be used.

We are still worshipping in a borrowed house, but by the time this is read we will be using a tabernacle. We will use this for our work through the summer, hoping to have our building ready by early fall. Brethren who wrote me about the time of the fire should write me again, for this mail was lost in the fire.

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FROM THE FIELD

Alabama.

Town Creek, May 7.—We had a spiritual feast last Monday night, Brother F. B. Srygley, of Nashville, Tenn., was with us. We had the largest crowd we have had at any time in more than a year, and all enjoyed the services. All could see the lesson that was being taught—that God's ways are not man's ways. Brother Srygley must have been feeling good. Like Bob Taylor, he had all of his wits. We hope he will at some time come this way again. As a church we are moving on and upward in a quiet way. During the last six years death has robbed us of some of our best material. Those that are left are faithful. Brother T. C. King, of Lawrenceburg, Tenn., is breaking the bread of life to us once a month this year. Brother King has given us some very fine, practical lessons. Perhaps he would not be called a "big preacher" by the world, but we think he is a large preacher in the eyes of the Lord. May the Lord prosper and bless all the faithful.
J. R. ARMSTRONG.

Maine.

Portland, May 8.—We had good, live services at all our places of worship here yesterday. I am to begin a revival with the church at Westbrook to-night. The outlook for the cause continues bright here.

W. E. MORGAN.

Mississippi.

Tishomingo, May 12.—I desire to write something concerning the cause at this place. There have been only three meetings held here in as many years, and we have a very small congregation; but the same can be truthfully said of them as was of Marion's men: "Our band is few, but true and tried." We are located in the northeast county of Mississippi, on the new Illinois Central Railway, twenty-five miles south of Corinth; and despite the fact that our town is but eight years old, we have the County Agricultural High School located here and claim it one of the best schools of its kind in North Mississippi. Before the school became an agricultural school, it turned out more teachers than all the rest of the schools in this county combined. It is affiliated with the State colleges. During the past session the dormitory was full and few students boarded in private homes, but we expect to have another dormitory before the next session begins. This is an ideal location, as we have good freestone water and healthful surroundings. We are working hard to build up the cause here in the face of strong opposition, and wish to state to the brotherhood, that if any brethren desire to locate near a good school, I would recommend that you inquire of this one before you locate.
LUTHER OWENS.

Tennessee.

Hickman, May 10.—I held a short meeting at Hickman, closing on April 30. I also preached a few sermons at Sykes, closing on Sunday night. Good

PANAMA HATS HAND-WOVEN.

Bungay's New Discovery Brings Costly Panamas Within Reach of All.

New York, N. Y.—Special.—It is now proven that the stylish Panama up to now only worn by the best-dressed people can now be sold for \$1. You don't have to be skeptical about the low price, as it gives service like the \$5 and \$10 kind, but not so fine a weave, and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. George J. Bungay, 28 South William Street, New York City, is backing up his discovery by sending a real, hand-woven Panama, any size, trimmed, blocked, with silk band, to any one for \$1, postpaid. Fitted with Russian leather sweatband, 25 cents extra. He has guaranteed to fill all orders up to August 1 as an experiment; furthermore, his policy is that if you are not entirely satisfied, you may keep the hat and he will return your money.

attendance and attention at both places. The brethren at Sykes are few, but they are faithful. They are going to build a house of worship in the fall. May God bless them in their work.

T. A. PHILLIPS.

Chattanooga, May 7.—Brother J. D. Gunn, of Sparta, began a meeting for the Ridgedale congregation on April 18 and continued it till April 30, with four baptisms. The Ridgedale congregation is the result of a tent meeting held by Brother R. N. Moody in the spring of 1915, supported by the Central congregation. After the tent meeting closed, it was decided to make an effort to secure a suitable place for disciples living in this part of the city to meet for worship. A hall over a grocery store was secured at a rent of ten dollars per month. We have met regularly since July 11. Brother Moody gives us one-fourth of his time. We hope some day to have a building of our own to worship in. We decided to have a protracted meeting in the hall, and secured Brother J. D. Gunn to hold it, and we made no mistake in doing that. Although we had a few dollars laid aside as a building fund, Brother Gunn looked over the field and saw the prospects and at once launched a campaign to buy a lot for a building site, and through his efforts and management we have bought a lot, and expect to build when we get the necessary cash. Those having experience in building houses of worship are asked to offer any suggestion they may see fit as to arrangement, convenience, or anything that will help to economize on space and money. There is a necessity for a house of worship in or near Ridgedale. There is a territory about six miles long and from two to three miles wide, practically all built up and in which more than twelve thousand people live, in which there is no house of worship for people to worship in who want to worship

"as it is written." People who live in this territory are obliged to use the cars to get to worship, and the time in waiting on cars and transferring is a large item, to say nothing of money for fares. An instance: Think of a family of fourteen attending worship about three miles away; seventy cents car fare each way, and then worshipping in a community in which they do not live. Ridgedale is a growing suburb made up of day laborers, factory employes, mill hands, clerical and professional men—in fact, about all classes. It is a good place to live, and we want to make it a better place to worship. To any desiring to change locations, we ask to be considered, as we have about all to offer that any city has. There is a demand for good teachers in the grammar schools; and we will furnish a place to preach, if you want to do both. Those interested in teaching may write to H. D. Huffaker, commissioner of education, city of Chattanooga, or Prof. J. L. Hair, county superintendent, Chattanooga, Tenn. We need a good man in the song service. I think Brother A. M. Burton can render us a service in this by sending a man to Chattanooga to work for his company who will help us in the song service. We need men now—in the hardest fight; after the hard part is over others will come; but we need more workers now. Help us put Chattanooga, on the map, religiously. Any assistance we can offer those desiring to make a change will be gratis. My address is 2107 Vine Street, Chattanooga, Tenn.

S. S. McMAHAN.

Texas.

Rock Springs, April 17.—Our services were all good yesterday. Crowds were some larger than usual. Interest was fine, and I suppose the preaching was as good as usual. We shall have a protracted meeting, to begin the first Sunday in June. The church decided to have me do the preaching through that. We also have some mission work in view. Success to the Gospel Advocate.

C. D. CROUCH.

Cleburne, May 1.—The Sherman meeting continued two weeks. One man was baptized and others restored to the fellowship. Our home folks have not been idle. As a result of a few-nights' meeting conducted by Brethren Phillips and Rose, thirteen have been baptized. Brother R. D. Smith, of Sherman, is with us now for a series of meetings. We pray the dear Lord to bless our efforts in his name.

F. L. YOUNG.

Denton, May 4.—I am now on my way to Dequeen, Ark., where I am to preach Sunday. I am then going to Georgia for several meetings in that State. My first meeting is to begin in Atlanta on May 14. Will some Bible man tell me what the expression, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," means? I trust I may get a number of answers from several of our preachers. Write me direct to Atlanta, Ga. I will be in Georgia till after the third Sunday in July. I think.

D. S. LIGON.

Fort Worth, April 17.—I held an eight-days' meeting at the Christian

IF YOU SUFFER FROM BACKACHE, LUMBAGO, KIDNEYS, RHEUMATISM, TAKE HOT WATER AND "ANURIC."

American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from overwork, become sluggish, the eliminative tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

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tism, gout, gravel, neuralgia, and sciatica result. It was Dr. Pierce who discovered a new agent, called "Anuric," which will throw out and eradicate this uric acid from the system. Dr. Pierce believes "Anuric" to be thirty-seven times more potent than *Uthia*; and, consequently, you need no longer fear muscular or articular rheumatism or gout, or many other diseases which are dependent on an accumulation of uric acid within the body. Send Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., ten cents for a trial package or one dollar for full treatment "Anuric."

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College, at Abilene, embracing the second and third Lord's days in April. The meeting was a very enjoyable one. There were four accessions to the congregation—three were baptized and one added her name and promised her fellowship. I found both the church and the school in splendid working order. The students are bright, wide-awake boys and girls that will do and be something in the world. The teachers seem to enjoy the work and are a set of God-fearing and God-loving servants.

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On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Bates.

My son, E. T. Bates, was born on October 16, 1888, and died on March 30, 1916. He died at the sanitarium at Booneville, Ark., where he was being treated for tuberculosis; the immediate cause of death being peritonitis. He leaves a wife, one daughter, a father, brothers and sisters, with many Christians and a great host of friends, to mourn his death. But what this world has lost, heaven has gained. He has gone to that home where the flowers eternally bloom and the sun is always bright.

J. A. BATES.

Linch.

Brother John T. Linch was born on August 27, 1843, and departed this life on September 11, 1916. He was united in marriage to Miss Parlee Daugherty on February 13, 1873. He is survived by his sorrowing wife and five children. More than forty-five years ago our brother was "born again" into God's family. He lived and died in the faith and hope of Christianity. His late home was near Christiana, Tenn., where he has many dear friends and relatives. We commend his sorrowing loved ones to God and his grace. May they be resigned to his will, and may they so live that they may look forward to a happy reunion on "eternity's blessed Isle."

C. M. GLEAVE.

Brady.

S. D. Brady was born on October 12, 1871, and died on April 7, 1916. He became a member of the church at about sixteen years of age, and, so far as we have been able to learn, lived a devout, Christian life until his death. He was married to Miss Sallie Gaskins on October 1, 1893, and to their union was born three boys and two girls that survive him. Brother Brady left this country in quest of health about two years ago and went to Texas, but in vain was his search. He came back to Fulton, Ky., about two weeks before he died and spent the last hours with relatives and friends of early life. Funeral and interment were had at Enon Church.

F. G. HOWELL.

Jackson.

One by one we are crossing over the river to join that innumerable company and live in the heavenly country forever. On February 24, 1916, Julia Ella Pippin was called to that better land. Julia was the oldest daughter of W. S. and Margaret Jackson, and was born on September 22, 1888, near Gainesboro, Jackson County, Tenn. She obeyed the gospel in September,

1906, under the preaching of Brother Byrd S. Goolsby, at Philadelphia congregation, in Jackson County. She was married to Joe Pippin on September 26, 1909. Soon after their marriage they moved to Park Hill, Okla. Julia was a sweet and dutiful child, a kind friend, a faithful wife, a good mother, and an earnest Christian. Those who knew her best sorrow not as those who have no hope, but feel that she made her calling and election sure. Besides her husband, parents, and sisters, to mourn her loss, she leaves four small children who will miss a mother's love. She was buried in Park Hill Cemetery on February 25; but her soul, triumphant through grace, lives forever with Jesus, whom she loved and served.

L. J. JACKSON.

Blackburn.

On March 29, 1916, there died in Franklin, Tenn., a really good, devoted, Christian woman—Sister Addie (Smith) Blackburn, wife of Brother B. E. Blackburn, who was born in the county of Williamson on September 21, 1854. She was in the sixty-second year of her pilgrimage on earth. She had been a faithful soldier of the cross for forty-two years, and during her life had manifested in a high degree the spirit of the Master. She was married to Brother Blackburn on December 31, 1874. From this union seven children were born, five of whom survive her—two sons and three daughters—all grown to manhood and womanhood. She was a faithful attendant at the meetings of the disciples. Ever ready to offer the cup of water to the thirsty; to clothe, as her circumstances would allow, the naked; and especially, when needed, to visit and wait on the sick, she manifested the characteristics of a truly consecrated member of the body of Christ. Most of her life was spent in Franklin, where she was held in the highest esteem by all who knew her well. I have seldom seen a larger number of sympathizing friends attend a funeral than hers, which was preached in the church. But we do not sorrow for her departure as for those for whom we have no hope.

JAMES E. SCOREY.

Jordan.

Mrs. Hardenia Jordan was born on February 27, 1832, and died on March 2, 1916, being, at the time of her death, eighty-four years and four days old. She was married in early life to A. H. Jordan, and to this union were born three children, two of whom, with her husband, preceded her to the spirit land. Sister Jordan was a widow for about twenty-five years before her death, and during this time

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she made her home with Sister M. F. Barton, her only living child. She obeyed the gospel some forty or fifty years ago, and as a Christian was constant in her devotion to the church. She attended regularly the services of the church as long as she was able to go, and even after she became too weak to attend she still took a lively interest in the welfare of the church. Like Paul, Sister Jordan "kept the faith" until death, being every ready to "contend earnestly for the faith which was once for all delivered unto the saints." She was a plain, unpretentious woman, and was always perfectly frank to tell any one and every one just where she stood religiously. As Sister Barton has for a number of years conducted a public boarding house in Murfreesboro (the Barton House), Sister Jordan was permitted to meet many of the preaching brethren as they passed this way, and she always manifested much interest in the preachers. The writer did not know Sister Jordan as a wife; but as a mother, a grandmother, and a friend, she was kind and considerate, and will be greatly missed in Sister Barton's home, in the Murfreesboro church, and in the Barton House by the many preachers who have been cheered along by this old mother in Israel. Sister Jordan was not perfect, of course, but she possessed some splendid traits of character. Let us emulate her in these.

G. DALLAS SMITH.

McClellan.

Mrs. Hattie C. McClellan was born in Commerce, Whson County, Tenn., on March 8, 1842, and died at her home, near Murfreesboro, Tenn., on March 6, 1916. She was buried at Alexandria, Tenn., where the greater part of her life had been spent, on her seventy-fourth birthday. She belonged to one of the pioneer families of the State, her grandfather, Sampson Williams, having assisted in surveying the boundary line between the States of Virginia and Tennessee. Her family were also pioneers in the Restoration movement, she herself having confessed faith in the Christ when yet a girl in her teens. For nearly sixty years she lived an earnest, faithful, consistent member of the Christian Church. Hers was a beautiful Christian life. She was naturally of a happy, cheerful disposition, strong in faith, gentle and thoughtful in life, patient in suffering, serving the Lord constantly. She was regular in her attendance upon the services in the house of the Lord as long as her health permitted. She was always lenient and charitable in thought toward others. Withal, she was a woman of strong Christian character and impressed for good those with whom she came in contact. She was married to S. W. McClellan on July 24, 1860, and for nearly fifty-six years they traveled the rugged pathway of life together. To the union of their lives four children were born, one of whom died in infancy. The husband and three children—Andrew McClellan and Mrs. Corrie M. Jones, of Nashville, Tenn., and Hugh McClellan, of Gallatin, Mo.—are left to mourn her going.

HUGH McCLELLAN.

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Allen.

On March 16, 1916, the death angel visited the home of Brother A. L. Allen, in Memphis, Texas, and claimed his dear companion, Mary Ann Allen, one of God's best women. Sister Allen was born near Cornersville, Tenn., on October 28, 1845, and moved to Roxton, Texas, in 1854, where she lived until 1912, when she moved to Hall County. She was married to A. L. Allen on November 1, 1866, and to this union four children were born, two of whom are dead. The living are Sam T. Allen, of Lodge, and Sister Allie Minor, of Memphis, in whose home Sister Allen had lived for some time, and who was exceptionally good and kind to her mother as an appreciative daughter. Sister Allen obeyed the gospel of Christ in 1874, having been baptized by the matchless Lawrence W. Scott, and was faithful to his cause unto the end. She loved the Lord and his church and for years furnished a welcome home for gospel preachers; and the Lord was good to her in that he permitted her to remain so long with her devoted husband, to help and comfort; with her children, to guide into paths of righteousness; and with the church, to build up. Sister Allen said time and again that she was prepared to depart this life, hence died in the triumphs

of a living faith, in which her broken-hearted husband and children and grandchildren may find consolation and comfort. O. M. REYNOLDS.

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'How Are the Dead Raised Up?'

BY L. D. PERKINS.

"But some one will say, How are the dead raised? and with what manner of body do they come?" (1 Cor. 15: 35.)

The careful Bible student will recognize two questions propounded by the writer, Paul, and by a continued study will also see two answers given.

First, the answer to the question, "How are the dead raised?" The writer begins to answer the question by directing our minds to the reproduction of the vegetable kingdom, and appeals to the power of God displayed in raising grain from seed which has rotted in the ground, and in giving to every seed when grown a body of its own kind. To give us an illustration, the apostle uses the grain of wheat or some other seed, that which we see every day, and which is but little less wonderful in its reproduction than the resurrection itself. He asserts that after the grain is sown in the earth it will not grow and reproduce unless it be rotted, but after the body is destroyed something springs up out of the ground, which is by a wonderful process of God, and ends in the reproduction of the same kind of grain, not bare as when planted, but adorned with stalk, blades, blossom, and the ear. The expression, "Thou sowest not the body that shall be," leads many to believe that the body we bury, the body of flesh, will not be raised. I do not think the apostle intends to teach this idea, but intimates that there will be a glorious change in the body, and more especially means that the grain of wheat is not the grain that was sown. It is just as reasonable to believe that God has the power to raise the dead as it is to believe that he has the power to convert the grain of wheat into another grain, and this fact we see day by day. He boldly asserts that "God giveth it a body even as it pleased him, and to each seed a body of its own."

The next argument he introduces to prove that God has the power to raise up the dead is drawn from the reproduction of the fleshly kingdom and the diversities of that kingdom. You will note that Paul did not take time to reason this illustration; for, no doubt, he recognized the power of mind that existed in the church at Corinth, and felt that he need only make mention of the fleshly kingdom and they were able to make the application as in the vegetable kingdom. Let us make the application. We will take the ostrich, a large bird, and a man from some isolated part of the world who is altogether ignorant of the reproduction of the fleshly kingdom, and with the

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large bird before him, and one of the eggs, crush the egg in his presence, and then take the body of a man dead, and say to him that we could take another egg like the one we had crushed in his presence and produce out of it the large bird, and that we could bury the body of the man in the ground and it would come forth a live body. We inquire of the thoughtful reader, which would seem the most impossible? We think there would not be very much difference, if any, in the mind of the man who was unacquainted with the reproduction of the kingdom of flesh. Let us not leave this thought without considering the diversified beings of mankind, of beasts, of birds, and of the fish family, and then reason, if possible, how all this could be without the power of God; and if God is the cause of the existence of all this (and he certainly is), why should it be thought an incredible thing that he has the power to raise the dead?

The third argument introduced by the apostle to convince the church at Corinth that God has the power, and that, therefore, it is a thing possible for the dead to be raised up, is drawn from the worlds celestial and the world terrestrial. The celestial bodies are the sun, moon, and stars; the terrestrial is the earth. The greatness and power of God is shown in the creation and formation of these bodies. The apostle does not intend to teach by the expression, "One star differeth from another in glory," that some will occupy a greater place or blessing in heaven, for we would hardly agree that the battled-scarred Christian with sin would have a greater place than one who had been able to reach heaven with but few transgressions; and surely if one is entitled to the greater place, it would be the one who had met and encountered the many temptations, and even he had many times fallen, yet he had arisen and finally succeeded in reaching the haven of rest. Our attention is merely called to the difference in the creation and construction so that we may be led to believe that God purposed in this difference of creation and construction that it might not be reasonably said that they just happened into existence, seeing that they did not happen alike. The apostle does not intend to teach that the reproduction of the seed kingdom, of the world of flesh, of the celestial and the terrestrial worlds, with all their several diversities, is proof or illustration of the resurrection of the dead; but he does intend to teach, and that very forcibly, that if God has the power to reproduce and create, which we cannot successfully deny, he has the power to raise the dead, and the world ought to have sense enough to believe it.



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Notes from Mount Pleasant, Texas.

BY ED S. DUNCAN.

We are doing our best to build a house of worship on Dudley Avenue, in Texarkana, Ark. The membership is less than one hundred, and all poor, comparatively speaking, in this world's goods; but they have a loyal faith in God's word and are putting forth every effort, consistent with divine law, to build them a house. The "progressives" have a fine house and everything else that goes to make up a sectarian body, and cater to the applause of the worldly-minded. Why cannot the true cause of Christ be planted in a substantial way in this wicked city? Being a railroad center, it is the gateway to a vast territory. Many people pass this way in the course of a year, and among them are some who would love to meet and worship with a people that stand for the Bible alone. These faithful men and women need financial help; so why not help them a little? Brother B. Eaves, 864 Dudley Avenue, is their treasurer. He says: "We need money, not preachers." But a great many self-called "preachers" pass through, and each wants them to pay him all they can. Brethren, this is wrong. I have known some churches to be kept in a "strapped" condition by just such as this. What church will send Brother Eaves a contribution?

It makes my heart sad indeed to read of Brother T. W. Phillips' condition. I love him dearly. He is my father in the gospel, and it makes my heart bleed to think that he is crippled for life. To know him is to love him. I heard him preach almost his first sermon, especially in Texas, and have been with him in many of his hard-fought battles, more than twenty years ago, and I have never known him to falter. But it seems that I did not learn to appreciate him as I should until misfortune befell him. O, that we could all appreciate each other better while in health and strength!

A few days ago, while the severe "norther" was on and the mercury down almost to freezing, a young lawyer, our county attorney, called up my home by telephone about twelve o'clock, on Monday, and asked if I were at home. Being told that I was, he said he would be there as soon as he could make the drive. I could not imagine what he wanted. In due time he arrived and I went out to meet him. He said: "Brother Duncan, I want you to baptize me. I want to confess my faith in Christ and be baptized in his name for the remission of sins. This matter can wait no longer." I thank God for such an obedience. I fulfilled his desires. A man who, in the privacy of his own

life, makes this decision and drives seven miles, facing a cold northwest wind, to obey God, certainly must have a zeal and determination to live the Christian life. May God help him and all of us to be faithful.

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"There is a Reason."

BY W. H. MORSE.

There is a famine of the printed word in Italy, which the Italian Protestants from the United States and Canada are doing their best to relieve. The fact of this famine is becoming generally known, but the question advances itself as to why it should be so. It is not enough for Yankee curiosity to have it said that this is according to the policy of the Roman Catholic Church. That reply breeds another "Why?" It is difficult for many people to understand why such a condition of things should obtain, when in this country the Bible is never restricted in its circulation in any similar way. If it is Roman Catholic policy, what is the reason for it? It is characteristic of our argumentative disposition to exploit the by-no-means-threadbare rejoinder: "There is a reason!" If this does not seem to wear well, then we hear it said: "There must be a reason!"

Rationally, the proper way to find out about any matters is to seek the answer from those who know; and if this is according to Roman Catholic policy, then from Roman Catholic authority should come the right answer.

It is generally understood that Monsignor Segur is a thoroughgoing and astute authority on matters of Roman Catholic jurisprudence, and that his statements and opinions are determinative and clothed upon with dogma. We put the question to him.

"Why," he answered, "is it true that the Catholic Church forbids the reading of the Bible?"

Then comes his explanation:

"The church has received the deposit of the holy Scriptures from God, and nothing has she more at heart than to see her children nourished with the divine word and meditating its oracles. Yet she surrounds this excellent reading with certain precautions which her maternal prudence has learned from faith and experience. She well knows that Satan employed the holy Scriptures to tempt the Christ in the desert, and how the scribes and Pharisees always opposed Jesus in the name of God's word. She holds sacred and inviolable the teachings of her first supreme pontiff, the prince of the apostles, who, in reference to the holy Scriptures, warns the faithful that in 'the Epistles of St. Paul are some things hard to be understood, which the unlearned and unstable wrest, as also the other scriptures, to their destruction.' Hence it is by holy writ that the church is directed to give her children this divine food with great prudence. But then experience also comes to the aid of faith in a matter

of so much importance, and thus the example of all heretics, and, above all, of modern heretics, shows most conclusively that this reading of the Bible may in some circumstances, and especially in vernacular translations, become a source of danger. Consequently, she has laid down some very simple and wise rules, not for the purpose of preventing this salutary reading, but to avert danger.

"The first rule is that we should receive both the text and the interpretation of the Scriptures from the legitimate pastors of the church, and from them alone, 'lest,' as Peter says, 'being led away by the errors of the unwise, ye fall from your own steadfastness.'

"Then, the church commands that only those translations shall be employed which have been carefully examined and approved by the ecclesiastical authorities. Thereby the faithful are taught that which they read is indeed the word of God, and not the human rendering of some ignorant or dishonest translator. She wishes that this same authority be consulted as regards the proper dispositions of mind and heart which one must possess in order to derive profit from this holy reading.

"The simple announcement of these practical rules will explain their profound wisdom. They are not only wise, but they are necessary. The church thereby shows a far more tender regard for the holy word of

God than those rash innovators who, under pretense of placing it within reach of every one, have trailed it in the dust and profaned it shamefully. Only the Catholic Church respects the Bible, because she alone comprehends its sanctity and proper usage. Jesus is the manna hidden in the Scriptures. Happy are those who search for it and find it! Happy the faithful soul who, by the light of the church and true faith, and in a spirit of piety, love, and sanctification, search the adorable word, and from it, as well as from the sacrament of the altar, obtains substantial food of true and solid piety! The Bible is the book of the priesthood. Besides the eucharist, it is the most precious deposit intrusted to the hands of the priests, who, by it, enrich the souls of the people."

In fine, Monsignor Segur declares that the Protestant pastors are deficient in learning, and that their translations are unworthy, and that it will never do to let the laity read the word of God. "There is a reason" which is libelous, unjust, and selfish.

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Trice-Canada Debate.

BY J. W. BRENTS.

On April 25, 26, Brother W. H. Trice, of Memphis, Tenn., engaged Mr. A. G. Canada, of Winston-Salem, N. C., in public discussion at Senath, Mo. The following propositions were discussed: (1) "The Bible teaches that such signs as those mentioned in Mark 16: 17, 18 ceased when the last person upon whom apostolic hands were laid had died." (2) "The Bible teaches that such signs as those mentioned in Mark 16: 17, 18 follow believers in this age of the world." Brother Trice affirmed the first; Elder Canada, the second.

The "Pentecost" people, as they term themselves, have gained a considerable following even in the town of Senath. It is no unusual thing to pass their homes and hear their shrieks and groans and loud crying even to late hours in the night. The whole country seems to be stirred over this modern fanaticism, such as speaking in tongues, which neither God, men, nor devils could understand. Healing the sick, etc., are their claims.

Brother Trice presented the Bible teaching along these lines, and more than one thousand people heard, but I fear many will not heed. Mr. Canada, I understand, was once a Methodist minister. He is an educated man and what I would term a brilliant speaker. Both men conducted themselves in a nice, gentlemanly way. It is to be hoped that the debate will do much good and people will be deceived no longer. It is to be regretted, however, that the debate did not go on longer and give Brother Trice an opportunity to preach the gospel to the people. Brother J. E. Laird moderated for Brother Trice.

Opportunity in New England.

BY W. E. MORGAN.

No doubt the following will test some professed Christian's loyalty.

New England, with its teeming thousands of precious souls, has been woefully neglected. The cause of primitive Christianity in the New England States is practically unknown. I am told that I am the only loyal gospel preacher in all New England.

Since I came to Portland (Maine) to help the few faithful saints to build up the Master's cause in these parts, I have found a very bright young brother who wants to prepare himself to preach the gospel. He is very anxious to go to Thorp Spring Christian College until he is qualified to tell the story of the cross in an effective way; then it is his desire to return here and give the balance of his life to the

work of an evangelist here in New England. But he is not financially able to go to school and will have to depend on those who are financially able to help him. He is a very bright young man, full of zeal, and his character is above reproach.

What brother or sister who has the means will help this young brother through school, so he can return to his native State and preach the gospel to his fellows? Brother, sister, you who have enough of this world's goods, can you not respond to this worthy appeal? Think what an immense amount of good you might accomplish by helping this young brother to qualify himself to preach the gospel. "Whatsoever a man soweth, that shall he also reap." "A little leaven leaveneth the whole lump."

Will you let this appeal test your faithfulness and loyalty, so you can have fruit to abound to your account in eternity?

Those who want fellowship in this matter will please write me for further information. Address me at 149 Park Street, Portland, Maine.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Man of Macedonia.

To Paul at Troas the vision of the man of Macedonia meant that the great continent of Europe was calling him; yet, when he obeyed the call, crossed the Ægean Sea and came to Philippi, he was content to sit down by the river bank and talk to a handful of women. Thus the work on a new continent began with the conversion of one woman—Lydia, a seller of purple. On this point Miss Margaret Slattery, a gifted woman writer, observes that if God called to the ordinary men and women of to-day in a loud voice or spoke to them so that friends and neighbors might hear, or stopped them on the sidewalk and said to the crowd, "I have chosen this man or this woman to do a great work," not many would hesitate to enter at once upon the task, whatever it might be. You remember it took a burning bush, a hand white with leprosy made well in a moment, a rod transformed into a living serpent, to persuade Moses that God wanted *him* to undertake the task of setting the Hebrew people free. God wanted Gideon to lead his people against the Midianites, but Gideon insisted upon certain signs before *he* would go. But God does not call men to his service in spectacular fashion to-day. Some one has said: "The will of God is the only plain thing in

this universe, the only thing that is absolutely known. Everything else has darkness and mist about it, but the will of God is absolutely plain." It is plain as A B C that a sinner should turn away from his sins. It is plain that he should obey the gospel. It is plain that he should worship God, not according to the teachings of men, but according to the commandments and examples of the New Testament. It is plain that he should send the gospel to others and never become discouraged at a small beginning.



The Glory of Small Beginnings.

Paul did not appreciate it at the time, perhaps, but the "mightiest thing done in Europe that morning was when he sat down by the river bank and spoke to that handful of women." It does not require a big house or a big audience to begin a mighty work for the Lord. The open air has been the scene of the greatest victories for the cross. The mightiest truths of the Reformation were not taught in classic halls, but under brush arbors. If there comes to you the opportunity—and it will come over and over again—to preach the gospel to one or two or three persons, preach it with all the powers of your being. If you are asked to help at some humble mission point, go to it with the undaunted spirit of the man who said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Remember that God classifies deeds according to their consequences. The longer they last, the wider they reach, the deeper they go, the greater the act which sets them in motion.

Let no man become discouraged or give up if he finds that his pet plan is crossed and thwarted by a higher wisdom than his own. Remember, a good man's steps are ordered of the Lord. "As you go down the long corridor you will find that God has preceded you, and locked many doors which you would fain have entered; but be sure beyond these there is one which he has left unlocked. Open it and enter, and you will find yourself face to face with a bend of the river of opportunity, broader and deeper than anything you have ever dared to imagine in your sunniest dreams. Launch forth on it; it conducts you to the open sea."



Who is Our "Man of Macedonia?"

But who is our "man of Macedonia?" He is the man, wherever found, who needs and craves the gospel. He is never too far away and he is never too close at hand, if

he needs the gospel. He may be as far away as China or Japan or India, or he may be as near as our own town or county. By actual measurement you will find that Paul's "man of Macedonia" was less than one hundred miles away. It appears to me that one of the loudest Macedonian cries to the Christians of this country comes from the negroes, who have been sadly neglected in the working out of our evangelistic plans. Who knows but what the nearest "man of Macedonia" may be working under your roof and eating in your kitchen?

Sometimes a man thinks he is the "man of Macedonia" when he is not. Frequently we receive appeals from small groups of Christians begging money for meetinghouses. Nearly always they interpolate somewhere in the appeal the words: "Come over into Macedonia, and help us." That may be a Macedonian cry, but it is certainly not the original. The call that Paul received was to preach the gospel, not to build meetinghouses. Usually Christians who have enough energy and money to start a building have enough to finish it if they will only make the proper effort, and it would add to their patience to wait a while. Of course there are times when it is not only right, but urgent, to make appeals for money to build meetinghouses, but it is my observation that the Macedonian cry, in this respect, is worked overtime.



The Business Woman and the Gospel.

When Paul reached Philippi, he found that the "man of Macedonia" was a woman. And a wonderful woman she was! The "business woman" is not altogether a modern product. We find at least one good business woman back in apostolic times—Lydia, the seller of purple. The modern business woman is not to be sneezed at. Thrown upon her own resources, she is making good in pursuits heretofore monopolized by the men. She is thrifty, shrewd, and aggressive. But however successful she may be from the world's viewpoint, she is a failure, after all, if she neglects the gospel. She should emulate Lydia. Prayer was her chief asset. God was her partner, and there is no doubt about her preëminent success.

In these modern times it is often difficult to find a family who are willing to take care of the evangelist during a meeting, but she said to Paul and his company: "If ye have judged me to be faithful to the Lord, come into my house and abide there." The open heart reveals her receptivity; the open house, her generosity. She considered opportunities for kindness as her rewards, not as her burdens. She did not despise Paul and his associates because they were a homeless and unfashionable set, but she "attended unto the things which were spoken of Paul." Of many a man it could be said: "You might have been saved like Lydia long, long ago, if ever once you had listened to the poorest preacher who ever stood before you."

And if any reader should be out of Christ, there is One who would win you, not with words of eloquence or of men's wisdom, but with the simple teaching that blessed the life of an honest woman.

Your first step in the direction of God is not taken when you put on your Sunday clothes and walk demurely into your pew. No, but it is taken when you put humility upon your proud heart, and fill your hot heart full of meekness and resignation and quietness and contrition, and a broken, heavenly heart. To hold your peace when you are reproved is a direct and sure step toward God. To be silent when you suffer wrong—God takes at that great moment a great step of his toward you. To let a slight, an insult, a blow, a scoff, a sneer, fall on your head like an excellent oil and on your heart like your true dessert—"with that man will I dwell," says the God of Israel through his prophet.



Preparedness.

BY F. W. SMITH.

Much has been said of late from the rostrum and through the press on the subject of "preparedness." It has come to be one of the most common words in current use, and is applied to every phase of human activity. It is a splendid word, full of *force* and *point*, driving its significance home at a single swing. In the commercial world it goes for one hundred cents in the dollar, because it means dollars. It is the "chief corner stone" in the temple of financial success. Without "preparedness," continued preparedness, any business will fail; and in view of this fact, real business men make it their watchword.

But nowhere, perhaps, is "preparedness" more needed than in the rearing and training of the children, which is confessedly the most difficult problem with which men and women have to contend. To lay the foundation of useful and splendid manhood and womanhood requires the most painstaking and careful preparation. It is as true to say in morals as in nature, that "as the twig is bent, so will it grow." If a twig is left to the swaying winds, there is danger of its becoming crooked in its growth; and if a child is left exposed to an atmosphere impregnated with moral disease, the moral bent of that life will be toward the bad. Protection against immoral influences, as well as right teaching, inculcating principles of virtue, honesty, and industry, constitutes one of the most essential elements of preparedness. One of the most forceful pictures the writer ever looked upon was that of a mountain goat protecting her young. She and her kid were standing on a narrow ledge, with a perpendicular wall on one side and the sea laving the other side, hundreds of feet below. Her young was next the wall, and with her horns, her only weapons of defense, she was fighting a huge eagle striving to thrust its claws into the tender flesh of the kid and bear it away. I thought as I gazed upon that scene, what a fit emblem of a faithful mother fighting the vultures of society who are striving to drag her child into the cesspool of iniquity and moral pollution! Many good men and women owe their success in life as men and women of unblemished characters to their mothers, who, on bended knees and with tear-stained cheeks, wrestled with God for power and wisdom to shield and protect their children against the wiles of the devil.

But there is another thing to which and concerning which the word "preparedness" should have much to do—viz., protracted meetings. Every church that invites a preacher to labor with them in a series of meetings owes it to him to be *ready* for the meeting, and not wait with the expectation of the preacher's warming up the church. The church should be warm and really *hot* with zeal and enthusiasm before the preacher comes upon the ground. The fact is, churches should live all the time, so that it would not be necessary for the preacher to *warm them up*, thus using time that should be spent in persuading sinners to obey the gospel. But if churches will not thus live, let them, by cottage prayer meetings, singing, and in any other legitimate way, have up a good interest when the preacher comes. Talk up the meeting, thoroughly advertise it, and tell all the people what a good time they may anticipate. Have plenty of good song books, and, when the meeting starts, sing "like putting out fire," and keep it up so long as the meeting lasts. Begin in plenty of time to have all

needed finances on hand, that there may be no public begging for the preacher, and thus avoid humiliating the man you have asked to come before the people of your community with the message of God. See to it that the best and most convenient place for baptizing is arranged, and keep the meetinghouse *clean* and well *ventilated*. If the brethren will chew tobacco, let them do so *outside* the meetinghouse. Pray *earnestly* and *constantly* for the success of the meeting. If the preacher preaches what you think is a good sermon, *tell him* so; it will not kill him. If you have any criticism to make on the preacher, go to *him* and *tell him* in a kind and brotherly way. Finally, if there are no additions, do not think, act, and talk as if the meeting were a failure.

Christ as King, His Kingdom, and His Second Coming.

BY J. D. WALLING.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only Potentate, the King of Kings, and Lord of lords." (1 Tim. 6: 13-15.) "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18: 33-37.) This is too plain to be misunderstood. Jesus said: "Every one that is of the truth heareth my voice." "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," etc. (Rev. 1: 5, 6.) "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Rev. 22: 16.) Now let us try Isa. 11: 1-5: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Does this not foretell his reign and kingdom? Did he not fulfill all this? Then why look for it to be yet in the future?

But let us hear Zech. 6: 12, 13: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel

of peace shall be between them both." Did not Jesus build the temple of the Lord?

Hear Paul: "For ye are the temple of the living God." (2 Cor. 6: 16.) So Peter says: "But sanctify the Lord God in your hearts" (1 Pet. 3: 15)—that is, set him apart to rule and reign in and over your lives. And still he is not yet King? His disciples thought he was. "Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus." (Acts 17: 7.) Had he power as King? "And ye are complete in him, which is the head of all principality and power." (Col. 2: 10.) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3: 22.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. 28: 18.) Strange language for one that must wait nineteen hundred years for his kingdom!

What was the nature of his kingdom? "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Then, if one is born of water and the Spirit, he does enter into the kingdom of God. But how could he enter into something that did not exist? But what is its nature? "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17: 20, 21.) It was not an earthly kingdom, but a spiritual kingdom. This was Nicodemus' trouble, and the trouble with all of the Jews. Jesus therefore said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3: 6.) So Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15: 50.) Moreover, Jesus said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 39.) So it is all "tommyrot" to speak of Christ sitting upon a literal throne with flesh and bones, blood or no blood. But hear Paul: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.) It cannot be seen with the eye, but can be enjoyed. Read this: "And the Lord was made flesh [is not, but was made flesh.—J. D. W.], and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1: 14.) But hear Paul again: "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power." (1 Cor. 4: 19, 20.) And again: "That ye would walk worthy of God, who hath called you unto his kingdom and glory." (1 Thess. 2: 12.) And yet his kingdom is in the future? "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1: 13.) Was Paul mistaken? Again: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12: 28.) And yet we have not received it? "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Cor. 15: 24.) Now let us try Luke 22: 16-18: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Then, if Jesus ever ate the supper with the apostles after this, we may know that the kingdom has come. "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." (Acts

10: 41.) These are the same ones to whom he said: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) It occurs to me to be little short of infidelity to doubt the present existence of the kingdom of God and Christ as King.

But what of his second coming? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1: 7.) "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 30, 31.) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) How did they see him go into heaven? Not, How did they see him "taken up?" but, How did they see him "go into heaven?" That is the way he is to "so come." "And a cloud received him out of their sight." (Acts 1: 9.) Then they saw him "go into heaven" in a cloud. That is the way he is to be seen coming. Not on the earth, but in a cloud. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 15-17.) Who would think our bodies would be changed and we should meet the Lord in the air and come back to earth to live here in an immortal body for a thousand years? You remember that Jesus said, "A spirit hath not flesh and bones as ye see me have;" and Paul said: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." And yet the theory of our "Second Advent" brethren would have an immortal body living here on earth for a thousand years!

What is the Christ coming back for? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1: 7-10.) "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15.) "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time [to sit on David's throne? No!] without sin unto salvation." (Heb. 9: 28.) "What further need have we of witnesses?" With Acts 17: 31 I close: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The Day of Small Things.

BY JOHN T. POE.

In Brother A. B. Lipscomb's first-page work in the Gospel Advocate of February 3, "When a Small Audience Was Inspiring," he made me think of some of my own experiences, one of which I will relate.

I had an appointment to preach at a certain place in the country—a mission point—where there was no congregation near. It was Saturday, and only five persons were out to hear me—three Christians and two who were not Christians (an old man and his wife). I was sadly disappointed to find no more than five out to hear me. However, I preached a gospel sermon on "What must I do to be saved?" with as much earnestness as if I had had a thousand aliens present. At the close I invited the unsaved to obey the gospel, and the old man (sixty-four years old) and his wife promptly stepped forward, gave me their hands, confessed their faith in Christ, and were baptized. From that day to this I have had high regard for that scripture which says: "Despise not the day of small things." And as the years have passed on I have discovered that some of God's greatest and most glorious works in nature are carried to completion from very small beginnings. An acorn is a small thing, but in its shell is the germ of the tall and majestic oak. It is a small thing to give a thirsty Christian a drink of water because he is a Christian, but such a deed will figure largely in the judgment day. A man that cannot preach to a small audience will never do much good preaching to a large one, for he cannot understand God's way; and man's own way is nothing in the finality.

Some Singular Experiences.

BY J. D. FLOYD.

The preacher whose work has been even commonplace will, naturally, in near fifty years, have some singular experiences. I have no doubt, if some persons were asked what my great desire as a preacher is, the answer would be: "To baptize some one." I must confess that I do love to baptize or to see one baptized, if the candidate is the proper subject. I have in mind three cases in which I refused to do so.

I was holding a meeting in another State, in a community where the gospel in its purity had never been preached. At the close of the discourse one morning, when the invitation was given, a gentleman with whom I had become acquainted came forward. In reply to my question as to his purpose, he said he had been a member of the Methodist Church, but wanted to "join your church," and then stated that he was satisfied with his baptism. Considering it best to consult with him privately, I dismissed the audience. On further inquiry, I found that he had been sprinkled, had had some trouble in his church, and for that reason wanted to make the change. On my expressing myself as to what scriptural baptism was, he said: "I want to 'join your church;' and if you say so, I will be immersed." This I declined to do, as, according to his own statement, it would have been because I said so, and not the Lord.

On another occasion I was called to see an old man on his deathbed. He was a soldier under Jackson at New Orleans, had been prominent as a citizen, but never had shown any interest in religious matters. When I reached him, his mental condition was such that he was incapable of connected thought. In this condition, of course, I could not instruct him; but a son, prominent in the business world in a large city, insisted that I should baptize him—and that, too, by sprinkling!

On another occasion an aged lady had become unbalanced in mind. All her talk was that she wanted to be baptized. I was called upon by some of her friends—some were mem-

bers of the church and some were not—and asked to go and baptize her. I replied that baptism was the act of a rational creature, to be attended to for a certain purpose, and that I could not do it. They said they understood that; but that if I would do it, it might relieve her mental troubles. My reply was that even if I could foresee that it would do that, I would not do it for my good right arm.

Some, on reading this, likely will say: "Brother Floyd has certainly been in the backwoods." That is true; and the preacher who goes into the out-of-the-way places is liable to have singular experiences also.

Called Up Higher.

BY L. D. PERKINS.

Notwithstanding the fact that Riverside, Cal., is one of the most beautiful places in all the world, yet our Heavenly Father saw fit to call Hope Taylor from this earthly paradise up higher to a heavenly, eternal home. I have lived in Riverside and know the beauties that are there, and it is not so easy to understand why one should be called to another place to dwell. Perhaps, if I had had the great pleasure of visiting the place to which Hope has been called. I could then understand; but all I know of the place is what those who live there have said. From what they say of the place, Hope must be happy. Those who live there have given a beautiful description of the place. They say that the wall of the city is of pure jasper stone, and that the city is made of pure gold like unto pure glass; they say that the wall of the city has twelve foundations, and that these twelve foundations are constructed of twelve different kinds of stones. If it were not for the great expense, we could get a better idea of the foundation of the wall by taking the different kinds of stones and constructing a foundation of the very stones they tell us they are made of. You may be acquainted with many of these stones. I will name them for you: Jasper, sapphire, chalcidony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysopraxe, jacinth, amethyst. Even the foundation of the wall must be beautiful. Then they say that in the wall are twelve gates, and that the gates are made of pearl, one pearl to a gate. The streets are made of pure gold. There is a stream of water running through the city as clear as crystal, and on both sides of the river are trees that bear twelve kinds of fruits, and the fruit is yielded or ripens every month. The city is not lighted by the sun, moon, stars, electricity, or gas, but by a new light called "glory." Many things we have here they tell us they do not have there. But few pass through this life who do not have tears, and there they have none. Here we have mourning, crying, pain, and death, but there they do not have these. Those who thirst are given, of the water of life freely. They say they have no night, but it is day all the time. They say that in no wise shall any enter the city but those who are good. They are very particular along this line. Hope must have realized this, for while here he was very good. He often led the song service at church, preached many good sermons, and gave much good advice to others; and then he lived a good, pure, upright, and noble life. So that I am sure that when he was sent for, others there were glad to have him come. Hope was born in Alabama on February 9, 1895; and he received the call on April 1, 1916. So he stayed on this earth only twenty-one years, one month, and twenty-two days. His father and mother had told him of this beautiful city, and Brother A. B. Blazer told him more about it, and Hope decided to try and so live that he might be permitted to go there some day. Those who have the privilege of letting us come into this beautiful city require many things of us in this life, and one of those things is baptism; and Hope let Brother Blazer baptize him, and then he lived a consistent, Christian life. Hope left many good friends here that he will

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All our readers who appreciate good, religious books will be pleased to know that "Christian Treasures," Volume I, is just off our press and ready for delivery. The book contains nearly three hundred pages and deals with vital themes that were covered in special numbers of the Gospel Advocate. It contains the very best thoughts, not only of the editors, but of a host of careful writers, to whom were assigned various phases of the following subjects: Studying the Bible; Teaching the Bible; Applying the Bible; History of the Bible; Restatement of the Issues; Fundamental Themes; The Wise and Unwise Course in Religion; Evangelistic Effort in General; Plans for Protracted Meetings and Missionary Work in General. We may safely say that no book has ever been printed containing articles on these important subjects from as many different writers.

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be glad to have come to the place he now dwells in, and among these is his father, mother, and sister, Grace. I know they will try awfully hard to live right, for they thought so much of Hope, and liked to be with him so much. It is indeed hard for us to understand why one so useful and loved so much should be called away; but while we cannot understand, the Lord knows why.

We may not know the reason why
Dark clouds so often veil the sky;
But though our sea be smooth or rough,
The Lord knows why, and that's enough.

We may not know why we are led
So often in the paths we dread;
But, trusting him, we'll press our way.
The Lord knows why; we will obey.

We may not know why death should come
To take the dear ones from our home;
But though our eyes with tears be dimmed,
The Lord knows why; we'll trust in him.

So, though we may not understand
The leading of our Father's hand,
We know to all he has the key,
He understands all mystery.

O, yes, he knows—the Lord knows why
These things are ordered from on high;
And though dark clouds may hide the sun,
The Lord knows why; his will be done.

Georgia and the Far Southern Field

By S. H. Hall

The Church of Christ—Lesson XVII.

How to Behave Ourselves in the Church.

(6) *Feeding the hungry and clothing the naked.* Nothing is more strongly emphasized in the Bible than God's regard and interest in the poor. (See Prov. 14: 21, 31; Gal. 2: 10.) Pure religion should be outstanding among those who claim to be the church of our Lord and Savior. But pure religion exists not where the poor are forgotten and neglected. (See James 1: 27.) Please to note the following points:

(a) *The naturalness of this duty.* The church is spoken of, as we have already learned, as "the body" of which Christ is head. (Col. 1: 18.) The head and the body, with all of its parts, are vitally connected—"knit together" is the way Paul puts it. (Eph. 4: 16.) Hence we are not only members of Christ, but members "one of another." (1 Cor. 6: 15; Rom. 12: 5.) That member that does not suffer when another member suffers is a *dead* member and will ultimately be cut off. You get the same lesson when you look at the church as a family. It would, indeed, be a poor family, if some of the members were living in luxury and ease, while others were suffering the pangs of hunger, cold, and nakedness. All really *live* members of the church so love that they suffer when others suffer.

(b) *But let us note some direct statements on this duty.*

The love of God is not in the soul who sees his brother in need and refuses to help. (See 1 John 3: 17.) It matters not how much such members may boast of their faith in God and in the gospel, their faith is *too dead* to save them when they so neglect duty's demands. (See James 2: 15, 16.)

We must lay down our lives for the brethren. (1 John 3: 14-16.) To love merely in word and tongue—that is, a lot of pretty talk—we are forbidden. But the love that we *must* have for each other must be expressed in deeds, in acts of helpfulness. (See verse 18.)

When one member of the body (church) suffers, all the other members must suffer with it. (1 Cor. 12: 25, 26.) But how is this done? By telling the member that suffers that you are sorry and that you hope to see him soon out of his trouble? Nay, verily! This would be to love merely in word. How, then, do all the members suffer when one suffers? I give an example. Here is a brother in good standing. He has but little of this world's goods, but manages to meet his obligations so long as he is able to stay with his work. But he meets with an accident, his leg is broken, hence he must be denied the privilege of drawing his daily wages. But his grocery bill, rent, etc., must continue, and in addition to this is the doctor's bill and the drug bill. Let *every member*—not just a few—deny themselves of some of their own that these bills may be met. This is the Bible way for us to suffer with one another. When the brother is able to resume his work, he stands, financially, where he stood when the accident came his way. If the brother should die, and his widow has not enough to bury him without being overburdened, then the church should do it. We must bury our dead, educate our orphans, care for our widows, if, indeed, the church of Christ we are to be. Study Matt. 25: 31-46 for more light still on the subject.

(c) But all of this applies to members in good standing, members who are adorning the doctrine of our Lord and Savior, not to members who are too lazy to work and make an honest living. Such members, instead of being fed, must be withdrawn from, and taught "that with quiet-

ness they work, and eat their own bread." (See 2 Thess. 3: 6-15.) Here, sometimes, the church is confronted with difficulties; for instance, when a trifling man has a wife and some little ones dependent upon him. Well, we must not let this sister suffer. If the man is a member, he must be withdrawn from. But whether a member or not a member, he must not be fed. Let him go hungry. It is God's way to teach him to work. But how can you feed the hungry wife and children without feeding him? Take them their meals, or arrange for them to go to the home of some member near by and eat. But the point is, *feed them*, not the trifling husband. And do this, too, because it is the best thing that can be done for such men. It will make them think, and will go a long way in saving them. May God ever give us that grace that is peculiar to him—the grace that makes us kind and tender, yet firm and unyielding, in dealing with those who are stubbornly rebellious and have to be made to feel our disapproval of their ways.



A Pleasant Stay in Tennessee.

It was the writer's good pleasure to conduct two series of meetings, recently, in Tennessee.

The first meeting was at Dickson. Here I found a most excellent congregation, well housed in a comfortable brick building. Brother I. B. Bradley and wife have been making this their home for more than ten years. Eternity alone can tell the good they have done there. They are both held in the highest esteem by the congregation and by the people of the town. My home was with them for a part of the time. The last two weeks I was in the home of Brother and Sister A. H. Leathers. More ideal homes I have never seen, and certainly no one could have been treated more kindly than I was. But what I say of these two homes can be truthfully said of the greater number of the homes of our Dickson brethren. The cream of the town are lined up for plain, apostolic Christianity. The Lord help them to continue faithful and to let their power all the more be felt for good. This congregation has the honor of having one of its members in Japan, laboring for the cause there—Sister Sarah Andrews, who, a few months ago, left home and loved ones to spend and be spent for those who know not our God among the idol worshippers of Japan. She is remembered in prayers and offerings by the home forces. If others feel like helping in this good work, send an offering to I. B. Bradley, Dickson, Tenn., and it will be duly credited and sent to her.

My second meeting in Tennessee was with the Reid Avenue congregation, in Nashville. This, too, was a most pleasant work. It was my pleasure to be with them last year and also year before last in a series of meetings. They were ready, and all seemed to enjoy the work. In this meeting I was encouraged with the presence of Brethren T. B. Larimore, F. W. Smith, F. B. Srygley, Matthew Cayce, A. B. Lipscomb, Lytton Alley, R. C. White, C. M. Pullias, I. B. Bradley, and C. E. Wooldridge. Besides these, Brother H. Leo Boles, president of the Nashville Bible School, and a number of the students were over and helped with their prayers and presence. Brother A. S. Derryberry labors with this congregation and is doing a good work there. He was at home for the meeting. You could not find a more godly man than this good brother. I can never forget this meeting and its exceedingly sweet associations.

In the two meetings twenty-four souls were baptized into Christ, ten restored to fellowship, and two came from the Baptists.

On returning to Atlanta, I found the work doing well, with five more names added to our list at West End under Dr. Horton's efforts. I am now in one of the most promising tent meetings that we have ever begun.



BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

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"Commanded."

BY DON CARLOS JANES.

"Count Bismarck, when he was in Russia in the year 1860, was one day walking with the czar, when they came to a lawn in the center of which was a sentinel. Bismarck permitted himself to ask why the sentinel was there. The czar did not know; nor did the adjutant who was with the czar know. They asked the sentinel; he did not know. All he could say was: '*It stands commanded.*' The adjutant was dispatched to the officer; he did not know. He then made inquiries of officers of higher rank, but all in vain. They consulted the books, but all they could find was: '*It is commanded.*' There had always been a sentinel there, but no one knew of any reason why. At last an old footman was found who remembered that his father, who had also been a footman, told him that one day the Empress Catharine had found on this lawn an early snow-drop, and gave command to place a sentinel to watch that it was not plucked nor crushed. The order was not countermanded, and so for the greater part of a century a sentinel had been kept there for no reason whatever, but because it was so commanded."

The foregoing incident is copied from "New Testament Christianity," a book of two hundred and twelve pages, by Lancelot Oliver, editor of the Bible Advocate, of Birmingham, England. If we know that God commands a thing, we have sufficient reason for rendering obedience in the matter commanded.



Notes and Items.

BY C. G. VINCENT.

A Texas church which gave us ten dollars a month last year writes that it will have to reduce that amount to five dollars a month. Others have written of reducing their offerings; but none, so far, have said anything about increasing their offerings this year. Do you want to cheer us up? This "item" tells you how to do it.

In buying a lot for the Kamitomizaka Church, removing and rebuilding the plant, and thus greatly improving the work and putting it upon a permanent working basis for the accomplishment of greater good, we are carrying into effect the late William J. Bishop's long-cherished purpose and hope. His friends will recall that he launched out to accomplish this object a few months before he was called to his reward by death. The friends and churches that formerly helped Brother Bishop would do well, it seems to me, if they all would assist in this noble enterprise.

The offerings of 1915 for our work amounted to \$3,615.55. Received for others and forwarded, \$106.10. Grand total for all purposes, \$3,721.65. Can we not go beyond that this year and raise an even \$5,000? It can be done.

The very liberal gift of eight hundred dollars made by the Bryan (Ohio) congregation for the lot fund is very deeply appreciated. I hope the good example of this church will

inspire other large offerings for missions. Large gifts for missions are few and far between, and so it is truly refreshing to be the happy recipient of a liberal offering. This same church sent us a check for three hundred dollars, to be used so much per month for four years in helping to preach the gospel in Japan. The Bryan Church has made liberal offerings to other mission fields besides Japan.



Notes from India.

BY W. HUME McHENRY.

Should the Savior of men speak personally with us to-day, I am constrained to believe that he would say to us: "The harvest truly is plenteous, but the laborers are few." Last Lord's day I returned from a few-days' visit among the villages in the Nizam's State, where I recently opened up work. Our workers have not been preaching here for more than two and a half months. I think I should call my stay among them a moving protracted meeting, for I preached most of the time, though we went from village to village. Each day witnessed people baptized into Christ. It was a season of great rejoicing. Some came from four to six miles to be baptized. Scarcely had I arrived in the region before the people began to come to us asking to be baptized. It seems that God has used sectarian missionaries to prepare the people to accept Christ. Not a great many have been deceived by them; and even these, or the most of them, will leave the missions, because they say: "We want to be baptized like Christ was baptized." They all know that that was by immersion. During the six days forty-five were baptized, and on the following day three more were baptized—in all, forty-eight. Duties at home demanded that I come home at once. Many more villages are ready and anxious to be baptized. The workers will go to them just as soon as the present "Bible school" for workers is over. The people are so happy and thankful that God has brought us to tell them about God and Christ. In many of the missions the members are practically bought and then held by a job or monthly assistance. Here it is different. People come several miles to be baptized without any earthly reward whatever. They are sincere.

Again and again have we tried to present this phase of the work to the brotherhood. Like as in the days of the Savior, the common people hear the message gladly. Numbers are being baptized; for how can we refuse to baptize them when they entreat us to do so? But they are sheep without shepherds. True, the elders are the scriptural shepherds of the flock; but among people just snatched from idolatry there *must be* men sent to instruct them before they can become qualified for such work. With the small sum of five dollars a month we can train workers to feed the flock. Who will volunteer to send me that much each month for this work? Imagine one man trying to look after the work in Texas. Would he have his hands full? Do you think he would need a few preachers to help him? Then think of us here in India, a country that is not only larger than Texas, but larger than the United States, with a population of about three hundred and fifty million souls. Do we need a few native preachers? Really, brother, do you not think we should have at least one more American to help us in the work in this *little world*? Think on these things.

Beginning to-morrow (January 1), Brother Jelley will give instruction to the native workers and their wives. I wish that many more had answered our appeal for workers, so that a much larger number might have had the benefit of the school. This will do much to develop the men and thus strengthen the work which has been started. We intend to make every possible effort to teach the men for the work. We believe they are worthy. Total number of baptisms for December, one hundred and seventeen. Brethren, pray for this work.

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Some Questions About Elders.

BY E. A. E.

Dear Brother Elam: Under "Questions and Answers," in the Gospel Advocate of February 17, 1916, on qualifications of elders, you cite 1 Tim. 3: 1-7; Tit. 1: 5-11. You say: "These qualifications belong alike to all Christians," etc. I understand that all Christians should be as good morally and spiritually as elders should be, but there are some qualifications mentioned that cannot, in the nature of the case, belong to every man, incidental, yet necessary to fit him for the oversight of the church. Let me ask: (1) Is there not a difference, then, in men as to their qualifications, though equal as to Christian character? (2) Should a man either be or have been married before he can be an elder? (3) If all other conditions are met, must his children be old enough to be believers? (4) Must he have children under his control? (5) If there is any unpleasantness between a brother and others in or out of the church, should he be appointed to the eldership? I realize that the setting in order of a congregation is a serious matter; so I want to be sure I am right before I appoint any one to such a responsible position as overseer of the flock of God. I have received a great deal of instruction from your writings, and hope you will be helpful to me in my efforts to build up the church where I labor.

Your brother in Christ, J. R. STUBBLEFIELD.

Brother Stubblefield is right. Not only is the appointment of elders a very serious thing, but everything connected with the work of the church and the service of God in all particulars is far more serious and solemn than many seem to realize. All that we do in the common and daily affairs of life is to be done heartily as unto the Lord

and in the name of Christ. The appointment of elders and their work and responsibility seem to have but little weight with some, and some apparently make light of this arrangement of God. There is in some places a sad and serious, shameful and sinful lack of reverence for the word of God.

The qualifications of elders belong alike to all Christians in their respective conditions and circumstances. All Christians must be temperate, or exercise self-control; must be sober-minded, hospitable, gentle, just, holy; must rule well their children and their own house; and must not be contentious, strikers, brawlers, greedy of filthy lucre. All Christians, according to ability, must teach others, set a good example—be the light of the world and salt of the earth—and hold to the faithful word which is according to the teaching. In fact, all these qualifications must have been developed and all this work must have been done as Christians before men can be appointed elders. Appointing them elders does not give these qualifications, but the qualifications fit them for the appointment. If men never teach before they are appointed, it can never be known beforehand that they are "apt to teach;" if they never rule their households beforehand, it cannot be known that they rule well. So with all other qualifications. "A novice," a newly made Christian, or newborn babe in Christ, cannot have these qualifications on the day of his birth. If so, there could be no room for growth.

Then when men have all the scriptural qualifications of elders and have been appointed, they are not yet absolutely perfect; but there is need of study of the word of God and room for growth and spiritual development, for Paul commended the elders at Ephesus to the word of God which was able to build them up. And with all scriptural qualifications and proper appointment, some elders make mistakes, sin, and need correction. (See 1 Tim. 5: 1, 19; 1 Pet. 5: 2, 3.) From among the elders at Ephesus men would arise speaking perverse things to draw away the disciples after them. Elders are to take heed first to themselves and next to the flock. (Acts 20: 28, 29.)

All this shows that elders are men of like passions with all other frail and fallible men, subject to temptation and liable to mistakes and sins, and that the qualifications, appointment, and work of elders are not after some impractical and impossible standard which humanity cannot reach.

Some few men seem to have a controversy with God and to be wiser than he; they say they have never seen men who have these qualifications, hence are not in favor of having elders until they can find such characters. Men prepared to serve as elders were found in the different congregations named in the New Testament, and such men can be found now.

Of course, all people so soon as they become Christians are not required to marry, and it is not possible for all married people to become parents; but all Christians who are married are to be just such husbands and wives as God directs, and all parents are required to have their children in subjection and to nurture them in the chastening and admonition of the Lord. These qualifications belong alike to all Christian husbands and wives and parents. Older and experienced husbands and wives and parents are to set the younger ones good examples and to teach them these good lessons and all other good lessons. Men who have developed these qualities are in this respect prepared to serve as elders.

Paul and Barnabas waived their right to marry; hence they were not as Christians required to marry. But if Christians cannot live useful and virtuous lives without marriage, they are required to marry. This is God's rule. Every husband is required to be faithful to his own wife and have but one wife, and every wife is required to be faithful to her own husband and to have but one husband.

It is wrong to do anything unnatural to prevent the birth of children; yet in all purity some parents are not blessed with children. But all who have children must control and develop them as God directs. Then those who have been in the church sufficiently long to develop these qualifications can serve as elders and teach others both by example and precept.

Answering Brother Stubblefield's questions, I will say:

1. Yes. According to ability and other considerations, some are more apt to teach than others, some are more liberal than others, some are better husbands and fathers than others, etc.; but all must be striving to do their whole duty and to develop the same qualifications, if not able to do so to the same degree. Some elders can do more of some work and better work in some directions than others. Some elders "rule well," which implies that some others do not rule so well; and some especially "labor in the word and teaching," while others do not. Such are to be counted "worthy of double honor," which includes a support. (1 Tim. 5: 17, 18.) This shows again that there is not an impractical and impossible standard to which no human being can attain.

2. The answer to this question depends upon whether Paul, in 1 Tim. 3: 2 and Tit. 1: 6, means that, to be an elder, a man must be married, or, being married, must have but one wife. I cannot think that Paul means that, however good an elder is, his wife's dying, or his becoming a widower, disqualifies him. If not, then cannot a man who is not married, but prudent and pure in his life and possessed of all other qualifications, serve as an elder? We know that, whether appointed and called an elder or not, he can do all the work of one. Of course, to be absolutely safe, in selecting and appointing elders, men with wives and children should be selected and appointed.

3. If the children are not old enough to be in the church, but are in subjection to their father, who in all gravity is properly controlling them, he would be qualified, having all other qualifications. Having children of sufficient maturity to weigh matters seriously and to choose and act for themselves, they should be in the church. The reason given is that, if a man knows not how to rule his own house, he cannot take care of the church of God.

4. Yes, the qualification to control must be developed. Having this qualification, a man can be an elder.

5. Not until the "unpleasantness" has been adjusted, or, at least, not until the one whom the church seeks to appoint has himself complied with all the will of God to effect a reconciliation. One man cannot be held responsible for another's sins.

We can set things in order in churches only by teaching the truth. The truth accepted will set everything in order. (See Eph. 4: 10-16.)

Not only does *appointing* a man elder not give him the qualifications; but without the practical and acceptable qualifications, he cannot become an elder or perform the duties of one when appointed. Elders are appointed to do certain things—to perform duties and to do work; and if men are incapable, they simply cannot do this if *appointed* a hundred times. The so-called "elder" who would lord it over the church, or use his position to gratify some personal grudge or to uphold any of his family or others in wrong practices, is a thousand times more disqualified than some good man who is not married or whose wife dies. Playing politics in a church is shameful, disgraceful, and ruinous to its peace and to the souls of all who engage in such work. To be Christians, people must be governed by the Bible and have the Spirit of Christ. On the other hand, a man who does not teach the Bible, *practice* the Bible, and use his influence in all possible ways to maintain the unity and peace of the church against all teachers of error and theories of men, is not qualified to

be an elder. The duties or work of elders should be more seriously and solemnly studied and more efficiently performed. All these duties and obligations elders must meet in the judgment.

What Did Peter Mean?

On the day of Pentecost, Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." What did he mean? Did he mean to say that unless a man is baptized in order to obtain the remission of his past or alien sins, that he cannot obtain remission or receive the gift of the Holy Spirit? If he meant that, he contradicted every Old Testament prophet and assigned all Old Testament saints to hell, for none of them were ever baptized; and Peter himself said to the household of Cornelius: "To him [that is, the Lord Jesus] give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Now, if Peter taught on Pentecost that baptism was essential to the remission of sins, he contradicted all the prophets of the Old Testament, all the experience of Old Testament saints, and preached a different gospel to that he preached to the household of Cornelius; for the gospel he preached to Cornelius was in harmony with the gospel preached by Old Testament prophets. (Acts 10: 43.)

The above is from H. B. Taylor, editor of News and Truths. It is the beginning of an article on "What Did Peter Mean?" which a brother sends to me with the request that I review it, saying: "I never read such an article by mortal man." The question that heads the article is a strange one for a professed preacher of the gospel to ask. As the Holy Spirit spoke through Peter and the words Peter uttered were the words of the Holy Spirit, it is inexcusable for a preacher to inquire, "What did Peter mean?" as though he did not mean what he said. Would Mr. Taylor have us understand that he can tell us better what Peter meant than Peter himself can tell us? If, when the Spirit said, through Peter, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38), he did not mean it, why did he not say what he did mean? To ask such a question is a reflection upon the integrity or inspiration of the apostle Peter. But Editor Taylor, in the face of the Spirit's command to the Pentecostians, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit," denies that one must be baptized to receive the Spirit. He who dogmatically asserts that the reception of the Spirit comes *before* and not *after* baptism, according to Peter in Acts 2: 38, is lacking in faith in the word of God and should learn respect for God's word. Peter promised the Spirit to obedient believers, and not to the disobedient. The Scriptures abundantly sustain this position. The Spirit teaches the same doctrine in Acts 5: 32: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." This is a general statement fixing the reception of the Holy Spirit *after* and not *before* obedience. Editor Taylor again teaches that the Holy Spirit is given to make sons of God, while the Bible clearly teaches that he is given to persons because they are sons. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4: 6.) As the Spirit is given to sons of God and Peter taught in Acts 2: 38 that the gifts of the Holy Spirit immediately followed baptism, no logic can gainsay the fact that baptism preceded sonship. Read other words of the Spirit through Paul: "In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise." (Eph. 1: 13.) Thus it is incontrovertibly established that the Holy Spirit is given to sons, to obedient believers. The Savior promises salvation *after* and not *before* baptism. "He that be-

lieveth and is baptized shall be saved; but he that believeth shall be condemned." (Mark 16: 16.) Salvation is not affirmed of the person who simply believes; it is not affirmed of the man who is simply baptized; it is not affirmed of the man who does nothing; but it is affirmed of the man who *believes and is baptized*. So when believers were cut to the heart and asked Peter what to do on Pentecost, the answer dictated by the Holy Spirit was given: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

Having already shown that the Bible does not sustain the position of Editor Taylor on Acts 2: 38, I will now show that his view is not sustained by the leading scholars of the Baptist Church.

I quote first James W. Willmarth, member of the Board of the American Baptist Publication Society and chairman of the Committee of Publication. The quotations from him are from the Baptist Quarterly, Philadelphia, July, 1877, "Baptism and Remission."

"It is feared that if we give to 'eis' its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render 'eis' in Acts 2: 38 'in order to,' we give up the battle, and must forthwith become Campbellites; whereas if we translate it 'on account of,' or 'in token of,' it will yet be possible for us to remain Baptists.

"Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penmen intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy?' The real question is: 'What did Peter say, and what did he mean, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?'" (Page 304.)

"Finally, suppose we force 'eis' in Acts 2: 38 to bear the unnatural and unauthorized meaning of 'on account of.' After all, we have gained nothing. Other passages there are which cannot be explained away. Thus our Savior said, just before he ascended the heavens: 'He that believeth and is baptized shall be saved.' We shall hardly dare to tamper with his royal word and make it run, 'He that believeth and is saved shall be baptized.' And unless we do thus change his saying, we have by the highest authority an importance attributed to baptism certainly not less than that given to it in Acts 2: 38, translated according to its obvious meaning. What, then, is the advantage of violently torturing 'eis,' the construction and the context?

"We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering of 'eis apheis hamartion' in Acts 2: 38, as in Matt. 26: 28, is 'unto,' 'for'—i. e., 'in order to'—remission of sins." (Page 306.)

"The catechumenical system was yet unknown. 'Anxious seats,' 'rising for prayers,' and all modern 'revivalistic' methods, good and bad, were unheard of. The gospel was preached as a practical thing—a divine message to be at once obeyed. Those who received it were made the subjects of no spiritual diagnosis; but their profession of faith in the Lord Jesus was accepted, and they were immediately baptized. By that act the convert crossed the great gulf which separated the church from Jews and pagans, and rendered himself liable to persecution, perhaps to death. Everything was in solemn earnest; sensationalism and fanaticism were not yet introduced, and hypocrisy was rare." (Page 307.)

"We are confirmed in this by our Savior's words to Nicodemus, who came to him during that early period to learn more fully, no doubt, of the kingdom which Christ and John were preaching. Christ said to him: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'—i. e., baptism and renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth. Unquestionably remission was one of the blessings of that kingdom." (Page 309.)

"Note also that in those early days baptism swiftly followed that which it expressed, closely conjoined with re-

pentance and faith, in time as well as in teaching, so that little opportunity was given for the question, 'What is the status of an unbaptized believer?' No one who accepted the gospel in reality was ever known to refuse baptism; and as to exceptional cases, such as the impossibility of receiving the ordinance, be it remembered that God was then, is now, free to go before the letter of his gospel promise, or to go beyond it, whenever, in his own sovereignty, he may see sufficient cause for so doing." (Pages 314,315.)

"Certainly it would seem that baptism must be very important, intimately connected with remission and salvation. How can an unprejudiced mind survey this testimony and then relegate baptism to the realm of mere emblem, symbol, and profession? However they are to be explained, the facts from the record are these: Our Lord before his departure commanded that those who would be his disciples should be baptized, and united baptism with faith in the promise of salvation. The apostles and their collaborators directed inquirers to repent, believe, and be immersed in order to remission. Baptism is often alluded to in the Epistles in harmony with this view of it, and also as related to other important things in Christian life and hope. The apostles seem never to have conceived of the possibility of a penitent believer refusing to be baptized; but if one professing this character had refused baptism, is it possible to doubt, with this record before us, that they would have warned him of the guilt and danger of 'rejecting the counsel of God concerning' himself? If these are the facts, and that they are is obvious, the Scriptures do teach that baptism is a part of what is meant by 'obedience to the gospel,' which has the promise of remission of sins and of eternal life." (Pages 311, 312)

After producing many scriptural reasons connecting baptism and remission, Mr. Willmarth summarizes as follows and holds that baptism is a condition of salvation, just as I hold:

"1. The relation of baptism to remission is not that of an emblem or a profession of an assured fact regarded as already accomplished.

"2. The relation of baptism to remission is not that of a single, specific, and invariable condition, on which remission absolutely depends.

"3. The relation of baptism to remission is this: Baptism is the third of three gospel requirements or conditions, to which, jointly, is annexed the promise of remission. The others are repentance and faith, which baptism is designed to express, embody, and consummate." (Pages 318, 319.)

I next quote from Alvah Hovey. He was president of Newton Theological Institution, Newton Center, Mass.: professor of Theology in the same institution; editor of "An American Commentary on the New Testament," in which series he wrote the "Commentary on John." The quotations are made from "Handbook on Baptism."

"We may say that being 'born of water' (baptized) must signify being cleansed from sins, or forgiven; while being 'born of Spirit' cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God." ("Commentary on John," Appendix, page 423.)

"Repent, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or forgiveness] of your sins.' (Acts 2: 38, R. V.) Here repentance and baptism are represented as leading to the forgiveness of sins." ("Commentary on John," Appendix, page 420.)

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22: 16.) Of course there is no such thing possible as literal washing away of sins. But there is such a thing as forgiveness of sins, and this may be described figuratively as washing them away, so that henceforth the soul may be 'clean' from the guilt or stain of sin." ("Commentary on John," Appendix, page 420.)

I quote next from Horatio B. Hackett, a Baptist scholar of much note, professor of Biblical Literature and New Testament Exegesis in Rochester Theological Seminary, "Commentary on the Acts of the Apostles:"

"In order to the forgiveness of sins' (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the

entire exhortation, not one part of it to the exclusion of the other." ("Commentary on Acts," 2: 38, page 53.)

"And wash [bathe] away thy sins.' This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins,' in Acts 2: 38—i. e., submit to the rite in order to be forgiven." ("Commentary on Acts," 22: 16, page 258.)

I close these quotations with one from J. R. Graves, who stood, in his day, head and shoulders above any other Baptist in the South in influence. One Matilda T. Hoy had written him to express his views on John 3: 5. His answer is:

"If Brother Vaughn convinced us that 'born of water' refers to anything but the baptism of one previously born of the Spirit, we never knew it, and we would have owned it to him and to our readers. It means nothing else, and no Baptist we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages." (Tennessee Baptist, page 5, October 30, 1886.)

But in what way did Peter "contradict every Old Testament prophet" in teaching baptism unto remission of sins? Did any Old Testament prophet say one word about baptism in the name of Christ? If so, which one, and what did he say? Was any Old Testament saint commanded to be baptized in the name of Christ? Is Christian baptism any part of the Old Testament? If not, why does our friend refer to Old Testament saints in connection with baptism for remission? Is he trying to be saved like Old Testament saints? If so, he is missing it as far there as he is in the New Testament plan. Both in the Old Testament and the New Testament the faith that did not express itself in action was worthless. The faith that is too craven and cowardly to come out in action never yet blessed any one. Abraham's faith was made perfect by works. (James 2: 22; read Heb. 11.) But Editor Taylor argues that because Peter said at the house of Cornelius, "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (Acts 10: 43), he could not have meant what he said in Acts 2: 38, that baptism is for (unto) remission of sins. Thus, to uphold his theory, he has Peter against Peter. A sufficient answer to all such caviling would be to say that belief, or faith, is not mentioned in Acts 2: 38, neither is repentance mentioned in Acts 10: 43. The same logic that will prove that baptism is not essential because not mentioned in Acts 10: 43 will also prove that repentance is not essential because not mentioned in this verse, and that faith is not necessary because not mentioned in Acts 2: 38. If it be replied that repentance is included in the word "believe," then why not, for the same reason, include baptism in the word "believe?" Why include repentance and exclude baptism? Does Editor Taylor know the meaning of the word "consistency?" It should be noted that Peter did not say that "every one that believeth on him shall receive remission of sins." Even if he had said this, it would not sustain Mr. Taylor's position; for the word "believeth," on which salvation is predicated, involves *obediencce*. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.) In this passage belief includes, or is used interchangeably with, "obeyeth." In Acts 10: 43 Peter said that "through his name" "every one that believeth on him shall receive remission of sins." Remission of sins must be reached through his name. Faith, baptism, remission of sins, and the name of Christ are inseparably joined together in the plan of salvation. Baptism is the first act that belongs to faith, has an element of faith in it, and is inseparably joined to faith. (Matt. 28: 19, 20; Mark 16: 16; Rom. 6: 3, 4; Gal. 3: 27.) How did the Galatians become sons of God through faith in Christ Jesus? "For as many of you as were baptized into Christ

did put on Christ." (Gal. 3: 27.) Since remission of sins comes through the name of Christ, and we can have no connection with the name of Christ before baptism, it follows with the force of demonstration that baptism is unto the remission of sins. J. C. McQUIDDY.

Help the Fanning Orphan School.

BY E. A. E.

Since Brother Mason's check was the first one received in response to our call for help for this school, we take pleasure in publishing his letter:

McMinnville, Tenn., May 12, 1916.—Dear Brother Elam: I noticed your communication in the Gospel Advocate in regard to the Fanning Orphan School, and inclose you my check for five dollars. You have, no doubt, forgotten me, but will remember me as having formerly lived at Smithville.

With kindest regards, I remain, Very truly,
THOMAS MASON.

Brother Mason is kindly remembered, and we heartily thank him for this check.

The next to respond was our good friend and brother, T. M. Smith, of Valdosta, Ga., whose letter speaks for itself:

Valdosta, Ga., May 12, 1916.—Dear Brother Elam: I have just read your article in the Gospel Advocate and am glad to be able to inclose you my check for fifty dollars for the Fanning Orphan School. I trust the appeal will be liberally responded to and that the school will not only be able to meet its present requirements, but be enabled to extend its work into greater fields of good to the orphan girls. We are all well at home, and I am sure all would ask to be remembered to you if they knew I was writing.

Best regards to yourself and family.
Fraternally yours,
T. M. SMITH.

This prompt donation from Brother Smith is likewise highly appreciated and gratefully received.

I trust others have sent donations to the treasurer, Brother A. N. Trice, Wall and Monroe Streets, Nashville, Tenn., and that still others will respond promptly and freely until the school is relieved of its present indebtedness and has a sufficient endowment fund to fill the building with orphan and needy girls.

We are mailing a card to every subscriber to the Gospel Advocate and to others. Let every one read this card, decide *how much* he can give and *when* he can give it, state the same in the blank on the card, sign it, and return it in the envelop inclosed. Please do not pass this card by unnoticed. Some who have already given to the school in response to these appeals will receive this card, because it is being mailed according to the list of subscribers to the paper by persons who do not know who have given to the school. Such persons can use their own judgment and generosity in promising to give more in the future.

Take the matter into serious consideration, kind readers, give all you can in cash now for the present relief of the school and promise as much as you can for its future use.

The need is urgent, the school is worthy, the cause is a great one, it is in the hands of earnest and conscientious and true men, and in giving to the poor we are lending to the Lord. The loan is absolutely safe. We may give to some things which disappoint us and to some persons unworthy, but we cannot be disappointed in helping orphan girls and other needy ones to become self-sustaining, useful, and Christian women. A few may not come up to our expectation; but they are nevertheless helpless and homeless, and we cannot make a mistake in furnishing them a home, the proper training, and such good opportunities to develop into useful women; in this case, we cannot lose our reward or *fail to do our duty*. By a little sacrifice and prompt attention and generosity on our part, we can make hundreds useful and happy. Let us do it.

The Standard of Judgment and Unsound Teaching.

BY M. C. K.

The article on unsound teaching, published in our issue of May 18, 1916, suggests the propriety of a further consideration of the standard of judgment in such cases. Among other things on the same line, that article said: "It has been well said that 'matters vital and essential to the faith of the gospel' are things for which we should contend and which must not be controverted; but the difficulty arises about what these 'essentials' are."

This is not correct. In fact, the statement is not only not correct, but it is merely one of a series of specious, but groundless, assumptions in the vain effort to defend the right to propagate human opinions and speculations. No "difficulty arises" here at all, except the evident wish, if not on the part of the writer of that article, at least on the part of those whom he is following, to open a gap, or to leave one down, through which the propagators of human opinions may enter with whatever notion or capricious fancy they may wish to teach. Until these recent agitators and disturbers of the peace and harmony of the churches over speculations about unfulfilled prophecy fancied that they must inoculate the churches with their theories and speculations about a coming kingdom and other things, there was no "difficulty" among them and their associates in determining what was "vital and essential" truth, and there would be no "difficulty" among them at this point now if the writer of the article criticized and others had not, possibly unconsciously to themselves, become victims of this hurtful delusion.

To clarify the atmosphere at this point and see the situation as it is both from the human and divine points of view, let us ask a few simple questions:

Has not Jehovah *spoken* on the question of salvation from sin? And did he not speak with a view of being *understood*? If so, then did he attempt to do this and make a failure? If not, why may we not know what is essential and what is not essential without any "difficulty" at all? And why all this hue and cry about "difficulties" arising here? Moreover, has not Jehovah spoken on what is essential to the Christian's full duty to the end of life and to his final salvation in heaven? If so, again we ask, has he not spoken with the view of being understood? To say the least of it, when men get up disputes and wrangles over these simple and fundamental matters and create strife and division over them, they open the way for the very just suspicion that they have some doctrinal fancy which is not sufficiently plain to commend itself as unquestionably a doctrine of God; and hence they want to put it through under cover of the false and misleading assumption that men may properly differ as to what is, and what is not, essential to salvation. This is invariably the position taken by all factionists and all leaders of departures from the word of God.

Thus they tacitly assume that the very vagary for which they are contending is itself an "essential," and how easy it is in all such cases for men to hide behind this specious assumption with any kind of a false theory! Of course, if that for which they contend is "essential" to the salvation of men either in time or in eternity, they have a right to teach it, no matter how much trouble or division it may cause; and they have no difficulty in getting over this "if" by complacently assuming the essentiality of the thing in dispute.

Finally, to call in question this alleged essentiality is only to open the way to be reminded by such propagators of disturbing opinions that they have as much right to decide what is essential as other men have! Of course they are correct in this, because no man, however wise and great, has this right at all. God is supreme here, and he alone has this right, and the exercise of it through inspired men is shown by the record in the New Testament.

We shall have more to say on the application of the divine standard of judgment.

War Prices.



WHEN the writer began work with the Gospel Advocate almost a third of a century ago, the regular subscription price of the paper was \$2 a year, in advance. At that time

paper, materials, and labor were much cheaper than they are now. Living did not cost half so much then as now. In the last few months the paper on which the Gospel Advocate is printed has advanced almost one hundred per cent. In other words, it has just about doubled. Ink has greatly increased in price. The cost of publishing the paper is much greater than ever before.

Instead of advancing the subscription price of the paper, it has been reduced from \$2 to \$1.50 a year, in advance. The quality of the stock on which the Gospel Advocate has been published has been maintained despite the advance in prices. The workmanship on the paper has not been sacrificed, even if it does require more money to publish a first-class journal from the mechanical viewpoint. First-class compositors, proof readers, and assistants are employed in producing the Gospel Advocate. We feel that we should give our readers the very best journal that we possibly can, even if we must make sacrifices to do so.

In addition to the facts set out above, we think it due our readers to let them know that during the last two years we have charged off on subscriptions that remain unpaid for that time, \$8,154. Of course our readers can readily see that we cannot take care of the great advance in labor and materials, charge off to unpaid subscriptions in two years over \$8,000, without a heavier burden on the publishers than they are able to bear. The paper was sent to the delinquent subscribers in good faith, believing that they wanted it and that they would cheerfully pay for it. Time was extended them even to the extent of twelve months in the conviction that they would pay for it. We reasoned that a Christian who read a paper would as readily pay his subscription as he would his grocery bill. We are firm in the conviction that many of those in arrears will yet pay their past-due subscriptions and renew for the paper. Time does not wipe out a debt with a Christian so long as it remains unpaid. But what they will do does not take care of present responsibilities.

If the publishers could collect without expense one-fourth of the amount due, the Gospel Advocate would be in good financial condition. The publishers and editors have been giving, and are still ready to give, their labor and time to the work without murmuring or complaining, but they would not feel justified in hopelessly involving themselves in debt or in assuming a burden greater than they can bear. Neither do they believe that the many lovers of the truth who read the Gospel Advocate would have them so burden themselves. Just a little coöperation and support from our readers would lift the burden from a few shoulders and enable them to devote their talents and time to improving the paper and increasing its field of usefulness. You may help us by encouraging those who read Christian papers to pay for them. Show them it is as dishonest to take a paper out of the post office and read it and then neglect or refuse to pay for it as it is to refuse to pay any other just debt.

None of these things move us from our determination to do what we can to disseminate the truth as we pass through life. We are not here to live for ourselves and to look to our own indulgence and ease, but we must do what we can for the betterment and elevation of humanity. Woe is unto us if we fail to do so. We earnestly solicit your most hearty fellowship and coöperation in the great work in which we are engaged.

PUBLISHERS GOSPEL ADVOCATE.

By J. C. McQUIDDY.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

John T. Smithson baptized a lady at Kirkmansville, Ky., on May 14.

J. F. Love, from Pensacola, Fla., called to see us last week. He reports progress in the Pensacola work.

The editor of this page will preach at Franklin, Tenn., on the next two Sundays at morning services only.

E. M. Borden, of Little Rock, Ark., paid us a pleasant visit Tuesday. He had just closed a good meeting at Knoxville, Tenn.

R. R. Clark writes from Red Boiling Springs, Tenn.: "Beginning on Monday, June 5, there will be a debate here between T. B. Clark (Christian) and C. B. Massey (Baptist)."

G. Dallas Smith "happened in" with us at Russell Street Church last Sunday evening. He made an encouraging report of G. C. Brewer's meeting at Murfreesboro, Tenn.

Thomas C. King writes from Lawrenceburg, Tenn.: "Our meeting on the Stribling farm closed on May 12. Seven were baptized and seven restored. We had three good meetings at Town Creek, Ala."

From John Hayes, Kemp, Texas, May 19, 1916: "I reached Texas two weeks ago Wednesday. Began a meeting here last night. There are just a few here who serve the Lord. We hope to get the church revived and lead others to Christ."

F. W. Smith will begin a meeting at Russell Street, this city, next Sunday. Let us have a united effort for the reclamation of souls whom fire cannot destroy. We are counting on all Christians in Nashville to stand by us in this meeting, and *we will miss you if you do not come.*

Good reports come from the Nashville meetings. Sam P. Pittman closed at Joe Johnston Avenue with twelve additions, including ten baptisms; C. E. Wooldridge closed at Foster Street with eleven additions; T. Q. Martin continues at Twelfth Avenue, with ten baptisms at this writing; R. V. Cawthon is in the second week at Grandview Heights and the interest is very good.

Have you sent for your copy of "Christian Treasures," Volume I? If not, you are missing something good. Dr. J. J. Horton, of Elora, Tenn., thinks a good deal of his copy. He writes: "I received 'Christian Treasures,' Volume I, and am more than delighted with it. Put me down as a subscriber for each volume as fast as they are printed."

From John H. Hines, superintendent of the Potter Orphan Home, at Bowling Green, Ky., May 22, 1916: "I would like to correspond with some sister of middle age who would like to devote her life, or a part of it, to this kind of work. We need a matron at present. Address J. H. Hines, superintendent Potter Orphan Home, Bowling Green, Ky."

The commencement exercises of the Nashville Bible School last week were of an unusually high order. The orations and essays of the graduates were heard by a large and appreciative audience. Ten diplomas were conferred, besides a number of special certificates. J. Paul Slayden delivered the address to the class. President Boles reported the largest attendance in the history of the school.

Many old students attended the alumni exercises of the Nashville Bible School on May 17. A constitution and by-laws were adopted and the following officers were elected: John E. Dunn, president; Charles R. Brewer, secretary; Mrs. Charles R. Brewer, historian. All ex-students are

eligible for membership. Send your name with one dollar to the secretary, who lives at the Nashville Bible School.

From G. Dallas Smith, Murfreesboro, Tenn.: "G. C. Brewer, of Columbia, Tenn., closed our meeting last night (May 21), after preaching fifteen days. The preaching was strong and scriptural and the interest increased from the beginning. There were four baptisms and two confessed faults as a result of the meeting. The members were well pleased with Brother Brewer's work and we feel that much good has been done. C. M. Pullias will hold our fall meeting."

From J. M. Dennis, Gallatin, Tenn., May 15, 1916: "I am now in a meeting at a schoolhouse on Pee-Dee Creek, in the northwestern part of Sumner County, about twelve miles from Gallatin. The meeting began on last Saturday evening. So far the attendance and attention have been good. This is a destitute and much-neglected corner, especially so for this part of Tennessee, so near to old and well-established congregations of disciples of Christ. I will continue here over next Lord's day. Remember us when you pray."

From J. D. Shipman, San Angelo, Texas, May 16, 1916: "One of the best two-weeks' meetings ever held in San Angelo has just closed. There were thirty-two additions—twenty-eight by baptism and four by membership. W. F. Ledlow did the preaching and Austin Taylor led the singing. We are glad we had them with us. We learned to love them for their godly walk, the spirit of the Christ shown in them, and their power for good. We hope to have them with us again. Jewell Matthews, our regular preacher, is doing a good work for a boy. To God be all the praise."

I wish to speak a good word in behalf of the struggling little band of Christians at Paris, Tenn. Two years ago Brother Srygley held a meeting in the courthouse and the cause was established. They have been breaking bread ever since, and now plan to begin a tent meeting, having secured T. B. Thompson and John T. Smith to preach and sing. They have some money on hand, but not enough to defray all the expenses of the meeting. Contributions from contiguous congregations and Christians everywhere will be of immense help at this time, and I trust they will be forthcoming. Send to J. A. Patterson, at Paris, Tenn.

From J. D. Walling, Monticello, Ky., May 18, 1916: "It was my pleasure to be with the church at Antioch, in Pulaski County, on the fifth Lord's day in April, with one lady to give up the name of the Baptist and to resume the name of Christ only. This is a congregation for which E. H. Boyd ministers and by which he is well beloved. I was at Mullettown, in Wayne County, on the second Lord's day in May, with two baptisms. The prospects for an increased harvest are very flattering. We expect Brother Srygley to be with us in Monticello, beginning on the first Lord's day in June. Please pray for this meeting."

Fully five hundred people attended the reunion of the oldest congregations in Davidson County, which was celebrated on the beautiful grounds of the Fanning Orphan School on May 19. R. V. Cawthon presided, and addresses of a reminiscential nature were delivered by Dr. William Boyd, E. A. Elam, James E. Scobey, F. B. Srygley, C. E. Wooldridge, J. P. Slayden, J. G. Allen, and T. Q. Martin. The occasion was one of unalloyed happiness and was made still more memorable by the "good confession" of a young lady who was baptized in the presence of "many witnesses." Thanks are due to the superintendent and matron of the school for the many accommodations offered and to the sisters who prepared the excellent spread of edibles. Brother Elam made an earnest appeal for the Fanning Orphan School and reported several substantial contributions. Let us hope that more will follow.

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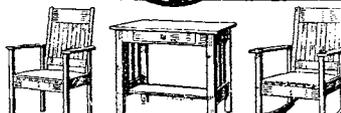
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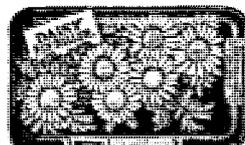


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The Master's Vineyard

Arkansas.

Brinkley, May 16.—Brother W. Halliday Trice, of Memphis, Tenn., preached a series of ten sermons for the church at this place, beginning on May 1. We feel that our church has been greatly benefited by this short meeting. The interest was good and the crowds somewhat better than we usually have. Four members were added to the church. Brother Trice preaches the Word as well as any preacher we have ever had. His sermons were fine; each one seemed just a little better than the preceding one. We look forward to the time when we can have him again.

(Miss) MARY FLORA.

Stephens, May 14.—I shall begin my summer protracted-meeting work the last week in this month at Choctaw. From there I shall go to Lonoke, county seat of Lonoke County, for a tent meeting for the month of June. There is but one brother there. If there are any near who read this who can help by their presence by singing or in tendering us the use of two or three dozen song books, it will be greatly appreciated. The meeting will begin there on June 9. I expect to be at Delight, Pike County, the first two weeks in July; at Guy, the last two weeks in July; at Woodrow, near Vilonia, the first two weeks in August; and at Antioch, near Logansport, La., the last two weeks in August. I would say to the brethren at these places not to wait until I come to get ready for the meetings, but begin now. I hope by the Lord's help to do more this year than ever in life before.

R. W. ARRINGTON.

Colorado.

Denver, 3839 Yates Street, May 15.—In view of the fact that Denver is a health resort and that many people have met with us a few times, only to pass on and hear nothing further from us, I make bold to send this notice, hoping that it will be of interest to some of those above mentioned, if not the whole brotherhood. Brother John D. Evans preaches on Sunday morning and evening for us, with the rare exceptions of when he is physically incapable. Brother E. C. Fuqua, who was with us for a time, is now engaged in pioneer work on the Colorado Western Slope, a work at which he excels. Our present location at Eighth and Ogden Streets is seemingly a poor one, as far as church work is concerned, but the crowds have been little better in other parts of the city where meetings have been held. We have determined to make a greater effort than hitherto, that the gospel of Christ may have a fair hearing, and ask the fellowship of your prayers. At the present we are renting a church. Through the kindness of a brother we have four lots on which to build when the congregation feels financially able to undertake the erection of a house. Pray for us, and do not fail to meet with us, whomsoever you are, when in our city.

TRACY MENARD.

Georgia.

Valdosta, May 16.—There was good interest in the services at Hildreth, Fla., on Saturday night before and on the second Lord's day in May. One addition at the evening service.

L. J. JACKSON.

Idaho.

Hailey, May 15.—A few years ago I never dreamed that I should ever write a line in behalf of Christianity; but since moving here and being brought face to face daily with the crying needs of this country, I, like Paul at Athens, feel "my heart stirred within me." And I might add that if any one ever desires a stimulant for that worthy organ in like manner, I would suggest that he spend six months at this place or in a place similar (as there are many, many such places to be found, I am sure). Sometimes I feel as though we should never have located here; then, again, I am glad; for while I lived in Tennessee I was within sound of several church bells, and, like many other Christians, being so situated, never realized the cold, bare facts of such gospel-neglected spots as this is. The picture drawn of the heathens bowing before the idols never had quite so much force and pathos to me then as it has now, and my duty to support missionaries and spread the glad tidings has taken hold on me as never before. I am thoroughly converted as to giving "cheerfully and gladly." But let me say a few things in reference to this country. Our climate is very high, light, and dry. Scarcely any rains fall at all (there are exceptions to all things, sometimes, of course). It is very cool and pleasant through the summer, and early and late frosts in spring and fall. It is very cold in winter; yet the cold does not penetrate as it does in a lower and heavier atmosphere. One hardly realizes how cold it really is, after he becomes acclimated. People here do not wear any heavier clothing than the people do in Tennessee, except footwear. The snowfall last winter was one hundred and fifty-five inches; but it was an unusually hard winter. The altitude here is forty-five hundred feet. At some places it is a great deal less; some places, more. We are within twenty-five miles of Mount Hyndman, the highest point in the State, which is more than twelve thousand feet. The occupation is farming, cattle and sheep raising. There is so much mountain range for stock that people can keep great bands of stock without cost through the summer. This is a great alfalfa region, with two crops yearly. The price ranges from five to ten dollars per ton. The ground is very productive. Scarcely ever do people enrich it. Grain averages from thirty-five to fifty bushels per acre. All kinds of vegetables, except those easily frozen, grow rank here. Fruit raising is not to be thought of, except small fruit, as raspberries, currants, and gooseber-

ries. But fruit is shipped in that sells from one dollar to one dollar and fifty cents per bushel of the very choicest apples, peaches, and plums. Wages, two dollars per day and board. One can rent a ranch with everything furnished for half the products, or the renter may furnish it himself and retain two-thirds of the products. A very economical family willing to work, it seems to me, can do well here financially; in fact, far better than they can do where we came from. Butter making and cream shipping is followed very extensively by many. Families average from seventy-five to one hundred dollars monthly through the summer and fall months by this trade. Poultry raising is followed by some, but people would rather deal in cattle. Eggs reach sixty and seventy-five cents per dozen in winter. Grain sells at one to one and one-half cents per pound; potatoes, the same. There is not much sale for hogs, since there is not much shipping out from here. All money lies in cattle and sheep. People do various things, but the most profitable, from my point of view, is teaching school and ranching and stock raising. Since there are just three members here, I can say that the church is hardly represented here at all. The growth of the church here, so far as I see, cannot be estimated. That, I think, only God himself knows. There has never been such a thing as a person representing the Christian faith in Wood River Valley until we came here two years ago. People never heard tell of such a thing. A young man twenty-five years old asked me how a person was baptized, frontward or backward, and what such tomfoolery was for, anyway. Now he has good common sense and is a fair sample of the inhabitants of this valley. The school system is grand. A certain per cent is set aside each year to be used for libraries, improvements, etc. A tax of three hundred dollars was voted for our district this year for such things. All books are furnished the pupils, and the compulsory law requires that a pupil shall go the full term. After completing the eighth grade a four-years' course in the Hailey High School is given free also, if the pupil wishes to take the course. The school term cannot be less than six months, and is generally eight or nine months. The salaries of the teachers are never less than seventy dollars, and often eighty or eighty-five dollars in the rural schools. Board ranges from fifteen to twenty-five dollars. There is a movement now being started to furnish each school with a room so the teacher can board himself or herself. This can be done so much cheaper for the teachers. We trust that this statement will be of some inducement for an immigration westward of Christian people. My wife joins in this letter.

G. H. BYARS.

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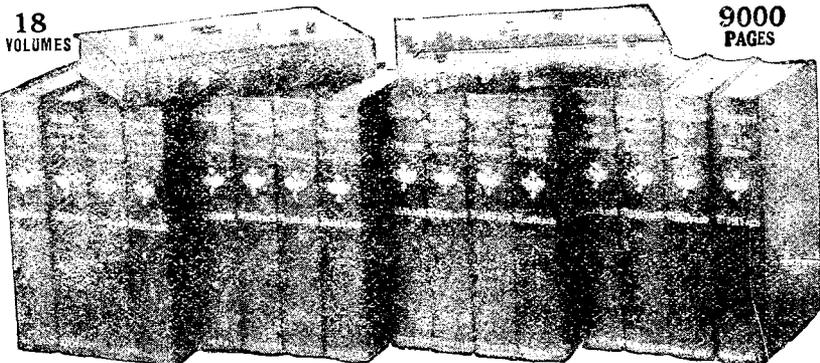
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Establishing Churches.

BY JOHN E. DUNN.

There cannot be a more commendable work than the establishing of churches in new and unworked fields. Paul made it his aim "to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, they shall see, to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15: 20, 21.) Paul's labors are the fullest and most complete of the New Testament plan of evangelizing the world. He would enter an unevangelized province, plant churches in the chief cities, and they would become radiating centers of the gospel for the regions around. In Galatia churches were established in the cities—Antioch, Iconium, Lystra, and Derbe; the seven churches of Asia were in the seven chief cities; in Macedonia churches were established in Philippi, Thessalonica, and Berea. This plan is followed in all of the records of New Testament evangelism. Nashville is often referred to as the radiating center (or "Jerusalem") of Tennessee.

A great deal has been done in the last few years that is very encouraging to us. In Atlanta, Ga., where only a few years ago there was not one New Testament church, there are now several churches, a few hundred members, and several evangelists. From Atlanta the gospel is spreading in every direction throughout Georgia. A short while ago there was only one weak church in Chattanooga, Tenn.; now there are not less than five and the work is prospering. Just a few years ago I was in Memphis, Tenn., in a meeting with the only mission band (a small one) in that city at that time; now there are seven congregations. In the last two or three years a church has been established in Knoxville, Tenn. It is published that "the Knoxville brethren feel that they are now able to take up the support of the work themselves." Time and space fail me to mention Birmingham, Montgomery, Pensacola, Tampa, and scores of other places. In most of these places, if not in all of them, in the earlier stages of the work, the churches and individual Christians have contributed liberally of their means to the establishment of these churches. In addition, considerable work has been done in foreign lands. If a full record could be given, I doubt not that we would have a glowing report. Let this good work go on by leaps and bounds. Many calls for help are being heard from every direction. Let none be discouraged at the many calls. It is a healthful sign. It

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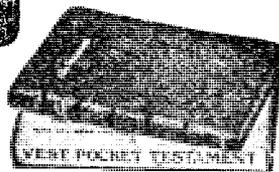


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For sale by the McQuiddy Printing Company, Nashville, Tenn.

indicates life, health, and a growing interest. Of course, we should exercise wisdom and good judgment in spending money in new places.

In the beginning of the gospel, when Paul was at Thessalonica, the church at Philippi sent "once and again" unto his need. (Phil. 4: 14-17.) Afterwards, Paul, writing to the church at Thessalonica, said: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.) A very promising and needy work is now being carried on by Brother Walling in the hills of Kentucky and by Brother W. L. Reeves in North Carolina and those associated with them. These brethren are doing a great work. They need money to help pay up expenses in carrying forward this glorious work.

In Miami, Fla., the church has been started. This work was begun by a few poor, humble disciples who emigrated to Miami. Brother Clifton Tatum, of Louisville (now deceased), and Brother J. J. Hart, of Detroit, getting acquainted with this work, took an interest in building up a church in Miami. The little church in Miami suffered a great loss when Brother Tatum died. The work in Miami is doing nicely. More people are attending and the interest is increasing. This is one of the greatest missionary fields in the country. Along the east coast of Florida the country is developing rapidly. Cities and towns are being built every few miles along the railroad from Jacksonville to Key West, a distance of five hundred and twenty-two miles. In the country, where the people are engaged in truck gardening and growing fruit, the population is rapidly increasing. In this country the gospel must be preached. The little church in Miami, believing the brethren generally will come to her support and trusting in God, is now planning to undertake great things for the spread of the gospel in this great field. There is not another church of Christ in one hundred and fifty miles of Miami, so far as we know. We want the readers of the Gospel Advocate to know of the work in Miami. We hope within a short while to have the work on an independent and solid basis. From time to time you will be informed about the work in Miami.

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptom of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series G— **CLINTON, S. C.**

INDIVIDUAL COMMUNION SERVICE

Every church should use his cleanly method. Over 5,000 churches now use our system. Our noiseless, dust-proof, self-collecting trays save 1/4 cost of other systems. Shallow glass used—no tipping of head. Outfits on trial. Give number communicants.

THOMAS COMMUNION SERVICE CO., BOX 460, LIMA, OHIO.

Tolvonoid's

FOR WOMEN

STRENGTH comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental, and digestive strength.

The Real Definition of Life is Nerve Force.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life," and the modern definition of life is "nerve force."

This nerve force must be distributed regularly all over the body. Directly it does not run smoothly, ill health will follow.

Dr. Miles Nervine benefits the health by evening up the distribution of this vital force of life and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated: "I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders, and I have always recommended it to any one whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand, as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache, and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores, and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL COMPANY, Elkhart, Ind.

Big Deal on Sterling Hose.

Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

PARADISE OF PRAISE.

A new song book. New, popular, standard songs and hymns that please—the very best for Sunday schools, religious meetings, etc. Don't miss it. Both notations.

Price, 35 cents; dozen, \$3.50.

Special.—Sample copy, 20 cents. Will include a free copy of "Temperance Trumpeter" or a "Civic Betterment Rally Song," state which.

Address

HILDEBRAND-BURNETT COMPANY,
Basic, Va.

FROM THE FIELD

India.

Poona, February 11.—For two weeks Mrs. McHenry and I have been in Poona. We brought a few thousand tracts and ordered five hundred scripture portions. Giving away tracts is an interesting work, but giving away "holy books" is quite an exciting labor. Imagine yourself in the center of a mass of people, every one doing his utmost to seize a book, and you will see me as I am almost knocked down and trampled upon by the rushing crowd, and that with several policemen to try to keep the people off of me. Do we need a standing fund to use in giving the gospel to the people? Please answer by sending five dollars for one thousand scripture portions. Almost daily we receive letters telling of baptisms. Quite a number have been reported for the new year. Next month I hope to make a trip among the churches, strengthening them and sowing the seed in other places. The work will continue to increase. We trust you will remember us in your prayers and in your offerings to the Lord, that we may not only take the enemy's country, but hold it for the Lord. We are in very good health. We are planning work for our new missionary. Please send him at your earliest, for "the King's business requireth haste."

W. HUME MCHENRY.

Kentucky.

McHenry, May 16.—I conducted a two-weeks' meeting at Herndon. Five confessed the Lord and were baptized. Others quit their digressive ways and want to take the Word for everything they do in God's service. I hope to make them another visit in October.

W. T. HINES.

Maine.

Portland, May 15.—Yesterday was a good day for us here. One confession and baptism at our evening service.

W. E. MORGAN.

Missouri.

Poplar Bluff, May 9.—I have taken up the work with the loyal brethren here, and will work in and out of town. There is much opposition to meet; but we have "a mind to work," if we are few in number. On May 7, at Green Forest, I baptized a young lady from the Catholic Church into Christ. We are made to rejoice that one more soul has been rescued from Roman Catholic superstition and darkness and brought into the glorious light of the Son of God. A tramp told Brother Rose the other day that he was starving to death. Brother Rose said: "Come to my house and I will fill you." He did not come. I guess he is dead. Many there be that are starving for the bread of life; but rather than come to God's house and partake of that bread, they will serve Satan and die. J. J. PADGETT.

Tennessee.

Cleveland, May 18.—I closed an eight-days' meeting at Big Springs,

CALOMEL MAKES YOU SICK, UGH.

"Dodson's Liver Tone" better than calomel and cannot salivate.

Calomel loses you a day! You know what calomel is. It's mercury—quick-silver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated, and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for fifty cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children, because it is perfectly harmless and does not gripe.

Club Solves Piano Problem.

The greatest danger in buying a piano or player-piano is the difficulty in selecting one of *real* and *lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Gospel Advocate Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute* and *perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

Better Than Spanking.

Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Meigs County, last Sunday. Three young men were baptized, one of whom is a school-teacher and bids fair to be a power for good. The three male members of the church at Decatur thought it best to postpone the tent meeting at that place, as the people were so very busy with their berry crops that we would not likely get very many to hear. It is very difficult to determine what is best to do sometimes, as in this case. It is not the big attendance that counts every time; but we are inclined to think that the more that hear, the more good done. The house of worship at Cleveland is now being roofed. We hope to have it in condition to worship in it by the first Lord's day in June. How glad most of the members will be when we can worship under our own roof, since we have been dependent in that respect since the work started here more than two years ago! It is good to know that other preachers are doing some work in this section of the State. Brother Charles Holder, I hear, is at Calhoun, twelve miles from Cleveland. Brother R. N. Moody is to use the Cleveland tent at Ooltewah, between Cleveland and Chattanooga, in June. Brother T. B. Larimore is to be at Riceville, twenty miles from Cleveland, in June. We hope other preachers will come this way. Remember, you will be welcome, and plenty of work to do. Let us never be satisfied until every nook and corner of earth has heard the gospel. A good brother desiring to help me suggested that I move to Middle Tennessee and teach school and preach, assuring me of a good position; but we cannot afford to leave this field uncultivated. More preachers need to come this way, and the churches need to send them. What do you say, reader? Let us burn less gasoline and preach the gospel more. Tobacco bills could be entirely eliminated.

FRED M. LITTLE.

Texas.

Fort Worth, May 15.—We are having a fine meeting at the Central Church, with Brother L. S. White, of Dallas, doing the preaching. His work is conducted on a high plane. There have been seventeen additions up to this time. The meeting will continue another week.

W. M. DAVIS.

Denison, May 10.—At this writing I am in Denison in a fine meeting. Our tent, sixty by ninety feet, was overflowing last night. The singing, led by W. D. Evridge, is something fine. We baptized five last night. We thank God and press on.

THOMAS E. MILHOLLAND.

Lometa, May 15.—There were large crowds at both services yesterday; also, both our mission houses were crowded. Brethren Dent and Nichol were at Senterfitt, the writer and helpers were at McCann, in the afternoon. All three Sunday schools show marked increase. New scholars every Lord's day.

BEN WEST.

Chillicothe, May 9.—I preached eight days for the church at Grapevine. It was a pleasure to work with them. We had six additions in all—four baptized, one restored, one took membership. The brethren appreciated my services and manifested it in a sub-

stantial way. I shall begin a meeting at home next Lord's day.

J. T. BENTLEY.

Fort Worth, May 15.—We had only one service at South Side Church yesterday on account of Brother L. S. White's meeting with the Central Church. There were two accessions to our fellowship yesterday, and two while I was gone to Shreveport, La. We are to begin our protracted meeting with the home force on the second Lord's day in June.

A. O. COLLEY.

Lott, May 15.—Yesterday was a good day with the church at Lott. We had two good services, with one restored from the Baptists. She had wandered into the fogs and mists of denominationalism, but wearied of the wrong and came home. The cause here is doing very well. God bless all the faithful everywhere.

W. P. SKAGGS.

Childress, May 15.—I have just closed a short meeting at Mountain View, near Kirkland, without visible results. I came home last night and heard Brother Frank Copeland, of the Lockney school, preach at the church; and, by the way, he is a good preacher, with that practical message the church needs so much. I will go to Shamrock next week for a meeting, and Brother J. B. Nelson will begin ours here at the same time. My new book on "Materialism" will be ready to deliver in three weeks, and I will accept advance orders at twenty-five cents per copy if you order now. It will cost more after they are out. So order early, and I will have something to pay the publisher, and your book will not cost you so much.

TICE ELKINS.

Pulpit Bibles Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices. **PENTECOSTAL PUBLISHING CO., Inc.,** LOUISVILLE, KY.

Here It Is!

My New 1916 Buggy Bargain Book for You FREE

Just off the press. Filled with startling bargains in buggies direct from my factory in the heart of the Kentucky hickory district. Here's the place to buy your buggy.

My catalog takes you on a trip through the factory—following the raw material from the time of its receipt through the various construction steps until it comes out a finished buggy. Illustrated in colors from photographs of buggies. Hundreds of dandy testimonials and pictures of pleased customers from everywhere who have bought

My \$30,000 Guarantee Bond

Protects you when you buy the "Blue Grass" buggy. This monster bond means that every claim I make must be right. I have to keep my word whether I want to or not.

BOHON'S "BLUE GRASS BUGGIES" AT FACTORY PRICES.

These buggies are built by experts. The "Blue Grass" is the easiest riding, lightest running buggy on the market. The very best material is used. Genuine second growth, straight grain Kentucky split hickory is used. Full wrought gears doubly braced. Easy riding, French head, French point springs. Special light running 2000 mile axle. Upholstered in Bohon's hand-buffed auto leather. Guaranteed waterproof top.

Everything that can be put into a buggy to make it durable, easy riding and luxurious is found in my "Blue Grass." Yet my factory price to you is so low that I can save you \$25 to \$50. And you don't have to buy my buggies on faith or take my word for anything, either. Bohon's "Blue Grass" buggies are guaranteed for life and backed by a \$30,000 Bond.

Try One On Your Own Roads for 60 Days Then Decide Whether You Wish To Keep It.

This gives you time thoroughly to test my "Blue Grass" Buggy. Try it on rough roads and at high speeds. If the good old "Blue Grass" shows a flaw let me know and I'll take it back. I'll pay freight both ways. So the fair trial doesn't cost you a cent. Nobody could make a fair offer like this unless he knew he had a buggy that was absolutely right in every respect. I also have a complete line of harness and pony vehicles and harness.

Write for the Free Book.

Read it and you'll realize I haven't told you half the story here. You'll see buggies so handsome and high grade you'll wonder how I can sell them at the prices I do. If you are buying a buggy or thinking of buying one this big bargain book will save you money. Write for it.

D. T. BOHON,
987 Main Street Harrodsburg, Ky.



Back to Health by Nature's Route.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonials from men eminent in the professions of medicine, law, and theology; from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gallstones, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it. Shivar Spring,

Box 21D, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point
(Please write distinctly.)

CONSTIPATION

Its Cause and Results Are Among the Most Serious Menace to Health

Don't use drastic laxatives and purgatives that drive the stomach to action.

Use **JACOBS' LIVER SALT.** Stimulates the hepatic secretions. Supplies the natural phosphates and sulphates to the gastric juices and aids the digestion and natural evacuation.

Re-establishes the proper functions of the digestive organs and intestines, and curing properly, promptly, and permanently constipation. Acts without pain or nausea. Price, 25 cents and 50 cents at druggists', or direct from the makers, **JACOBS' PHARMACY, Atlanta.**

JOIN THE CRUSADE AGAINST THE HOUSE FLY...

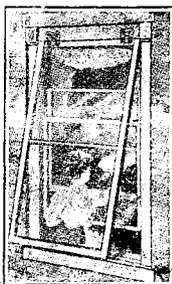
Your Health and Comfort Demand it.

Screens that cover the entire window keep out all the flies and mosquitoes always. You can make the screens yourself.

Kees (Gossett) Hinges make it easy to attach or remove screens or to swing them out to wash windows. No tools or ladder needed.

Write for free booklet and sample set of hinges for trial.

KEES MFG. CO.,
Box 86 Beatrice, Neb.



WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

East Texas Training School.

BY ISAAC E. TACKETT.

Many of the readers of this paper will remember that about two years ago I made some statements in the papers about the establishment of a school in East Texas, a school to incorporate some industrial features to accommodate a large number of boys and girls that desire an opportunity to work for an education. I gave up my position as president of the Sabin College and came to East Texas for that special purpose. But the great destruction in the cotton crop two years ago last fall, caused by the heavy rains, followed by the war panic, necessitated a postponement of the plans. For a time the effort was indefinitely postponed, not to say given up entirely. During the past year times were very close in East Texas, as well as elsewhere, and it became inadvisable to launch any enterprise that required an expenditure of money. But times have now become normal in these parts and business conditions are active. Prospects for another good crop are flattering. The past year's experience in economy and home providing has brought a great reform over the people.

Notwithstanding this delay, I am glad to now announce a most splendid opportunity to begin the work on a sound basis. I have perfected plans to open a school the coming fall. I have secured a nice four-room building, practically new, with a splendid auditorium, well furnished. An advanced session for local patronage will be opened on September 4. The regular session will open on November 28. This provision is made to accommodate the farmer boys who cannot enter at the early date. In this work I will have able assistants, complete announcements of which will be made later.

The most important thing with any educational institution is to have a firm financial footing. A lack of this has caused the majority of private schools to fail. This feature is, of course, of serious concern to us in the work we are beginning. Ample boarding facilities are being arranged to accommodate a goodly number of students for the opening session. Pay students will be accepted, and the school will depend on this avenue of income to the extent that the per cent of income from this source can support a school. But few schools can succeed on this avenue alone. As a principal support for the school, especially the industrial features, the school will engage extensively in the fruit, truck, and nursery business, as well as dairying. We

FOR EMERGENCY USE.

Every well-regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an antiseptic and germicide and also a delicate counter irritant; just the thing needed for scalds, burns, bruises, insect bites, and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

In the case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, cold sores, and croup.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

750 BIBLE AND GOSPEL STUDIES



Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. Apt References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted.

Penecostal Publishing Co., Louisville, Ky.

A safe and palatable laxative for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. **DR THOMAS E GREEN** Successor to **DR H H GREENS SONS** Box H Chatsworth, Ga.

Subscribe for the Bible Study Helper. Sixty cents per year.

have easy access to any needed quantity of suitable lands for these purposes. These lines of employment will furnish work for almost an unlimited number of students, and the profits from these lines of business will afford a splendid revenue when properly managed. I am not an amateur in any of these lines.

Since early in this year I have been developing these lines, looking forward to the opening of the school. Considerable shipments of truck will be made the present season, and we will be prepared to fill more than five thousand dollars' worth of orders for nursery stock the coming fall and winter. We will be especially prepared to supply a large quantity and variety of roses and flowering shrubs. The volume of our supply of these articles will be more than doubled year after year until we will be prepared to take care of a large volume of business.

Of course, in a few years we will have to have additional building room. All profits from the nursery business will be held up for a fund with which to erect a modern brick building. We do not expect to ask for direct donations to this work. We hope to demonstrate that a school can be established and maintained on a self-supporting basis. If brethren and friends to this work will send us their orders for the nursery stock they buy instead of buying from questionable agencies, we can have funds in two or three years to build a fifteen or twenty-thousand-dollar building of a modern design.

The most expensive feature of any college work is to maintain instruction in the advanced branches of study. In fact, this is the source of bankruptcy to almost all schools that do not have a handsome endowment. Recognizing this fact, our course of study will begin low, and additions will be made thereto as the financial strength of the school increases. For the first session our literary course will be limited to about a first-grade teacher's certificate as prescribed by the laws of Texas. In addition to this, however, advanced courses will be given in English and Bible. These two courses will be a special feature of the school. We will also maintain thorough courses in bookkeeping, shorthand, and typewriting. This curriculum will cover the needs of most of the students that will be interested in this school. Our purpose is to make character building one of the principal efforts of the institution.

The Troup community affords splendid opportunity to a large number of families who want to secure small homes in easy access to school advantages. I would like to correspond

A FAMOUS PHYSICIAN'S WONDERFUL DISCOVERY.

After a series of careful experiments and tests at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., covering many years, Dr. Pierce, the medical director of that hospital, made announcement that he could prove that a medicine which he called "Anuric" was the best uric-acid solvent now to be had. As a remedy for those easily recognized symptoms of inflammation, as scalding urine, backache, and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, lumbago, sciatica, gout, it is simply wonderful how quickly "Anuric" acts, causing the pains and stiffness rapidly to disappear.

Swollen hands, ankles, and feet are due to a dropsical condition, often caused by disordered kidneys. Naturally, when the kidneys are deranged,

the blood is filled with poisonous waste matter, which settles in the feet, ankles, and wrists, or under the eyes in baglike formations.

It is just as necessary to keep the kidneys acting properly as to keep the bowels active.

The very best possible way to take care of yourself is to take a glass of hot water before meals and an "Anuric" tablet. In this way it is readily dissolved with the food, picked up by the blood, and finally reaches the kidneys, where it has a tonic effect in rebuilding those organs.

Step into the drug store and ask for a fifty-cent package of "Anuric," or send Dr. Pierce ten cents for a trial package "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.

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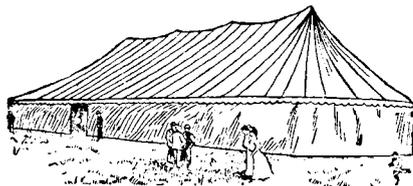
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Regeneration.

BY F. B. SRYGLEY.

There appeared an article recently in the Gospel Advocate on the above subject, by N. F. Matthews, which contains several things that are not true. A reply to this article should have appeared in the same paper, but it was overlooked at the time. The brother begins his article with this statement: "The unconverted cannot see the things of God. Spiritual things are foolish and adverse to him." (1 Cor. 2: 14.) But the passage here referred to does not say the unconverted cannot see the things of God, but that "the natural man receiveth not the things of the Spirit of God." I believe that all men now are natural men, and that the unnatural or supernatural men were the inspired men. If the brother will but read the verse just next above the one referred to, he ought to be able to see that Paul was talking about himself and the other inspired men who had received the Spirit of God and were speaking not the words of man's wisdom, but which the Holy Ghost teaches, and they were, therefore, unnatural or supernatural men. The man, the natural man, any man now who throws these apostles down and depends on the wisdom of the world to guide him, will fail. These things of the Spirit as revealed by the apostles will be foolishness unto him. The brother then says: "A blind man cannot see." But one is not blind who is directed by these inspired men. But he says "the sinner is helpless." So he was before Christ came to the earth to save him, but now he has all the help he needs to save him; hence Peter exhorted those wicked Jews: "Save yourselves from this untoward generation." (Acts 2: 40.) But our friend says: "Nothing short of a miracle saves a sinner." In proof of this extraordinary statement, he refers to John 1: 13. But that passage, like the other one he quotes, does not say one word about a sinner's being saved by a miracle. It says they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But to say that this birth of God was miraculous is an assumption without proof. We are born by obedience to the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (2 Pet. 1: 23.) The brother asks, then, "What is man's part in the new birth?" and quotes: "Repentance toward God, and faith toward our Lord Jesus Christ." But the Savior said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The

verse you quote, brother, is all right, but where is the water? Would not the commission on this point be fuller, brother? "He that believeth and is baptized shall be saved." Here you have the work of the Spirit and water, too; hence, born of water and the Spirit.

The next blunder our friend makes is when he says: "Man must give up sins, confess sins, repent of sins, all of which precedes faith." I do not see what could induce any one to give up sins or confess sins or repent of sins if he had no faith. Why would he repent, or to whom would he confess his sins, if he did not believe in God? I cannot imagine what conception the brother has of faith. Of course faith does not save one till it leads him into Christ, where salvation is. Peter said unto believers: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (See Acts 2: 38.) Here, after repentance and baptism, their faith met the blessing of remission of sins; but to say they had no faith till after their repentance and baptism is to speak against the facts.

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Studying and Interpreting Prophecy.

BY C. C. MERRITT.

In the Gospel Advocate of April 20 will be found Brother Moody's reply to my article which appeared in the Christian Leader of February 22, entitled "Remarks on 'Studying and Interpreting Prophecy.'"

To this I have replied in the Christian Leader of April 11 as follows:

I love to "talk things over" with a kind and earnest Christian full of brotherly love, and one who has the cause of Christ at heart. I have no reason to believe Brother Moody to be otherwise, and will, God being my helper, deal with him as just such, saying nothing disrespectful of the cause of our Redeemer.

I may have misunderstood his purpose in his former article, but I thought it to be against any efforts on our part to interpret unfulfilled prophecy, being uninspired, and, therefore, not having the ability. I took the stand that this would not only imperil any effort to understand, but would also discourage the study of, prophecy.

Brother Moody and I agree that all should study prophecy. He says: "If any be able to correctly interpret an unfulfilled prophecy, and can give sufficient assurance that his interpretation is correct, it is not only his right, but his duty as well, to give the public the advantage of it." I agree to this, also. In so far as I am concerned, these two things will not be called in question.

From the standpoint of time there are two kinds of prophecy—fulfilled and unfulfilled. I can see no real need of barring either of these; for, if we have not the ability to interpret, neither have we the ability to say which are or are not fulfilled, except as inspiration gives it to us. That is, among the prophecies that the Bible does not say are fulfilled, we would be unable to tell whether they are fulfilled or not. So I think it better not to qualify this term, for both of us will admit that some prophecies have been fulfilled since the death of the apostle John.

I will not affirm that all have the ability to interpret, neither will I affirm that some have the ability to interpret all prophecy, nor yet will I affirm that some have the coherent ability to interpret any prophecy. It is laughingly ridiculous for any one to affirm that we have the ability to interpret and so "demonstrate" and give "divine assurance" that all others will accept our interpretation as correct.

I will affirm that all prophecies are given to be understood, and, upon patient, earnest, and prayerful study, we can understand them; and, understanding, we can interpret. Prophecy: All prophecy in both the Old Testament and New Testament, known to be such. Understand: Comprehend the meaning. Interpret: Tell what we understand to be the meaning. I am not willing to affirm anything further than this.

It is not necessary to examine the whole catalogue of prophecies in order to prove this, nor will the making of the proof necessarily cover any great

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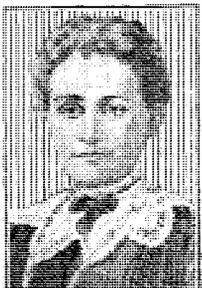
North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the

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space, for I will hew to the line and leave off all side issues.

If Brother Moody will not deny this question as it is stated in its complex form, I will affirm that prophecy can be interpreted by some uninspired men. This is a simple statement of the former, and, because of its simplicity, may be preferable.

Brother Moody says: "Nothing short of divine assurance will be suf-

ficient to convince the thinking of the correctness of any interpretation of an unfulfilled prophecy." This is as it should be. We should have divine assurance for everything we do or teach; and without it, whether we are displeasing to the "thinking" or not, we are to our God.

A love for God's word will lead us into a kind, loving, and reverent investigation of this subject.

Among the Colored People

Our Religious Papers.

BY S. W. WOMACK.

Let me speak of the religious papers published by the white disciples of the church of Christ and their attitude toward the colored disciples. Among the first papers I began to read were the Gospel Advocate and the Historian and Christian Review (formerly published by Brother Franklin and now called the "Apostolic Times"). My owners took these papers about the close of the war between the North and the South or just afterwards. As my father was then a strong Methodist, they would let him have these papers to read. A great impression was made on his mind. After old Brother Fanning died, I think the Historian was dropped and some changes made in the Christian Review.

For fifty or more years I have been hearing the Gospel Advocate read and reading it myself. I do not know of any paper that has made the fight for the truth that it has made. It has been a great source of learning by which the truth has been made plain to me. The senior editors, D. Lipscomb and E. G. Sewell, their writings and their lives, have been helpful to me. Many good things I could say about these good old men, but my space is too short. The attitude of these papers toward the blacks has been uniformly kind. As far back as I can remember, in the days of the Lowries, Jones, Daniel Watkins, William and Harris Lewis, and other colored preachers of the church of Christ, the columns of these papers have been open to all that wanted to write and make their reports, but few of these men have written. Even now not much is being said by our colored brethren through the papers. It appears to me that we have not filled the space allotted to us. I feel under many obligations to them for the space that they have given along these lines; and as the door stands open, I hope we will not be so slow to go in.

Ready for Tent Work.

BY S. R. CASSIUS.

In the midst of all the drains and claims on our beloved brethren, I thank God that I got the tent. It is not a new tent and will last only about two years. It is not as grand and complete as, perhaps, I would like to have it. But it is a tent, forty by forty feet. The top cost me only \$17.50; the sides will cost \$33; lights, \$6; freight, \$8. Total, \$64.50. As it

stands now, I need eighteen dollars; but, praise the Lord, I have the tent, and the good Lord, who put the thought in my mind and the good will in the minds of the brethren, will in his own good way supply what I now lack. While speaking of tents, I notice that many of our white preachers are awakening to the fact that the tent is what the man on the firing line needs.

It would be foolish for me to start out now with my tent, because the people I want to reach are in the cotton patches; but, with the help of the Lord, I will start out as soon as the crop is laid by.

It is in my mind to hold one week's meeting in Fort Worth (Texas), a week at Waco, a week at Taylor, and two weeks at Austin, and come back to this State about the middle of August. I will have with me in the work a brother who is not only a good singer, but an able gospel preacher,

and I hope to demonstrate that the real need of the gospel is not among them that are saved, but out in the byways among those that know not the Lord.

I will always keep in mind that I not only owe a debt to God, but to the white brethren that have helped me get the tent; and if I do not receive any more help, I will try to raise what is lacking in some other way. My address is Route 2, Box 54, Meridian, Okla.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

"Why Feignest Thou Thyself to be Another?"

Once upon a time a queen disguised herself in the russet garb of a peasant, and, taking a basket with presents on her arm, went trudging alone from the king's palace at Tirzah up to the prophet's house at Shiloh. She was weary and heavy-hearted. For there was trouble in the palace; the firstborn son, heir of the throne, lay at the point of death. The altars of Baal were burning upon the high places, but there was no help there. God only could relieve, and to him the anxious mother went in her extremity. The prophet Ahijah, old and blind, had long been alienated from the throne. In her peasant's mask she hoped to deceive him and secure a blessing for her child. But, warned of God, the prophet heard her coming; he knew her footstep. "Come in," he cried, at her approach—"Come in, thou wife of Jeroboam; why feignest thou thyself to be another?"

Warning Bishops Against the Devil.

This scene from the Old Testament introduces the subject of religious duplicity. And I shall write especially concerning those who masquerade under the guise of re-

spectability. It is a significant fact that in the New Testament Epistles there are very earnest warnings against the temptations of the devil addressed to bishops. These warnings stand at the end of a list of vices and virtues commanded to their attention. These men were not bishops in the modern ecclesiastical sense. This was not an official title that gave them a superior rank over other Christians. These men were bishops in the true New Testament sense. They were the older men, the teachers, the overseers, the leading Christians in the place. There are in every congregation men esteemed by their brethren for their good examples, and recognized as the most earnest, most devout, most interested in the affairs of the church. We have such a contingent at Russell Street, where I worship. Suppose I should stand before these pious folks time and again and warn them against falling into the condemnation of the devil. That would seem a bit out of place, would it not? Appropriate enough, one might suggest, for the young folks, who so easily yield to temptation; but why rub it in on the old settled members, the best members you have? To be frank, it is plain to see that Paul rubs it in. And there must have been some good reason for his insistence.

The World, the Flesh, and the Devil.

Sins may be classified under the threefold division of the world, the flesh, and the devil. Those of the world are sins of society; those of the flesh are sins against the body; those of the devil are sins of the spirit. A man may be innocent of the transgressions of the world and the flesh and yet be under the influence and dominion of the devil. Paul's warning is not aimed at a bodily, but a spiritual, malady.

A person who sins in spirit is apt to be very religious in his make-up. Those who put Jesus to death were eminently religious. They kept themselves apart from the world. They were not given to adultery, drunkenness, theft, or lawlessness. Some of this guild were called the "bleeding Pharisees" because they went about blindfolded in order that they might not even see the world, and they were always bruising themselves in consequence. They were grave and serious churchmen whom nobody ever suggested as being guilty of frivolity. They fasted twice a week; they kept the moral law with almost painful precision. *But they sinned nevertheless.* Just so a man may be wearing the name of Christ, may be going to church with consistent regularity, may be giving to one good cause and another, may be temperate and entirely free from the lusts of the world, and yet be sinning in his heart against God and his fellow-man.

The Sins That Are Respectable.

It is characteristic of such sins that they are very respectable. The man who commits them is never obnoxious to the police. He is in no danger of being arrested. He may commit such offenses every day and yet retain the esteem of his neighbors. These are sins of *motive*: so that, while we may seem to be living aright because of conscience and the fear of God, we are really making a show of it because it is the conventional, or convenient, or prudent thing to do. Or they may be sins of *thought*: so that, while our words and actions are excellent, our hearts behind them are filled with envy, and malice, and uncharitable feeling. Absalom sits at the gate of the city; and when the people come with their troubles seeking for the king to help them, Absalom is heard to say: "O that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice!" A nice, pretty speech in itself. Nothing the matter with the action. But behind the honeyed speech there is the black heart of a revolting son. In the kisses of a boastful man lie the sting of a traitor. So it was with Judas Iscariot, who kissed the Master; so it was with Ananias, who sold the land and brought only a part of the price to the apostles' feet; so it was with Simon the sorcerer, who asked for a miraculous gift of the Holy Spirit. What they *did* appeared to be all right, but it was all wrong. The evil was not in the action itself, but in the motive and in the thought behind it. Therefore, Peter said to Simon: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."



The Hardest Temptation to Conquer.

Because the spirit is greater than the body and because mental culture is of more importance than physical culture, it necessarily follows that the temptation to sin in thought is the hardest and last to be overcome. Consider, for example, the experience of Brother E. G. Sewell, than whom there is, in my judgment, no more saintly character on the face of the earth—a man ripe for heaven, and ready to go when the summons comes. Does any one think for a moment that our venerable brother is in danger of yielding to the lusts of the flesh? Can you imagine him being tempted to dance, or to get drunk, or play cards, or go to the theater? The very idea is preposterous. You would be as much surprised to find him in some questionable resort as you would be to find Elisha of old. The temptations of the lusts of the flesh mean nothing to him. He has overcome them—and that, too, before some of us were born. But is he above any and all kinds of temptation? Not yet. There is a danger in which this pure, good man stands. It is the danger of sinning in his heart. So great a man as Peter succumbed to that when Paul withstood him to the face. And Paul himself stood in watchful fear of this constant danger, lest by any means, after having preached to others, he himself should be rejected.



Respectability Will Not Save Us.

The New Testament teaches that merely respectable people may be esteemed, respected, admired, and even courted in this world, and yet they will be damned in the other. Dives, who awoke in the other world in torment, was very likely a respectable citizen of this world. He doubtless lived in the handsomest house in town and by his gracious hospitality enriched the circle of his friends. The priest and the Levite who saw a wounded man on the Jericho road and passed by on the other side were on their way to church. The Pharisee who said, "God, I thank thee, that I

am not as other men are," told the truth. He was not as many other men are. He was no extortioner, no adulterer. He attended divine services with amazing regularity and made his proper support to the religious institutions of his day. You will find a long, pious procession of such people on the pages of the Bible. They pass by with hands folded, praying and singing as they go; but they are going straight in the direction of the bottomless pit. After a while they will stand before God in the judgment, and, harking back to their respectable lives, they will say: "Lord, Lord, we have preached in thy name, and in thy name we have cast out devils; we come before thee bringing our good records with us." But the righteous Judge will frown upon them and say: "I never knew you. I never heard a prayer you said; you did not pray to me. I never heard a sermon you preached; you did not preach to me." No, they preached and prayed and did their works of charity and public service for their own satisfaction and for the impression it would create upon the community. They had no religion. They had respectability in the place of it.



The Painted and the Real.

The trouble with respectability is that it is negative, conventional, formal, without a worthy purpose and without warmth of life. It is like a painted post. A crooked tree responds in some measure to the influences of the earth and air; it can grow and, perhaps, can be straightened. But the post stands as it is. The fire in the picture may be admirably laid and may seem to blaze over a hearth that is immaculately swept, but the real fire, for all of its ashes and disorder, is warm; it flashes and it flames; it burns high and low; it is alive. Jesus Christ was quick to recognize the difference. It was the difference between the Pharisee, morally correct, but cold and unresponsive, and the publican, who had an understanding of his shortcomings, knew that he was far from good, but honestly desired to do better. Two sinful characters are presented side by side in a house where Jesus went to dine. The host is a self-righteous man. He watches the woman who washes the feet of the Savior with her tears and wipes them with the hair of her head, and he stands ready to criticize and condemn, saying within himself: "This man, if he were a prophet, would have perceived who and what manner of woman this sinner is. Yes, she was a sinner; no doubt about that. But the host was a sinner, too, and all of his vaunted respectability could not hide the sight of his sin from the Master.



Some Modern Examples of Respectability.

The Pharisees as a sect have long since passed from the earth, but pharisaism is not dead by any means. It has crept into our hearts, and it constantly threatens to overthrow the goodness and efficacy of our religion. It is still a favorite snare of the devil to teach men and women that respectability is equivalent to righteousness. May 20 was another "tag day" in Nashville. Some of the kind-hearted, enthusiastic women were collecting money for the Fresh Air Fund. Without discussing here the right or the wrong of this practice, I will tell you a thing that happened. A close-fisted, miserly man walked up to a certain corner in company with two of his friends. His first impulse was to pass on by and give the young ladies nothing. But his two friends stopped and each dropped in a quarter. Then he put in a dime, and as they walked away he muttered: "Those girls ought to be arrested." Why did he give that dime? No one compelled him to give it. He gave it just to be thought respectable. A certain brother was in charge of the Bible classes of a congregation. One Sunday morn-

ing a teacher was missing. He approached a young man and asked him to substitute. The young man demurred. "I am not prepared to teach," he said; "I haven't studied the lesson." "O, well," said the older man, "just make a bluff at teaching; that is what I usually do." Why does a man like that have charge of Bible classes? *Just to be accounted respectable.* That is all. Thus it is that men to-day crucify the Lord Jesus afresh and put him to an open shame. Thus it is that the spirit of bluff and respectability drags us down to hell. We see it in the man who flatters you to your face and censures you behind your back. We see it in the hatred, and strife, and willingness to believe evil that is common. We see it in the motto of the man who says: "All men are liars except you and me, and I have strong suspicions of you." We see it in the lives of those who go to church because it is the custom of the best people or because a "go-to-Sunday-school campaign" is on. We see it in the actions of people who are content to "join the church" that is most popular in the town where they live. We see it in the desire of a man to become an elder or a deacon because it will help him in his business. We see it in the contribution of a man who gives only because he is asked to give.

Jesus Would Cry, "Unmask, Unmask!"

I have never been to such a function, but I am told by those who have attended a mask ball that for the greater part of the time dancers wear their masks, and while wearing them they dance and laugh and flirt outrageously. But late in the evening the master of ceremonies cries, "Unmask!" and then they all come off. If Jesus were here to-day, I believe he would say to a great many professing Christians: "Why feignest thou thyself to be another?" Don't wait for death to unmask you. Don't wait until you reach the border line between time and eternity! But unmask! Unmask! Tear away the gauze of self-complacency and respectability that beclouds your eyes and let the world see who you really are. It may embarrass you at first, but it will save you at the last. Are you not sick and tired of pretense and hypocrisy? Do you not long for something truer and nobler and grander than merely make-believe? Would you not be wholesome and genuine and true? Are you not ready to say, with the great apostle Paul: "By the grace of God I am what I am?" Are you not ready to pray, with David: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting?"

OUR CONTRIBUTORS

How Shall Glorified Saints Appear?

BY F. W. SMITH.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." (1 John 3: 2.) There are some things clearly stated in this passage and others clearly implied, to which attention is directed.

1. The fact of "heirship" is affirmed in the words, "Now are we children of God." If faithful to the end, let it be the end of this life by death or the final coming of Christ, all the bliss and glory of the eternal world laid up for the "glorified saints" is expressed in the words "children of God."

2. At the time the apostle wrote, which was long after the ascension of Christ, it had not been revealed or manifested how the saints would appear in glory. This involves one thing, at least—viz., the appearance of the bodies of glorified saints. John here emphatically affirms that the nature of the new body had not been revealed to either physical sight or touch. He knew that it would be an "immortal" or an "incorruptible" body; but as to its appearance, he, with all saints then living, was profoundly ignorant. If what some who are now living claim is true, John could not have written as he did; for, although John, an apostle, did not know, he would have been compelled to make some exceptions.

3. "We shall be like him." This evidently means that the bodies of glorified saints will be like the body of Christ. John knew this because it had been revealed or made manifest. It had been revealed as follows: "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3: 21.)

Now, the above points are clearly affirmed, and some of the things that are clearly implied may be stated as follows:

1. There was no difference between the body of Christ taken down from the cross and the one in which he arose and ascended from the sight of his disciples. This implica-

tion rests upon the fact that John knew perfectly well the kind of body Christ had after his resurrection, for he was intimately associated with the Master for forty days and nights before he ascended. Knowing what kind of a body Christ had is the very reason he wrote, "It is not yet made manifest what we shall be." If Christ arose in his "glorious body" or "body of glory," then John could not have written, "It is not yet made manifest what we shall be," for he knew when he wrote that the saints would "be like him." Again, if Christ arose in a body different from the one that was crucified, is it not passingly strange that not one of his disciples made mention of the fact? There is not the slightest hint by a single one of them that the body which came out of the grave was in any respect different from the one that was buried.

2. The language, "for we shall see him as he is," implies that they had never seen Christ as he now appears in glory. If Christ arose and appeared to his disciples in the body he now has and in which he will come again, and John knew that fact (which he most certainly would have known had it been true), then why did he not write "for we shall see him as he was?" I repeat that what the apostle wrote in 1 John 3: 2 implies, if it does not actually affirm, that if Christ had a body different in any way from the one that was crucified, he was ignorant of the fact, and that all he knew of the body of Christ at the time he wrote and the bodies of glorified saints was that they would be "bodies of glory." Luke testifies as follows: "To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1: 3.) Thus he demonstrated to his apostles by many proofs that he was the same being that was crucified, which would not have been true had he at that time possessed an immortal or glorified body, for no such body was crucified. The beloved John says: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life," etc. (1 John 1: 1.) No doubt he refers to what took place after the resurrection as recorded in Luke 24: 39: "See my hands

and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me baying." Did John handle his body? He says he did. For what purpose did he handle his body? To see. To see what? To see what kind of a body it was, so as to be a competent witness regarding the resurrection. Now, with John's opportunity for discovering the nature of that body, does any one doubt for one moment that if it had been different from the one crucified he would have known it? He most certainly could have seen and known the difference between a natural body and a glorified one. Paul says that there is a natural body and that there is a spiritual body. "It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body." (1 Cor. 15: 44.) The spiritual body is for glorified saints; and since their bodies are to be like his body, Christ's body now is a spiritual body, and John virtually says that neither he nor those to whom he wrote ever saw a body like the one glorified saints are to possess. But this he would have seen and did see, if Christ arose in a spiritual or glorified body. However, in saying, "It is not yet made manifest what we shall be," he says by the strongest implication that he did not. "Now this I say, brethren, that flesh [any kind of flesh] and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15: 50.)

The Alumni Association of the Nashville Bible School.

On Wednesday morning, May 17, at nine o'clock, the committee which was appointed last year to draft the Constitution and By-laws of the Alumni Association of the Nashville Bible School met in the office of the school for the purpose of discussing and ratifying the same.

At ten o'clock the following program was rendered in the chapel hall: Song, led by William Kerr; Scripture reading, H. Leo Boles; prayer, led by John E. Dunn; 1915 Class, Paul Hanlin; 1914 Class, Paul C. Young; 1912 Class, S. T. Nix; 1911 Class, John T. Smithson; 1896 Class, R. C. White; song, School Quartet.

A telegram from J. B. Bostick, of Dallas, Texas, was read.

After the program, Brother Boles, who was chairman of the meeting, called on Brother John E. Dunn to read the Constitution and By-laws. By unanimous vote they were adopted, as a whole, as read.

According to the provisions of the Constitution, the following officers were elected: President, J. E. Dunn; first vice president, R. C. White; second vice president, J. T. Lewis; third vice president, J. B. Bostick; secretary-treasurer, Charles R. Brewer; historian, Mrs. Charles R. Brewer.

Article VI. of the Constitution states that "the exercises of the association shall consist of an annual oration, delivered by some regular member, who has been an ex-student for at least four years, and selected at a previous annual meeting; also, at the option of the association, the delivery of a poem composed by some member elected at the time of the orator, and such other exercises as may be added by the association." In compliance with this rule, Brother O. P. Barry, of Alexandria, Tenn., was selected as orator, and Charles Leyden, of Anniston, Ala., as poet.

The meeting adjourned to meet again on May 16, 1917.

I will add that all ex-students of the school, whether graduates or not, are urged to become members of the association. The purpose is not necessarily to raise money, but to forge a tie that will bind the school to the students, the students to the school, and the students to each other; to cause the ex-students to feel that they are not alienated from the school simply because they have left or graduated, but that they are essentially and vitally a part of the school.

You are an asset to the school, and we look to you for support and encouragement.

Please show your fidelity to your Alma Mater by sending me your name and one dollar as enrollment fee.

CHARLES R. BREWER,
Secretary-Treasurer.

Regarding Brother and Sister Fuqua.

The publishers of the Gospel Advocate have received a communication signed by John D. Evans, Joseph H. Bailey, and J. A. Sidney, members of the church of Christ in Colorado, residing at Denver, Boulder, and Bellvue, respectively, stating that Brother and Sister E. C. Fuqua had been completely vindicated in the civil courts of the charges brought against them in a circular sent out on or about August 1, 1915, and signed by certain parties at Greeley, Col. The brethren furthermore state that several efforts were made to affect a private settlement without avail before Brother Fuqua sought redress and vindication of character in the civil courts, and that after all the evidence had been presented an impartial jury rendered a verdict completely exonerating them of said charges. Confirmatory of the statement of the brethren, we have received a statement from J. C. Nixon, of Greeley, Col., who was Brother Fuqua's attorney. After the court decision the brethren wrote the parties at Greeley, urging them to make acknowledgment to Brother and Sister Fuqua and to others concerned, but to this request they received no reply. The statement of the brethren concludes as follows: "We feel and unhesitatingly say to the brethren at large that we regard Brother and Sister Fuqua as wholly worthy of your confidence and hearty cooperation in their self-sacrificing labors to build up the cause in a mission field where few have the courage to endure the trials and struggles necessary to the success of the work."

Brother Bailey's Appeal.

BY JOHN D. EVANS.

Brother Joseph H. Bailey has recently made some appeals for funds to build a meetinghouse in Boulder, Col. In his last report there was a note of discouragement on account of the failure of the brethren to respond.

In regard to this work, I want to commend Brother Bailey as an earnest, faithful, and enthusiastic worker in the vineyard. He is a Joe-McPherson sort of a preacher—working for "Uncle Sam" all day and preaching at night and as opportunity presents on his daily route. He has done much to build up the cause in Boulder and never tires of the job—"a workman that needeth not to be ashamed, handling aright the word of truth." As his report shows, they are not asking the brethren away to do it all. They are beginning at home. But they are poor in this world's goods. They are struggling against much opposition to plant the work on a solid foundation. Knowing as I do the importance of the work in Boulder, let me urge you brethren in Tennessee to come to Brother Bailey's help. If your contribution is small, add a hearty "God bless you," and Brother Bailey's faith and confidence in the brotherhood will be strengthened and the work of Christ advanced. Brethren, don't forget the work in Colorado. Let your name appear in Brother Bailey's next report. Won't you?

Don't Snub a Boy.

Don't snub a boy because of his physical disability. Milton was blind. Don't snub a boy because of his dullness in lessons. Hogarth, the celebrator painter and engraver, was a stupid boy at his books. Don't snub any one—not alone because some day they may outstrip you in the race of life, but because it is neither kind nor right nor Christian.—The Girls' World.

Paper Shortage and the Gospel Advocate.

That our readers may be fully informed regarding the problems that confront the publishers of the Gospel Advocate and other religious papers in the present crisis, we ask that they read the following statement concerning the shortage of paper and other materials, clipped from the American Review of Reviews:

A commodity even so indirectly related to the demands of war as paper is showing the prevailing tendencies to such a degree as seriously to embarrass publishers. The higher price of paper stock, and the difficulty of obtaining it at all in England, was a chief factor in the discontinuance in March of the London Daily Standard, after a career of sixty years, for a considerable portion of which it was the most important organ of the middle classes in England. In America the demand for paper has been increasing for six months as a result of general business activity. At the same time supplies used in its manufacture have been decreased by war conditions, and in some cases have almost been shut off. The supply of old rags is affected by the cutting off of the importations from the European peasantry and by the demand for the making of guncotton. The chemicals used in bleaching the paper produced by sulphuric acid and alum are being devoured by the manufacturers of explosives, while importations of jute have fallen off until the price is doubled. An embargo has been placed on shipments of wood pulp from Norway and Sweden, while Canada stopped access to her vast resources some time ago. The newspaper publisher is, indeed, hard hit by war conditions in many other items of supplies besides the basic one of paper stock. Practically everything going into the manufacture of a daily newspaper has increased in price from fifty to one hundred per cent—inks, owing to the advance in the cost of acids and dyes, from three hundred to three thousand per cent; type, owing to the higher cost of lead, tin, and antimony; even the rubber and felt blankets wrapped around the press rollers add their quota to the increased "cost of living" of the metropolitan daily.

The above facts are gleaned from an authoritative journal of unquestioned accuracy. The publishers of the Gospel Advocate know from experience that they are just as portrayed. We do not call attention to this matter to incite undue sympathy or to leave the impression that there is danger of the suspension of religious journals, but in order that all our friends, seeing the situation as it is, may be quick to send us new subscribers and their renewals. While your efforts have always been appreciated, you can readily see, in view of the conditions, that they are needed now more than ever before. So far from adopting a policy of retrenchment, as some religious papers have been compelled to do, we are planning to improve the Gospel Advocate materially by increasing the number of the pages and adding to its editorial usefulness; but to carry out these worthy aims, we must have the quick and steady coöperation of our readers. Let us hear from you.

PUBLISHERS GOSPEL ADVOCATE.

"If You Are a Christian, Why Not a Baptist?"

BY ALVA LEE KELTON.

The above is the title of a new tract by W. W. Landrum, a prominent Baptist minister, of Louisville, Ky.

The title is, in itself, superfluous. God requires that we become simply Christians. Water may be pure or impure; it may be clear or muddy; but it can never be anything in this world but water. Truth can never be anything but truth. God demands that we obey the gospel; and that obedience makes us just Christians, as written in Acts 11: 26: "And the disciples were called Christians first at Antioch." There is no place in the Bible where they were called "Baptists." Why, then, the assumption? If your own name be "Mulligan," would you, as a man, even consider a change of that name? Would you not consider any man rude who would even suggest that you change the name of your ancestors? If a man is a Christian, why not let him alone? That certainly is *all* God requires.

THREE MONTHS FOR TWENTY-FIVE CENTS.

Offer Includes Three Special Numbers.

In order to secure new subscribers and to stimulate interest in the work of the Gospel Advocate, we shall during the summer months offer the paper to new subscribers for three months at the exceedingly low rate of twenty-five cents. Here is an exceptional opportunity for our readers to get the paper into homes where it will do good. Live, active congregations should take advantage of this offer. Send us five dollars and twenty names, and we will send them all the paper for three months. If you will send us your order at once, the new readers will secure three of the biggest and best special numbers of the year. We shall during this period issue the "New Testament Church" Number, which will be worth the price of a year's subscription. Do not wait, but send at once, that your friends may not miss any of these good things. Send all orders to Publishers Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

If we have life, our blood pulses through our veins, our breath comes and goes, and we are said to be "alive." When a man becomes a Christian, Paul says he is "alive to God through Christ our Lord." Is not this sufficient? Would Brother Landrum, with his Baptist appendage, make him more "alive" than Christ can make him? If a man be dead to sin—and he obeys the gospel—certainly he is a Christian. Will not that give him a passport into the home of the redeemed? By what authority, then, does any one dare make an addendum to God's word? His own argument gets him tangled. The author of the tract writes: "The New Testament only is the book of doctrine and practice; no additions to it; no subtractions from it; no alterations in it; no substitute for it." And yet, he has had the audacity to both add and subtract. How? He has subtracted the word "Christian," used in the Bible; and he has added, without any authority from the Bible, his own word—viz., "Baptist."

Again, he writes: "We wish no denominational glory." Of all people on the face of this earth, it appears to me that Baptists lead in wishing "denominational glory." For example, the well-known author of this tract rolls his party name, "Baptist," as "a sweet morsel under his tongue." If he does not do this, why the very subject unfortunately chosen for the pamphlet?

George H. Porch, a man who claims to be a Christian (and he certainly is), pertinently says: "Can a man be saved without being a Christian?" Brother Landrum would say, "No." The man must, according to Landrum's egotistical superfluity, then become a Baptist. Judging by this specious, double-harness method, he must, after he has done all that the Lord requires in order to become simply a Christian, "join the Baptist Church." If this is not high-handed addition to the word of God, what is?

If a man believes; if he repents; if he confesses the Christ; if he is baptized into his holy name, then he becomes a Christian. A million worlds could make him nothing more, nothing less. And the presumption of a Baptist pamphlet suggesting something else is "vanity of vanities." Lay down your Baptist hammer, Brother Landrum, and take up the Bible—only the Bible. Then your question will be reversed: "If you are a Baptist, why not a Christian (only)?"

That best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otsuhide Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 204 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kojahikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jolley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos James, 2225 Dearborn Court, Louisville, Ky.); Mr. and Mrs. G. P. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

Quarterly Report of the Sarah Andrews Mission Fund.

BY I. B. BRADLEY.

On January 1, 1916, I had on hand a balance of \$23.18, left over from the fund given for Miss Sarah Andrews' passage to Japan and first month's support.

During the month of January I received the following amounts: From T. B. Thompson and wife, \$2; R. P. Donaldson, \$1; "A Sister," Dickson, \$1; Mrs. J. M. Galloway, 50 cents; Charles Daniels, \$1; A. H. Leathers and wife, \$5. Total, \$10.50.

During February I received the following donations: Miss Minnie Seltz, \$1; Christian Leader, 50 cents; Mrs. M. A. Sanders, \$1; Pearl Hicks, 50 cents; G. W. Thompson, 50 cents; Jewell Montgomery, \$1; John Hooper, \$1; T. F. Nicks, \$1; R. P. Donaldson, \$1; Mrs. O. Harris, \$2; Hattie Harper, \$1; "A Brother," \$1.50; B. B. Andrews, \$2; "A Sister," Texas, \$1; "A Sister," \$1; W. H. McL., \$5; Mrs. J. W. Hooper, \$1; A. C. Daniels, \$1; T. B. Thompson and wife, \$2; church at Belgreen, Ala., \$1; J. W. Hooper, \$1; A. H. Leathers and wife, \$5. Total, \$32. Balance on hand, February 1, \$33.68.

On February 17 I sent a check for \$50, leaving a balance on hand of \$15.68.

During March I received the following contributions: Several parties, Mayfield, Ky., \$6.50; Mrs. H. P. Spencer, \$1; Mrs. O. Harris, \$1; church at Belgreen, Ala., \$2; Hattie L. Harper, 50 cents; T. J. Stormont, \$1; Mrs. J. E. Hoover, \$1; W. A. Meadows, \$3; Mrs. A. Stroud, \$1; T. B. Thompson and wife, \$2; "A Sister," West Kentucky, \$5; J. H. Page, \$2; A. C. Daniels, \$1; "A Sister," \$1; "A Brother," \$1.50. Total, \$29.50, making a total on hand of \$45.18.

Since the first of April I have received about \$22.50.

On April 4 I sent Miss Andrews a New York exchange draft for \$50. This leaves in my hands at present writing about \$17. So you see I need about \$33 to enable me to send her another fifty-dollar check. Please send in your donation right away. "The King's business requirerth haste."

It has been some time since I called attention to the needs of the Japan mission work and made a statement of funds received and disbursed. I desire to ask every child of God that reads this report and call to take the matter under consideration and take it to God in prayer, then do what your heart prompts you to do. Can you, my brethren and sisters, with all your blessings and the comforts and consolations that the gospel gives you, put this matter aside and feel that you do not owe anything to the "people that sit in darkness and the shadow of death;" that you do not have any responsibilities toward those that are giving themselves to the work of saving the souls that are dying without hope and without God?

Sister Andrews is in Japan, and has been there about four months. I have not been able to send her but two checks since she reached the field of her labors. I ought

to have sent her three and to have had almost enough to send her the fourth. Let those who have helped to send her to Japan feel that she is their missionary and that they are responsible for her maintenance while she is there. That is the way I feel about it; and that I am responsible according to my ability to help her. So send me a contribution right away, and let me send to her before she is in real need of funds for the necessities of life. She has made the sacrifices that you and I could not make or have not made, and we ought to "hold up her hands" while the work is being done. She needs money for food, clothes, rents, doctor's bills, traveling expenses, printing, postage, language lessons, and various other things that might be mentioned. An important thing to remember is that these expenses are continuous—they never stop. For that reason we ought to contribute regularly and continuously and let our donations increase.

We are the most favored people under the sun, and we surely cannot afford to be selfish with the blessings of God's grace so abundantly bestowed upon us. (See 1 Pet. 4: 7-11; Matt. 7: 12; Rom. 14: 12.) We are not doing the amount of mission work that we are abundantly able to do, and what the Bible demands that we shall do, and what the vast field is calling for. Shall Jehovah have from us that to which he certainly is entitled, and what the heavenly world is calling for? (1 Pet. 4: 17-19; 1 Cor. 6: 19, 20.)

One earnest, ardent, wise worker in every congregation can do a great work along this line toward leading the church into regular fellowship in the work in the distant mission fields. Are you doing what you can to interest and enlist your congregation in this work, my brother, my sister? If not, may I not ask you in behalf of the souls you may be instrumental in saving to take up this work at once, and see what you can do? Then send me a nice contribution for Miss Andrews, and say: "Depend on us for a contribution each month." This will make glad the heart of the worker and of us who are interested in the support of the workers. May I depend on you?

Send all contributions for Miss Andrews to me. She has requested that I handle all funds for her, so that the work can be systematically done and she will not be troubled with making acknowledgments. Every penny will go to her for her use in the field. I will bear all the expenses of sending money to her. None of the amount contributed will go to pay treasurer's fees, secretary's hire, nor manager's salary. The cost of transportation, etc., will all be borne by me. You may know then that all you donate will go to the work and be used by the worker. Address me at Dickson, Tenn.

Mission Giving a Stimulus.

BY C. G. VINCENT.

"At the Pittsburgh convention of the Laymen's Missionary Movement, the statistics from Allegheny County, Penn., were presented, which are an absolute answer to the criticism that foreign missions impoverished the home church. In the ten years since 1904 the churches of Allegheny County increased their contributions to foreign missions by \$150,000 and to home missions by \$300,000, while the increase in the current revenue of the local churches was \$600,000." (Christian Herald.)

The above fact should silence the mouths, stop the pens, and quiet the inward feelings of a large number of the preachers and teachers of the church of Christ. The above report is only one of many which prove the same thing—namely, that giving to foreign missions does not impoverish, but rather increases, the local church treasury. We recommend that our preachers and elders and treasurers think on these things. Giving is like using a muscle—the more we exercise the muscle, the larger and stronger it grows.

HOME READING

The Old Log Barn.

BY J. M. M'CALEB.

[Since so much of the lessons for this year bears upon missionary themes, our readers no doubt will enjoy a story written by our beloved Brother McCaleb, the very experienced and useful missionary to Japan. This story is found in one of the chapters of a book he has printed both in Japanese and in English. He can furnish this book to friends in America for fifty cents, postpaid.—EDITOR'S NOTE.]

The tall old log barn stood at the junction of two small streams. It was about twenty-four feet square, and was built of poplar logs hewn down on each side till they were only about six inches thick. They were then notched at the ends and built up into straight, tall walls, four square, which constituted a large pen. A big, spreading chinquapin oak stood between the barn and the branch. The trunk was short, not being more than twelve feet high where it parted into several branches that spread out in all directions. The acorns were small and oblong in shape, being about the size of the little finger up to the first joint. They ripened in the autumn as the frosts came on, about corn-gathering time. When ripe, they were black and almost as sweet as chestnuts. At the falling season the hogs loved to root in the leaves for them, and even we boys liked to pick them up and munch on them as we went back and forth to the field while gathering corn.

When green, the acorns also served as excellent ammunition for our popguns, which were made from the large joints of the elder bush. The length of the popgun depended on the length of the space between the joints of the elder. Sometimes we were able to get one a foot long. It was necessary first to punch out the pith—we called it "peth"—which was a soft substance that filled the hole in the center. If the walls of the gun were too thin, it would not do, for it would, by the pressure of the air when the acorns were thrust through, be sure to split. The ramrod was about an inch shorter than the gun, so as not to push the acorn entirely through, but leave it to be shot out by air pressure when the next one was thrust in.

But to return to the old barn. On the upper side of the building was a shelter, which was afterwards torn away and the barn shedded on three sides. The rafters consisted of long, straight chestnut poles with the bark peeled off. On these were nailed the laths, split out of oak timber and nailed across the rafters about a foot apart. The boards, also riven from oak timber, were nailed to these laths, being put on shingle fashion. The wall plates were unusually large, being about a foot thick by eighteen inches wide. They furnished an ideal place for the pigeons to roost on and also on which to rear their young, and a pair or two of squabs were usually to be seen flopping their tender, featherless wings while they screamed after the mother for food. The pigeon's method of feeding her young is a little different from many other birds. She first swallows both the food and drink herself, and then, poking her own bill well down into the open mouth of her babe, by a quivering motion of the head, ejects it again into the young one's mouth. A squab once, I remember, chanced to have a cross bill—that is, the points of the bill did not meet. So long as the parent birds fed it, this deformity caused no inconvenience; but when the time came for it to fly, then came its trouble, for then it was expected to seek and pick up its own food. As the points of its bill did not meet, of course it could not pick anything. When it was almost starved to death, our mother asked Little Berry to kill it as an act of mercy. Remarkable enough, however, there is a bird called the "crossbill" from this peculiarity in the

formation of its beak; but the crossbill's beak is so designed that it may all the more readily procure its food. It can also bring its bill to a point when necessary. That of the pigeon was not according to nature's designs, but was an interruption of nature in some way. Possibly the parent had injured the little one's bill in feeding it, and it thus became a misfit. This reminds me that we sometimes find the same unfortunate condition in children. So long as they are nourished and cared for by their parents, they get on very well; but when the time comes for them to be put on their own responsibility, they seem quite helpless.

Beneath the original shelter above mentioned was a large drive wheel of a wooden thrasher, the only kind used up till that time. Then came into use the ground-hog thrasher, which was a great improvement. Next was the separator, so called because it separated the wheat and the chaff as the wheat was being thrashed. The axle of this great wheel, which was about ten feet across, consisted of a large beam set on end, the lower and upper ends turning in sockets, while the rim of the wheel, filled with cogs, turned round overhead. A smaller cogwheel, attached to the end of a horizontal beam, worked in the larger one, and the beam to which it was attached passed into the barn and was geared to the thrasher. It was run by horse power. The horses, hitched to a lever that passed through the large upright beam, walked around under the drive wheel outside. The wheat and chaff as it came from the thrasher passed through auger holes in the upper floor to the floor below, leaving the straw above to be packed away for provender and fed to the stock.

On the lower floor was a wheat fan—or a "fan-mill," as it was sometimes called. It was painted red, turned by a hand crank, and could be made to go round very fast. One of my earliest recollections is the memory of this red wheat fan. To me it was very wonderful and also very pretty; and some of my older brothers, perhaps to get me to hush crying, or to keep me from wanting to go fishing with them, or to get my attention off of something else (for I do not remember all the circumstances now), made a lasting and pleasing impression on my mind about the "little red wagon down yonder in the barn" that one could ride in, and that I might have it, and all that. I was too young to reason on such matters. It was at an age when the imagination is predominant and when things, whether real or fanciful, are accepted just as they are presented; so there it was, just as vivid in my mind as a veritable red wagon that I could ride in and all my own.

This stirred within my young and tender nature a very responsive feeling, for from the time I can first remember I have had a natural fondness for wagons. I loved to watch the wheels turn and make the pretty smooth tracks after them, and to see if the hind wheel would follow in the track of the front one.

Hens would hide away their nests up in the hay and oats of the barn loft. Sometimes we would find one with a hatful of eggs in it. Sometimes we wouldn't find the nest and the hen would "set," and the first we would know of it would be when we would hear the chirping of the little chickens and the clucking of the mother hen as she walked around near by trying to coax them out and in some way get them down to the ground. Then, instead of a hatful of eggs, we would find a hatful of downy, fluffy little chickens to be carried to the house and put in a coop with their mother till they were larger.

On rainy days when we could not get out it was great fun to climb up into the old barn loft and turn summersets on the hay. Once we got tired of turning summersets and got to throwing cobs in a sort of pitched battle. One struck me square on the side of the nose and almost disjointed it, which ended my fun for that day. I do not know why, but in all such fracasés I usually got the worst of it.

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Religious Reformers and Their Appeal to the Standard of Judgment.

BY M. C. K.

By "religious reformers" in this connection we do not refer exclusively to the reformers of any particular period, but to all who pass under that name in ecclesiastical history. And while, in historic parlance, this line of men does not date from the first century, yet, since there were apostasies and certain ecclesiastical reforms begun in Paul's day and under his leadership, it is not incorrect, strictly speaking, to date it from that early period. In fact, it is only from the plain and indisputable utterances of inspired men themselves that we get the seeds of all true reformation in any age of the church's history.

In the very incipency of the first efforts at religious reformation, as well as to forestall further apostasy, Paul and Peter and John laid down the one correct and universal rule for the guidance of men in clear and unmistakable words: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (1 Cor. 4: 6.) "If any man speaketh, speaking as it were the oracles of God." (1 Pet. 4: 11.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.)

Now, here we have from the pens of inspired apostles

themselves, not only the one great and fundamental law for the guidance of men in all religious and ecclesiastical affairs in all the ages, but it is expressed seemingly with the specific design of making it utterly impossible for intelligent and truth-loving men to make any mistake in its application. Moreover, the apparently studied and uniform way in which they state this law is remarkable and significant indeed. Whatever may be their differences in phraseology, they all unite and speak as one mouth on the solemn provision that religious teachers at all times and under all circumstances must keep within the limits of a plain and unmistakable "oracle of God" or "thus saith the Lord" for all they teach. This is solemnly significant and certainly should be seriously weighed by men before they begin teaching anything that is liable to disturb the churches and create division. There is in this law not only no room left for any sort of conjecture, human opinions or speculations, but these things are all clearly and distinctly ruled out as impudent departures from the divine order.

Now, one of the most remarkable and significant facts which greets us on the pages of ecclesiastical history outside of the Bible is the uniformity with which genuinely true and sincere men in their efforts at religious reformation in all the ages have striven to observe this divine law. We do not include in this reference those ambitious and so-called "religious reformers" of the politico-ecclesiastical type who, at different times and in different countries, have shown themselves willing to trample under foot this or any other divine law which stood in the way of their unholy aspirations. The papacy itself, with all its dire significance, is the outgrowth of such reforms, and it was not born in a day. The process of its birth, development, and culmination in a gigantic world power is a story of thrilling interest to the student of ecclesiastical history. It was the culmination of a principle, apparently insignificant and innocent at the start, but which, defended and manipulated through the ages by men of unholy ambition for power and personal aggrandizement, grew into a gigantic departure from the divine order which is to-day world-wide in its scope and influence. When men are moved by unholy ambition or other sinister motives, it is remarkable how even the most insignificant matters in appearance will operate in bringing about a great revolution. Whether it be the small matter of Luther's discovery of an old Latin copy of the Bible in the convent of monks at Erfurt, Germany; his immortal visit to the Diet of Worms; the marriage in England of Henry VIII. to Anne Boleyn; the cruel execution of Thomas Cranmer, under whose guidance the Book of Common Prayer was compiled; or any one of numerous other similar incidents in the history of the church, it remains a fact that in each and every case the tide in ecclesiastical affairs was completely turned, sometimes in favor of the truth and sometimes against it.

But the fact to which we now invite particular attention and which we should be glad to emphasize is the fact that that which gave these men the greatest power and influence for good and which signalized their work as a triumphant success was their direct appeal to the word of God—to a plain and unquestionable "thus saith the Lord" in support of their claims. With equal determination and uniformity they strove to place the greatest possible emphasis upon the additional fact that they did not invite the people to accept their mere opinions, nor to accept the opinions of men in religion at all. To the extent that they wished and labored to effect genuine reforms, they seemed to feel that a positive "thus saith the Lord," clear of all speculations and opinions of men, was what the people should hear, and with great consistency and tenacity they pursued this course. The example of Luther, of Melancthon, of Zwingle, and of others of the same period was significant

at this point, and it was in defense of this principle of calling the people back to the plain and unadulterated word of God that the clarion voice of John Wesley was heard in England and the United States. And it was in defense of the same principle that both Thomas and Alexander Campbell, with not the remotest thought of founding another denomination, raised their soul-stirring battle cry for reformation one hundred years ago. Moreover, it is a fact, known and read of all men who are well informed, that to the extent that, and as long as, they and their successors remained true to this principle, the country, in ecclesiastical circles, was stirred from center to circumference, and they recorded one of the brightest and most glorious chapters in all the records of ecclesiastical and religious affairs.

Finally, what a pity that men have ever departed from this safe principle and from this divine standard of appeal in religion to enter the vain and fruitless realm of speculation and opinion! But such men have been found in all the ages, and they are with us to-day among the different religious bodies. Let us, with constant prayer to God and unwavering faith in his guidance, "preach the word" and thus stem the tide in the opposite direction.

"What Did Peter Mean?"

BY J. C. M'QUIDDY.

While Peter commanded the Jews on Pentecost to repent and be baptized in the name of Jesus Christ unto the remission of sins and the gift of the Holy Spirit, Editor Taylor, not satisfied with what Peter taught, appeals to what Peter says in Acts 15: 7-9, and seeks to make it appear that Peter could not mean what he said in Acts 2: 38. He says: "But if the Jews on Pentecost received the Holy Spirit before baptism, 'even as the Gentiles did,' then baptism was not a condition either of remission of sins or of the reception of the Holy Spirit; for Peter put the remission of sins in Acts 2: 38 and in Acts 10: 43 before the reception of the Holy Spirit." Here he *confuses* the *reception* of the Holy Spirit with the *baptism* of the Holy Spirit. The apostles were the only Jews baptized in the Holy Spirit on the day of Pentecost, but the Jews to whom Peter promised the remission of sins and the reception of the Holy Spirit received both after baptism, and not before. The persons addressed in Acts 2: 38 never received the baptism of the Holy Spirit as did Cornelius and his household. Such ignorance of the Scriptures possibly could be excused in a little child, but hardly in a learned editor.

It is freely and cheerfully conceded that Cornelius and his household were baptized in the Holy Spirit before they were baptized in water. But does this prove that Peter did not mean that baptism is unto the remission of sins in Acts 2: 38? All that can be consistently claimed is that this is an exception to the general rule—that is, that the obedient, sons, the saved, receive the Holy Spirit, and not the unsaved. It does not prove that Cornelius was saved when baptized in the Holy Spirit and that, therefore, baptism in water is not unto the remission of sins. Neither does it prove that he was baptized in the Spirit to make him a believer, or because he was of a good character and, therefore, saved. So far as morality is concerned, his character was above criticism before the baptism of the Spirit. He was devout, almsgiving, God-fearing, just, of good report of all the Jews, and had an angel sent to him in answer to his prayer. While the Spirit thus sets him forth as a just man, still he is unsaved. Peter, in rehearsing this conversion, tells how Cornelius had seen an angel standing in his house and saying: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11: 13, 14.) Mark the words—not "whereby thou hast been saved," but "whereby thou shalt be saved." It is equally as clear that he was not baptized in the Spirit to

give him faith, for Peter tells how the faith of the Gentiles should come. "And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith." (Acts 15: 7-9.) How were they led to believe? By the baptism of the Spirit? No, but "that by my mouth the Gentiles should hear the word of the gospel, and believe." "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) When did the Spirit fall on the Gentiles? "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." (Acts 11: 15.) They were not saved, because Peter was to tell them words whereby they should be saved; they did not yet believe, for their belief was to come by hearing the word from the mouth of Peter; and as he *began* to speak, the Spirit fell on them. Neither did the Spirit fall on them to purify their hearts, for this is done by the faith that comes from the hearing of the word of God. It is an active, living faith that cleanses the heart. There is no record of a dead faith purifying the heart. "The devils also believe, and tremble." There is not a scintilla of teaching in the Bible that shows that faith in Christ before and without expressing itself in action saves or justifies the soul. Faith to bless the soul must speak out, act out, come out. A mere sentiment in the heart that Christ is the Son of God, while a man neglects or deliberately refuses to perform even the first act of faith, is worthless. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

But why was Cornelius baptized in the Spirit before he was baptized in water? "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us." They needed this witness. The Jews regarded the Gentiles as unclean. It took the vision on the housetop and the Spirit to convince Peter that he should preach the gospel to the Gentiles. Peter says: "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean." (Acts 10: 28.) He rehearses the whole matter to the other apostles and thus convinces them, so that "they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Acts 11: 18.) The Jews with Peter were amazed that on the Gentiles also was poured out the gift of the Holy Spirit. "For they heard them speak with tongues, and magnify God." Then Peter says: As God has shown us that the Gentiles are accepted and that they are no longer to be regarded as unclean, "can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" Then, as he was to tell these believers words whereby they were to be saved, "he commanded them to be baptized in the name of Jesus Christ." Therefore we conclude that they also received the gift of the Holy Spirit as did the Jews on Pentecost after their baptism.

Editor Taylor, realizing that he had failed to contradict the plain teaching of Acts 2: 38 with Acts 10: 43-47 and Acts 15: 7-9, endeavors to show that "eis" with the accusative is *retrospective* and not *prospective*. He feels his failure so keenly that he says:

We cannot refrain from saying, however, that it would have been as easy to have shown from the English preposition "for" or the Greek one "eis" that Peter did not teach that baptism is a condition of remission of sins and the reception of the Holy Spirit in Acts 2: 38.

Such expressions as "laugh for joy," "cry for pain," "fined for crime," and many others use "for" as retrospective, not prospective. In Luke 5: 14 Jesus told a cleansed

leper to go and offer for his cleansing. It was not in order to his cleansing, but because of it, for he was already clean. Christ did the cleansing; the offering declared it. So Christ does the saving and baptism simply declares it.

To those who know the Greek it would be easy to show that "baptize eis repentance" in Matt. 3: 11 and "baptize eis death" in Rom. 6: 3 do not and cannot mean baptize in order to repentance or death; for repentance and the death of Christ and our death to all sin take place before our baptism. Just as "baptize eis repentance" and "baptize eis death" both mean that we should be baptized because we have repented and because that through Christ's death we have died to sin, so also "be baptized eis remission" in Acts 2: 38 must mean, by all rules of interpretation, be baptized because your sins have been remitted.

It is the essence of presumption for an editor to oppose the scholarship of the world in a blind effort to maintain a false theory. "Eis," a preposition governing the accusative following verbs of action, looks forward and not backward. Winer, the best Greek grammarian, says: "'Eis,' the antithesis of 'ek.'" (Rom. 1: 17; 5: 16.) Rom. 1: 17 reads: "For therein is revealed a righteousness of God from [ek] faith unto [eis] faith." Rom. 5: 16: "But the free gift came of [ek] many trespasses unto [eis] justification." After giving the uses of "eis" with the accusative in a local or temporal sense, he says: "When transferred to metaphysical relations, 'eis' is used to express a mark or aim of any kind." Thus "eis" denotes the purpose or aim for which the Jews on Pentecost believed, repented, and were baptized. Thayer, the New Testament lexicographer, defines: "'Eis,' a preposition governing the accusative, and denoting entrance into, or direction and limit: into, to, toward, for, among." It is needless to multiply authorities to prove what every reasonably well informed man knows to be correct. As repentance and baptism are connected by the copulative conjunction "and," if baptism is retrospective, so is repentance. This would make those at Pentecost *repenting* because their sins were remitted. But, worse still, it makes Christ shed his blood because the sins of the world had already been remitted. (Matt. 26: 13.) Such presumption and cavilling do not become a preacher of the gospel. "Eis" (in Luke 5: 14; Matt. 3: 11; and Rom. 6: 3) looks forward, and not backward.

Unfortunately for Editor Taylor's contention, the Greek particle is "peri," and not "eis," when the *healed* leper was commanded to show himself to the priest and offer for (peri) his cleansing. It means here, *about, concerning*. In the same verse we have "eis" governing the accusative in "for [eis] a testimony unto them." Here "eis" means in order to a testimony. The law of Moses required the *healed* leper to be brought to the priest. "Then shall the priest command to take for him that *is to be cleansed* two living clean birds," etc. (Lev. 14: 2-4), and offer these for (eis) a testimony unto them. When the offerings were presented, these were a testimony that the person had been pronounced by the priest both physically and legally clean. Then they would be permitted to enjoy the social functions and relations of life. Most assuredly "eis" in this passage looks forward and destroys our friend's view. And so it does in the other scriptures mentioned. Try Matt. 3: 11. The preposition "eis" is never used to express the idea that one thing is done because of another having been done. It is not true that John baptized persons because of their repentance; for while it is true that repentance did precede the baptism, it was not because of this that they were baptized; but baptism had its own specific object, and because of this object it was performed. The preposition is expressive of purpose, and the phrase is properly rendered "unto repentance." The baptism was not unto the repentance of the party baptized, but unto the repentance of others yet to be baptized. A baptism that demanded repentance as a prerequisite would lead others to repent, that they might be baptized and enjoy the blessings of baptism. Premiums are given in business in order to

faithful service and good results, although the faithful service must precede the reception of the premium. Promotions in business are unto diligence, yet the diligence must appear before the promotion can take place. In the same way was John's baptism unto repentance. The priceless blessing of remission of sins being attached to baptism (see Mark 1: 4; Luke 3: 3), the desire to obtain this blessing would prompt those yet unbaptized to repent, so that they might be baptized. The general purpose of John's baptism was to lead the people to repentance. "Eis" looks forward, and not backward, in Rom. 6: 3. "Baptized into his death"—that, as Jesus Christ in his crucifixion died completely, so that no spark of the *natural or animal life* remained in his body, so those who confess their faith in Christ and are baptized into him should be thereby so completely *separated and saved from sin*, that it will have no more dominion over them. They must become dead to the practice of sin. The apostle's meaning is that, being united to Christ by baptism, we may consider all that has happened to Christ as happening to us.

Help the Fanning Orphan School.

BY E. A. E.

These appeals for this school are repeated for several reasons:

1. The needs and the good work of the school furnish good opportunities to all generous people to help in the most effectual way orphans and needy worthy girls—opportunities which should be readily embraced, and which, we are glad to say, not a few are doing, for the school is receiving responses to these appeals.

2. The school has made no repeated appeals for help for some years, and but little has been received lately. While good and generous people are helping and should continue to help all worthy work, we ask them to consider the work and claims of this school. Is it not the time now to help it, too? As said before, no stronger appeal can be made than to state the work—the good the school is doing, with that which it has done and can do—and its present and future needs. This is all that many good and liberal people need to know. We who have the work in hand and understand the needs of the school know better what they are, and we are in earnest in presenting them. The school needs more funds to carry on its work.

3. All do not see the first appeal or the second; hence the appeals are repeated. Besides, those who have not responded to the first appeal, or to the second, are reminded by this repetition that they have not; but they intend to do so and will do so.

4. Paul reminded the Corinthians at different times and in different ways of both their obligations and promises to help the poor. When James, Peter, and John gave to Paul and Barnabas "the right hands of fellowship" that they should preach to the Gentiles, they requested that Paul and Barnabas "should remember the poor; which very thing," Paul declares, he "was also zealous to do." (Gal. 2: 9, 10.) Let us both be reminded of our duty to help orphans and be zealous to do it.

Our beloved brother, T. Q. Martin, lately bereaved of both his mother and his wife, attended the reunion of the three oldest congregations in Davidson County, Tenn., on the grounds of the Fanning Orphan School, on May 19 (of which reunion notice has been made), and gave to the school ten dollars to be used by it as a memento of his wife, who was so gentle and kind to orphans and to all poor. For this gift, therefore, the school has a double appreciation. In Brother Martin's sore bereavements there can be no better way to draw nigh to God and to gain strength than to help and comfort others. Then, he is a good example to us; if at this time he generously gives to

the needy, what should others, not so troubled and more able to give, do?

It cannot be expected that every letter received be published, but the following one from Brother Southall is published because of its good suggestions:

Florence, Ala., May 18, 1916.—Dear Brother Elam: Concerning the debt and endowment of the Fanning Orphan School, I make the following observations:

Since good brethren through sacrifice have given us such a splendid institution, it certainly should be endowed sufficiently to permit of its being used to the limit of present capacity for orphan and needy girls.

With a desire to have a part in this work, I herewith inclose my check for fifty dollars, and will repeat it, the Lord willing, every time you report twenty-five hundred dollars pledged, up to one hundred thousand dollars; the campaign to close on January 1, 1917. Perhaps it would be better to set the mark at fifty thousand; if you think so, kindly state it that way.

C. M. SOUTHALL.

As Brother Southall observes, the trustees of the school are pressing the point that it should be so endowed as to be able to carry to its full capacity orphan and other needy girls and not be forced to fill out with pay pupils. But these pay pupils are not taken as a matter of profit, but as a means of doing good and of accommodation to those who wish to send. For instance, since the school itself cannot support and educate all the orphan girls or needy worthy girls its buildings will accommodate, it solicits congregations or individuals to pay the expenses of one or more such girls. This should be done. Some individuals and some congregations are doing this.

One person or one congregation could give sufficient endowment—about two thousand dollars—to support one girl in the school perpetually. This girl can be selected either by the donor or the school.

We appreciate, too, the truth, which Brother Southall emphasizes, that since good and generous people have already established this school and the trustees are doing all they can to keep it up, giving of both their means and time to it, others should as generously contribute to the paying of this present indebtedness and to the endowment fund. Looking at it from this viewpoint, all others are under as much obligation to the poor and to God to do this as those who have done so much. With all working from this viewpoint, this and every other scriptural work would prosper.

We trust it will be only a short while until Brother Southall sends us another check for fifty dollars, for we hope to soon report the reception of the first twenty-five hundred. Brother Southall offers to give one thousand dollars of a fifty-thousand-dollar endowment fund to be raised this year. Let us hear from others.

This endowment can be paid in installments, as the cards sent out show. Fill out the cards and send them and all donations to A. N. Trice, corner Wall and Monroe Streets, or to the writer, Lebanon, Tenn. Send any amount.

“Way Down South in Dixie.”

BY T. B. LARIMORE.

Having wrestled with grippe, in some of its various forms and phases, about ten weeks, I left Nashville, on the old reliable “Ellen Enn,” with Mrs. Larimore, March 17, headed for the Sunny South, where we spent about forty days and forty nights, reaching Nashville again, April 25.

As those forty days and forty nights were slipping away, I preached at Greenville, Letohatchie, Liberty, Fort Deposit, and Highland Home—all pleasant places in the State of Alabama.

I was anxious to preach at Andalusia, Canoe, Montgomery, and other places in that field from which I came; but I was forced to forego that pleasure and return home, leaving behind me a field that has a strong hold on my heart, as well as my head. If any man can visit the places we visited and meet the people we met on that trip

and not long to visit them and meet them again and again and again, he is very different from Mrs. Larimore and me.

All the places I have herein mentioned are in the field planted and cultivated by our beloved, but departed, brother, J. M. Barnes, who was a pioneer gospel preacher and teacher there fifty years ago, and who continued to live, labor, and be loved in that delightful land till he said his final farewell to this beautiful world not many months ago.

Other great and good men have lived and labored in that field; but, in the estimation of those who knew and loved him there, Brother Barnes towers above the others, as Saul above his brethren, as Paul towers above the other apostles in prominence in the Book of books. Saying this is not speaking disparagingly of those other great and good brethren, as speaking of Paul, who “labored more abundantly than they all,” as the peerless apostle, is not speaking disparagingly of Peter, James, or John.

Brother Barnes' friends in his home field seem to never tire of talking about him; not that they loved others less, but that they loved him more. Many readers of the Gospel Advocate, doubtless, remember interesting articles written by him, years ago, over his pen name, “The Little Man.” He wrote comparatively little, however, for permanent preservation, and but little has been printed about him; but he lives in the hearts of a host of friends, and his influence is destined to bless generations yet unborn.

His son, Elly R., is his successor as a teacher, being the head and soul of a school for boys that, I am persuaded, is as good as the best in Montgomery or elsewhere. The following little incident aptly illustrates Elly's character: Brother Barnes was twice married, left a large family of sons and daughters, Elly being his oldest and his first wife's only child; and, strange as it may seem, he left a large estate, notwithstanding he was a preacher. His will directed that Elly, his firstborn, should have a very valuable farm designated in the will, and that the remainder of the estate should be equally divided among all his children, which included Elly, of course; but Elly would not and did not accept anything except an equal share of the estate with each of the other children, notwithstanding no one protested against any provision of the will, he contending that his father did not intend for him to have any more than any other one of the children. That's what I call reducing the Golden Rule to practice. I received none of this information from Elly, but all of it from other good brethren who know.

Highland Home is the place where Brother Barnes lived and taught so long. He has gone hence, and the Highland Home school is a thing of the past, I am sorry to say. As we enjoyed the blossoms of spring, the breath of approaching summer, and companionship of friends there, April 24, 1916, all nature seeming to rejoice and be glad that winter was gone, I remembered that I traveled all day through snow in the air and on the ground and on the boughs and branches of budding trees and blossoming dogwoods, April 25, 1910, in Tennessee.

Brother Samuel Jordan and his son, Luke, accompanied us from their hospitable habitation at Highland Home to Montgomery, where Brethren Holt, Spiegel, Talley, and other good brethren and friends met us and helped us aboard the train that brought us to Nashville, April 25.

Since then I have neither preached nor written much, but have devoted my time and attention principally to a heroic, and I believe successful, endeavor to regain my health and strength; and I confidently expect to be myself again by June 1, when I am to begin a series of meetings at Riceville, Tenn. Riceville is in East Tennessee; hence I shall be on my native heath when I get there, and I shall certainly do my very best to preach the word acceptably among the mountains of my native land.

QUERY DEPARTMENT

Brother McQuiddy: Please explain 1 Tim. 4: 14. What is meant by "the laying on of the hands of the presbytery?" What does "presbytery" mean? W. B. BROWN.

It should be borne in mind that the ancient evangelists had no New Testament to guide them, and hence needed special qualifications and gifts which were imparted by the laying on of hands. This passage and 2 Tim. 1: 6 show that Timothy received a double imposition of hands—the hands of Paul and of the presbytery. "Presbytery" means the same as does "eldership."



Brother McQuiddy: (1) There are a few members who meet in the church of Christ at Mount Pleasant—three sisters and myself (the only male member). As I am busy, I appointed Sister Goins to look after and take care of the Lord's-day contributions. Did I do right? (2) Sometimes there is no one but myself that meets on the Lord's day, and I often break bread by myself. Is it right or not? Christ says: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) He did not say where one was gathered together that he would be with him. If I am doing wrong, please get me right. W. A. JACKSON.

(1) Certainly there can be no impropriety or wrong in the sister taking care of the funds of this little band of disciples. Phoebe was a deaconess of the church that was at Cenchrea. Sisters may be helpers in the Lord's work. (2) Christians meet on the first day of the week to commune with the Lord. They may be said to commune with one another only as all commune with the Lord. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.) The Savior assures us that where two or three are gathered together in his name he will be in their midst. Two can meet. So when one brother breaks bread in the name of the Lord, Christ meets with him and he communes with the Lord. Our brother is to be commended and not condemned for his example.



Brother McQuiddy: Please answer the following questions: (1) Do you understand the Scriptures to teach that there will be no infants and children in heaven? Some teach that all will be grown people and no children. Please tell what you understand the Scriptures to teach about it. (2) Do the Scriptures teach that when one dies, God has called him away from this life? If he does, it is a consolation to us when we have to give up our loved ones in infancy. (3) Is it wrong or right for a church to keep the names of the members in a book, and, when it suspends or withdraws from a member, to rewrite the other members' names to themselves? Is it right or wrong for the church to keep a record of what it does? (4) When we meet our loved ones in heaven, do the Scriptures teach that we will not have the same kind of love for them that we do here? Some teach that we will be just as glad to meet some other baby or boy or girl as our own, and will be just as glad to meet some other boy's mother or father as our own. Please tell what you understand the Scriptures to teach along this line. X.

(1) The Bible very clearly teaches that those who die in infancy go to heaven. "Of such is the kingdom of heaven." The Bible teaches nothing as to whether they remain children or grow to full manhood or womanhood. The question is an untaught one and not practical. (2) In a sense all men die by the appointment of God. "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) But when one dies by his own hand, carelessness, or accident, it can hardly be said to be by

the will of the Lord. If there is a man who perfectly observes the will of God and the laws of nature, and he should die at a ripe old age, we could appropriately say that God took him. On account of sin and imprudence there are few, if any, who live out their allotted time. (3) For answer to this, see "Query Department" of the Gospel Advocate, February 24, 1916, page 188. (4) As there will be no marrying or giving in marriage in heaven, we may know that all the affections that pertain exclusively to the flesh will have no place in heaven.



Brother McQuiddy: Please explain 2 Cor. 12: 13. Does Paul mean to criticize or eulogize the Corinthian church for not paying him for preaching to them? Recently we had a young brother with us, who preached on the subject, "Drifting Away from God." During his discourse he quoted the above verse and said that Paul said to the church at Corinth that he had preached to them and that they had not paid him for preaching to them; therefore, because he had not been a burden to them, they were inferior to all other churches, and by not supporting him they had drifted away from God; and that he had committed a sin in not collecting a support from them, and asked to be forgiven for doing so. After preaching I called the brother's attention to the quotation he had made and asked him if he was sure that he had correctly given Paul's meaning in his quotation. He said he would investigate the matter. At the evening service he said he had examined the quotation and found that his Bible taught that Paul did denounce the church at Corinth as inferior to all other churches for not supporting him. G. W. BROWN.

The passage reads: "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." Some false apostles in the Corinthian church questioned Paul's right to the apostleship and falsely charged that he did not dare to ask for the support which was due an apostle. In answer to those Judaizers, he says: "Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord." (1 Cor. 9: 1, 2.) He also taught in 1 Cor. 9: 13-15: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel. But I have used none of these things." In Corinth he supported himself in part by his own labor. (Acts 18: 3.) He robbed other churches that he might preach the gospel to the Corinthians without charge. Concerning this he asks: "Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for naught?" (2 Cor. 11: 7.) In the verse under consideration he makes a forcible, fine, yet delicate, stroke. It was your duty, your interest, and God's ordination for you to have supported your apostle; other churches have done so; I did not require this from you; in this respect all other churches are superior to you, but for your inferiority I am responsible, as I did not give you an opportunity of ministering to my necessities; forgive me the wrong I have done you. It is the privilege of the churches of Christ to support the ministry of the gospel of Christ. Those who do not contribute their part to the support of the gospel either care nothing for it or derive no good from it. The churches should support faithful preachers of the gospel, and the churches that neglect or refuse to do so proclaim themselves inferior to those that support the gospel, no matter how great their advantages and attainments. Preachers should give churches an opportunity to support them in the work. The Corinthian church was inferior to other churches in that it had failed to support its apostle, and Paul asks to be forgiven the wrong he had done the church in not giving it the opportunity to support him.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. P. Prevatt reports that the church at Miami, Fla., is progressing nicely despite the worldly-mindedness of the community.

W. S. Long, Jr., is in a meeting at Ashland City, Tenn., to continue indefinitely. He will begin at Petersburg, Tenn., on June 11.

T. Q. Martin closed at Twelfth Avenue, this city, May 25. There were thirteen baptisms during the meeting. He is now at New Decatur, Ala.

From I. H. Ferguson, Elbridge, Tenn.: "The Gospel Advocate grows better and better. May God's richest blessings be on all its faithful helpers."

R. V. Cawthon will begin a meeting at Bethany, near Olmstead, Ky. R. B. Clements will lead the singing. Their lines are certainly cast in pleasant places.

H. D. Lipscomb, of Grapevine, Texas, has sent a check for one hundred dollars to the Fanning Orphan School. This is a wise investment for the Lord. Who will follow?

We had a good start in the meeting which began at Russell Street, this city, last Sunday. F. W. Smith is doing some of the best preaching of his life, and his efforts are thoroughly appreciated.

To be everywhere and everything in sympathy, and yet content to remain where and what you are, is not this to know both wisdom and virtue and to dwell with happiness?—R. L. Stevenson.

Alexander Campbell, the colored preacher, has begun an interesting tent meeting in Nashville. To reach the tent, take West Nashville car to Fortieth Avenue, walk three blocks north to the tent.

J. S. Westbrook performed the marriage ceremony uniting Mr. Arthur Hutson and Miss Virginia Douglas, at Link, Tenn., on May 14. The couple were seated in a buggy in the presence of about twenty friends.

The editor of this page delivered the commencement sermon before the Girls' Preparatory School at Franklin, Tenn., on Wednesday evening, May 24. Miss Courtney, the principal, stands high in the esteem of the community.

Thomas E. Milholland will spend next month in Oklahoma City, Okla. If the reader has a relative or friend who would be interested in the Lord's work, send the name and street number to Brother Milholland at Madill, Okla.

W. T. Hines writes from McHenry, Ky.: "Please notify the brethren in this section that I have September and part of October that I would like to book with some congregations to conduct their meetings. The rest of my time is taken to January, 1917. But I do not want to be idle at the time mentioned above."

H. J. Stafford, a worthy brother, of Trezevant, Tenn., who is fond of history, but not able to buy books, would appreciate the loan of some good books dealing with the lives of the apostles. He will take good care of the books and return them promptly. Cheer him up, brethren, by sending him something good to read.

The marriage of Mr. Albert Dixon Robertson and Miss Leriell Franklin Morrow was solemnized at the residence of the bride, on the Granny White road, Thursday evening, May 25. The writer performed the ceremony in the presence of a large number of relatives and friends. The Gospel Advocate extends heartiest congratulations.

From F. O. Howell, Riverside, Tenn., May 27, 1916: "I began a meeting at this place last night with fine crowds and good prospects. I will be in the home of H. N. Mann during the meeting. Brother Mann has a splendid family of children, and he is educating them in the Nashville Bible School. I closed a good meeting at Hohenwald, Tenn., on Thursday night."

From T. W. Phillips, 1000 South Adams Street, Fort Worth, Texas, May 15, 1916: "I have on hand about two thousand tracts, 'How to Build up the Church.' The sale of these at this time would be very helpful to me. Price, single copy, five cents; per dozen, fifty cents, postpaid. Money refunded to any one not pleased with the tract. Address all orders to me."

From Eugene V. Wood, Quanah, Texas, May 23, 1916: "I am in a fine meeting at this place. This is the home at present of our faithful young preaching brother, T. H. Etheridge, who is working faithfully for the success of this meeting. The church here holds him in high esteem and is evidently doing a great work here. I find the Gospel Advocate in most of the homes in which I have gone."

From C. D. Crouch, Rock Spring, Texas, May 15, 1916: "It has been some time since I have reported through the Gospel Advocate. Our work continues to be interesting. I have never labored with a more appreciative people. The church is not perfect here, but most of the members, I really think, desire to be, and we are following after Him who is. I have time for one more meeting, possibly two."

A. G. Freed writes: "The annual commencement of the National Teachers' Normal and Business College, Henderson, Tenn., will begin on Tuesday, June 6, and continue through Thursday, June 8. Following is the program for the week: Tuesday, June 6, 8 P.M., Alumni Association; Wednesday, June 7, 10 A.M., graduating orations of Teachers' Class; Wednesday, June 7, 8 P.M., oratorical contest; Thursday, June 8, 10 A.M., graduating orations of Scientific Class; W. Halliday Trice, of Memphis, Tenn., will deliver the commencement address; Thursday, June 8, 8 P.M., the annual play, 'The Captain of Plymouth.'"

From J. G. Allen, Nashville, Tenn.: "The protracted meeting at Grandview Heights, conducted by R. V. Cawthon, of Mount Juliet, Tenn., closed on May 26, with much interested manifested. The meeting was held in the new house, which holds about four hundred people, and every seat was filled at almost every service. The meeting should have continued longer, but a previous engagement prevented. Brother Cawthon greatly endeared himself to this congregation and promised to return again when he could stay longer. Claud Woodroof led the singing, which added much to the interest of the work, and all consider that this congregation is now in better condition than it has been in years before. The immediate results were two baptisms and two reclaimed."

Z. D. Barber writes from Beedeville, Ark., May 19, 1916: "I preached last Lord's day at Tupelo, to a large and attentive congregation. This is what you might call a mission point. We have just a few folks there; but what we have are alive. I baptized one last Lord's-day evening. We went seven miles to the water, and there I buried the young man with the Lord in baptism. We returned and found a large crowd waiting to hear the truth. These people are intelligent, and they will obey the truth as fast as they learn. This is where I will hold one of my tent meetings this summer. The church-house talk is already on, and I think the cause will be successfully established and a church house will be built. Brother Morgan (merchant) lives here, and he will certainly push the work. The people of this little village are always informed of the preaching days. Brother Morgan never fails to tell them of the hour. I will preach at home next Lord's day."

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The Master's Vineyard

Alabama.

Tuscumbia, May 24.—Brother S. P. Pittman, of the Nashville Bible School, preached the commencement sermon of the public school here last Sunday in the Methodist Church. He is an able and interesting speaker. He preached the Bible with simplicity and power. We were all sorry to see our brother leave, but hope to meet him in the future. I had the pleasure of meeting him on the car going from Tuscumbia to Sheffield, and had quite a pleasant conversation with him.

(Mrs.) W. H. GAMBILL.

Newton, May 23.—I am in a tent meeting at this place, which began last Saturday. I am having to stay at the hotel, as there are no brethren here. The meeting started off with an attendance of about thirty people, and I hope the interest will increase so that I can get the gospel before the people. I need some help down here, but I am willing to make what sacrifice I can and leave the results with Him whose I am and whom I serve in the gospel of his Son.

W. T. GOALEN.

Arkansas.

Beedeville, May 18.—Brother Joe H. Blue, of Morrilton, closed a meeting at this place last night. Brother Blue does not need an introduction to the many readers of the paper. He is well known in the field and among the brethren at large. We were all made to rejoice at having him with us. We were greatly encouraged. I have heard some of our strongest men, and I am frank to state that Brother Blue made some of the strongest arguments that I have ever heard. We had no visible results, but the good seed was sown and good will be the result. The interest grew from the beginning. The last night the house was full. We hope to have Brother Blue with us again. May the Lord bless him in all of his work.

Z. D. BARBER.

Colorado.

Olathe, May 15.—Brother E. C. Fuqua began a debate with the Seventh-Day Adventists on April 30 and closed it on May 8. The day question was discussed. The debate was well attended, and it afforded Brother Fuqua a splendid opportunity to set forth the relation of the law and the gospel and show the proper division of the word. The Adventists had long confused the minds of the people on the day question; and when Brother Fuqua went into the community to do some mission work a short time ago, they took exception to a discourse on a proper division of the word, which led to the debate. Brother Fuqua did thorough work, as he always does, and I am sure that Sabbath keeping will not trouble the minds of the people of that community any more. Brother Fuqua preached three discourses yesterday and baptized two at Olathe. The tent mentioned before has been pur-

chased and will be set up in Olathe this week; but Brother Fuqua lacked about forty or fifty dollars receiving enough to pay for the tent, to say nothing of seating it. Brother Fuqua was compelled to borrow the money to finish paying for it, which ought not to be, as he already has run considerably behind on living expenses and carrying on the work. It has become a very serious problem how he is going to stay in a mission field and meet his obligations, some of which must be met shortly. J. I. FOSTER.

Kentucky.

Paducah, May 25.—Our mission meeting is now in its second week, and there have been eight additions. The preaching is being done by Brother Charley Taylor, who always does his work well. C. M. STURBLEFIELD.

Louisiana.

Shreveport, May 22.—We had three good services here yesterday. Although it rained hard until afternoon, we had a good many out for the morning service. One brother and his family came through the rain fourteen miles to be with us. They live fourteen miles out in the country. They are some of our faithful ones. The afternoon service was devoted to the development of the brethren, that they may be able to take part in public worship. We all enjoyed this service very much. At night was a preaching service. We meet every Wednesday evening for prayer meeting and Friday evening for song practice. We are having a hard fight here. The boys have almost torn our tent up. Before the meeting we patched eight or ten holes, and since the meeting they have torn ten large holes in it—and on top of the tent, at that. Sometimes while we are holding services they will throw rocks on it and sometimes into it. Now you can imagine our anxiety to have a meetinghouse. We ask the parents to keep their boys from doing this, but it does no good. But we are not going to give up, the Lord being our helper.

B. U. BALDWIN.

Oklahoma.

Madill, May 22.—We left the good brethren and sisters in Denison, Texas, rejoicing because of the blessings from the Lord in a late meeting at that place. Brother William D. Eyridge, one of Texas' best singers, led the songs for us. Brother Eyridge had his wife and father-in-law with him. They are all lovable people, because they are consecrated Christians. Brother Eyridge has a great heart in him. He is one of God's noblemen. He gave his service to the little band in Denison, because, in the first place, he was able to do so, and, in the next place, he wanted to do it. His was a freewill offering, in truth. The brethren in Denison, worshipping at the corner of Armstrong Avenue and

Texas Street, have labored under many hardships and difficulties. They bought the church property from those who oppose the class teaching on the Lord's day. The opposition prophesied the downfall of the little band and their inability to pay off the debt. We have had the property about a year and our membership has just about doubled, and during our late meeting we paid off the last note against the property—eleven hundred dollars. This the little band did, and supported me for half my time in the work there, as well as Brother Robert Drennon, a splendid local preacher in Denison. Brother W. D. Cameron is at the helm now, and he is a business man. Associated with him are some of the best men I know, in love with each other and the church. They are all railroad men—car builders, engineers, firemen, etc. May God continue to bless these good men. I go next month to Oklahoma City for a month's work. Prof. James W. Acuff, of Waco, Texas, will be our song leader there.

THOMAS E. MILHOLLAND.

Tennessee.

Decherd, May 24.—I have just closed a two-weeks' meeting at Dans, in Sequatchie County, with twenty additions. I baptized five from other religious bodies. Two were restored. We had large crowds every night. Brother J. C. Moseley, who lives there, conducted the song service. He is with Brother J. D. Northcut this week, conducting the song service for the Whitwell congregation. I will go to Tatesville next Lord's day to begin a meeting. There is only one family of Christians only at that place.

R. E. L. TAYLOR.

Tracy City, May 23.—I have just closed a fine meeting on Myers Hill, about two miles from our Tracy church. Fine crowds every night. Only one addition, but the seed has been sown as it has not been on this mountain. Some of the sects have asked that we come back every Lord's day and take the Lord's Supper. That means that we have done some good there. The brethren at Tracy helped us very much in attending the services. I am still at work in the blacksmith shop, but I am hoping and praying that the time will come when I can give up the shop work and go to work in the field for the Lord every day and night. Brethren, do not think I am above work; but I know the need of men like myself to go into fields where some of our abler brethren cannot go.

BAILEY BROOKS.

Texas.

El Paso, May 22.—Six baptisms just before J. S. Dunn, of Dallas, came to labor in meetings; six additions during his stay; and one more the past Sunday. Prospects good.

J. W. DUNN.

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Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

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You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Abilene Christian College Notes.

BY J. P. SEWELL.

Abilene Christian College will continue under the same management under which it has been during the last four years. This management is stronger in the confidence and esteem of the students, faculty, patrons, trustees, and local people, who know the work intimately, than at any previous time.

Between twenty thousand and twenty-five thousand dollars has been raised and spent for building and equipment during these years.

The attendance has been greatly increased and the work of the college has been credited by the University of Texas. The year now drawing to a close has enjoyed the largest regular attendance in the history of the school, and the work has been most satisfactory and pleasant.

All of the regular members of our faculty will remain with us. We have tried them and have no desire to exchange them for others. They are as follows:

H. E. Speck, dean, mathematics. Brother Speck is a graduate of the Sam Houston Normal and of the University of Texas. He was student teacher in the University, and has had about eight years' teaching experience. He has been with us three years, two years as our dean, and constantly grows stronger. In our opinion there are no better men and few better school-teachers than H. E. Speck.

Miss Etta Wagstaff, English and History. Miss Wagstaff is an honor graduate of Hamilton College, of Lexington, Ky. She has traveled extensively in Europe and has done graduate work in Columbia University, of New York. She is a Christian woman of exceptional character and culture, has had long experience, and is a teacher of rare ability and influence.

Miss Elisha D. Walker, German and Latin. Miss Walker was two years honor student in the Texas Christian University and is a graduate of Baylor University. She has had successful teaching experience in the public schools and has proven herself of unusual ability and worth in Abilene Christian College. Gentle, kind, pleasant, cultured, Christian in character, she is an inspiration for good.

Mrs. J. P. Sewell, Art and Bible. Sister Sewell is a graduate of Carlton College, and has done work in the Nashville Bible School, Ward Seminary, and under a number of the best art teachers in America. She knows her work and does it well. The only criticism we hear of her is that she is literally wearing herself out in personal care for our girls. They love her as a mother. She watches after

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and those nagging pains of rheumatism take hold on you again. Begin now to take "Renwar" rheumatic salts, the new scientific formula that drives rheumatism out of the blood and makes you well for keeps. You can't rub rheumatism out any more than you can wish yourself rich. You must remove the cause from the blood. That's what "Renwar" does. Get a bottle to-day—price, fifty cents—and begin taking it at once. Remember, it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of fifty cents. If your druggist cannot supply you, Warner Drug Company, Nashville, Tenn.

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them in every way as girls are watched after in few homes.

Miss Alma Adams, Home Economics and Expression. Miss Adams is a graduate of the Oklahoma College for Women. She knows her work well, and a more earnest, faithful teacher could not be found. She is a loyal, faithful Christian, ready and able to do her part. She had valuable teaching experience before she came to us and has proven her worth in her departments here.

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Miss Phillips is a graduate of the Cincinnati Conservatory of Music and a private pupil of a number of the leading teachers of America. She had had teaching experience before she came to us. A lovely Christian woman, with a beautiful voice, well trained, she is a teacher and singer of rare quality. Abilene is a city of schools and is a music center of this large section of Texas. It has a number of excellent music teachers and singers. Some of the best talent of the country is brought here. Miss Phillips has rapidly taken her place among the most popular. In its report of one of the recitals of the Abilene Choral Club, recently given, the Abilene Reporter said: "The offerings of the club Tuesday night were, to say the least of the matter, a credit to the city and section, showing that Abilene has among her citizenship some really fine singers. In chorus the club did splendid work, but it really would be right and proper to say that Miss Orben Phillips was easily the star of the evening. She sang no less than five solos, and each won enthusiastic applause from the audience. Her clear, bell-like soprano, rivaling in its scope the best work of Madame Yaw, delighted the hearers. Her first numbers, 'One Fine Day' and 'Lovely Spring,' were sung with an exactness of shading and technique that was wholly pleasing. The singer was presented with a huge bouquet at the end of these numbers. Later on Miss Phillips sang three other numbers—'Morning,' 'Love in Spring-time,' and a 'mammy' song—that were quite as big hits as the others."

In addition to these, next year we will have three strong new men, as follows:

Homer L. Williams, Science and Philosophy. Brother Williams is a graduate of the Trenton (Tenn.) High School, a B.S. graduate of the Nashville Bible School, and is a B.S. and M.A. graduate of Transylvania University. He has had teaching experience, and comes to us highly commended as a Christian scholar and teacher.

Grover C. Morlan, English, and Director of Athletics. Brother Morlan is a graduate of the Jefferson (Iowa) High School; was two years a student of Thorp Spring Christian College; and later received his B.A. degree from Highland Park College, of Des Moines, Iowa. He has taught before and is teaching this year in the Jefferson (Iowa) High School. He is highly spoken of.

Walter L. Thornton, Latin and Greek. Brother Thornton was valedictorian of the 1910 class of the Joshua High School, attended the North Texas State Normal one year and Thorp Spring Christian College three years, graduating with the degree A.B. and B.O. This year he receives the same degrees from Texas Christian University. He is teaching some this year in Texas Christian University, and comes to us highly commended.

We concede to no school anywhere superiority to this faculty from any

viewpoint essential to a first-class junior Christian college.

Our Bible work next year will be done as follows: Intermediate (sixth and seventh grades), Sister Sewell; Bible I, Brother Thornton; Bible II, Brother Morlan; Bible III, Brother Williams; Bible A, Brother Speck; and I will teach Bible B, Homiletics, and Church History.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Williams.

Christina Gregory Dance was born on September 2, 1854, west of Trenton, Gibson County, Tenn., in which county she spent her entire life. At the age of twenty-four she was married to Berriman Addison Williams. She reared a family of five boys and two girls, all of whom, together with the husband, survive her. While visiting her sister in Humboldt, Tenn., pneumonia claimed her, on April 3, 1916, after an illness of five days. Sister Williams had suffered patiently for a number of years with stomach trouble, yet death came unexpectedly and was a great shock to her family, relatives, and friends. For forty years she was a consistent member of the Presbyterian Church, but was born into the family of God through baptism on September 9, 1914. Such lovable traits as purity, faithfulness, kindness, patience, and neighborliness characterized her life. We expect to meet her in heaven above. A SON.

sistent member of the church of Christ. This devout sister was perfectly devoted to her family and was ever ready to lend a helping hand in every good thing that was being done. She loved her son-in-law and daughters-in-law seemingly as much as if they had been her own children. She looked well to the ways of her household and worked willingly with her hands to supply home comforts for her family. The law of kindness was on her tongue, and she never withheld counsel from the young and unthoughtful. Sister Milam will be greatly missed in the community, and especially in the home, where she was to be found at all hours during the day and night unless away on business. Interment was made at New Hope, five miles east of McConnell, Tenn.
F. O. HOWELL.

Johnson.

Sister Sallie Johnson was born on March 1, 1856, and died on February 21, 1916, at her home in Lewisburg, Tenn. She was married on July 10, 1901, to Brother D. L. Johnson, who had been married before. His first wife was Squire John Billington's daughter; and by that union were four children born—three boys and one girl. Sister Johnson's maiden name was "Smiley." She was formerly a member of the Cumberland Presbyterian Church. But, after learning "the way of the Lord more perfectly," she, of her own freewill, obeyed the gospel and lived a true Christian. She was truly a helpmeet to Brother Johnson and a mother to his motherless children. I knew her the greater part of her life. We went to school together when young. She was ever ready to help those in need and always stood for what she believed to be right. I would say to Brother Johnson: Grieve not as those who have no hope; your loss is her gain. If we will rely on the rich promises and hold out faithful to the end, we will be with Sallie again, where all is peace, happiness, and joy, to live forever.

MRS. W. H. RILEY.

Fox.

Louise Ella Fox was born on March 23, 1885, and died on March 30, 1916. She was married to Hillen Fox on March 24, 1900. To their union were born seven children, the youngest of whom was three weeks old at the mother's death. Sister Fox accepted Christ as her Savior and obeyed him, together with her husband, twelve years ago, from which time she lived a devout, Christian life to the best of her knowledge, ability, and opportunities. The writer baptized them, together with three other husbands and their wives, in a meeting at Hatler's Chapel, nine miles east of Martin, Tenn. Sister Fox died of tuberculosis after a lingering illness for several months, during which time she had pneumonia. The neighborhood did all that loving hands and tender hearts could to relieve the patient sufferer, but in vain. She told her husband and her friends that she was duly and truly prepared for the ordeal and that she would be asleep in Jesus. Interment was made at Sandy Branch.

F. O. HOWELL.

Allen.

The angel of death has once more stole forth and for its victim has claimed the wife of J. H. Allen. Nora Allen was born on May 21, 1877, and died on March 8, 1916. She was the daughter of D. S. Chandler, of Centerville, Tenn. Although her life on this earth was very short, the few weary years that she stayed here—she lived them all for Christ. She obeyed the gospel when quite young, and through the trials and temptations of this world she never wavered, always looking to Jesus as the author

Milam.

Mrs. J. H. Milam was born on December 24, 1863, and died on April 12, 1916. She was married to Brother Milam on November 13, 1882. To their union were born two girls and four boys, all of whom, except one girl, are living and are grown. Sister Milam was a Methodist in early life, but learned "the way of the Lord more perfectly" and obeyed her Lord in baptism more than twenty years ago, since which time she had lived a con-

and finisher of our faith. And now that she is no more, I, her stepson, can say for her as a stepmother that she surpassed all I ever knew. She never gave an unkind word to any one, and I never saw her angry, and throughout her long suffering she never complained, but said always, "Thy will be done." Although we hated to give her up and would have given all to have kept her with us, yet, now that she is no more, we have the greatest consolation in knowing that she is at rest. This we know, for Christ himself said: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We shall miss her greatly, I know; but God in his great wisdom saw what was best and the angel of death clasped her in his icy embrace and departed for the silent mansions of the dead, there to await that great morning when all men shall be judged according as their works shall be. She leaves a husband and four children, three brothers, a father, and a number of friends and relatives, to mourn her loss.

CLAY ALLEN.

Jolley.

Elizabeth C. Goldston Jolley was born on February 26, 1836. She was married to James G. Jolley on January 4, 1854, and to this union were born nine children. She is survived by two brothers—Maj. Marion Goldston, of Lebanon, Tenn., and John M. Goldston, of Milford, Texas. Of her own family, four children survive her—Mrs. Emma Layne, W. S. Jolley, J. M. Jolley, and Mrs. Mamie Carlos. She obeyed the gospel in 1856, under the preaching of Brother Sandy E. Jones, and lived a consistent, Christian life till her death. She was a good neighbor, a true friend, a devoted wife, and a loving mother. This term "mother" is the sweetest word in the language. There are not descriptive terms enough in the language to define the word "mother." It is the next word to "God." However illimitable the distance between God and the best of the universe, a mother's love is the brightest shadow of the infinite affection that beams from the heart of God. "If there be aught," says a beautiful author, "surpassing human deed or word or thought, it is a mother's love;" and what is true of a mother's love must be true of the mother herself. Sister Jolley has played her part here below and has gone to join the blood-washed throng of the people of God. After a short service by Brother Klingman and the writer, her remains were laid to rest in the family burying grounds.

GEORGE W. FARMER.

Murdock.

Brother A. O. Murdock was born on August 18, 1854, and died on August 7, 1915. In early life he was married to Miss Alice Kimmons, of Bedford County, Tenn., but lived for a number of years in Marshall County. They obeyed the gospel at the same time in 1877, under the preaching of Brother R. W. Officer, and identified themselves with the congregation at Riggs' Cross Roads. After their removal to Bedford County they united with the

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All people in America, and especially those who are past middle age, are prone to eat too much meat, and in consequence deposit lime salts in their arteries, veins, and joints. They often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. Such people are not always able to exercise sufficiently in the outdoor air or drink enough pure water in order to sweat freely and excrete impurities through the skin. Dr. Pierce has conducted experiments and thoroughly tested a uric-acid solvent at his Invalids' Hotel and Surgical Institute which he is convinced is many times more potent than lithia—this he named "Anuric." It can be had at almost all drug stores by simply asking for Dr. Pierce's Anuric for kidneys or backache. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine, and sleeplessness due to constant need of getting out of bed at night.

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congregation at Richmond, and, although living several miles away, their places were rarely vacant even in the most disagreeable weather. Brother Murdock did not seek publicity, but was a faithful and efficient elder, never shirking duty or responsibility. We shall not soon forget his words of kindly admonition and wholesome advice when presiding at the Lord's table. He had no children, but reared two orphaned nephews and a niece, Mrs. Will McConnell, who tenderly cared for him after the death of his first wife on January 12, 1914. On April 14, 1915, he was married to Miss Lillian Smalling, of Bellbuckle, Tenn., who survives him. While their married life was of short duration, she testifies that it was long enough for her to find him to be one of the noblest and best of men. While never of very robust health, no one even suspected the seriousness of his condition until it became evident that tuberculosis was doing its deadly work. After funeral services, conducted by Brethren J. D. Floyd and E. L. Cambron, his body was laid to rest in Willow Mount Cemetery, at Shelbyville, Tenn., to await the resurrection morn, to meet his blessed Savior "when the roll is called up yonder."

E. A. DAVIDSON.

Brown.

Sister America Brown, wife of Hamilton Brown, fell asleep in Jesus on March 16, 1916. She was seventy-seven years, six months, and nineteen days old, and had been a Christian for more than thirty years. Under circumstances which, no doubt, would have discouraged many, she kept the faith. Living in a section where Methodism has been the ruling religion, with no church of Christ near, her opportunities were limited for assembling on the first day of the week for the teaching, fellowship, breaking of bread, and the prayers; yet her faith never faltered, but, like her sainted mother under the same surroundings, she continued true to the end. She lived to see and enjoy some of the fruits of her faithfulness. Great was her joy when, in September, 1914, her aged husband obeyed the gospel. Her life, though isolated from the first-day assembly, has not been in vain, but it was as a light that cannot be hid. In August, 1914, Brother Marion Harris and the writer held a missionary meeting at the schoolhouse near her home. At that time she and a daughter and two or three other women were the only members of the church of Christ in that community. At this meeting more were added, including her son-in-law; later her husband and granddaughter were added; others have been taught "the way of the Lord more perfectly," and left the doubtful for the sure way; and still other Christian families have moved in; and before Sister Brown went to her final rest she had the satisfaction of assembling near home on the first day of the week to break bread in memory of our Lord. Hers was a life of the most beautiful devotion to duty. A fitting tribute to her is quoted from Prov. 31: 10-13: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that

he shall have no need of spoil. She will do him good and not evil all the days of his life. She seeketh wool, and flax, and worketh willingly with her hands." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

JOHN H. ARMS.

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Bread Alone.

BY JOHN T. POE.

"Man cannot live by bread alone." "No," says one, "I am bound to have some meat and a few vegetables along with the bread. Just dry bread is not enough for me." But that is not what the Savior meant. Such an application as that comes from "scrapping the Scriptures." That is not all Jesus said about it. He said more in the same sentence. If we read on, he tells us what he means, and in the same sentence. Listen: "Man shall not live by bread alone, but by every word that proceedeth out of [or, comes from] the mouth of God." The bread we eat will sustain natural life for a while, but only for a while. Men who depend upon the bread they eat to sustain and perpetuate life find, at last, that it will not do it. They must die at last.

Then bread alone has proven a failure. Man does not want to die; he wants to live on. Jesus came into the world here to tell us just how we might live forever and never really die. Along with our daily bread, which sustains natural life, we are to observe and do everything that God commands. This will give us that spiritual life which never dies. "I came," said Jesus, "that they might have life." He came to tell us how we might live forevermore, and the loving Father sent him to do that very thing. This natural life we have soon passes away. Then, how important that we should possess that life which is eternal, and which comes through obedience to God! We are given the promise of eternal life on our obedience to the gospel. The old life of sin is forgiven and we are in possession of the promise of eternal life. For God will give to those who seek, by a patient continuance in well-doing, glory, honor, and immortality—eternal life; and man may thus live forever. Obedience to the gospel, through which we come into the pardon of past sins and which introduces us into the body

of Christ, the church, does not give us eternal life, but the promise of eternal life, conditioned upon a faithful, godly life in Christ. Faith, repentance, and baptism put us in Christ, but not into heaven. That is attained by a patient continuance in well-doing—in walking closely after God's commands. Then, verily, some may be lost who once had the promise of eternal life; yea, many will, because they cease to observe and do the life that God commands. And these are they who will knock at the door of the marriage feast and will not be admitted.

Notes from North Carolina.

BY W. L. REEVES.

On April 23 we began a tent meeting in the southern part of the city of Winston-Salem, which continued eleven days. This was by far too short a time to run a tent meeting in a city, but we had a debate which demanded the use of the tent and both Brother Butler and myself, so we had to close the meeting too soon. Only one was baptized during this meeting, which was the first ever held in that part of the city.

The debate was held at Ketner's, a church seven miles from the city. It did much good for the cause of Christ. Brother W. J. Butler contended for the one body, the church, while Mr. G. L. Bohannon contended that the church of the New Testament was abolished by divine authority in A.D. 120. Rather a peculiar contention, don't you think? He also contended that the Lord's Supper and water baptism were abolished about the same time that he contended the church ceased. To say that the truth prevailed gloriously as presented by Brother Butler does not exaggerate the case. I moderated for Brother Butler; a Mr. Jarvis moderated for Mr. Bohannon. We two chose a third moderator. I am proud to say that the good done for the cause by this debate went far beyond my most sanguine expectations.

Our meeting at Warner's Chapel began on May 14 and closed on May 21. Measles and whooping cough hindered the progress of this meeting. One man, a drummer, from the city of Winston-Salem, was present on Lord's day, the last day of the meeting, and made the good confession and was immediately buried with Christ in baptism.

Brother Butler and I are now (May 25) in a meeting at King, a place where we have no congregation. So far we are having splendid attendance and the very best attention. Brother Butler will leave this meeting with

the writer and begin another at Pfafftown on May 28. We held a debate at Pfafftown last August, and have continued regular work there since, which has resulted in reestablishing the cause, and a new church house is being constructed there. We are doing our best in this needy field. Pray for us.

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is closely connected with your nerves—so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

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A Good School.

BY F. C. SOWELL.

It was my pleasure to preach a few days for the Fanning Orphan School and community this spring. I wish to say a word in behalf of this splendid school. I feel that the brethren and churches are not taking the interest in this school that they should. But it is probable they would be more alive to its uplift if they could be made to realize that it needs their patronage and financial support.

I fear the people generally do not know the good work this school is doing under the principalship of David Lipscomb, Jr. This school is splendidly located, and its buildings and improvements would be an honor to any community. It has a capacity for eighty boarding girls. And let me say to all of the churches all over this country, give something to help some poor girl through this school. The Columbia churches made a move in this direction last fall. May others do likewise and make some good girl happy and add another star to their crown.

Since my visits to the school I have been awakened to greater activities in using my influence over some one who could be made to feel that by a liberal offering upon his part souls would be made happy and angels to rejoice.

There is system and order taught and practiced throughout every department of this school. They learn how to sew, cook, wash dishes, sweep, sing, study their books, and many other good things that are essential to make a good housekeeper. They study the Bible, which is the best guide in all things. I write these things about this school thinking the people are not as well acquainted with it and its working and its conditions as they should be.

With my knowledge of it, I am sure you make no mistake in giving it a lift.

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said: I will **make them believe** me by showing **my faith in them** and in the **curative power** of the Spring. I will tell them that the water shall cost them **nothing** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from **their** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to

relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make **you** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to **guarantee my guarantee** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with **any chronic disease**, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment. Yours sincerely,
N. F. SHIVAR, Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant.
AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my feeble baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is so well again. I stopped all medicine and gave her only the water. I was also run down a from the heat and fatigue, and the water has restored me also. Thanking you. Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shannon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

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Gospel Advocate

Volume LVIII.

NASHVILLE, TENN., JUNE 8, 1916.

Number 23.

Diversity of Thought in Unity of Purpose.

No special assignments were made for this number. The articles were written by our readers, some of whom are regular contributors, without any suggestion or solicitation on our part.

We say it modestly, but with pardonable pride, that we believe no other religious paper in this country has an abler corps of contributors than the Gospel Advocate. A wide range of subjects is covered in this number. Some of the articles are doctrinal, some are reminiscential in nature. Besides, there are practical exhortations and interesting reports from the churches. There is diversity of thought in unity of purpose.

We have had some of these articles on hand for several weeks. They were stored away, not because they lacked merit or did not deserve immediate publication, but because we lacked space. We have many more excellent articles in "warm" storage. All of which means that the Advocate should issue a thirty-two-page paper every week. This is one of our goals. Our readers can help us reach it.

We thank our contributors, one and all.

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“From Dan to Beersheba;” or, from Donelson to Una. 1865-1872.

BY HOWELL.

It is often said that the aged delight in reminiscences. What if they do! It is right and proper for them and helpful to their progeny. To study and think of the successes and failures of those who have led in any good work of long, long ago is profitable to the young. If the succeeding generations do not profit by the experiences and observations of their ancestors, it will be more difficult to make progress in anything, material or spiritual. Real progress consists in learning and applying God's material and spiritual laws to one's thoughts and actions. Between the two there is a striking analogy, wholesome to study, giving one a higher conception of both.

Guided by the above principles, I ask the reader to follow me in a few reminiscences of the writer regarding the preparatory work in sowing the seed of the kingdom of Christ and the planting of three churches in an area of country reaching from Donelson on the north to Una on the south, embracing the contiguous country, making several square miles. Donelson, a little town seven miles east of Nashville on the Lebanon pike, is situated on a rim of a declivity which reaches the waters of the historical Stone River, about three miles from where it empties into the classical Cumberland.

We begin our narrative early in the month of June, 1865, at the home of William Dudley Baker, a farmer, who lived one and one-half miles southeast of Donelson. At this time Mr. Baker was fifty-three years of age, the father of eight children, having married at the age of nineteen. He was a zealous and active member of a large church congregation near by, the name of which is not recorded in the Book of God, neither did the individual members wear a name given by God or Christ. While Mr. Baker was a voracious reader, especially of the Bible and matter pertaining to it, he, like his brethren, had only a vague idea of the relation of faith, obedience, and salvation from sin as taught by Christ and his apostles. However, in one respect he was far in advance of his brethren of that day in that he had a conviction that the “mourners'-bench system” of “getting religion” was out of harmony with the teaching and practices of the apostles and early Christians. Sometimes he would express his views on this matter, especially to his preaching brethren. For this some of his brethren called him a “Campbellite.” He *knew* he was not a “Campbellite;” therefore these unkind thrusts did not move or intimidate him. He had never heard a “Campbellite” preach, nor had he read any literature from these “scarecrows.” However, he had heard that there were such people, and he had the traditional belief that with them baptism was the only indispensable condition of salvation.

In the protracted meetings, called “big meetings,” under the popular preaching and practices of those days, there was a cleared space fronting the pulpit, covered half-leg-deep with straw, with benches bordering the same, called “mourners' benches.” These preparations were indispensable to their “getting religion” on those occasions. The benches served the purpose of giving rest to the mourner's head and arms while he knelt upon the straw. The straw served another and a more important purpose. The shouting convert would often become so violently agitated that he would frequently fall prostrate upon the floor, the straw protecting him from physical injury. This preparation was a wise provision, we all must admit.

While these disorderly conditions were prevalent, in the early part of June, 1865, a stranger, weary, footsore, and hungry, called at Mr. Baker's home and asked for a night's lodging, saying he had no money. He was cordially received into the home. At this demonstration of ready hospitality the stranger in apt and fitting words expressed

his appreciation. It was noticeable that, while the stranger was poorly dressed, his words and demeanor indicated that he was a cultivated and well-bred man. The stranger said his name was “Wright” and his home was in Missouri; that he had been in the Confederate Army four years performing the duty of chaplain and looking after the sick and wounded in the department to which he had been assigned, and that he was on his way home. When asked what sort of preacher he was, he replied, “A Christian,” stating that he was a Christian *only*, and that he endeavored to preach after the manner and instructions of the apostles of Christ; but that many people called him a “Campbellite,” which he repudiated. Presto! Here, right under his roof, Mr. Baker had caught the sure-enough thing. Under his own roof, with his stalwart boys about him, he felt secure. Now was his opportunity to hear what the “Campbellites” really believed and taught; so, plying questions, the good brother covered the subjects pretty well by midnight. The effect upon the host was such that he did not want to go to bed at all, but in deference to his tired guest he desisted for the present. The following morning the stranger was reminded that he needed more rest and, therefore, was asked to remain a few days and preach in the home at night. This proposition he gladly accepted. The neighbors were accordingly invited, several of whom came regularly for six nights. By this time the light of the truth began to disturb Mr. Baker's former views on several points. This experience awakened an active desire to hear more; consequently he subscribed for the Gospel Advocate, which was then in its babyhood, so to speak. A little later he sought and met its editor, David Lipscomb, securing a promise from him to preach in his community as soon as arrangements could be made for a meeting place. Efforts were made to secure a meetinghouse near by, but because of the opposition and influence of the preacher in charge they failed. Then arrangements were made for Brother Lipscomb to preach in Mr. Baker's home, returning each morning to his office in the city. These appointments continued at intervals until the audiences became too large for the home.

One and one-half miles still farther along the line from Donelson to Una a log schoolhouse, known as “Pleasant Hill,” was secured for Brother Lipscomb. Several meetings were held here by him, with an occasional addition to the church of Christ, until May, 1870, when a protracted effort was made, resulting in thirty-six additions, the writer being one of that number.

Before this move to Pleasant Hill, E. G. Sewell filled an appointment for Brother Lipscomb at Mr. Baker's home. In his discourse he spoke of the importance of Christian unity and how to attain it without giving up one Bible fact, practice, or commandment. In concluding his sermon, holding the open Bible in his hand, he said in substance that if any one present would meet him on the Bible, agreeing to take it as his only counsel in teaching and working, speak where it speaks, keep silent where it is silent, to manifest it by coming forward and placing his hand on the open Bible beside his. At this Mr. Baker arose and went forward, saying, “Brother Sewell, I accept and meet you on that proposition,” placing his hand beside that of Brother Sewell. This act was all Mr. Baker ever did from that night until his death, twenty-four years afterwards, toward joining anything, yet he was excluded from his former church connection on the charge of “joining the ‘Campbellites.’”

The circumstances and incidents attending his exclusion were both dramatic and pathetic. The charge was formulated, read, and prosecuted by the pastor of the said

church before a large audience. The whole affair appeared to the unbiased as a ludicrous performance, although many tears were shed. After reading the charge as given, the pastor called for a motion to "exclude Brother Baker from the fellowship of the church." Everybody remained as silent as a death chamber. The call was repeated; no response. The third call was made, whereupon the pastor himself made the motion, which was out of the regular order of the church usage. Then a call for a second to the motion was made. The accused himself seconded the motion. Then a vote was called for. Out of the large membership present, there was but one vote cast, and that by the first cousin of the wife of the accused. As it was according to the polity of this church to decide all questions coming before it by a majority vote, the one vote, of course, was the majority cast; therefore the brother was duly excluded. Within three or four years after this event the voter on this occasion became identified with the church we read about in the New Testament. Hence he came again into full fellowship with Brother Baker.

During the popular "big meetings" of that day the preachers rarely, if ever, preached about the love and mercy of God, but represented God as an angry, vengeful God. The devil was depicted in terms most horrifying. The effect on the callow youth and the more ignorant and superstitious ones was the fear of physical punishment of an outraged, angry God. The fact that "Satan sometimes fashions himself into an angel of light," and that "it is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their work" (2 Cor. 11: 14, 15), was rarely presented.

After establishing an active, working church at Pleasant Hill, a successful move was made to plant a New Testament church at Donelson. An old house once used as a "tavern" was secured for a meeting place. David Lipscomb, who had been so true and self-denying at the other two places, came to the rescue again. One night while preaching to a crowded room, a rich and well-known bachelor who was addicted to the liquor habit pressed his way through the audience in an intoxicated condition, and, on arriving at the side of Brother Lipscomb, placed his hand upon Brother Lipscomb's shoulder, saying: "You're a good 'un." Addressing him gently, Brother Lipscomb asked him to have a seat. The man quietly seated himself and remained seated. Occasionally, however, smiling, winking, and nodding, he seemed to say: "I'm of the same opinion still."

In the latter part of the summer, 1870, Brother Lipscomb was driving from Nashville to Scobey's Chapel, in Wilson County. While stopping at a blacksmith's shop near Donelson to have his horse shod, he engaged in a conversation with the smith, and the blacksmith learned that he was a preacher and on his way to an appointment. Mistaking him for a well-known Methodist preacher who occasionally came this way, he began saying some hard things about the "Campbellites," among which he said: "We beat the biggest Campbellite in this country last week for magistrate." Being asked his name, he replied: "Squire Baker." Brother Lipscomb departed without making known his identity. "Squire Baker" had served his county for twenty successive years as magistrate, and his defeat at this time was due to his religious views. After two years he was re-elected twice, resigning during his last term.

The "tavern" before mentioned belonged to some heirs and was for sale. To stop preaching in the house, two men, otherwise truthful and honorable, notified the brethren on the day before Brother E. G. Sewell was to begin a meeting in it that the house had been purchased by them and could not be used. The following year, in assessing property for taxation, these men disclaimed owning the property. Dr. E. E. Buchanan, a successful practicing physician of the town and an official member of a denominational church,

so keenly felt the unfairness of such treatment that he offered the use of his beautifully shaded yard, which was accepted. Ere long he, his wife, and several of his children threw off the yoke of sectarianism and became Christians only. He died some years later, full of faith and hope of life eternal. A truer and better man never lived in any community. Dr. William Boyd, a well-known physician of Donelson and a member of the board of trustees of the Fanning Orphan School, married his daughter.

There is a section of country extending from the Fanning Orphan School to Una, paralleling the Murfreesboro pike, known as "Nubbin Ridge." When this appellation was first given goes beyond the memory of the living. Why so called no one seems to know. It is a land pleasing to the sight and has always been occupied by a law-abiding citizenship. It is true that long ago it could not claim a denizen fitted to be called a "philosopher," as it can at this time. (Thanks to David, Jr.)

Near where the Una church house now stands, under the shade of the majestic oaks, the towering poplars, with here and there the less imposing, but more beautiful, dogwood in flower, two young men, students of Franklin College, Granville Lipscomb and T. B. Larimore, had an appointment to preach on a Sunday in the latter half of May, 1867. On this occasion the writer had his first view of these aspiring young men. The writer was then enjoying that period of life experienced by every young man when his ideals are far in advance of his ideas, when nothing escapes his sight, but much eludes his understanding. To him the sun shines brighter, the girls appear prettier; in fact, all nature is a panorama of music and poetry.

Granville Lipscomb (father of Editor A. B. Lipscomb) preached on this day. He was a young man of strong and handsome physique—ruddy and of quick motion. His voice was clear and distinct, bounding among the stately trees of the forest. Occasionally it would attain the height of eloquence. In one of these flights he endeavored to quote a passage of scripture to seal his thought in the hearts of his hearers. Failing to remember a portion of it, he made a second attempt with no better result. Just at this embarrassing point Brother Larimore, who was sitting near him, with that voice and enunciation which are so well known and pleasing to his hearers, quoted the passage in full for him. Unabashed, the speaker continued his discourse. Many years later, at the period of his greatest power and usefulness, Brother Lipscomb was a victim of an insidious disease "which walketh at night and wasteth at noonday," and loves the strong and plethoric. His companion of that occasion is yet spared to preach "the unsearchable riches of Christ." He is now advanced into the sear leaf of age, with undiminished power and eloquence in the Scriptures. With an eloquence unsurpassed he has preached "from Canada to Cuba, from Maine to Mexico."

At the beginning of our reminiscences there were only two churches in Davidson County which wore the divine name exclusively—one white and one colored in the city of Nashville. Now, in the year 1916, there are approximately forty.

In Behalf of Brother W. F. Duncan's Mission Work.

BY JOHN HAYES.

Allow me space to make an appeal in behalf of Brother W. F. Duncan, of Rome, Ga. He has been trying to secure funds to buy a tent for mission work in Rome and surrounding country. Brother Duncan is not a preacher, but a poor laboring man, whose whole soul is in the work of spreading the gospel. A letter from him to-day tells me he lacks just thirty dollars on the tent fund. Surely, if we knew the good resulting from tent meetings, we would help. How can we lay claim to being loyal and refuse to help? Send to W. F. Duncan, 1009 Avenue B, Rome, Ga. I have been there and know this is a worthy call.

If the People Had a Mind to Work.

BY W. L. REEVES.

When we see the good results which follow the efforts made in mission fields by self-sacrificing brethren, preachers in particular, who contribute their time and means in order that the people in such places may hear the truth in its purity, we are made to realize that the same amount of good could be accomplished in the many other fields which call earnestly for the gospel; but oftentimes in vain they do call, for "the harvest truly is plenteous, but the laborers are few." (Matt. 9: 37.)

There are many individual members of the true church who are plenty able to sustain a preacher for one, two, or even three months each year while he goes to these needy fields to teach the people the word of the Lord just as it is written, leaving off the opinions of men and sectarian creeds, which are the cause of all strife and division in religious matters.

Men, self-sacrificing men, are needed in our ranks. This is not only true as to preachers, but it is true relative to both men and women who are not spending their time preaching, but are giving all of their time to secular employment which remunerates them, in many instances, very liberally. It seems to me that any one who draws one hundred dollars a month could easily give ten dollars a month to have the gospel preached in the cities and various other places where there are no loyal members of the one true church to sustain a minister who will declare "the whole counsel of God." If the salary of such a person were cut down to eighty-five dollars, he would go right along and meet obligations, and the public could never tell but what he was still drawing one hundred dollars a month just the same as before. The trouble about many such members is, they use their income in such a way that they are worse off than if they only received fifty dollars a month. They contribute less than one dollar a month to the church and spend many dollars for unnecessary luxuries.

If a single young man draws sixty dollars a month, I am sure he could easily give five dollars of that to support the gospel; but in many cases they do not give more than one dollar a month, if that much.

Man labors by sustaining laborers with his means. This being true, and it is true, there are many who labor but very little in the field of our Lord and Master. Such men would not expect to reap a harvest of wheat if they did not furnish more labor to be expended in the wheat field. "But this I say, He which soweth sparingly shall reap also sparingly." (2 Cor. 9: 6.) The truthfulness of this passage is clearly seen in towns and country communities where one or two families have lived for many years and there is no congregation there yet. The reason many of their neighbors have not been converted to the truth is because they have not done their duty at all as they should in sacrificing their means, their earnings, to have the gospel preached to the people among whom they have been living.

If the people who do not work only had a mind to work, many places which now have not the gospel would have strong congregations in their midst sounding out the word in the regions there and elsewhere.

Not to boast, but to illustrate what can be done, I relate the following: In September, 1914, I was called to a town by a man who had just that year moved there. On my arrival I found that he, his wife, and one daughter were breaking bread—worshiping God—in their home. I preached there three weeks in a tent at that time and started the good work going, and before one year had passed we built a house for worship and have a membership of forty meeting regularly each Lord's day. These

brethren are planning to hold several tent meetings during next summer in different parts of the city.

Until many so-called "members of the church" change their affections from the love of money and worldly show to the love of the cause of Christ, many towns and cities will continue to call in vain for the gospel in its purity and simplicity. When it can be said, "The people had a mind to work" (Neh. 4: 6), good results will show up in many dark corners of this loved land of ours.

Numbers are working. If you are not, why not join the forces and add more strength to a good cause? Let us all determine that this year shall be well spent in building up the cause of Christ.

Restitution.

BY LYTTON ALLEY.

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The above passage of scripture is found in the third chapter of Acts and is a portion of Peter's sermon from Solomon's porch. In these words is found a statement of truth that is preëminently significant—one which concerns the eternal destiny of every child of God. Therefore, let us study this great declaration of the apostle in the light of other passages to see if we may clearly understand its import.

The word "restitution" means "restoration," and the latter term implies or conveys the idea to the mind that something has been lost.

This question, then, naturally arises: What was it that was lost, and does the word of God clearly reveal to man the loss he sustained and how that loss shall be regained? We are ready to affirm that it does to every earnest, honest seeker after truth. Let us proceed in the light of that great beacon which stands at the entrance of every harbor and radiates its beaming rays over every dangerous rock of doubt and speculation and guides our frail crafts under the sheltering lee of the "Rock of Ages."

There was a time when man rested safely and serenely in the shade of the Father's love; when sin's withering heat had not cursed his pathway; and where God's own presence was supernal bliss. God, then, was man's only King. Jehovah's kingdom was the only kingdom, and it was here on the earth. Man was circumscribed by the laws of that kingdom, and so long as he remained loyal to their requirements, blessings untold were his portion, even eternal life was his to enjoy, contingent, of course, upon his keeping the mandates of the great I Am. But—alas!—man lost this happy and holy environment by his own acts of disloyalty. He was translated from the kingdom of God into the kingdom of Satan, and in this translation he lost (1) the sonship of God and the companionship of Jehovah; (2) the right to the tree of life, and became an heir of death; (3) an eternal home.

Now, if our antecedents are correct, we are ready to ask another question, which is a vital one in the development of our subject, and that is: When was (or is) this restoration to begin? Of course it could not be said to begin until the conditions that once blessed man are present, or like conditions that will lead into these great blessings. We may search the Old Testament and there read God's dealings with the children of Israel, and yet we do not find a single time, even when Israel's glory had reached its flood, where there was anything remotely approaching the conditions which are promised in Peter's declaration that God shall restore all things. We know beyond peradventure that man could not behold God's face, much less enjoy his sweet companionship. This being true, then, why

should we expect God to revive or restore any order that may have existed then? David's throne reestablished, with all its regal splendor and glory, could not meet the requirements. But we notice again that the apostle used the word "times," which, of course, means more than one time, and which clearly harmonizes with God's plan of restoring the conditions and blessings that surrounded man before sin came.

Now we are ready to draw the conclusion from the premise laid down.

1. Man lost, first, the relationship as a son of God, and, of course, lost the privileges and blessings of the kingdom of God. Has this condition been restored? Yes. Gal. 3: 26: "Ye are all the children of God by faith in Christ Jesus." Where is this condition found? In Christ. How did we get into Christ? Verse 27: "For as many of you as have been baptized into Christ have put on Christ."

2. The right to the tree of life. Has this condition been restored? Yes, in the promise that if we remain in Christ, he will guide us safely through the valley of death by a resurrection from the grace.

3. An eternal home. Has this condition been restored? Yes. Jesus said: "In my Father's house are many mansions. . . . I go to prepare a place for you."

Finally, when was this restoration of the kingdom of God to begin? Because all the blessings that we have named are in the kingdom of God. It could not have possibly begun until sin was propitiated. And when was that done? When Jesus Christ came forth from the grave a triumphant Conqueror over death, hell, and the tomb, and was crowned King of kings and Lord of lords. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And that same Jesus said: "Behold, the kingdom of God is within you [his disciples]."

Special Providence.

BY JOHN T. POE.

If I did not believe in a special providence, I would never pray another prayer. If God has placed everything under fixed, immutable, unchangeable law, to work out to a certain fixed and immutable end, why should I pray? Can I so pray as to change God's eternal and immutable decrees? If he has so fixed it, he has done it for the very best that could be done, and he would not change the direction of his own divine will for my pleasure or my good, to the detriment of a greater good for which and toward which he had first set the law in motion. We are constrained to believe that God does all for the best. Then, if I could change him by prayer, I would change him from a divine to a human idea or purpose. It could not be done. All the prayers of all the religions of earth could accomplish nothing. But God has made prayer obligatory upon us. He has commanded and exhorted us to inquire of him, to pray to him, assuring us that he will hear and answer prayer. He has, therefore, so arranged matters in the world and throughout the universe that the prayers of his children on earth shall reach him in heaven, and shall, if for our good, be answered. This is a provision he has made in the laws that govern in both heaven and earth. What a privilege, then, that a poor sinner, washed clean in the blood of God's own Son, should have at his command, through the special providence of God, the emoluments and glory and powers of both heaven and earth! Every seraph, every cherub, every angel in the heavens might envy the child of God this high and noble privilege. "Ask, and ye shall receive." "Knock, and it shall be opened unto you." This is the special provision God has arranged for his children while on earth. And the angels know and glorify the children of God because of it. To think that I, you, or any child of God can reach

up to heaven and call down to earth the power and the help of God is wonderful. But God has so provided this special privilege for those who love and serve him on earth. And then—O!—then, when at last we have served out our time here, we shall go to the inheritance in Christ. "Heirs of God and joint heirs with Christ!" What does it mean? Does it mean I am to be made an equal partner with Christ, who is heir to all things? Yes, indeed, it means all that. Every sun that shines in the depths of illimitable space, every revolving world with all its inhabitants of whatever grade or name, mine to enjoy forevermore in partnership with Jesus—God's only begotten Son, our Redeemer and our Savior. Is it not wonderful? Why should we not faithfully serve and praise God for the "eternal weight of glory."

And, dear brother and sister, are you about to surrender your birthright to such an inheritance for the few short-lived pleasures of the flesh? Look up! Try to look for a while at the things not seen by natural eyes, but by faith. Believe God, trust him; the reward is nigh. May God help us all to be faithful unto death, that we may reach the glory of that crown of life which Jesus will give us at that day. And don't forget to pray. God hears his saints.

A Good Report.

From J. Pettey Ezell, New Decatur, Ala., May 23, 1916: "The work of the church in New Decatur is certainly very encouraging at the present. Fine attendance last Sunday. All are much interested in the coming of Brother T. Q. Martin next Lord's day, and the prospects are bright for a good meeting. We ask that Brother Martin, the church, and their work be remembered in the prayers of the faithful. I preached at Mount Carmel on Saturday night and Sunday, with one baptism and one restoration, and two from the Christian Church took membership with the church. The work there has grown much within the last few months and the church as a whole is becoming more and more interested. I preached in the afternoon at Rogersville to a splendid audience, but we were hindered at night on account of heavy rains. Less than ten years ago we had no congregation there, and, so far as I know, the gospel in its simplicity and fullness had never been preached in the town. We got permission to meet for worship in the Presbyterians' house in the afternoon, and through kindness of these people we kept this up until J. T. Harris had held four or five meetings, T. C. King nearly as many, J. A. Harding one, and R. S. King three or four, which resulted in the completion, last year, of the nicest, most commodious, and best-located house of worship in the town, and by far the largest congregation of all in the town and the best congregation of the church of Christ in Lauderdale County, with the exception of the church at Florence. They are at peace among themselves, and, with the labors of N. B. Hardeman in a meeting in August, we can but predict for the cause there greater things. For all of God's wonderful blessings we thank, serve, and praise him daily, for his word has grown mightily and will prevail. (Acts 19: 20.) God's word is a 'fire' (Jer. 5: 14; 23: 29); it is a 'lamp' (Ps. 119: 105); it is a 'sword' (Eph. 6: 17), and is likened unto a 'hammer' (Jer. 23: 29); it is 'the seed of the kingdom' (Luke 8: 11); it is the 'gospel' (Eph. 1: 13), and the 'gospel' is the 'power' (Rom. 1: 16), and seems also to be the 'rod of his strength' (Ps. 110: 2), and in this connection I sometimes wonder if it may also be the 'rod of iron' with which the nations were to be ruled (Ps. 2: 9; Rev. 2: 27; 12: 5; 19: 15), or shall he smite the nations with one thing and rule them with another? How wonderful the love which he hath bestowed upon us, that we should be called 'children of God' 'fellow-citizens of the saints' in 'the kingdom of the Son of his love!' (1 John 3: 1; Eph. 2: 19; Col. 1: 13, 14.)"

A False and Slanderous Charge Refuted.

[Accompanying this article, the editor of the Gospel Advocate received a letter from Brother Campbell A. Taylor, of Louisville, Ky., which reads as follows: "I am sending herewith a paper that Brother F. L. Rowe refused to publish in the Christian Leader, and would very much appreciate having it published in the Advocate. Feeling that a great injustice was done the Campbell Street Church in general and Brother M. C. Kurfees in particular by the publication of Brother Brown's article in the Christian Leader, I ask you to publish my paper in the Advocate, as the best means now available to correct the false and hurtful impression that was made. The demands of justice would have been far better met had my correction been published in the same paper in which Brother Brown's article appeared; but as Brother Rowe refuses to do so after repeated requests have been made, I ask that you, in justice to those interested, publish my paper in the Advocate."

Brother Taylor's letter is self-explanatory. As a matter of justice to Brother Kurfees and the Campbell Street congregation at Louisville, we cheerfully give his article space in the Gospel Advocate. It is not only a refutation of an unjust charge, but a substantial statement of the missionary activities of a zealous church that should prove inspiring to others.—EDITOR'S NOTE.]

There appeared in the Christian Leader of April 18, 1916, signed by W. J. Brown, whoever he is, a false and slanderous statement about one of the churches of our city and its preacher. The statement was taken up mainly with what R. H. Boll and the Portland Avenue Church are doing, and it is certainly not out of place to report the work of a church and its preacher; and if this "meddler in other men's matters" had confined himself to this, or if he had confined himself to the truth even in referring to other men and churches, the case would not be so bad; but, after mentioning R. H. Boll's work and stating that the Portland Avenue Church "contributes from thirty to forty dollars per month to the Potter Orphan Home," which, by the way, is the only specific amount, it seems, he was able to say that the church was giving, he adds:

If one of the preachers of the city, and the congregation for which he has preached for many years, and both of whom look upon Boll and the Portland congregation as unsound, has done as much, it has not reached us. A preacher and congregation that takes up much time in looking after the soundness of others is not likely to build up at home. Critical people are a good deal like bees when they have nothing to do.

Although this misguided and cowardly writer did not call the name of the Campbell Street Church and its preacher, M. C. Kurfees, yet he was careful to add certain marks by which many of the readers of this paper know that he meant them; and this, together with my knowledge of what this church and its preacher are doing, and have been doing for many years, is my reason for meeting the very ugly, unbrotherly, and slanderous charge with the facts. I am not a member of the Campbell Street Church, and I wish it distinctly understood that I do this unsolicited by either the preacher or any of the other members of that church.

As to the work of Brother Kurfees himself, it is so well and favorably known that we need only say that during the thirty years he has been preaching for the Campbell Street congregation he has always enjoyed the full confidence, respect, and love of the brotherhood in all the churches of Louisville.

Brother Kurfees has greatly endeared himself to all right-thinking Christians in his home city and elsewhere by the fearless, effective, self-sacrificing stand he has always taken and maintained in the interest of pure, primitive Christianity. His unquestioned loyalty, unsurpassed knowledge of the Bible, keen insight, and logical mind, together with his splendid scholarly attainments, have enabled him to do a wonderfully successful work in Louisville; and to his willingness and ability to stand alone, as he did so long

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here in Louisville, is largely due the progress made by primitive Christianity in this city.

As to the work of the Campbell Street Church, not to mention numerous special offerings which it makes at different times to various calls for help from different parts of the country, I have received from the treasurer of that church the following facts and figures for the years 1914, 1915, and for three months of 1916:

For 1914, in addition to the support of its home preacher and all other local agencies, it gave to mission work alone in the city and elsewhere in the United States, \$639, or an average of \$53.25 per month; and it gave \$98 to foreign missions, making an average of \$61.41 per month for the whole year.

For 1915, for home missions, \$540, or an average of \$45 per month; and it gave \$123 for foreign missions, making an average of \$55.25 per month for the whole year.

For 1916 it is giving regularly \$20 per month to the F Street mission in Louisville; it is giving regularly \$20 per month to a mission in Jacksonville, Fla.; and it is giving regularly \$15 per month to a mission in North Carolina.

For 1914 and 1915 it gave to charity an average of \$22.23 per month, and to the same for three months of 1916 an average of \$28.80 per month.

During this period of twenty-seven months, in addition to all the amounts here specified, and in addition to the support of its home preacher and all other local expenses, it gave to preaching the gospel in the city, \$518.

With the exception of, perhaps, two or three years, it has given to mission work alone for the past twelve or fifteen years an average of between \$50 and \$75 per month.

Submitted for the benefit of the general public and especially for the benefit of the man who has no more sense of justice, honorable dealing among Christians, and consistency than to thus misrepresent a faithful church and its preacher, and then talk and write of "envious and traducing contemporaries." He writes blandly of Brother Boll's "love of God and man" and of "his meek and humble bearing," and tells us how he delights "to take lessons from him." If this writer himself has any appreciation of what a "meek and humble bearing" really is, then this exhibition of spite and malice, with its false and slanderous effort to defame a faithful church, of whose fine record for work he could easily have learned if he had wanted to tell the truth, is strange indeed. CAMPBELL A. TAYLOR.

Louisville, Ky.

A Son's Tribute to His Father and Mother.

BY DR. G. N. MURPHEY.

In concluding my reminiscences of the War between the States of 1861, I cannot deny myself the impulsion to record a few lines to the memory of my dear old father and mother, who suffered so many heart-breaking moments for the safety of their three sons during those trying times of war. The subject is a delicate one, and one, too, which I feel myself altogether incompetent to do justice to. The effort seems so beyond me, so impossible. I most deeply realize that they need no words of praise from me, that nothing I could say would add new luster to their memories.

I desire, however, that my children shall know something of the love and kindness of heart which my father and mother possessed so abundantly. Their splendid influence reflected upon my own life has been to me an exceeding great reward. It has soothed my affliction; it has multiplied and refined my enjoyments, and has enabled me to see more of the good and less of the bad in all that meets and surrounds me.

God, in his kind and loving providence, saw fit, on November 26, 1833, to join in the bonds of holy wedlock the lives and destinies of Eliza Virginia Morris and Nathaniel Green Murphey. Two nobler souls were never destined to walk life's checkered pathway together. To this union of lives were born ten children—six boys and four girls. The two eldest died in infancy, boy and girl. Eight were reared to manhood and womanhood. The writer was the youngest of the ten children. He and his youngest soldier brother, Robert Smith Murphey, are the only members of the family now alive.

My father was born in the good old State of North Carolina in 1808, and my mother was born in Virginia in the same year. They met, loved, and married near the little town of Murfreesboro, Tenn. Soon after their marriage they removed to the western part of the State, Obion County, where they reared their family.

At one time there were eight homeless children domiciled beneath my father's hospitable roof—six nieces and nephews and two grandchildren—besides seven of his own children. Later another nephew was reared from seven years of age to maturity. If my father ever showed any partiality in this large household of children, it was in favor of the orphan ones. My father never hung out the sign, "The homeless and moneyless cared for here," but his unconscious practice of that very thing kept his doors on the swing for fifty years.

I have no definite recollection of his ever having turned from his door any weary traveler when seeking accommodations for himself for the night or asking for a meal. The nearest approach to a denial of this sort was after the war, when we were temporarily without a cook. As the wayfarer turned to leave, he remarked that he had no money. My father then told him he could, with welcome, share his couch and cheer.

When I recall my father's broad charity for the flotsam and jetsam of life, I am reminded of the large number who could have said: "I was ahungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me." Was he prompted to do these things for the sake of a future reward? Indeed, he was not. He did them out of the abundance of his loving heart for those who could not help themselves. However, his reward will be certain when our Savior returns to earth with the trump of God in his hand to call forth from the tomb all those who will have part in the first resurrection.

My father was never a rich man, but was a thrifty and well-to-do farmer of his vicinity, who shared liberally his means with those who were less fortunate in life than himself. When I look around me and see the large num-

ber of homeless children that crowd our public charities and think of the empty homes of the rich, and note their utter selfishness and disregard for these homeless ones, it makes me stop and wonder why, and leaves me pondering over the inequalities of life.

In his social life he was one of the purest men I ever saw. Profane and obscene conversation filled his soul with ineffable disgust, and in his presence the ribald jest remained unuttered.

My dear, sweet mother was simply God's good woman. Her lovable disposition and kind heart were the admiration of all who knew her. She possessed altogether the most forgiving spirit of any one I ever knew. I heard her once pray aloud and ask God to forgive some Federal bushwhackers who that same day had waylaid and killed her soldier brother and nephew. At that time I could not, as a child, comprehend the meaning of her prayer. Now I can. She had been born again. I had not. Her prayer was the beautiful flowering of her Christian life. I believe as honestly as I am inditing these lines to her memory that it was an answer to her righteous prayers that carried her three sons alive through the war. Her moral influence pervaded every place that knew her presence, and her lovely face was always radiant with the sweetest smile on earth. She taught her family to fear God and keep his commandments. Her death was as peaceful and serene as the setting sun. She closed her eyes on all earthly things, August 28, 1867, fifty-nine years of age. She had lived a faithful and devout member of the Christian Church for fifty-one years of her life. My father, though always a very moral man, was a member of the church for only fifteen years prior to his death.

My father and mother are resting side by side in the family burying ground on the old homestead in Tennessee, awaiting the final awakening of those who sleep in Christ.

May angels camp in legions bright
Around their tombs both day and night,
And guard that sacred spot from harm
Till resurrection's glorious morn.

As time in its ceaseless flight sweeps on and by and by and on, this world will be brighter, better, and purer because my father and mother lived, loved, and died in it.

In that great and final day when all must give an account of the deeds done in the body, should I be so blessed of God as to pass through the portals of the pearly gates, I know some bright and loving eyes that would mark my coming and grow brighter when I come.

Advance Orders for Hardeman-Leak Discussion.

Believing that many of our readers would like to have the Hardeman-Leak discussion, which takes place at Booneville, Miss., June 13-16, in book form, we have made arrangements to publish same, provided the advance orders will justify the expense to be incurred. The following propositions will be discussed: (1) "The use of instrumental music in divine worship is authorized by the word of God." D. A. Leak affirms; N. B. Hardeman denies. (2) "The use of instrumental music in divine worship is sinful, and the word of God so teaches." N. B. Hardeman affirms; D. A. Leak denies. In view of the known ability of the disputants, this discussion is calculated to prove of widespread interest and should certainly be preserved in book form. Brother A. G. Freed writes that already the proposed discussion is attracting much attention.

If you wish a copy for yourself or for a friend, send in your advance order *at once*. The price will be reasonable and will not exceed one dollar. We have no other idea in proposing this publication than to do good. You should have fellowship in the work. To assure publication, you should write without delay.

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What is Christian Baptism?

By William Rhodes.

After a full century of writing, preaching, and debating on Christian baptism, is not the Christian world about as far from unity and harmony as when we began; and, if so, is it not possible that our methods are defective? We have taken our difference before the courts of lexicons and classic use to settle the action of baptism and failed. The Greek "baptizo" has been overworked without results, thus taking our disputes out of the Bible, the church, and inspiration of God, into a court which has little or no jurisdiction over the question. Divine problems must be settled by divine courts on divine evidence. We have appealed to heathen courts for divine justice. Paul condemned taking our disputes out of the church before the world. (See 1 Cor. 6: 1-7.)

The lexicons and classic literature give us only the visible, material, earthly side of Christian baptism, and only half of that—the submerge; it omits the emerge—gives the burial and omits the resurrection; does not even mention the death so essential as an antecedent to burial, and wholly ignores the divine and spiritual side, including the purpose, promises, and blessings of the divine ordinance. Yet we devote volumes to this half of the material side. No wonder materialism invades and prospers in the church. In this policy we admit literary jurisdiction over divine problems and acknowledge the inefficiency of the "inspiration of God" to control and settle divine issues and disputes.

The literary world without controversy concedes the authority of each science to select and define its own technicalities, its peculiar verbiage and its use in that science, from which there is no appeal. Has the divine science fewer rights or less ability than human sciences to dictate its own use of scientific terms and give the finer shades of thought in their use? In human law, its special use of law terms is completely under its own authority. Can divine law, the perfect law of liberty, the law of the Spirit of life in Christ, have less dominion over its own legal verbiage? If not, then to it we must appeal for a decision of the disputes under the divine law, and from which there can be no appeal.

We can conceive of but one reason why divine science shall not settle its own controversies, and that is a want of faith in, and respect for, this divine science.

Whoever believes *all* that Jesus and the apostles said about baptism, adds nothing and omits nothing, has the truth, the whole truth, and nothing but the truth. This eliminates all opinions, theories, and speculations about which men wrangle, dispute, and divide, and gives us the only possible basis of Christian union, and is the divine foundation for the "unity of Spirit and bond of peace."

If the "inspiration of God" fails to make this question, or any divine problem, so clear that faith in the word of God cannot harmonize our disputes and heal our divisions, then he who attempts to revise and amend it is right, and we have no "perfect will of God," and division is justifiable and permanent. But if the "will of God is perfect," and we fail to harmonize, it can only be for want of faith in the word of God.

The need and demand for an infallible standard of right, truth, and duty is conceded by all as essential to unity and harmony. Rome claims it in the church, and the church in the pope. Protestants, by making human creeds and confessions of faith, substituting sprinkling for a burial in baptism, affixing titles to their ecclesiasticisms and their officials, agree with Rome in church supremacy over the word of God. In theory, preaching, and debating, they condemn Rome's usurpations and acknowledge the Bible as the standard of right; but when shown that in

conversion and sanctification they abandon the Bible, they claim the direct work of the Holy Spirit converts instead of the word of God, and that feelings and conscience instead of God's word are the supreme evidence of pardon, from which there can be no appeal. So that it is apparent that Protestants have no recognized standard of faith, practice, and duty, except human creeds and confessions of faith, and the same assumed wisdom and authority which made them may at human will amend or revise them. Therefore they have no fixed standard whatever.

In an appeal to the "inspiration of God" we have the supreme court of apostles and prophets, Jesus the Christ being the chief Judge. This coincides with the words of Jesus to his disciples, saying: "In the regeneration when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) And again he said: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 28-30.) This is clearly spiritual Israel, not carnal. Then Jesus foresaw that disputes and divisions would arise and made provisions for adjustment and harmony. This divine court has in it the wisdom and authority of God and is the same by which we shall be judged in the last day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12: 48.)

That Christians might have the benefit of a divine court instead of a human one, Paul rebuked them for going into the civil courts instead of the divine to adjust their differences. (1 Cor. 6: 1-7.) When we have agreed on the authority which shall adjust our contentions, Christian union becomes not only possible, but probable. Whosoever can reject this divine standard for adjustment of our disputes must lack faith in the word of God and needs a course of instruction on the divinity of the Bible as the wisdom and authority of God, and that a want of faith in God's word is lack of faith in God. Then to it we must appeal for authority. This will appeal to all who are fit for unity and harmony and separate us from those unfit for this union. Thus to attach a real value to outward forms of obedience to God is to be called a "materialist," "legalist," depending on outward forms for salvation. When baptism with them is only "an outward sign of an inward grace," the "outward" is only formalism; so it thus separates.

When we appeal to the word of God to settle by faith, the outward form of baptism is both a burial and a resurrection—a submerge and emerge. "Therefore we are buried with him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life." (Rom. 6: 4.) And: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) This needs no Greek scholarship nor a library of lexicons and Greek classics. The one thing needful is faith in God, manifested by faith in his word, without which no man can render acceptable worship to God. But says some: "Is a specific amount of water essential to valid Christian baptism?" The divine specification is "buried in baptism." In that is the "obedience of faith" in God and his word. When we substitute something for it, it becomes faith in, and obedience to, men, human wisdom and human authority. This honors and glorifies

men and human wisdom. Baby baptism is an effort to secure divine blessing without faith in God. Not only because the baby has no faith in God, but the administrator has no command or example either to baptize babies without faith or to substitute sprinkling for a burial and call it "baptism." Hence it is absolutely without faith in God or his word, and teaches, "By grace are ye saved without faith." So that those who make baptism a nonessential also make faith in God a nonessential. But as long as it is part of the inspiration of God that "by grace are ye saved *through* faith," and "without faith it is impossible to please God," and "he who comes to God *must* believe," and "he who believes and is baptized shall be saved"—just that long will faith in men and human substitutes in worship be a solemn mockery, a "vain worship;" for Jesus said: "In vain do they worship me, teaching for doctrines the commandments of men."

Protestants object that "God only said twice that it was a burial and a resurrection." Well, our lexicons define anything but once. Each science defines its own technicalities but once. The law defines its own peculiar use of legal terms but once. When a witness repeats his testimony, it is no stronger by repetition. If in the first statement he put all of his wisdom and veracity, the second could add no more.

If Christian baptism has any divine purpose, then it cannot be a nonessential, and those who so teach must claim that God acted with a motive, purpose, or intelligence. They do affirm that "it is an outward sign of an inward grace" (repeating after Rome); but if so, then it has a use and is not a nonessential. It is remarkable that they prefer to quote and accept Rome in preference to the word of the Lord; but Jesus said: "Out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) Our divisions and controversies are the logical result of a lack of faith in the word of God. Restore a deep and abiding faith in God and his word, and they will disappear. It is evidence of faith in God to believe that all he said, did, or commanded had a purpose, and that purpose worthy of the omniscient God. So, then, Christian baptism not only has a purpose, but one worthy of the "everlasting Father," and he alone can reveal that purpose. This takes the problem completely out of the domain of human wisdom, philosophy, and logic; so that its purpose is seen only by faith, and to him who lacks faith it is really a nonessential, nothing in it.

Paul said: "All scripture is given by inspiration of God, and is profitable;" and if so, he gave no nonessentials, for they are all unprofitable. But when men pervert or corrupt any ordinance or command of God, using it for purposes and in a manner he never ordained, then substitute some other act for it, retaining only the name, their statement is clearly correct. It is "nonessential"—"nothing in it."

When men put their faith in creeds, confessions of faith, ecclesiastical counsels, and the wisdom and authority of men, faith so corrupted is a "nonessential—nothing in it." It is faith in men instead of God. Any command of God may be so corrupted that, as an act of worship, it is "vain worship." Paul, conscious of this, said: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [teaching] which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) Thus God made two things essential to true worship, "the obedience of faith"—first, to "obey from the heart," and, second, as evidence of this fact, "obey the *form* of doctrine" delivered to us. Then, and then only, are we made free from sin and become the servants of righteousness; and "being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6: 22.)

One Step Paves the Way for Another.

BY F. W. SMITH.

The following has been on hand for a long while, but its late appearance in these columns will not lessen the force of the truth it teaches:

I take pleasure in hereby introducing to you Mrs. Alice A. Draper, late of Urbana, Ill., now of Eureka. For years she has been a regularly ordained minister of the old Christian Order. She brings ample testimonials of her good standing in the conference to which she belonged. Her work in Urbana was well known to S. S. Jones and W. H. Cannon, both of whom speak in high terms of her character and efficiency. She put in her membership here with us Sunday evening, August 9, 1896. She has been earlier in life the regular lecturer of the Good Templars. She has lectured on other subjects, and her lectures are highly spoken of by good judges. We hope she may be useful in this part of the Lord's vineyard, where she desires to work. She certainly deserves a fair opportunity to speak for herself and for the cause she loves. She would like to hold a meeting or two or more, and later to take charge of a church as minister. May the Lord open before her an effectual door.

J. G. WAGGONER.

Eureka, Ill.

Apostasy from the truth does not come suddenly and radically, but by degrees, a little now and a little then before the full journey is complete. But the first step, however small and seemingly insignificant, paves the way and educates for greater ones until the long strides of departure from God's way become an easy matter. Those who seek to adhere *strictly* to what is written in the law become in the eyes of that class who presume to go beyond what is written *narrow* and *illiberal* in matters religious. Here is a professed preacher of God's word recommending and indorsing a *woman* to "take charge" of a church! Not only that, but she is recommended for the evangelistic field as well. How strangely does all this sound in the light of God's clearly revealed will concerning woman's place in society and in the church! "I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling." (1 Tim. 5: 14.) The principle here involved applies equally to maidens, and the old women, whether widows or maidens, are assigned this duty: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.) Thus does divine inspiration clearly lay out woman's field of operation, assigning to her the most important work ever committed to any mortal. But pretended preachers of the gospel seek to remove her from her God-appointed position and station in life and place her in a field God assigned to men. What is her place in the worshipping assembly? Let inspiration speak: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) But what does J. G. Waggoner care for what the "law saith?" He would have a woman to "take charge" of a church! Let the apostle Peter speak on this point. "The elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God." (1 Pet. 5: 1, 2.) Wonder how many *women* there were among those elders Peter exhorted to "take charge" of the flock?

But we are told that Mrs. Alice A. Draper has great "efficiency," witnessed by S. S. Jones and W. H. Cannon, both of whom seem to have as little respect for the word of God as does J. G. Waggoner. No doubt Mrs. Draper

possesses great "efficiency" for the calling wherewith God has called her, but she seems unwilling to heed that call. She aspires to the position to which God has called men, and men only, in preference to fulfilling her own divinely appointed mission in the world. There are more Mrs. Alice A. Drapers in this age, and their number is multiplying with the aid and help of so-called preachers of the gospel. But how can better things be expected of a man who speaks of the church of Christ as "this part of the Lord's vineyard?" Has God any other vineyard on this earth in which men and women are to work and glorify him than the church of Christ? Is the "old Christian Order" from which Mrs. Draper came a part of the Lord's vineyard? Is "the Lord's vineyard" made up of the different religious sects that cover the earth? If so, why this changing from one part of the vineyard to another part? Do the parts differ, and are we at liberty to choose the part we like best? Beloved, we are afraid of this "part" business and decidedly prefer the whole thing or none at all. The Lord is coming for his bride—the whole bride—and it will be a little risky to be off with a "part." Let all those "milk-and-cider" Christians who are hungering and thirsting after societyism and the *new way* of doing things examine the field carefully and prayerfully before launching out. It will pay any one who can to hunt up and read the controversy between Brethren W. T. Caskey and J. B. Briney on woman's place in the church. Brother Briney owes it to the world to put that discussion in pamphlet form. He did some of the best work of his life in that investigation.

Adventists Silenced.

BY WILLIAM J. MILLER.

On a certain day, when the writer went to a meeting to hear an Adventist preach, he was presented with a small tract, in which it was contended that the seventh day (Saturday) of the week is the day to observe for a day of rest. As this writer saw that the tract perverted the sacred Scriptures, he procured a number of copies of a tract written by David Lipscomb, entitled "The Sabbath: Which Day Shall We Observe—The First or The Seventh?"

After receiving the copies of this tract, a number of them were distributed among the Adventists. To this a reply was written and subscribed to by four Adventists, and the reply was sent to this writer, who reviewed their article and sent the reviews (two reviews were written) to them. There has been no reply received. Part of the reviews sent to them were in substance as follows:

While Moses was at the head of the children of Israel, journeying from Egypt to Canaan, they came to Mount Sinai. While they were there, Moses went up into the mountain and received the Ten Commandments on two tables of stone. In the commandments they were commanded to "remember the Sabbath day, to keep it holy." (Ex. 20: 8.) Do not make the mistake of thinking that because this requirement was given on the tables of stone, that people are now required to keep that day. The requirement on the tables of stone was a repetition of a requirement that had been given by Moses before there was any commandment on the tables of stone. (See Ex. 16: 29, 30.)

We are not under the law of Moses. Therefore we are not required to keep the seventh day. (See Heb. 7: 12.) If we are to rest on the seventh day because it is contained in the law of Moses, why should we not kill cattle and burn them for sacrifice because that requirement is in the law? Do not make the mistake of saying in your heart that "the Ten Commandments were the only law of God that was presented to the children of Israel in the days of Moses." All the law given by Moses was the law of

God. (For evidence, see Luke 2: 24.) The "pair of turtle doves" were not mentioned in the Ten Commandments on the stones, though they were mentioned in the "law of the Lord" given by Moses. (Lev. 1: 14.)

Not only the law given by Moses that was not written on the tables of stone was done away, but that which was written on the stones also was done away. (Read 2 Cor. 3.) This chapter shows that the Ten Commandments are abolished. You say that "the seventh verse of this chapter does not say that the Ten Commandments were done away." I ask you: What about the twelfth verse? The seventh verse speaks of the "glory" of the "ministration" being done away. The twelfth verse speaks of the "ministration" being done away. Therefore, not only the "glory," but the "ministration," which is the Ten Commandments, is done away.

In the days of the apostles of Christ the disciples were accustomed to meet on the first day of the week "to break bread." (Acts 20: 7.) This day is evidently the day that is called the "Lord's day" in Rev. 1: 10. It is the day on which the Lord Jesus rose from the dead. The requirement to keep the seventh day was given to the Jews. It was not given to the Gentiles, according to the record. As God has never required it of the Gentiles, who has the right to make it a law for us, who are Gentiles? This is not implying that the Jews were to keep that day after the law of Moses was abolished, for no one is now under that law. We are "under the law to Christ." (1 Cor. 9: 21.) "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.)

You made mention about the author of the tract not signing his name, but wrote only his initials (D. L.) instead. You, therefore, expressed an opinion that he was too cowardly to write his full name. I answer that "D. L." are initials for David Lipscomb. He has been editing the Gospel Advocate, and in his editorials he has been accustomed to writing only his initials for his name, and, of course, the readers knew whose initials they were. It is likely that the contents of the tract first appeared in the Gospel Advocate, being afterwards copied from the paper.

You made mention about Jesus admonishing his disciples to pray that their flight from Jerusalem might not be "on the Sabbath day." I say that your statement fails to prove that they were required to rest on that day. Jesus was foretelling the overthrow of Jerusalem by the Romans, and he admonished them to pray that at the time of the siege their flight from the city would not be "in the winter, neither on the Sabbath day." (Matt. 24: 20.) It was not because the disciples were required to rest on that day that Jesus admonished them to pray thus. Nehemiah had commanded the gates to be shut at dark before the Sabbath and to remain closed until after the Sabbath. (See Neh. 13: 19.) It is reasonable to suppose that it was a custom of the dwellers of Jerusalem to keep the gates shut during Sabbath days until the city was besieged by the Romans. Therefore it was no desirable time to be required to try to flee out. If this admonition of the Savior proves that we are to observe the Sabbath for a day of rest, it also proves that we are not to work in the winter; for they were not only to pray that their flight should not be on the Sabbath, but that it should not be in the winter.

In Gal. 3: 24, 25, we are shown that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Therefore, no longer under the law, as the law was the schoolmaster that we are no longer under. Though the law of Moses was abolished, some things that were required by that law were incorporated into the law of Christ; but the requirement to keep the Sabbath (Saturday) was not incorporated into the law of Christ.

Thoughts by the Way.

BY JARRATT L. SMITH.

It takes money, time, and patience to properly control and edit a religious paper. The Gospel Advocate is cheap at the present price. When I can first remember, it was not more than half as large and went at two dollars per year. Money then was not so plentiful as now, and no one, so far as I remember, grumbled at the price. Perhaps people then did not consider other things first. Now, after we get other things, if we have a little money left, we may take a religious paper—try it six months, anyway. The Gospel Advocate is less than three cents per copy.

I knew a man who owned six dogs (all of them poor), a shotgun, a rifle, an organ, a banjo, a violin, and who took two secular newspapers and once in a while went to the moving-picture show, and who, with his wife and eldest boy, used plenty of tobacco, who, when asked to subscribe for a good religious paper, replied by saying: "I am not able, and I am taking about all the magazines I can afford." Cannot the reader see why he was not able? Poor fellow! If he would give away or kill five of those dogs, keep the other one out of his dwelling and away from the church house, give away or sell two of the instruments, discontinue one of the secular papers, pitch the tobacco behind the backlog, and studiously shun the dime museum, he would have a jolly cleaning up and be able to serve the Lord.

"They" say the preacher has an easy time. Yes, brother, you imagine so. Why don't you try it? "O," you say, "I can't preach." Well, couldn't you help some one else preach? If you do not help, then you have faith without works, and you know what kind of a faith that is.

A brother is sometimes offended and quits taking a good paper because he is asked to pay arrears or has not been notified that his time has expired. This is extra trouble to the editors. You may tell when the subscription is out. Look at the date on the paper. If you should not want the paper longer, write the company, pay up the subscription (if any), and the paper will stop. This will cost you only one cent, while it would cost the editors dollars. They don't care to stop the paper after the time expires, for they might offend you in doing this. Their rule is, the paper will continue to come till notified to stop. Don't give yourself an occasion to be offended.

Preachers are sometimes accused of preaching for money. Brethren who do this pay little or nothing for a preacher's service. Yes, they sit under the sound of his voice and do not give him a cent. When they do this, it is like the pot calling the kettle black. He is no better than the preacher who preaches for money. A preacher may preach two of his best sermons on Lord's day to one hundred people, and late on Monday morning—yes, the last hour before the train runs—receive from one dollar to two dollars and fifty cents, and this is practically his week's wages. He has to pay some board, train fare, laundry, buy clothes, etc., on this pitiful sum. Now, you who give this, could you get through on this? Think a moment. O, how sparingly you are sowing! Some do not even give anything where a preacher stops at night and preaches during the week. If he has on good clothes, they are inclined to think he is overpaid; and if he has shabby clothes, they call him "trifling." This fellow gets mad if he is called a "Campbellite," but he calls his brother in Christ a "tramp." (Read 1 Cor. 11: 27.) What do you think of Paul's condition? If you call Paul a "tramp," wonder what he would call you? A man who puts in all his time in preaching has no more right to preach for brethren and receive nothing for labor than they would to plow a man's field of corn for nothing. A man who teaches brethren to do this is encouraging them in the wrong and places them where they will have no fruit to their credit. Who will

put a price on the gospel? And if you should price it, will you price it at one dollar and fifty cents? Paul says: "Thou shalt not muzzle the ox that treadeth out the corn." (1 Tim. 5: 18.) But some brethren say (by deed): "We'll muzzle him all right." "O, consistency, thou art a jewel!" but rarely, if ever, found! The brother who objects to a contribution on the first day of every week may have been baptized for the remission of sins, but he stopped close to the water.

Jewish Evangelization.

BY J. H. ROSENBERG.

[We print this article as a matter of general interest to our readers. Mr. Rosenberg is superintendent of Hebrew Christian missions in Tennessee. His work is interdenominational.—EDITOR'S NOTE.]

No earnest student of the word of God, no candid observer of the signs of the times, can fail to recognize the great importance of the question of Jewish evangelization; regarding it, as we must, not only in its relation to the wonderful people who are its subjects, but also in its intimate connection with the fulfilled and unfulfilled purposes of God and in its consequent bearing upon the destinies of the human race.

It must be admitted that great apathy prevails throughout the Christian church with reference to the spiritual interest of God's ancient people. To many the synagogue—with its shibboleth of the unicity of God and righteousness by the works of the law—appears as the chief corner stone of all God's purposes with Israel and the world. They must be reminded of a better "corner stone" of salvation, that Christ claims them as his own, and that he is not (as some pretend) "good enough for the Gentiles;" but that, above all, he is their Messiah, the crown and glory, as well as the aim and end, of all God's revelation in Israel. Further our Jewish brethren must learn that Israel's mission to the world is attained in the person of Christ, and in his mission to the world—that Christ is the truth of God bound up in Israel. "The Jew question" which is knocking at our door is in disguise the "Christ question." Israel's sin culminated in the rejection of Christ. And since his appearance and their despising the God-sent divine Messiah, King of Israel, their hurt cannot be healed, and Israel has become what he is—a stumbling-block, an object of endless strife in the wilderness of the world.

The Jewish problem in its complexity can and will be solved only when Israel is brought face to face with the Christ of the Gospels. The watchword in mission circles is: "The world for Christ!" We say: "The Jews and the world for Christ!" Yea, the world will be won for Christ when Christ is owned by his own. And as, according to Scripture, the consummation of the kingdom of God cannot come without Israel's returning to God and his anointed, how much and how earnestly should all those who are Christ's and wait for "his appearance" pray for and sympathize with the mission to the Jews!

The Jewish people can be divided into three distinct parties—the Rabbinical Jews, the Reform Jews, and the Radical Jews.

The Rabbinical Jews, to this day, not only appeal to the law of Moses and the prophets, but also to the "tradition of the fathers" contained in the Talmud to be as authoritative for the Jews as the Bible. These orthodox Jews may be also called the conservative party in Judaism, because they want to retain the traditions delivered to them by their "fathers" in their entirety, and to observe them as necessary to salvation.

The Reform Jews are those who have sifted the whole Rabbinical Judaism so long till they have discovered so many exceptions, alleviations, mitigations, and reforms,

that theirs is an altogether new Judaism in life and practice, as well as in public worship. But it is not only the binding authority of the Talmud which they have thoroughly undermined, but, in a measure, also the divine origin and binding authority of Moses and the prophets. It is neither the Bible nor the Talmud which these Reform Jews follow, but they have selected from the Old Testament and the Talmud that which suits their rationalistic mind and which they think compatible with modern thought and life.

The third party in Judaism are the Radical Reformers, to whom Moses is nothing more than a Jewish Solon or Minus, a teacher of righteous laws and theistic morality; the Jewish prophets nothing more than poets, orators, and politicians, like Pindar, Demosthenes, and Cicero. To them neither the Bible nor the Talmud has any divine origin or binding authority, for they deny all revelation and positive religion in any shape. This party among the Jews would do away with the whole system of Judaism and retain only the ethical part of the Bible and the Talmud, or, as they call it, "the pure ideas of humanity."

The orthodox or Rabbinical Jews, the great majority of them, take the same position toward Christ and his gospel as the Pharisees of old. They regard Jesus as a false prophet, a blasphemer, abhorring his gospel—though they know it not. Here it must be observed that the orthodox Jews, living as the bulk of them do in Roman and Greek Catholic lands, where the Mariolatry of the papal system and the image and the saint worship of the Greek Church are so glaring, must be somewhat excused for their looking upon Christianity as a superstitious and idolatrous religion.

The position of the Reform Jews toward Christ and Christianity is not so simple. They have too deeply drawn from the well of modern thought and education to be blind as to their Christian basis and origin, or to be able to close their eyes to the great and salutary changes Christ and his gospel have wrought in the history of the world. They have been compelled to investigate and to seek an answer to the question: Why is it that the mightiest, most cultivated, and most influential nations are called Christians, and why do they adhere so to Christ, worshipping God in his name? The result of this inquiry is manifest in the position they assume toward Christ and Christianity, and is as follows: They say Jesus was a Jewish reformer, a good and true man, a religious genius, a spiritual teacher, whose advanced and enlightened ideas clashed with the backwardness of his time.

The third party among the Jews, called the "Radical Reformers," have till of late been expecting the time when Christianity will be swept away, with the synagogue also and all religions based on "Revelation," when no other cult would remain but education, ethics, or rationalism pure and simple.

Judging from the vast influence the Jews have exerted in the past in the development of the United States, their future influence will be still greater. Therefore every effort should be made to bring the Jews in touch with the grand truth of the Bible by showing them the beauty, the harmony, and the irrefragable demonstration of facts that have convinced us of the truth of the gospel. We realize how sublime and helpful a Jew enthused with the spirit of Christ can be, and also how depraved he can become if he separates himself from all religious truths.

If it be the ultimate purpose of God that "all Israel should be saved;" if it be also the purpose of God that there should be throughout the dispensation "a remnant according to the election of grace," it must be the will of God that the gospel should be preached to the Jews. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The command, "Go ye into all the world, and preach the

gospel to every creature," has not been repealed. The unbelief of the Jews has not repealed it. The deposition of the nation from its place of preëminence has not repealed it. Nay, the prophetic vision of Ezekiel would seem to indicate that this very preaching is to be the means of awakening the nation from the sleep of centuries, of producing within it a genuine repentance, of begetting within it a living faith. "He saith unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord." "Faith cometh by hearing, and hearing by the word of God."

The preaching of the gospel among the Jews has created a desire for the word of God among those who previously had but little acquaintance with their own Scriptures. They are listening with great attention to the missionaries as they expound unto them the scriptures concerning Jesus of Nazareth, the promised Messiah of Israel.

Fifty years ago there were not known to be in this country a hundred converted Jews. There are now over twenty thousand Jewish Christian believers. Until recently there was no New Testament in Hebrew. In 1886 the first copies appeared. The demand for this has been so great that six hundred thousand copies have been printed. These have produced a marvelous change of thought and feeling respecting Christ. The proportion of converts is, indeed, far greater among the Jews than among the heathen. The lives as well as the teaching of our missionaries have told upon the Jewish mind, other causes have also been in operation, and, in the opinion of those best qualified to judge, the nation is rapidly approaching a great spiritual crisis. There is abundant evidence that the leaven of Christian truth is silently, but extensively, working throughout the mass; the people exhibit in its various stages the process of religious fermentation. There is a widespread shaking and gathering of the dry bones of Israel, bone to his bone, as modern Zionism among the Jews shows; but unless the life-giving Spirit from above is added, there is no hope—the dry bones lack the essential element of life. The word of truth has gone forth among them, that word which never returns void to Him who sends it, and the results which have already accompanied that word encourage us to make good the ground we have won and to ply more earnestly the weapons for our warfare with prayer and faith and zeal.

Pray that the churches may be roused from their stupor and leaden indifference toward that cause which was the cause dearest to the Lord and his apostles while on earth. Pray for the mission to the Jews, especially for a revival of the holy zeal and sanctified enthusiasm that characterized the fathers and founders of the various mission societies. Pray for the missionaries and laborers in the Jewish mission field—especially that God would raise up the right kind of men.

Brethren, the doors of usefulness among Israel are wide open; the seed of the gospel can be sown nowadays among the Jews everywhere; there was never a time when more could be done to make way for Christ to the hearts of his people Israel.

There was a saying among the French peasants that "when of the wolf there is talk, straight in view he will walk." And is it not true? People that look for failure are sure to get it in some form. The lad who cried, "Excelsior!" reached the top of the steep hill. It is good to be brave and hopeful. Wrong is strong only when the good fear and despair. Look up and climb, and the wolf will be far beneath you. Look for the shepherd and not for the wolf. The shepherd satisfies his flock.—Selected.

Our life is scarce the twinkle of a star in God's eternal day.—Taylor.

THOUGHTS THAT LEAD TO HIGHER GROUND.

By his life alone, gracious and sweet, the better way was shown.—Whittier.

What know we greater than the soul? On God and God-like men we build our trust.—Tennyson.

The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage.—Ralph Waldo Emerson.

If you wish for success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble and our interest in all that would enrich and beautify our life.—Phillips Brooks.

The teacher usually desires that the fruits of his training shall show themselves outwardly and plainly; yet there are also fast-closed fruits that first are true seed-bearers, and that sooner or later unfold in a beautiful life.—Goethe.

Know that the lofty point which oft appears
To one who stands beneath the mountain top
Is to the daring climber who hath reached it
Only a breathing place from whence to see
Its real summit, bright and heaven-illuminated.

—Joanna Baillie.

I can but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty; for we ought to be as bright and genial as we can, if only because to be cheerful ourselves is a most effectual contribution to the happiness of others.—John Lubbock.

When we look back to reconsider, and, if it may be, to recapture for ourselves the primal ideas which Christ came on earth to revivify for men, there is one that seems to stand first of them, perhaps to overshadow them—simplicity, singleness of heart. The single eye, the single heart, those Christ called for—they only could see and know him.—William Holden Hutton.

It does not matter what the outward conditions or circumstances are, they are not to be allowed to touch the springs of joy so as to overcloud the skies of the soul. We are to rejoice at all times and to be of good cheer in sickness and in health, in poverty and in wealth, alone and with friends, abroad and at home, in loss and in gain, in life and in death. It can be done. Multitudes have done it. How we feel or what we suffer or where we came from or whither we go—not one of these things should be allowed to cloud our hearts or our faces, or to shadow life either for others or for ourselves. The Lord passed over a darker way and through deeper waters than any of us, and he kept his spirit calm and sweet, and comforted others as he passed along.—Robert E. Speer.

This is what Sir Walter Scott, the great poet and novelist, wrote about the Book of books: "The most learned, acute, and diligent student cannot in the longest life obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge, to direct the conduct and to illustrate the work of God and the ways of men; and he will at last leave the world, confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable worth."—Selected.

For the banner over us is love; the motive that we cherish and illustrate is the motive of service; the gospel that

we preach is the gospel for the whole world, which will never grow so old but it needs welcome the gospel of good will and brotherly kindness. Within the range of our activities is every soul that is hungry for a bit of gladness and sympathy; is every one that yearns for the touch of a true friend; is every community that yearns for honesty, that yearns for decency; is every one that can in his heart feel a true reliance that in the intense brotherly love and real capacity for mutual burden bearing is found the true significance of all that we prize in the government and the institutions of the United States.—Justice Charles E. Hughes.

Bonaventura was one of the outstanding mystics of the thirteenth century. He was known to the church as "Dr. Seraphicus." The following is one of the passionate utterances of his heart: "Open, therefore, thine eyes; draw near thy spiritual ears, unseal thy lips, and apply thy heart, that in all created things thou must see, hear, praise, love, magnify, and honor God, lest, peradventure, the universal frame of things should rise up against them—yea, for this the universe will fight against them that are without sense, whereas to them that have senses it will be a matter of glory, who can say with the prophet: 'Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.' 'O Lord, how manifest are thy works! In wisdom hast thou made them all. The earth is full of thy riches.'"

We must not cling to the knowledge of Christ after the flesh. That is the lesson of the ascension. Jesus Christ has ascended—that is to say, he has passed into the invisible world. Do not think of him as occupying a position in the sky which could be determined by a good telescope. Christ has passed into the invisible world, which is very near us, around us, among us. His presence is of a different kind from what it was, but it is not less real, not less near. We come close to him when we are lifted up in heart and mind to the region where he dwells, to the sphere where all that is good and beautiful and true has its home. There is no up and down, no near and far, in the spiritual world. If we have the mind of Christ, we are with him forthwith. All that on earth is good and true and beautiful comes from him and belongs to him in whom it pleased the Father that all the fullness of the Godhead should dwell. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Set your affections on things above, not on things on the earth."—Selected.

He preached the glorious gospel
Of God's great, living truth;
He preached the Bible story
Of heaven and hell, forsooth!
He let alone the novels
And frenzied stories of the day;
He came direct from study,
And preached the good old way;
And, then, the sermon ended,
He gave his heart in prayer
And asked the Father's blessing
On the message given there,
That souls might see the kingdom
And God's great mercy seat;
That he be always faithful
And, like the Master, sweet!
And when his year was ended
(No word of praise they lacked)
The people all insisted—
So the preacher came right back.

—Selected.

The True Martyr.

BY DAVID LIPSCOMB, JR.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.

Was it thus he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led;
Never mind how he died. (Ernest Crosby.)

This poem goes to the heart of things. There is too much dying in our conception of religion, and not enough living. Peter would have died in the garden for his Master, but he found living true to him and to his own promise even for two or three hours more than he could do. He was full of fighting and dying courage, but short on moral and living fortitude. And in his subsequent life, after he was converted and told to strengthen his brethren, after being filled with the Spirit, he found it difficult to stay in the narrow path. What was bred in his Jewish bone would come out in his Christian flesh. He dissembled about mingling with the Gentiles, and received a stinging rebuke from that other sturdy Jew, Paul, the Hebrew of the Hebrews, but one that seemed able to slough off all his race prejudice and stand forth as the first exponent of the brotherhood of man and world-wide Christianity.

A tradition tells of Peter's inability to stand the pressure of living. After he reached Rome, where later he died most gloriously for his faith, he became terror-stricken, and was fleeing from a life that had become too strenuous for him, when he met the Savior, who brought him to his senses with the words, "Quo Vadis?"—"Whither do you go?"

Without making invidious comparisons, Stephen had a shorter, easier time than Paul. Stephen died for Christ; Paul lived for him. Stephen was stoned once; so was Paul. Stephen was called in his vigorous manhood, when will power is strong and mental fiber tough and resisting; Paul lived through all manner of dangers, insults, and temptations to an age when the natural powers are weakened and surrender is easy. He could review the road over which he had come, and, looking forward, he could see nothing in life that looked brighter or more pleasing. Even stout-hearted as he was, the forecast was so appalling that he wished to depart and be at rest. "For me to die is gain." And when the end was in sight, he almost shouted for joy: "O death, where is thy sting? O grave, where is thy victory?" But he had fought his good fight; he had lived. "Then we'll talk of the life that he led; never mind how he died."

To us there is small chance of suffering martyrdom for Christ, but there is all the opportunity for living for him. In many respects our times are too good and smooth. As iron sharpeneth iron, so opposition and oppression bring out the strength of human character. It is easier to be true in the face of persecution than when everything is pleasant and "life flows by like a song." It is easier for a soldier to ride with Pershing than to stay in camp at El Paso. An indifferent soldier under excitement can leap to the level of a hero, while many a brave fellow with nothing to do but eat and sleep and mount guard has become

tired to the point of desertion. So, in the Christian life, inactivity and ease have caused many a courageous member to grow weary of a service that seems to call for no exercise of his faculties and to go over to the enemy. There is always something doing under that flag.

To many of us there is a wrong conception of our everyday duties as Christians. We are disposed to undervalue them. But if the prophet should bid us do some great thing, would we not do it? We want to dazzle, to rise and shine, to appear above the horizon, to have a place in the sun. And as these things are denied to a majority of us, we become weak and sickly, and some go to sleep outright.

Attendance at the weekly meeting becomes a burden. We offer to ourselves many an excuse—distance, heat, cold, failure on the part of others, no preaching, poor singing, etc., but never blaming ourselves for these shortages. Many say: "I'll read my Bible at home." I have never known one who gave this last as a reason for staying away from the meeting who really did read his Bible at home. Most of them sit around and chew tobacco or smoke, and whittle, and discuss crops, politics, and their neighbors. The Bible to many who own copies is a sealed book, bought largely for a parlor ornament or as a record book of marriages, births, and deaths.

Many speak of the services in the third person, or, at least, in the second—not in the first. They say, "When are you going to have a meeting?" meaning a "big" or protracted meeting—not, "When are we?" And when the meeting doth appear, they appear, and disappear with its departure. And sometimes (I speak sub rosa) they fail to contribute anything to the preacher's support. There is a common saying in the country, when drought prevails in a section, that the people have failed to "pay the preacher." I want to say that if failure to adequately pay the preacher would bring dry weather, our beautiful grass-covered country would become a Libyan waste. An old farmer once said to me that he gave the "stray quarters" to the preacher. He was a careful man about his quarters and his cattle. They mostly stayed within bounds. Lest I be said to be talking for buncombe, I will state that I teach school for a living, with farming as a side line; and I wish my statements to be taken in part as confessions and not altogether as railings.

"I beseech you therefore, brethren, . . . that ye present your bodies [your lives] a living sacrifice, holy, acceptable unto God, which is your reasonable service." That we should do this when we are young and vigorous goes without saying. John Corley, when asked on his deathbed if he wished to be baptized, said: "No; I am too much of a gentleman to offer my old, worn body, worn out in dissipation, to Almighty God now." It is living, my friends, that counts; death is but an incident.

Commendatory.

BY CHARLES L. TALLEY.

My attitude has always been to try and occupy a position that was not extreme and to have charity for all. In this I think that I have succeeded fairly well. I have tried to avoid being critical; yet, believing that our relation to God and his word demand that we "earnestly contend for the faith which was once delivered unto the saints," I have sometimes criticized some things written and some things done by the brethren, and sometimes even condemned the course pursued by the publishers of our religious papers and editors.

I have just read the Gospel Advocate of May 25, and, while the writers are still where the perfume of flowers can reach them, and, too, at an age that a little praise will not cause them to be obliged to get hats with larger bands,

I wish to say a very loud "Amen" to the articles of Brethren Elam and Walling, on pages 515 and 520.

At this present time, while the minds of many are considerably stirred up over the kingdom and Christ's second coming, I do not see how it would be possible for one to state the teaching of God's word better than Brother Walling did. He has certainly stated in a brief, yet sufficiently comprehensive, way the word of the Lord on this subject. Why any one should override these plain and emphatic statements and try to theorize is a question that is too deep for my intellect. I hope that those that have not already read carefully the article in question will take up the paper of that date and read it carefully, and, with myself, I think they will say "Amen."

The question of the eldership is one that has come in for its share of questions, articles, and positions. It to me has been a question, as many others, that called for quite a bit of study; yet I have never seen it shrouded with the seeming mystery that seemingly has given so many trouble. The article in question treats in a biblical way the question of "qualification" of the eldership. It occurs to me that any one wishing to be guided by the Bible, common sense, and logic would be entirely satisfied in the matter.

A Settled Policy for Preachers and Churches.

[This article was sent to us by the venerable J. D. Floyd, of Flat Creek, Tenn., with the following note: "The clipping I inclose is the leading editorial in the Christian Standard of March 11. There is so much good sense in it I would love for the Gospel Advocate readers to have the benefit of it."—EDITOR'S NOTE.]

Here and there we find an elderly preacher living a life of rich usefulness and quiet content in the midst of the territory to which his life service has been given. He knows everybody within miles of his home. He is honored by hundreds whose parents he baptized and married. He is welcomed by scores of churches, when he can supply their pulpits, because related to the people and their work by a hundred tender ties that reach back to other days. He has accumulated a little money, has some pleasant avocation that serves to keep the slowing life-currents active, and can give more time to reading, meditation, and the social intercourse than was possible in earlier and busier years. In the midst of a people endeared by the service he has rendered them and the support they have given in return, he watches the decline of life's sun, and is happy as the twilight hour draws nigh.

In unpleasing contrast to such a situation is the later life of most preachers. There is a slight anxiety as to the future after forty-five. Any change of field after fifty-five is regarded with apprehension. It has been necessary, already, to move further and further each time and to evade the matter of age or the request for a photograph when corresponding with a prospective church. And, presently, when another decade has gone—how quickly they go, too—the preacher is trying to pick out a place among the three or four dozen communities in which he has lived where he can settle down and work for churches near by. He cannot decide the matter readily, for the people he knew best in former fields are no longer there, and the new generation knows him not. And when the decision is reached he is troubled about it still. If he could go back and buy a home and invest a few thousand dollars, or a few hundred even, in bank stock or some paying enterprise, he would be welcomed and at once recognized as a useful member of the body politic. But—alas!—all his surplus has been expended in movings oft, and he is a *poor old preacher* in a strange new generation. He has rendered good service, but the flocks he has fed are dispersed, the vineyards he has planted widely scattered and under the care of other shepherds.

Two causes contribute to the unhappy state of those preachers last described. First, preachers themselves have no definite program or settled policy as to what they would try to compass in the brief space of an active life in the gospel ministry. They will begin here, and presently, when prompted by inner inclination or outer indication to move on, will accept the best thing in sight and camp on it till the next best appears. And so the process goes on, two or three years in a place and the places far removed from each other, in all probability, till, at forty-five, the minister suddenly realizes that after preaching the everlasting gospel for twenty years he is the citizen of no State, the resident of no community, the honored member of no Christian congregation. He is a bird of passage, with no continual abiding place, no loved landscape, no comrades on the long trail of life. For all of this that has come to him, he himself is to blame in part. The old horse that has served one master well for years will be cared for in his age; but what is there for an old horse in the hands of strangers? So, also, an old preacher, only that often he himself is to be blamed for frequent changing from place to place.

But the fault is not all on the preacher's side. The churches are enamored of the idea that the applicant for their pulpit, if he hail from another State, for this sole reason must be of far higher quality than the true-and-tried man who has labored in neighboring churches for ten or twenty years. So they call the more distant candidate, thus luring a man from the district where his life should be spent, and making it necessary for the preacher near at hand, if he would advance in his life work, to accept the call of a church similarly misguided in another State. Thus our churches go on flirting with strangers, making misfits of every imaginable variety, wasting their substance, and, what is of greater worth, the precious years, while we wonder just where the trouble lies.

Of course no sort of pressure or compulsion can be requisitioned to put a stop to this manslaughter and mismanagement. Better all that, even, than any "system" that would operate to limit the freedom we have in Christ.

But certainly there is a way to exercise and preserve our freedom without playing the fool, wasting the resources of the kingdom, and courting failure in the Lord's work.

We are made to think of L. H. Reynolds, of Kentucky; J. W. Kerr, of Indiana; the Lowe brothers, of Ohio; T. B. Larimore, of Tennessee; R. C. Barrow, of Nebraska; D. R. Howe, of Wisconsin; J. H. Gilliland, of Illinois; and others of high honor in all the States, some of whom are still living. These are men who did not move about much. They settled to the task of evangelizing a given district and ministering to the churches within a reasonable radius. They have done the work of evangelists in a true sense. They have not been widely known over the "brotherhood" as "men of light and leading," but, measured by faithfulness to the task set by the Master, and by actual fruitage from labors performed, they are of our leading brethren; and these all rounded out their life service in comfort among friends.

We counsel young men entering the ministry to choose a territory in which to spend their life work and stick to it. Very rarely should exception be made to this policy. The immediate gains imagined are far outmeasured by inevitable losses sure to come later on.

And, ordinarily, the young preacher, when qualified for his work, should return to the field of his nativity. It will not be commonplace if he has had proper training for a period in other environment. The old haunts will have new attraction, the old companionships new motive, the old ambitions new incentive to effort, and, presently, the white slab in the ancestral plot will tell of one who was saved to serve—a home boy that put the best he had into his home land.—Christian Standard.

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The Power of a Living, Active Faith.

BY E. G. S.

Paul, in giving a strong chapter on faith, said: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. 11: 32-34.)

This is a wonderful piece of composition. This whole chapter is a wonderful lesson to Christians on living the Christian life. It shows the necessity of continued watchfulness on the part of the Lord's people, if they would be ready to meet the great Judge of all the earth. It takes strong faith in the commands and promises of God to keep Christians always at the post of duty. God, through his word, tells man what he must do, and promises results that will follow his obedience; and all who faithfully obey the commands may be fully assured that all the promises will be fulfilled. God promises pardon, remission of sins, to all that will obey the commands of the gospel; and these are so plain that all who give attention to them can understand them and can obey them.

The apostles were commanded to go into all the world and preach the gospel to every creature, with the promise

that "he that believeth and is baptized shall be saved." Enough of the preaching of the apostles in carrying out this command is put to record to show plainly what the gospel is; so that all may understand what it is to believe the gospel. To believe the gospel of Christ is to believe that the Son of God died upon the cross, that he was buried, and that he rose from the dead on the third day. These are the facts of the gospel, and no sinner can be saved that will not believe these facts. Then, too, his faith must be strong enough to move him to obey the gospel—must move him to repent and be baptized—or he can never reach the promise of pardon. When he has done this, he has the definite promise of God that his sins are forgiven. But when this much has been done, he has only made a start for heaven. He then needs a strong exercise of faith to move him on in a faithful, Christian life, in order to at last be prepared for heaven. To do this requires a strong exercise of faith all through life. So there can be no let-up on faith while life lasts.

But it is equally true that faith by itself will not save. For it is said again: "For we walk by faith, not by sight." (2 Cor. 5: 7.) This word "walk" means more than people generally think about when they read it. It comprehends the doing of all that God commands Christians to do in his service in this life. All this service, this walking, must be done by faith—faith in the word of God, which tells people what to do. Peter says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Pet. 1: 5-7.) This passage involves things that Christians need to be attending to every day they live. The word rendered "virtue" originally meant courage in a literal sense, but in process of time it was used to mean more than that. It was later used to signify purity and goodness in the life. It takes much courage and goodness of heart to live up to all that is involved in the above passage; but they must all be obeyed, if we would secure the promised blessings. To add all these things to our characters just means that Christians are to keep on doing them as long as they live. To add knowledge is to keep on studying the word of God so that we may know just what it is to do the will of God.

Many people that claim to be the servants of the Lord are leaving out some things that God commands and are adding things he never did command. As an example of this, God commands people to be baptized. All admit that the word "baptize" means to immerse in water; but there are many that do not like immersion, and so they drop that out and substitute the sprinkling of a little water upon them and call that "baptism." This is wholly an unwarranted procedure. The Greek word "baptizo" does not mean to sprinkle; and when people are induced to accept sprinkling for baptism, they are simply deluded and defrauded. They desire to do what God says do, but are defrauded by being led to do what uninspired men say. God never commanded any man to have water sprinkled upon him when baptism was meant; but every man that would be saved through the gospel of Christ is commanded to be baptized. As an encouragement to be baptized, the definite promise is made: "He that believeth and is baptized shall be saved." (Mark 16: 16.) But immediately, in the same verse, it is said: "But he that believeth not shall be damned." Unbelief in the gospel of Christ or any of its divine commands is enough to condemn any man in the sight of the Lord. Unbelief persisted in, in any part of the plan of salvation, cuts men off from salvation. For Paul says: "Whatsoever is not of faith is sin." (Rom. 14: 23.) Hence anything done as service to God that is not found in the word of God, the will of God to man, is sin. To sprinkle a few drops of water upon any one as baptism is sin, because it is not, and cannot be, an act of faith;

for faith comes by hearing the word of God, and not the words of men. Hence the only possible chance to walk by faith is to do just what the word of God says; for faith comes through the word of God. Therefore no man walks by faith that does not live as the word of God directs.

The Church as An Educator.

BY M. C. K.

The term "educate," of Latin origin, literally means to lead out. It is correctly applied to the acquisition of knowledge, whether the thought be that of leading out the faculties of the mind in the way of their own development and enlargement, or that of leading them in the way of research into different fields of fact. Possibly the correct view of this bit of etymology is to regard the term as applied to, and including, both processes.

The purpose now is to consider the divinely appointed function of the church or of individual Christians as members of the church in thus dealing with the faculties of the human mind. Education, in the broadest and best sense, is a theme of far-reaching import, and Christians cannot afford to be indifferent to its demands. Moreover, the education of the human mind, however extensive and varied, is incomplete without a knowledge of the things of God in human redemption in so far as these are available. Hence, it is a theme with which the church is directly concerned, and it so happens that the church itself is distinctly declared to be the instrument or medium through which the divine wisdom is made known to man. We here note Paul's significant declaration on the subject: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 8-10.)

This is a wonderfully instructive passage. It is richly laden with facts often overlooked even by thoughtful men because their minds are preoccupied by other things resulting from early training with a subsequent environment which more or less obscures their vision. Let us carefully examine the passage, noting, in the order of their occurrence, its leading facts. First of all, it declares that the grace was given to Paul, and hence, in a sense, to all other preachers of the gospel, "to preach the unsearchable riches of Christ." Secondly, that by this means they should "make all men see what is the dispensation of the mystery which for ages hath been hid in God." And thirdly, that the ultimate purpose of this arrangement was that "unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." Here are three prominent facts which challenge our most serious and thoughtful consideration. They are not only plain, but solemnly significant; and yet the average man of the church scarcely knows of their existence, much less of the great and solemn meaning which they convey. Let us carefully analyze them. Not only are men to "preach the unsearchable riches of Christ, but they are to "make known the manifold wisdom of God;" and not only are they to "make known the manifold wisdom of God," but they are to make it known "through the church." Thus, by divine authority, the church is the honored instrument or medium through which the wisdom of God—yea, "the manifold wisdom of God"—is to be made known to the world.

There are different ways by which a thing can be done "through the church." It can be done by an individual acting in his capacity as a member of the church; or it can be done jointly by all the individuals constituting a

local church and acting in their capacity as a church; or it can be done by an association of any number of individuals acting in their capacity as members of the church.

Under this last method the modern missionary society can be classed, so far as action in the name of the church is concerned; and if such an association went no further than merely to act in this capacity, nothing could properly be said against it. The wrong of such a society consists, in no sense, in the mere association of individuals to do what the New Testament enjoins to be done, but it consists in the substitution of a man-appointed central board of supervision, management, and control for a divinely appointed board in each local church for the same purpose. It is clearly a displacement of the divine order with the human, and a transfer of management and control from the former to the latter. Whoever clearly and fully comprehends the genius of New Testament church polity cannot fail to see this.

Let us now give attention directly to the matter of education from the church point of view. Saint Pierre, of the eighteenth century, truly said:

The first branch of the education of children should be religion. They should be taught to love and fear God, but to fear him not as an object of terror. Terrifying views of an amiable and good God generate superstition and inspire horrible apprehensions of death.

But a greater than Saint Pierre said of the young preacher, Timothy: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.) Christian parents and guardians should see to it that those committed to their oversight and guidance have the right teaching and training in the home. As members of the church of God, this duty is solemnly incumbent upon them. Children, while young and tender and impressible, should not only receive the proper teaching and training, but they should be scrupulously protected against the baleful influence of skeptical and godless teachers who pretend to honor the Lord Jesus Christ, and yet complacently reject what he requires of men. This point should be particularly guarded when children leave the parental roof to seek higher education in some institution of learning. As members of the church of God, Christian parents and guardians should remember that they are still responsible to an important extent for the molding influences brought to bear upon their children, and that, as members of the institution through which "the manifold wisdom of God" is to be made known to the world, they must see to it that this wisdom not only finds a place in the hearts of those committed to them for training, but that no other "wisdom" shall enter these hearts that is in conflict with the true wisdom. This, and this only, is true education—an education which patiently and persistently leads the soul with all of its faculties into the acquisition of true knowledge until it is brought into complete harmony with God. Then will be exemplified in the life the wise words of Clarence Lathbury:

The mind is the patient teacher of the body. It persists in holding the body to good habits until those habits become instinctive. We see the overwhelming importance, then, of having the mind lighted up with the lamp of God. Then that light will fling itself out to the remotest corners of our lives, shining in deeds and speech. We teach the fingers not to be selfish or thieving, by pressing them into philanthropies and kindnesses, until they become voluntary angels of mercy. We teach the tongue to utter sentiments of light and love until it no longer wishes to sting like an adder or to pierce the soul with many darts. We teach the feet to walk in straight paths and to climb high altitudes of peace and purity until they no longer seek the valleys of sensuality or move along the ways of death.

Finally, the reader will observe that in considering the church as an educator, we have had in view the obligation of each individual member thereof to stand for the true

education in kind and in degree, and to utilize all opportunities for its advancement, whether as an individual or in association with others. This twofold obligation rests upon every child of God as an integral part of the body of Christ, and it requires that the mind and the heart not only be where they will receive correct principles and right impressions, but equally where they will not be under the influence of vicious principles and receive wrong impressions.

"What Did Peter Mean?"

On the occasion on which these words were spoken they were significant and words pregnant with weighty meaning. If Peter had said that circumcision was necessary in addition to faith in Christ for the Gentiles to be saved, or if Peter had said, as our pedobaptist friends contend, that baptism came in the place of circumcision, and that men must be baptized in order to obtain the remission of sins, there would have been a mighty division in the ranks of the Nazarene that day, for Paul says (Gal. 2: 5) that he "gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you"—that is, with the Gentiles. If Peter believed that baptism was a condition of salvation, he was too much of a coward to say so that day, for he rang out clear and strong in his defense of salvation by grace and through faith, without that faith being expressed in any bodily act or any act of obedience.

But Peter also said: "We believe that through the grace of the Lord Jesus Christ we shall be saved even as they." By "we" he meant we Jews, whether they were saved, as he and the other apostles were, during the personal ministry of Christ, or saved on Pentecost or after Pentecost. By "they" he meant the Gentiles in the household of Cornelius. Since the household of Cornelius was saved by grace, through faith, before baptism or any other act of obedience, Peter here sets his seal to the statement that Jews before Pentecost or on Pentecost or after Pentecost were saved by grace, through faith, before and without baptism or any other act of obedience upon their part.

In Gal. 2: 9 Paul adds another significant statement to what Peter says in Acts 15. Paul there says that James, Peter, and John gave to him and Barnabas the right hands of fellowship at the conclusion of the council in Jerusalem. Bear in mind, the one issue discussed at that council was whether Paul's gospel of salvation by grace through faith without works or acts of obedience on the part of the believer was the true gospel.

Editor Taylor is an adept at confusing, perverting, and misrepresenting the Bible teaching. In the above he blends the admission of the Gentiles into the church with the controversy on circumcision which occurred in the church at Antioch. One phase of this controversy had taken its origin from the baptism of uncircumcised Gentiles in the house of Cornelius. The question then was whether such persons should be baptized; and by the evidences of the will of God which had been presented to Peter, and which he presented to the brethren, it was settled definitely and finally. (Acts 11: 18.) This fact must not be overlooked, if we would distinguish the successive phases which this controversy assumed. The question now raised in Antioch was a different one. The Judaizers from the Jerusalem church did not controvert the propriety of baptizing Gentiles, which Paul and Barnabas had been doing, both abroad and in Antioch, but took the position that, after having been baptized and receiving the remission of sins and the Holy Spirit, they must be circumcised as a condition of their final salvation. The position is thus introduced: "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved." (Acts 15: 1.) The fact that these men came from Jerusalem, where the gospel was first preached and where the original apostles had been teachers, gave their utterances much authority with the Antioch brethren. They insisted on circumcision, not because of the covenant with Abraham, which was the original basis of the obligation, but because of the law of Moses; and they did so because, as a part of the law of Moses,

circumcision bound those who submitted to it to keep all of the law, while circumcision as a mere Abrahamic rite did not. Paul knew by revelation that the teaching was erroneous (Gal. 1: 11, 12), and Barnabas doubtless had learned the same from him, if not from other sources. Paul doubtless would not have consented to the reflection that was cast on his inspiration by appealing to the original apostles at Jerusalem, had not the Lord expressly commanded him to do so; for he himself says in reference to this, "I went up by revelation." (Gal. 2: 2.) It was the divine purpose to settle the question at issue, not only for the church at Antioch, but for all the world and for all time.

When Paul and Barnabas reached the church in Jerusalem, they were received by the church, the apostles, and the elders. Theirs was a thrilling story, calculated to bring tears to the eyes and to arouse enthusiasm in the hearers, since God was graciously offering redemption to all alike.

Touching and inspiring as was the occasion, some in the Jerusalem church were not willing to miss the opportunity of calling attention to what they regarded as a serious defect in the instructions Paul and Barnabas had given the Gentile converts. (Acts 15: 5.) Paul and Barnabas had a private meeting with Peter, James, and John. "And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain." (Gal. 2: 2.) Thus we see there was a private meeting of these five apostles between the two public meetings of the church, the apostles, and the elders.

Those who were in error and were seeking to bind the law of Moses on the church of Christ were given perfect freedom of speech and permitted to empty themselves of every argument they had; then the apostles one by one showed them the fallacy of their position. Peter was the first speaker. His speech is recorded in Acts 15: 7-11. In his argument there are just three points. (1) That God, by giving the Gentiles at the house of Cornelius the Holy Spirit as he had given him to the apostles, made no distinction between Jews and Gentiles; and as God had made none, men should make none. (2) To put on the neck of those Gentile converts the yoke of the law, which the Jews had not been able to bear, would be tempting God—that is, trying his forbearance by their own presumption. (3) The firm conviction indicated in the words "we believe" that both Jews and Gentiles were to be saved through grace, the grace of the Lord Jesus Christ, indicates very clearly that they were not to be saved by keeping the law of Moses. The Jews could not be saved by the perfection of their obedience to the law. The Spirit indorses this teaching through Paul: "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified." (Gal. 2: 16.) But because men cannot be saved by perfect obedience to the law of Moses or any law, it does not follow that, when they have been saved by grace through faith in Christ, they should not walk in the good works which God hath ordained that we should walk in them. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 10.) Because we are saved by grace through faith, does it follow that we must not deny ourselves ungodliness and worldly lusts? Because we are saved by grace, does it mean that we are not commanded to live soberly, righteously, and godly? Because no one could or can be saved by perfect obedience to the law, does it follow that God will save us without any work or obedience? Nay, verily;

for "this is the work of God, that ye believe on him whom he hath sent." (John 6: 29.) Because boasting, glorying, and salvation by perfect obedience to the law is excluded, does it follow that we are not saved by a law of faith? (Rom. 3: 27.) Not the hearers of this law of faith are justified, but the doers. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13.) "He that believeth and is baptized shall be saved." (Mark 16: 16.)

Peter, James, and John gave Paul and Barnabas the right hands of fellowship because they indorsed the position they had taken in refusing to bind the law of Moses upon the Gentile converts at Antioch and elsewhere.

Some Questions About Marriage and Divorce.

BY E. A. E.

Dear Brother Elam: I have just read your article in the Gospel Advocate on "Adultery, Marriage, and Divorce," and was very much interested in it, as I always am in your writings, and want to ask a question for information. So far as I know, this has never been discussed in the Advocate. The Bible says: "What God hath joined together, let not man put asunder." Sam Jones said: "What the devil has joined together, let man kick to thunder."

Are all who stand before a preacher or other official and take the marriage vow joined together as man and wife by God? To illustrate what I mean, I will give an example that came under my knowledge. A young man of some worldly goods married a girl of a good family. Everybody thought he had done well. But shortly after the marriage his wife began to spend his money. He would put money in bank and she would draw it out. After several years, matters got so bad that he raised a row, and she threatened to sue him for divorce. Rather than have a scandalous lawsuit, he compromised by giving her the divorce and nearly all he had, and was glad of the chance. She, after seeing she could not get any more money out of him, went back and tried to get him to marry her again. Do you think God joined a good and Christian man to a woman like that for life? I do not.

Another case that I know. A man married a nice girl of good family. People thought he, too, did well. But after a while domestic troubles came up and grew worse, as all troubles do, if not soon stopped. The man went to the woman and asked her, for the good of their children and the love and affection she ought to have for him, to drop the matter, saying, if he had done wrong, he wanted her to forgive him. She turned to him and said: "I have not got a bit of love for you." The man left her for several months. He then came back and begged her to drop the past and do better in the future. She, without acknowledgment for the past, promised to do better in the future. They went back together; but in less than six months the old trouble came up again. Did God bind a woman of that kind to a man for life? I don't think so. Do you?

I would be glad to have you write an article on this. I think it sacrilegious to accuse a just God of such unreasonable stuff. If I thought the doctrine true, I would be an infidel.

I have been a reader of the Gospel Advocate for fifty years, and a subscriber for forty years. J. H. HOUSER.

We appreciate our good brother's interest in the articles of the writer and all he says about having been a reader of the Gospel Advocate for so long a time.

Does he think the couples cited were living in adultery all the time they were living together as husbands and wives? And does he think their children were born of fornication? All this is true, if the couples were not joined together by God.

The only question to settle is, whom does God join together as husband and wife? If we cannot answer this, we can never know that any husband and wife have been joined by him. What does God do to join them together? When, in his sight, are they joined together? When a man scripturally qualified to marry leaves his father and mother and cleaves unto a woman scripturally qualified to marry as his wife, or the two comply with the legal ceremony of the country and live together as husband and wife,

compatibility, and finances are serious ones and should be settled before they enter into this lifelong relationship; but a discovery of a lack of any or all of these does not dissolve this sacred union. Leaving father and mother and living together as husband and wife is God's way of joining husband and wife. This joins them, makes them one flesh, and no *man*, no law of any government, can put them asunder.

The Bible recognizes the fact, and provides the remedy, that there may be incompatibilities, financial problems, and disagreements; but it does not teach that the remedy is divorce. It teaches husbands to love their wives as Christ loved the church and gave himself up for it, and wives to fear their husbands and be in subjection unto them. It teaches husband and wife to exercise forbearance, patience, self-control; to consider each the other's comfort and good; to waive personal rights and privileges for the other's happiness; to manage the finances honestly, according to their income and the needs of the family, in independence of what others have or do, and in self-respect and contentment; and in all things to treat each other according to the Golden Rule.

All parents should teach these lessons to their sons and daughters in order to help them to be better husbands and wives when they become such; all teachers in schools and colleges should teach them; and especially all elders and preachers and other teachers of the Bible should teach them. Preachers and all teachers of the Bible must teach, not only that which pleases, but the whole truth on all subjects of salvation. The practical everyday living of Christianity—being sure enough Christian husbands and wives, parents and children, meeting all obligations faithfully, discharging all duties—constitutes a great part of the New Testament and cannot be overlooked without ignoring a large part of the whole counsel of God and human happiness. To fail to clearly, plainly, fully, and strongly teach these and all other practical lessons and daily duties and obligations is to prove untrue to God and the race.

The widespread and increasing divorce evil has done far more than to "kick many to thunder;" it has sent, and is still sending, thousands to perdition. It is a cancerous sore upon society, which should be clean and pure; it is a disgrace to modern civilization. It has come from disregard for God's law, from a wrong standard, and from pride and passion.

Help the Fanning Orphan School.

BY E. A. E.

The trustees sincerely trust that all to whom cards are sent will not cast them aside, but will fill them out, stating what amount can be given cash, what at a future date or dates, naming the dates. Some who will receive cards have already made a donation; but if they see fit, they can designate on the card some amount to be given at a future date.

Let us call our readers' further attention to this worthy work and the necessity of assisting it now. The trustees are giving this work their time, attention, and means, and are glad to do it, realizing that they are doing nothing but their duty, which is a pleasure and comfort to them. They are thankful for the kind responses already received to these calls—thankful because generous men and women are prompt to help them in carrying on this good work.

Let us remember that to the extent of opportunity and abilities one person as much as another is responsible for this and all other good work. While the trustees have most cheerfully accepted the work and responsibility of managing the school, besides giving it time and money, thousands of others should respond at once according to

financial ability with sufficient means to carry it on to the very greatest advantage.

Kind reader, you expect to make a donation to this school; so make it now.

Send contributions to the treasurer, A. N. Trice, corner Wall and Monroe Streets, Nashville, Tenn., or to the writer, Lebanon, Tenn.

The list of amounts received or promised and the names of givers are as follows: Tom Mason, McMinnville, Tenn., \$5; T. M. Smith, Valdosta, Ga., \$50; Ross Alexander, Thompson's Station, Tenn., \$25; H. A. Alexander, West Harpeth, Tenn., \$10; H. Leo Boles, Nashville Bible School, \$5; M. V. Hutchins, Smyrna, Tenn., \$2; J. M. Jones, Franklin, Tenn., Route 5, \$10; church at Peytonsville, Tenn., through J. M. Jones, \$2; T. Q. Martin, Winchester, Ky., \$10; W. F. Marshall, \$1; Sister J. H. Eskridge, Hermitage, Tenn., \$1; W. T. Selley, Nashville, Tenn., \$5; Sister Maria Barry, Gallatin, Tenn., \$5; Sister Julia Easley, Gallatin, Tenn., \$10; Sister J. F. Bell, Edmonton, Ky., \$2; C. M. Southall, Florence, Ala., \$50; W. T. Boaz, Columbia, Tenn., \$2; Sister Bettie Alexander, Hartsville, Tenn., \$5; Sister M. M. Roberts, Guthrie, Ky., \$10; A. E. Perry, Melbourne, Fla., \$25; Jesse Barfield, Nashville, Tenn., \$1; "A Sister," \$1; T. C. Franklin, Hartsville, Tenn., \$5. Promised: G. N. Tillman, Nashville, Tenn. (one of the trustees), \$100; D. B. McCaless, Nashville, Tenn., \$5; Sister M. A. Nicks, Nashville, Tenn., \$5; S. P. Pittman, Nashville Bible School, \$10; H. D. Lipscomb, Grapevine, Texas, \$100.

Publishers' Items.

Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

Write to the McQuiddy Printing Company for tracts. See list of tracts advertised elsewhere in this paper.

There is no more interesting and entertaining human production than "Larimore and His Boys." Send the McQuiddy Printing Company \$1 for the book.

We have on hand several hundred copies of "Seventy Years in Dixie." This is a most readable book and is substantially and handsomely bound. Price, \$1.50.

The Gospel Advocate and Home and Farm both, one year, for \$1.75. This is good to either renewals or new subscribers. The Home and Farm is a most excellent home and farm paper. It has a wide circulation.

Send us \$1 for a copy of "Sweeney's Sermons." This book is the matured work of that great and talented man, John S. Sweeney. We will be gratified to have your order, and you will be benefited and strengthened by reading the book.

"Instrumental Music in the Worship," by M. C. Kurfes, is the most scholarly and critical book published on this subject. Price, \$1.25. We also have a review of this book by J. B. Briney. Price, \$1. We would be glad to have you read both books.

Have you read "Letters and Sermons," by T. B. Larimore? This is published in three volumes, \$1.50 each. The book is instructive, entertaining, and elevating. The McQuiddy Printing Company will cheerfully fill your order for any or all of these books.

We are the publishers of a number of most excellent books. We have recently published Volume I. of "Christian Treasures." Price, \$1. Volume II. is in course of preparation and will be ready in a short time. See list of books in this paper. Send all orders to the McQuiddy Printing Company.

Send for sample copies of our Bible Lesson Helps. We certainly can furnish you the best. Our Quarterlies are for advanced, intermediate, and primary classes. We also have The Young People, Little Jewels, The Bible Study Helper, and the Little Bible Picture Cards. Send your orders to the McQuiddy Printing Company.

A Plain Talk With Our Readers.

In January of 1885 I began my work with the Gospel Advocate. Brethren Lipscomb and Sewell sent for me to come to Nashville to become office editor and business manager of the paper. Since that time I have been very closely connected with the workings of the paper, knowing almost its every pulsation.

During these years many changes have taken place. While Brethren Lipscomb and Sewell, we are glad to say, still linger with us and we enjoy freely their wise counsel and advice, they can no longer be active in the work. It is not possible for them to deal with the many intricate problems that confront the publishers or editors of a religious journal. However, I am glad to say that we have associated with us other tried and true workers, who are doing all that they can to advance the cause of primitive Christianity. Besides these, we have a host of readers and contributors who cooperate most heartily with us in the work and are continually speaking words of cheer and indorsement.

The Gospel Advocate has lived over half a century and has passed through sunshine and storm, through prosperity and adversity, and I am glad to say that I think it has more warm and ardent supporters to-day than it has ever had before. We have never received more indorsements and encouragement than we are at the present time receiving. By the grace and help of God, it is my determination that it shall take no backward step. If Christianity is worth anything, it certainly is worth our very best effort.

While I have never published the Gospel Advocate for the purpose of making money, it has ever been my determination and purpose, if it be the will of God, to hold up the paper and, if possible, give it a wide circulation and influence for good. Through all these years I have been ready at any time to turn over the work on the paper to any one who could handle it more faithfully and successfully than I have been able to do. The paper is devoted to the service of the Master, and not to the selfish ends of any individual.

The help and most hearty cooperation of all our friends are solicited at this time. As we have indicated before, the present high prices of materials make it very difficult for publishers to meet their paper bills. Our subscribers and friends can help us very much in this emergency by paying their back dues and by soliciting new subscribers and renewing their own subscription for one year in advance. The blank paper on which the Gospel Advocate is now printed has advanced one hundred per cent; in other words, it is costing double what it did six or eight months ago. If you have not already renewed your subscription, do so at once, and make it a point to send us all the new subscribers that you can. We are determined by God's help to go forward to greater achievement in the publication of religious literature, and to this end we most earnestly ask your prayers and active cooperation.

J. C. McQUIDDY.

After the burden and heat of the day,
The starry calm of night;
After the rough and toilsome way,
A sleep in the robe of white.
O, sweet is the slumber wherewith the King
Hath caused the weary to rest;
For, sleeping, they hear the angels sing,
They lean on the Master's breast. —Selected.

As you grow ready for it, somewhere or other you will find what is needful for you in a book, or a friend, or, best of all, in your own thoughts—the eternal Thought speaking in your thought.—George MacDonald.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Brother Elam preached at Portland, Tenn., last Sunday. One person was baptized.

Paul C. Young writes that three tent meetings are in progress in Louisville, Ky.

C. M. Pullias is in a meeting with the West Nashville congregation. The interest is fine.

Matthew Cayce preached for the Gilroy Church, near Antioch, Tenn., last Sunday and baptized four persons. Such reports are encouraging.

Married, at the Hermitage Hotel, on Thursday, June 1, at 5:30 P.M., Mr. Claire Merryman to Miss Mary Cecile Johns, the editor of this page officiating. He's a happy man now.

The first week of Brother F. W. Smith's meeting at Russell Street, this city, was attended with good results. Three precious souls were baptized into the kingdom. The meeting continues this week.

Married, on May 31, at the residence of the bride's parents, Dr. and Mrs. R. H. Baker, of Watertown, Tenn., their daughter, Ellen, to Albert Bryan. Brother Elam performed the ceremony. The Gospel Advocate extends best wishes.

Brother Sewell and the editor of this page are indebted to the students of Abilene Christian College for a copy of "The Prickly Pear," their handsome 1916 annual. Its contents reflect credit upon this growing institution, and especially upon the editorial staff.

From Homer L. Williams, Lexington, Ky., June 2: "The church of Christ in this city now worships at the new Masonic Hall, on North Broadway. We have a loyal little band here. All visiting brethren are invited to meet with us."

Married, on June 1, at Dixon Springs, Tenn., Dr. Rhea H. Garrett to Miss Laura Gaston Young. The ceremony was solemnized by Brother Elam on the beautiful lawn of the bride's parents in the presence of many friends. The Gospel Advocate extends best wishes.

M. S. Mason writes from Rogersville, Mo.: "There is a mission point at Barr, Tenn., where the people are anxious for the gospel. Can you have some one go there this summer? If any one is interested, let him communicate with Hale Freeman, Herman Kessel, or Bill Miller, Barr, Tenn. Let us spread the gospel."

H. H. Montgomery reports the following amounts received for the Shreveport church building since last report: R. L. West, \$2.50; Dubart Miller, \$2; Sister Verba Watson, \$2.50; W. H. Warren, \$10; Mrs. A. S. Davis, \$5; J. Douglas Davis, \$5; J. E. Christian, \$2. These generous donations encourage us to greater efforts."

From Charlie Taylor, Hickory, Ky., June 3: "Let us rejoice with the angels. As a result of the mission meeting held by the Gobel Avenue church of Christ, of Paducah, Ky., eighteen were buried with their Lord and Master in baptism and ten were restored to his divine favor. 'Again I say, Rejoice.' I go next to Fulton, Ky."

From John W. Hedge, Council Hill, Okla., June 3: "Our meeting at Eram closed on last Lord's-day night with the largest crowd ever seen at a religious service in that town. I began here last Tuesday night. Our audiences are fine, considering the opposition to gospel preaching. I shall close here in a few days, then go home for a rest."

Miss Valla Elam, one of the accomplished daughters of E. A. Elam, gave in a most pleasing manner her graduate recital in the Department of Expression of Cumberland University, at Lebanon, Tenn., on Wednesday, May 31, at

8 P.M. She was ably assisted by Miss Martha Lynn Buchanan, violinist, and the Cumberland University orchestra. Miss Valla is a member of this year's graduating class at the University.

From J. L. Hines: "There will be a four-days' discussion at Cromwell, Ky., beginning on July 11, between the writer and Elder J. H. Tow (Missionary Baptist), of Bowling Green, Ky. The general church question will be discussed. Those desiring to come from afar will please write me at Central City, Ky. We are contemplating a great time. The brethren and sisters have promised to have plenty to eat and ice water to drink."

From George M. Rance, Fayette City, Pa., June 2: "On the fourth Lord's day in this month I hope to complete one year and nine months' service with the church here. After this we plan to go South. We intend to spend a couple of days with Brother and Sister Robinson in Washington, D. C., then on to Louisiana and Texas. I shall be available for meetings after July 15, the Lord willing. My Texas address will be Sabinal, Texas, Box 162."

From James N. Cox, Cookeville, Tenn.: "I am reading with a great deal of interest the Gospel Advocate of May 4, containing a complete commentary of the matchless 'Sermon on the Mount,' and take this opportunity of expressing to you my appreciation of your great work. This is, indeed, a great issue, and to you and your staff is due great praise. Other issues of the recent past deserve special praise. I desire to send a few of this issue to some of my friends whom I feel would consider it a treasure; so kindly send me from six to a dozen Advocates, and I will remit for same."

From L. F. Mason, Fort Worth, Texas, June 1: "I have some time for meetings in September and October not yet engaged. I will be in Tennessee at that time, and would like to arrange some meetings. After several weeks of suffering, our little girl, Hazel Ruth, died last Saturday morning. We did all we knew to do; had nine doctors with her. We wish to thank our friends here and at Moody for their kind ministrations in these dark hours. We no longer hear that sweet voice and tongue that had just begun to say so many sweet things."

The editors of the Gospel Advocate extend sympathy.

From R. E. Wright, Albany, Ga., June 3: "I began a meeting at New Hope, out seven miles from Albany, on May 26, with Rece Rogers, of the Nashville Bible School, to take charge of the music. He is doing his part well and our meeting continues with increasing interest. We have a small band of brethren there, and most of them are faithful. We hope to begin a meeting in Albany about the middle of next week. We have a few good brethren here, and we are praying to be able to establish a congregation in this city of over fourteen thousand people. Will you also pray for this meeting? Truly the harvest is great and the laborers are few in this great field."

From J. P. Sewell, Abilene, Texas: "Abilene Christian College has just enjoyed the most delightful commencement of her history. Great crowds, packing every inch of available standing room and including many visitors from a distance, were in attendance. The programs were of a very high order and given in a very pleasing manner. There were seven in all, beginning on Thursday night and closing on Tuesday night, with the sermons Sunday morning and Sunday night in addition. On the last night, after the program, I presented to the audience the proposition for an endowment fund, and in thirty or forty minutes exactly seven thousand one hundred dollars was secured. With gratitude to God and inspiring hope in our hearts we look to the next session. Such support, given so gladly and freely by those who know, speaks more for Abilene Christian College than anything I could write."

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run



down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds.

I do all the housework and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

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As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alternative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklets containing information of value and references sent upon request.

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Keeping Our Hearts.

BY S. WHITFIELD.

The heart is the source or fountain from which come all our thoughts and actions. If the heart is good and pure, we may expect good thoughts and actions; but if the heart is corrupt, the thoughts and actions will be evil. Hence, we should see the importance of keeping our hearts right.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) The marginal reading says that we are to keep our hearts above all keeping, which would indicate that the heart is the first and most important thing we are to look after. Keep it right and all will be right, for the thoughts and life flow from it.

This passage also shows us that we have the keeping of our hearts. Do we realize the great responsibility that is resting on us? If our hearts are not right, it is because we have not made them right.

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9.) Evidently this passage refers to the heart in its wicked state. It becomes bad by sin and rebellion against God.

"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51: 10.) God is creating a clean heart in us when we are using the means that he has given us, by which our hearts are made clean. When we try to help ourselves in his own appointed way, God will always assist us.

"And he did evil, because he prepared not his heart to seek the Lord." (2 Chron. 12: 14.) This shows us that we must prepare our hearts to do right and find the Lord. When we seek in God's way, not in our own way, God will cooperate with us. We draw near unto God, and he will draw near to us. We will make no mistake in spending much time in preparing our hearts and in keeping them in the proper condition to serve the Lord.

"Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119: 11.) God's word is the great means that he has given us to make and keep our hearts right. If we fill our hearts or minds with that word, it will drive the evil out. Evil will not stay where the word of God abounds. We overcome the evil with the good seed of the kingdom. We ought to let the word of God dwell in us richly, for it is sweeter than honey and better than silver or gold.

James (4: 8) says: "Purify your hearts, ye double-minded." But how can we do this? "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." (1 Pet. 1: 22.) The heart and soul are the same, and it is

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IS QUICKSILVER.

It's mercury! Attacks the Bones, salivates and makes you sick

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

You Are Invited.

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum factory discount (forty per cent) on high-grade pianos and player-pianos. All you have to do is to place your own order through the club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted; but in order to make you feel perfectly safe, the club offers to pay the return freight if you are not pleased with the piano. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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Big purchase direct from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

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purified by obeying the truth, or the word of God. So, if we fill our hearts with the truth, and obey it, we will make and keep our hearts clean and pure.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16: 7.) God looks on the heart, and he knows it. We ought to try to please God, but I am afraid that many are more anxious to please people than they are to please God.

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6: 5.) Our whole being must go out in obedience to God when we seek to serve him. All of our obedience must spring from the heart. Like David, we ought to say: "Bless the Lord, O my soul: and all that is within me, bless his holy name." "But ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6: 17.)

Jesus had a pure heart; hence nothing but good was in his life. He went about doing good. "Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.)

The Box-Supper Fad.

BY W. N. ABERNATHY.

It is not always easy to define the boundaries of morality and fidelity without encroaching on either the negative or the ultra limits; but it is seldom difficult for those whose desire is, "Not my will, but thine, be done," to find a safe position. James tells us that if we would exercise pure and undefiled religion we must keep ourselves unspotted from the world, and John says that if we love the things of the world our love for the things of God is wanting. Now, Satan is crafty and often approaches us with a sanctimonious smile and wearing a saintly robe, and, being an adept in the art of persuasion, deceives many of the "very elect."

This archfiend and enemy of all righteousness is now making himself quite conspicuous, going up and down and through the earth seeking whom he may devour. One of the leading baits which he is holding out is the box supper for raising money for school libraries. Of course, he does not have to resort to argument with the worldly-minded. Just simply announce that he has a little gambling machine with which all may have a little fun, and the work is done. But occasionally he meets a loyal child of God who seeks to "try the spirits whether they are of God," and some-

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown [People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptom of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

Get Your Machine at Half Price

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Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club.**

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully warranted for ten years—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

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The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

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thing like the following dialogue takes place:

Satan: "Hello, Friend Loyal! As you are a public-spirited citizen and noted for your charitable disposition, I am truly glad to extend you an in-

itation to attend the grand box supper which will be given at — next Saturday evening for the purpose of raising money to put in a new library for the school at that place."

Loyal: "Well, a good library is a

Where Drugs Fail.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gallstones, kidney or liver disease, uric-acid poisoning, or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 21F, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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(Please write distinctly.)

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.

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Every church should use his cleanly method. Over 5,000 churches now use our system. Our noiseless, dust-

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

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very useful thing, and I certainly should be glad to assist in securing one, and am willing to make an honorable sacrifice in order to secure it, but I am a little doubtful about the proposed method of getting the money."

Satan: "Why, Friend Loyal, I am surprised at you! The method has been tried time after time, and has proved to be one of the surest ways to secure money from the indifferent class that has ever been devised. Why, we gave a box supper over at — the other night, and one young man who never gives anything to charity—in fact, a regular drunkard and gambler—gave forty dollars for a box which cost a certain young lady only ten cents to prepare."

Loyal: "That is one objection that I have to your method. It is too popular with the worldly class. As the large crowd is always going the broad way, I feel sure that your scheme does not lie in the narrow way. Besides, do you not think that this young lady belittled her character when she auctioned off her companionship to the highest bidder and went and ate with a drunkard and gambler?"

Satan: "Ah, well, that is all true; but, you see, we get the money and use it in a good cause. We will buy a lot of good books with it, and these books will do a lot of good, which will counterbalance the evil of which you speak."

Loyal: "I suppose, then, that if you were not afraid of the law you would steal the money, if you could not get it otherwise. Paul says for us not to do evil that good may come. (Rom. 3: 8.)"

Satan: "Do you really think that box suppers and other entertainments are wrong and should not be participated in by Christians?"

Loyal: "Not by all means. Solomon says there is a time to all things—a time to be merry. I have no objection to a box supper properly carried out and given simply as an *entertainment* and not in the name of charity. Paul says: 'Let him that giveth do it with simplicity.' (Rom. 12: 8.) The word 'simplicity' means liberality or singleness."

Satan: "Paul is talking about church affairs. The box supper is no church affair. It is a school affair—a temporal affair, if you please."

Loyal: "The fundamental principles are the same. We are admonished to bring our children up in the teaching and fear of the Lord. (Eph. 6: 4.) If we teach them to give parties to raise money for libraries in school, they will want to give parties to raise money for the preachers when they come into the church."

Satan: "Well, you may go on with your old-fogy ways, but you'll never

The Great Problem of Fatigue.

Has it ever occurred to you that practically every adult person who works is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "fatigue," which is nothing more nor less than nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us that to continue our work during fatigue is injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea, and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion, as is the case with artificial stimulants.

In the case of beef tea and other meat extracts, the refreshing principle is an animal product called "xanthin;" in cocoa and chocolate, a vegetable xanthin known as "dimethyl-xanthin," or caffeine. When these beverages are digested, they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant, and as the explanation of the remarkable freshness, alertness, and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is, therefore, the same as tea and coffee, except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeine. The carbonation of the fruit flavors combines with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, the Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully, and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing

THE COCA-COLA COMPANY,
Department "C," Atlanta, Ga.

succeed in raising large sums of money for anything."

Loyal: "'Better is little with the fear of the Lord than great treasure and trouble therewith.' (Prov. 15: 16)."

(Exit Satan.)

"Resist the devil, and he will flee from you." (James 4: 7.)

Funds for the Church at Paris, Texas.

Further contributions have been received by the church of Christ at Paris, Texas, as follows: Individuals, by Mrs. E. H. Rodgers, Collinsville, Texas, \$5; Mrs. C. E. Parks, Coldwater, Miss., Route 1, \$1; church at Lewisburg, W. Va., by Lewis Marlow, \$1; church at West Dallas, Dallas, Texas, by Brother Fisher, \$8; Mrs. Mary J. Chambers, Cameron, W. Va., Route 1, \$10; Libbie Simmons, Brinkhaven, Ohio, \$1; W. E. Dodson, Big Sandy, Tenn., \$1; J. L. Tyler, Malta, Idaho, \$1; church at Pilot Point, Texas, by H. M. Russell, \$11.50; church at Lewisburg, Tenn., by J. G. Stinson, \$25; church at Cedar Springs and W. W. Freeman, 308 N. Y. Hall, Louisville, Ky., \$4.70; Green Cox, Burnett, Texas, \$1.05; church at Lincoln, Ark., by J. W. Risley, \$2.20; individual, Joshua, Texas, \$1; Ell Garrett, Star, Texas, \$1.50; church at Hollywood, Mo., by N. B. Stone, \$3.50; J. T. Corder and wife, Lockney, Texas, \$5; reported by F. L. Rowe, in Christian Leader, \$21; T. P. Priestley, Greenfield, Tenn., \$2; Mrs. W. E. Curry, Rock Island, Texas, \$5; church at Pelham, Tenn., by W. P. Willis, \$3; church at Rio Vista, Texas, by L. W. Grubbs, \$21.70; Mrs. Ralph Hughes, one package of clothing, Quanah, Texas; Mrs. Belle Scharnagel, one package of clothing, Quanah, Texas; Mrs. O. M. Lewis, Vassar, Mich., \$1; church at Sherman, Texas, by J. L. Legate, \$25; Mrs. Robert Wright, Hartsville, Tenn., \$1; Mrs. Thomas Joyner, Hartsville, Tenn., 50 cents; Miss Mary Horseley, Hartsville, Tenn., 50 cents; Miss Inez Dalton, Hartsville, Tenn., 50 cents. Previously reported, \$561. The amount now reaches \$725.65. The entire church is indeed grateful for this help. Every dollar is being used aright.

All that has been said by brethren to inspire others to give is appreciated. No one can ever tell how great a calamity this is, and what has been felt by the church in Paris. We are now meeting under a tent purchased by the church, and paid for out of the fellowship received from the churches of Christ in America. The work will be carried on through the summer under this tent.

Some have asked what our plans are

BACKACHE? RUN DOWN? TIRED? CLEAN THE KIDNEYS WITH HOT WATER AND "ANURIC."

When run down after a hard winter, when life indoors has brought about a stagnant condition in the circulation, almost every one is filled with uric acid; especially is this so of people past middle age. This uric acid in the blood often causes rheumatism, lumbago, swelling of hands or feet, or a baglike condition under the eyes. Backache, frequent urination, or the pains and stiffness of the joints are also often noticed. Dr. Pierce says that every one should have a good sweat every day—should drink plenty of pure water, and exercise in the open air as much as possible. This helps to throw out the poisonous uric acid through the skin and the "water." But for such persons as are past middle age it is often impossible to do this, and lime salts are deposited in the arteries, veins, and joints, causing all kinds of

distressing conditions. An antidote for this uric-acid poison is to take hot water before meals and "Anuric." Ask your druggist for Doctor Pierce's "Anuric," or send Doctor Pierce's Invalids' Hotel and Surgical Institute in Buffalo, N. Y., a dollar bill for a full treatment, or ten cents for a trial package.

"Anuric" is a recent scientific discovery by Dr. Pierce. "Anuric" drives the uric acid out of your body. It is a uric-acid solvent so effective that it eliminates these poisons, cleanses the system, allows your overworked kidneys to resume their normal functions; and just a few-days' treatment with "Anuric" will convince you, because it brings lasting relief to your painful, aching rheumatic joints—no more backache or dizzy spells. Try it now and be convinced.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
 Pen Series G— **CLINTON, S. C.**

and what is our loss. Our plans are to erect a neat, commodious, brick building. Our lot and building, with the building furnished, will cost us not less than nine thousand dollars. The lot where our former building stood has been traded for a larger one and a difference of five hundred dollars paid. The present lot is worth twenty-five hundred dollars. Our lot is clear, our tent is paid for, and all want incurred by the fire, immediate wants, attended to. We now have on hand something near two thousand dollars. This is applied on our building fund. We are wanting four thousand and five hundred dollars. Of course we are not asking the churches for all this

money; but I do know, my brethren, that no worthier appeal has ever been put before the churches. We all stood by and saw our own church building burn with the number of houses and contents of our brethren—all gone. We then did not know what it meant. Later I want to tell you more, and I want to enlist you further in our effort to rebuild. We appreciate what Brother Elliott and Brother Nelson have said in our behalf. LEE GARRETT.

Dr. Doran's Queen Root Cordial.

The world's best blood remedy for ladies and young girls. All advice free and confidential. Free samples. General agents wanted. Write us a letter.
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Learn to Play the Piano In One Evening

If you don't play the piano or organ and want to learn, won't you let us loan you for five days 100 pieces of the world's sweetest music and full instructions for playing?

Old Style Way
Same Music Written in



Easy Form Way

Right Hand	B--A-G	G--E--D
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	G--F-G	C--G--G
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BY WINNIE MORRIS.

If a person desires to become a Christian, he has four important steps to make. But before this he must hear the word of God.

"The word of God" is "the sword of the Spirit." (See Eph. 6: 17.) It is to be preached to all nations. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.)

1. He must believe in Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) Again: "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

2. He must repent of his sins. "Except ye repent, ye shall all likewise perish." (Luke 13: 3.)

3. He must confess Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32.) "With the mouth confession is made unto salvation." (Rom. 10: 10.)

4. He must be baptized. "There is one Lord, one faith, one baptism." (Eph. 4: 4, 5.) "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

All four steps are essential to salvation. Without them there is no promise. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 12.) "If any man love me, he will keep my commandments." (John 14: 23.)

After taking these four steps he becomes a Christian and a servant of God and has put on Christ. "As many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) After we get into Christ, we are new creatures: "Old things are passed away; behold, all things are become new." (2 Cor. 5: 17.) We have been translated from the power of darkness into the kingdom of God's dear Son. Now we are followers and workers in the vineyard of the Master. We are to put on the whole armor of God. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery

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darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6: 14-17.) Also, pray and search the Scriptures. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.)

We are to follow faithfully the teaching of Christ and his apostles in all things.

1. We are to be pure and separate from the world. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 26, 27.)

2. We are to meet upon the first day of the week to break bread and give to the support of the Lord's work. "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 24, 25.)

3. We are to continue steadfastly in the apostles' doctrine until death. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1: 12.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)



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We are so thankful to all the good brethren and sisters who are responding so nobly to our call for help to buy a lot and build a meetinghouse in Shreveport, and we pray God's blessings on each one of them. The following contributions have been received since last report: From Mrs. Frank Lacewell, \$1; Emma A. Wilks, \$1; E. C. McCartney, \$5; W. F. Jones, \$2.50; H. G. White & Son, \$3.50; J. A. Sherrill, \$1; J. H. Williams, \$2.50; W. P. Ferguson, \$1; R. T. Merritt, \$2.50; E. O. Phillips, \$1; A. S. Neal, \$1; T. H. Findley, \$2; Mrs. C. W. Bailey, \$2.50; Mrs. H. F. Thompson, \$2; Louise Ischy, \$2; W. D. Ingram, \$5; Mr. and Mrs. J. S. Reagan, \$8; Houston Bible class, by Sister Bourland, \$5; W. R. Roach, \$1; J. A. Trammel, \$2; T. B. Fuston, \$10; A. J. McCarty, \$5; Dr. A. M. Henry and wife, \$2; W. H. Horn, \$5; S. H. Crawford, 50 cents; Sister McLemore, 50 cents; M. T. Jackson, \$2.50; M. Sewell, \$5; J. A. Sewell, \$5; Dan Thornton, \$2.50; F. W. Dent, \$5; J. O. Gainer, \$5; L. G. Ferguson, \$1; A. J. Curlee, \$2; C. M. Harris, \$2; Mrs. William Pearson, \$10; J. L. Ewing, \$1; T. F. Yater, \$2; L. W. Edwards, \$10; Mrs. Berry, 50 cents; Mrs. Nolan Queen, \$2; L. L. Lankford, \$5; Mrs. John H. Smith, \$5; Mrs. Kate Jones, \$2.50; J. R. Fleming, \$1. H. H. MONTGOMERY.

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The Master's Vineyard

Alabama.

Montgomery, May 26.—Last Wednesday night our meeting at Prichard, a suburb of Mobile, closed out, having continued for twelve days and nights. The interest and attendance were very good. However, there is quite a bit of prejudice there that must be overcome. There is to be found there, as in nearly all places where great numbers of working men and women live, many such isms as Holiness, Advent, and Russellite; and where these have taken hold it is almost impossible to get the gospel fully before the folks. The result of the meeting was that five persons were baptized; and on Lord's day I crossed over the bay and baptized a gentleman and his wife, making seven baptisms in all. Brother Ivison Boles was with me in the meeting, leading the song service and preaching a few times. One pleasure of the meeting was that we could have the privilege of going out to the Mobile and Ohio shops and speaking to quite a crowd of men at the noon hour. Here we preached to more men than one usually speaks to at any church service, and they were very respectful and courteous. One located at this point could, by keeping that part of the work up, soon reach a great number of men. I go on Saturday, June 10, to Luverne for a two-weeks' meeting. Brethren Boles and Jordan are this week at Bay Minette.

CHARLES L. TALLEY.

California.

Tulare, May 27.—We had a good service last Sunday with an increasing number, as we had with us a lady and her three sons who had never met with us before. The Bible lesson was from the fourteenth chapter of Acts. The writer gave a talk from the first division of the Psalms at the eleven o'clock service. The best meeting we have had was on May 14, when Brother Perkins and family, of Hanford, came over; also Brother S. J. White and wife and Brother Everette White and family, from Fresno, motored down and was with us. We had dinner on the lawn and two splendid sermons by Brother Perkins. We also had an enjoyable time with the Whites. Brother Everette White's wife is a daughter of Brother T. B. Larimore, of the Gospel Advocate staff. It was surely an inspiration to the writer to meet with these true Christian friends. We had a much larger audience in the afternoon, as we had invited some of our friends from the Methodist, Baptist, and Christian churches to meet with us. The people of the West have very little conception of the church of Christ and what it stands for. I put notices in the local papers of our place of meeting, and people would ask: "What denomination is that?" "What doctrine do they teach?" I would tell them it was no denomination and that the doctrine we teach is that found in the Bible. Brethren, we cannot be too particular about calling Bible things by Bible names. We hope to be able to have some able brother come and be

with us in a series of meetings before the year is gone.

L. MEADE WILLIAMS.

Colorado.

Dolores, May 24.—I am at this writing in Dolores, in the extreme southwestern corner of the State, where I began a meeting last night—the first ever held here by our brethren. I am preaching in the Methodist meeting-house, and I believe we will have a good hearing. Only four members here. They have never met for worship, but are very anxious to have a congregation planted here that will reach out after Colorado people. For four years I have been trying to get off from my work in other sections of the State and start the work at Dolores, but have always been too busy; and even now I left Olathe the very day our new tent arrived there for the summer's campaign. This I was constrained to do by the appealing letters I constantly received from Brother A. W. Arnold, of Dolores. He is a godly man whose daily prayer for years has been that God might see fit to send a man to Dolores and plant here the cause of Jesus Christ. He is extremely happy now that his prayers have been answered; and I, feeling myself divinely sent in answer to his prayers, experience a peculiar delight in inaugurating the work here. We need a man located here all the time. At present I am forced to work in three sections of the State separated from each other by the Rocky Mountains. This is expensive from a financial standpoint and has my work too widely scattered for its best interest. But we can do no better now. In three weeks I will have crossed the Rocky Mountains four times in order to keep the work going in three sections of the State. Yesterday we barely escaped death, when a mountain "slide" carried away more than one hundred yards of the railroad track just ahead of us. It was one mile straight down to the bottom of the canon, where we would have been carried by the "slide." This is the second time death has passed so close to me within three months. The other time the "slide" cut the engine off from our train, but left us undisturbed. The few brethren here are very poor, but earnest. I am living alone in a vacant "shack" here while I do this Dolores work, though I take my meals "out"—as I have invitation. At present I partake in this respect of the hospitality of Brother Arnold, a shoemaker. Dolores must have a congregation of disciples.

E. C. FUQUA.

India.

Satara, March 17.—We are being treated to some real, dry, hot weather at present, and we may expect it to remain this way until June, when the rainy season should begin. The last report from Brother Umrao Singh was to the effect that his condition was not improved. Pray for him. This week an active worker in a prominent mis-

sion came to Satara and demanded baptism. He was buried with his Lord in baptism and went on his way rejoicing, full of determination to lead others out of error. We pray that he may prove a valuable addition to the cause in India. The harvest season is about over now and our workers will be able to reach more of the people. They are busy. I hope to join them for a tour before the big heathen festival which occurs early next month. We hope to distribute several thousand tracts and Gospels at that time.

W. HUME MCHENRY.

Louisiana.

Shreveport, May 29.—I preached at Fullerton yesterday to a nice number of people. We have a few good, strong, loyal members there, who are working hard to build up the Master's cause at that place. I wish to make an appeal to the brotherhood in general. We have not more than twenty congregations of Christ in the whole State of Louisiana. There are thousands of people here that never heard a gospel sermon, and there are thousands that never heard of the church of Christ. Are we doing our duty? God is going to hold us to an account for this. There are only two cities in this State that have congregations in them. Think of it! How can we say that we know God is pleased with our efforts? Let me suggest that every congregation that is strong enough send a preacher here for at least four weeks. There is not a congregation anywhere that has as many as two hundred members but what is able to send a man into this field. People are starving for the gospel. Brethren, this is the time to get ahead in this territory. We have not so much to contend with as we will have in a few years. Brethren, be wise. We are going to lament over our slothfulness if we do not begin this work this year. This is not an idle tale. Use your young men; send them; it will be the best practice they will ever have; and send as many older preachers as you can. Come to our rescue. It is well to sound the gospel in, but do not forget to sound it out. "Come over . . . and help us." Address me at 1906 Walnut Street, Shreveport, La. I have a number of places on my list that have asked me to help them, but my time is all taken up. My prayer to God is that you will come to our assistance.

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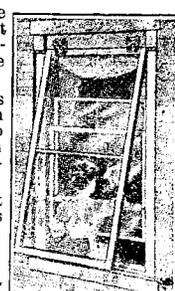
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Then the thing for us to do is for us all to get busy. We have tried for years to clean up things from the outside; but we find that sin is the cause, and it takes another remedy. We must go to the root of the thing and work to free men from sin. Many are preaching contention by finding fault with every one but themselves. We must not exalt ourselves. The main thing is to know that we are born of God and that his kingdom is in our heart. "For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.) "Then," you say, "what am I to do?" Repent, and pray like Christ did: "Thy kingdom come. Thy will be done in earth as it is in heaven." In earth means in us, for we are of earth; and God wants our hearts to dwell in, that he may speak peace to our souls. God created us and gave us all that we have. That is why he demands so much love from us. We may try to fix things to suit our-

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selves; but if we are to succeed, we will have to do as God says. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment; and the second is: "Thou shalt love thy neighbor as thyself." If you do this, you will never do anything that is wrong; for God will give you strength in the hour of trouble to protect you.

"The God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This was spoken by Daniel to show that all who love God and do his will are a part of his kingdom. Organized or unorganized, we all catch the hypocrites; and Christ says his church shall be pure. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 27.) There is no one class of people just like this today; but the elect, or true Christians everywhere, when picked out by Christ and planted together, will be like this, and they will be the true church. So do not be confused, but preach more of God's love and peace and less contention on doctrines, and you will be a blessing to your fellow-men. The real purpose of our Savior was to save men from sin. Then, any people that preach that you must be converted and saved from sin and that God's kingdom is in the hearts of the people have helped Christ to save them from sin. When you get salvation, righteousness, peace, and joy will be in your heart and soul; for these three things are what the kingdom of God is composed of. When we accept Christ as our personal Savior and do what he wants us to do, then we are in Christ's kingdom. Blessed are we when we are willing to be humble and not exalt ourselves, for our Bible tells us this: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Then let each class of Christian people go ahead doing good and not fighting other Christians, but helping them, if they can, to see the light, to know God, and to feel his power in their souls; for there is not much to a religion that does not speak peace and joy to your soul and help you to love your enemies. "Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame." (1 Cor. 15: 34.) Teach your children to love God and be kind to one another, so that our country may always stand as a great nation; for when a nation turns from God, it is sure to fall. I do not believe it is pleasing to God for Christians to keep dividing against each other; it is caus-



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ing many to fall; but it is pleasing causing many to fall, but it is pleasing to God for us to help each other in love and kindness. X.

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FROM THE FIELD

Florida.

Ehren, May 30.—Sunday night marked the close of a meeting of three weeks' duration at Tarpon Springs. Two souls were added to the church.

J. PAUL KIMBRELL.

Kentucky.

Paducah, May 29.—We are entering the third week of our meeting at the corner of Sixth and Husbands Streets, with twenty-three additions—seventeen baptisms and six restorations. Two of those restored were from the "dissidents." "Praise God, from whom all blessings flow." CHARLIE TAYLOR.

Monticello, June 1.—Some time ago I set before the readers of the Gospel Advocate the condition and prospects for this field. In said report I made an earnest request for a helper for the months of July to November. I am sorry to say the response to said request has been almost nothing. Our work for the past six months has been very encouraging. Our congregations have grown, the brethren are much stronger, the prospects are very encouraging. The cause is in fine condition. Our opposition now content themselves by trying to keep the people from hearing. This has never availed much. The time is near when I will begin the tent work. I feel sure that our work would be much more successful with some one to help me. My observation has been that with two working together, their strength is more than doubled. Just at this time, it occurs to me, the prospects are great, and there is need for wise and earnest effort. If I could have a young man who can sing to aid in at least three meetings, the experience would be very beneficial to him, and I could then use him in a few places which I will not be able to reach otherwise. Brethren, will you not have some fellowship in this work? I am not asking for help for myself, but these are the facts. A small expense now, and a greater good can be done than at any later time. If you are willing to fellowship in this work, please write me at once. I would be glad to hear from any young brother that is willing to endure hardness as a good soldier. The experience should be a good school, which can be very profitable to one who wants to be useful. Since November 1, 1915, to May 30, 1916, I have received from outside sources, \$31; from the home field, \$268.50. Total remuneration, \$299.50. I make this report for the reason that former reports of our work have been made. In conclusion, I want to say that I think a great amount of good can be accomplished by a small expenditure just at this time.

J. D. WALLING.

Tennessee.

Nashville, May 16.—Our meeting at Reid Avenue, conducted by Brother S. H. Hall, began on the third Sunday in April and closed on Wednesday evening after the first Sunday in May. It was a good meeting. The crowds were large and attentive all the time.

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The preaching was truth clearly and forcefully presented, and we believe that much and lasting good was done. Five baptisms, two took membership, and one was reclaimed. Reid Avenue has now about three hundred members, and we trust that the good work will go on and perfect harmony continue to reign among us. A. S. DERRYBERRY.

Obion, June 1.—Our meeting here at Obion closed last Sunday night. Brother John R. Williams did the preaching and Brother Harry Hayes led the song service. This meeting began on the second Sunday in May and continued over three Lord's days. The people in this community were very busy, yet we had a good attendance at almost every service. Brother Williams did some strong, practical preaching, and we trust that much and lasting good was done. Two were reclaimed and two took membership with the congregation. At the present time there is a lack of religious interest in Obion, which makes it very difficult to have the desired results; but the seed has been sown, and we await the reaping with hope and anxiety.

T. M. CARNEY.

Texas.

Rock Springs, May 23.—Our meeting has been put off till the fourth Sunday in June. I will probably begin a mission meeting at Alpine on the first Sunday in June, instead of beginning here that date. I shall begin at Krum on the third Sunday in July.

C. D. CROUCH.

Houston, May 28.—This has been a busy day with me. I have preached three times—twice in Houston and once in Galveston—and traveled about one hundred and twenty-five miles. I baptized two persons in Galveston, and had another confession here in Houston to-night, to be baptized.

G. A. DUNN.

Dallas, June 1.—The meeting with the Central Church, in the city of Fort Worth, began on the first Sunday in May and closed on the third Sunday. Brother W. M. Davis labors with this congregation. He is a hard worker and is greatly loved by the entire church. He preached the first two sermons of the meeting. The Central Church recently launched "out into the deep" and let down their net. They sold their old property and bought a beautiful house that had been

built by the Baptists. It has a splendid auditorium, besides twelve classrooms. So far as I know, this is the best house owned by our brethren in Texas. The entire church stood nobly by the meeting, and there was not a poor service. The preachers in Fort Worth attended much and assisted greatly. It was an inspiration to have Brother T. W. Phillips with us. He had been confined to his bed so long because of his broken hip. The interest grew to the close, and I never saw a more pleasant meeting or one of more deep spirituality. Brother T. S. Cobb led the singing, and he is fine. Much of the success of the meeting is due to the untiring efforts of Brother Davis. But he was supported by a band of faithful Christians. There were twenty-three additions to the congregation. I predict a great future for this church. L. S. WHITE.

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BY A. B. LIPSCOMB

The Good Confession. (1 Tim. 6: 12.)

I make an appeal this week, not especially to your reasoning faculties, nor to your imaginative powers, but to your memory. A Persian prince dedicated one apartment in his palace as a chamber of memory, in which he kept the memorials of his earlier days before royal favor lifted him from his lonely place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment to live again amid the scenes of his happy youth. We are not Persian princes, but I believe every thoughtful human being has a place like that. Paul bids Timothy to open that chamber in his heart, to look back, to recall a scene and rehear a voice. There in Lystra, a city lying on a dreary place at the foot of a volcanic mountain, the population generally idolaters—there, in the very first days of Paul's and Barnabas' preaching, a Jewish boy was modestly standing in the sight of many witnesses. He was but a little way in his teens; yet in the hushed assembly, bravely and beautifully he speaks aloud the faith of his youthful heart: "I believe that Jesus is the Christ, the Son of the living God."

When Memory Becomes an Impetus.

Let us note that Paul definitely and preëminently calls it "the good confession." I do not know of a place where the Revised Version helps us more than in its improvement of this passage. The Old Version reads "a good profession;" but the New Version translates it more accurately, "the good confession." For Timothy there was in the thought of it all the tenderness of a sweet human memory—his boyhood days, the devoted care of his grandmother Lois and his mother, Eunice. John Ruskin said: "All that I have said or written or done has been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart." I have no doubt but what Timothy associated the memory of his good confession with the memory of his good mother and grandmother. It recalled his learning of God and of the Messiah, the familiar walks and faces of his native town. He was a man now, a minister of the gospel, with an experience of twenty years' service under Paul, and just at this time charged with a laborious and dangerous mission in the idolatrous city of Ephesus. But in that far-off time, in that far-away scene, as Paul knew and as Paul urged, the grown man, as he recalled it all, would find an ever fresh and powerful motive for manhood's duty and the Christian's hope. Paul's reference to his noted convert's public acknowledged confession of Christ is a direct and earnest appeal to his manhood. He addresses him as a *man*. He does not say "my child Timothy" or "son Timothy," but he says: "O man of God, see these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called."

The Love That Speaks.

The world has greatly changed since Timothy lived in it. The direct and reflex influence of Christianity has worked wonders in point of civilization. It should be much easier now for a person to confess Christ than when Timothy lived. But it is my observation that the type of manhood urged by the apostle Paul is extremely scarce. There is a disposition among some professed followers that virtually says to Christ: "I acknowledge you to be my Lord, but I'll not tell the folks; I love you, but no one needs to know it." I do not believe that Jesus will accept that kind of love. He does not expect us to be religious blatherskites, all the time calling him, "Lord, Lord," in empty, meaningless phrases, neither does he bind us to absolute secrecy. He craves an open, sincere acknowledgment. Not long since I took a little three-year-old child home with me on the

street car. Just for an experiment I whispered in her ear, "I love you." She did not whisper her reply, but in the presence of the conductor and all the passengers she threw her arms around my neck and said, loud enough for all to hear: "I love you, too." That is the kind of love that Jesus expects of us. For did he not say to his grown-up disciples: "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein?" Not only through the shedding of his vicarious blood, but in innumerable ways has Jesus said to us, "I love you." Why, then, should it be a great effort on our part to say in words of simple, childlike faith: "I love you, too?"



Before Many Witnesses.

Young Timothy made the good confession in the presence of "many witnesses." A great many people are willing to make, and do make, this confession to themselves who do not make it openly. A refusal to do this has been the occasion of multitudes making shipwreck of their souls. In many hopeful characters the scripture which saith, "The fear of man bringeth a snare," is verified. Cato and other Roman philosophers honored the gods of their country, though unbelievers in such superstitions. Plato was convinced of the unity of God, but dared not to express his convictions. He whitewashed his own belief by saying, "It was a truth neither easy to find nor safe to own." Seneca was forced by temptation to dissemble his convictions. Augustus said of him: "He worshiped what himself reprehended and did what himself reproved." And when the progress of the Reformation was interrupted by the return of the papists to power, some of the Christians became Catholics again and said as they went to mass: "Let us go to the common error." Is it not still the common error among Christians to be ashamed of Christ? And why, may I ask, should any one be ashamed of him? A young fellow who had been recently converted stood up in prayer meeting and tried to express his happiness. But he was inexperienced in public speaking and could not talk very well. After he had sat down, an old gentleman said: "Young man, you ought to be ashamed of yourself. You cannot preach, and you ought not to try." Then the young man rose again and said: "Well, I am ashamed of myself, but I am not ashamed of my Lord." That was the best thing said in the prayer meeting that night, and it left its impression. The trouble with the most of us is, we are not ashamed of ourselves, though we ought to be; but we appear to be ashamed of Jesus. Cowardice flourishes now as in the days when he walked upon the earth. "Nevertheless even of the rulers many believed on him: but because of the Pharisees they did not confess it." And the same old excuse is behind it all: "They loved the glory that is of men more more than the glory that is of God."

When Nelson was asked by his friend, Hardy, to put on a cloak to hide the stars on his uniform, which made him a mark for the French sharpshooters, he answered: "No; in honor I got them, in honor I will wear them, and in honor I will die with them, if need be." "Put on Christ," says Paul. Let him be your uniform. Never be ashamed to wear it.



Definite, But Not Stereotyped.

"The good confession" is something definite and distinct. It is concerning a Person. Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." When Philip and the Ethiopian "went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" Note how "the good confession" is

made. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." It is proper to state that the verse containing this confession is omitted from the best of the ancient manuscripts and is not found in the Revised Version. Scholars believe that it was written in the margin by an early scribe and later copied in with the text. Brother Elam in the *Advanced Quarterly* makes the good point that "its interpolation shows that it was in use when it was interpolated." It was the custom of the early Christians to take this confession before baptism. This is undoubtedly true. But at the same time we must not get the idea that the good confession is rigidly expressed in a theological formula. Too many make a public confession of Christ before witnesses, few or many as the case may be, and then stop, as if their full duty in confessing Christ was done. The really good confession taught in the word is one that never ceases. It flows out in richness and in variedness of utterance, a personal speech, warm from the heart of a believer, and always more in meaning than the mouth can speak. Let us recall some of the characters at the outset of Jesus' earthly mission and mark how definite and distinct are their confessions. Andrew, abiding with Jesus and hearing his teaching, goes forth at nightfall to find his own brother, and he goes confessing, "We have found the Messiah." Philip, called by Jesus, hastens to find Nathanael; and again there is a confession, definite, but varied in the heart's joy: "We have found him, of whom Moses in the law, and the prophets, wrote; Jesus of Nazareth, the son of Joseph." Nathanael, guileless, devout, inquiring, convinced by what he saw and heard, speaks the faith of his heart: "Rabbi, thou art the Son of God; thou art King of Israel." So the record of confessions runs. There is no hard and fast form of words, no mechanical repetitions, no unintelligent memorizing, no liturgy, no catechism. Each man speaks as the heart gives him utterance. The presence of Jesus, the words of Jesus, the deeds of Jesus, are stirring the depths of human experience, and blessing those that receive him in faith and love; and every keen sense of the need of him, and every fresh attraction to him, and every new-found comfort in him brings forth a confession. Even in the depths of sorrow, the believer confesses with the mouth a good confession. Martha goes out to meet the Savior, and she hears the assuring message: "Thy brother shall rise again." Martha said unto him: "I know that he shall rise again in the resurrection at the last day." Then Jesus said unto her: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" When Martha's heart is challenged concerning its belief in this wonderful light radiating from the very presence of God, it does not stumble; it sees a truth, it feels a comfort, it sums up its faith in unhesitating confession: "Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world." Would that all of us in times of sorrow were like Martha! We cannot always understand it, but we can confess his name. The answer can be clear and definite. The mind craves it; the heart prompts it. We cannot be satisfied with Carlyle's silence or with Renan's rhetoric. Let us speak out even through our anguish and tears. "Thou art the Christ, the Son of the living God," and, "I know that my Redeemer liveth."

Without the resolution in your hearts to do good work, so long as your right hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you; while, in once forming the resolution that your work is to be well done, life is really won, here and forever.—Selected.

FOUR CONTRIBUTORS

A Study of Acts 15: 13-20.

BY W. H. CARTER.

"After they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

"At the first." When was that? Read Acts 10, when Peter went to Cornelius, where God did "take out of them [the Gentiles] a people," etc., something like ten or eleven years before this. What did he visit the Gentiles for? To "take out of them a people for his name." When? When Peter went to Cornelius.

"And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

"And to this agree the words of the prophets." To "this" what? To what Simeon had declared—"how God at the first did visit the Gentiles, to take out of them a people for his name." To this the words of the prophets agree. Notice, James said God did this "at the first," and not that he will do it at the last, or one thousand years before the last. God did visit the Gentiles. This he had done; hence this is not a thing yet to be done.

Now what had God promised to do, and for what purpose? He had promised to "build again the tabernacle of David, which is fallen down;" to "build again the ruins thereof," and to "set it up." For what had he promised to do this? "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." The "tabernacle of David" was to be built for what purpose? "That the residue of men" and the "Gentiles" might "seek after the Lord." For more than six years Paul and Barnabas had been preaching the gospel to the Gentiles, and had organized churches in many of their cities. Peter had opened up the way of salvation to the Gentiles in the house of Cornelius. God had showed him that he should regard no man common, or unclean, "but in every nation he that feareth him, and worketh righteousness, is accepted with him." To all of this the words of the prophets agree.

Even the church at Antioch was composed of both Jews and Gentiles. They had become reconciled to God in the one body. The wall that separated them had been broken down and all were one in Christ the Lord.

If the tabernacle of David has not yet been rebuilt—the kingdom not yet established—then the way has not yet been opened up for the "residue of men," and the "Gentiles," to seek after the Lord. If the tabernacle of David is not to be set up till Christ comes, then the "residue of men" and the "Gentiles" have not a way of seeking the Lord till he comes. All nations, except the Jews, were Gentiles. Then it follows that the "residue" must refer to the Jews, or some of them. Almost nineteen hundred years have passed, and not a Gentile or a Jew saved, and cannot be till Christ comes!

If one should say, "Some of the Jews are saved in the church," then that one is not only driven to Mr. Russell's "second-chance" theory (which, indeed, is not a "second chance," for the Gentiles have not had the first chance yet), but has to adopt his "little-flock" theory, the special few and chosen privileged crowd. On back to Babylon! How

long will it be before some brother will be advocating this "little-flock" theory, and, when told that he is teaching Russellism, will answer by saying: "Mr. Russell teaches some truth, and truth should not be condemned because taught by him?" Truth is truth, no matter by whom taught; but the question is, does Mr. Russell and those who have adopted his theories teach the truth on this all-important point?

Now, if the argument and theory, based on Acts 15: 13-20, are true, that this promise has not been fulfilled, that the tabernacle of David—the kingdom—has not yet been set up, and will not be until Christ comes, and as this scripture says it is to be done that the Gentiles may seek the Lord, why preach to the Gentiles and try to persuade them to seek the Lord, as though it had already been fulfilled? Has any one authority to do this thing before the Lord's appointed time? By asking these questions, I am trying to help a few brethren to see their inconsistency and to help them back to the truth. I want them to see the logical tendency of their interpretations and conclusions. Will they stop long enough to think and reason? I pray that they may.

But let us consider this a little further. The cause of this conference at Jerusalem, in which we have the speech made by James, is set forth in Acts 15: 1: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." These were the Gentile brethren whom the Judaizers wanted to become circumcised. With them "Paul and Barnabas had no small discension and disputation." They then decided to send "Paul and Barnabas, and certain other of them," "up to Jerusalem unto the apostles and elders about this question." Certain Pharisees at Jerusalem contended that the Gentiles should be circumcised and be "commanded to keep the law of Moses." Peter told of his having been chosen that the Gentiles by his mouth should hear the word of the gospel and believe; how God bore them witness by giving them the Holy Spirit, as he had to the Jews, and had purified their hearts by faith. Barnabas and Paul told of the miracles God had wrought among the Gentiles by them. Then James made his speech and proposed the writing of the letter to them, which they did, and addressed it to "the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

The above passages with other passages—such as Rom. 1: 13; Eph. 4: 17; 1 Pet. 1: 9, 10; and 1 Tim. 2: 7—show that the Gentiles were being taught, received into the fellowship of the saints, were brethren, citizens of Christ's kingdom, a people for God's own possession. In Eph. 2 we are told that they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;" were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" and that God had made of the "twain one new man," and had made peace between the Jew and the Gentiles. These are things that were done after the kingdom had been established, for the kingdom was to be established that the residue of men, and the Gentiles, might seek after the Lord. In these and other passages we see the Gentiles seeking after the Lord, finding him, and entering into his government. Therefore the "tabernacle of David" has been "set up."

Now, my dear brethren, those of you who have been misled by some one to indorse this theory of Russell, logically, if not in open avowal, what do you hope to gain by this contention against the truth? Do you think that in so doing you will both save yourselves and those who hear you? I trust that you are not, as Paul said some would do, seeking applause of men by drawing away disciples after you. As a brother in Christ, let me warn you.

Marrying Unbelievers.

BY W. F. COX.

From what has been written already, our readers are conscious of the fact that there is still a difference of opinion between Brother McQuiddy and myself on the subject of marriage. Our readers, no doubt, have discovered that our brother has candidly and boldly affirmed that he believes and teaches "Christians to marry in Christ and not out of Christ," and that "the general trend of Bible teaching encourages Christians to marry believers." But when those whom he instructs on "what is right" on marriage—that is, they should marry in Christ—refuse to accept his instructions and decide to marry out of Christ, and ask our brother to pronounce the ceremony, he compromises with them and assists in doing that which he told them not to do. This is not saying very much for our brother's teaching on marriage. He who goeth onward and abideth not in his own teaching hath not the favor of the loyal brethren of the brotherhood. What is the use spending precious and valuable time teaching "what is right" in marriage, if it is not wrong to marry out of Christ? It is grievously wrong to strive about words to no profit. "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." (2 Tim 2: 14.)

In his last reply our brother spent nearly all his time showing the difference between a believer and an unbeliever, between an unbeliever and a disbeliever. He seems to have overlooked the fact that disbelief and infidelity are only degrees of unbelief, and must come under the head of "unbelief;" at least, this is in harmony with the teaching of the Scriptures. For example: "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16: 16.) All who do not believe and are not baptized come under the head of "unbelievers" whether they are disbelievers (believeth not) or infidels. Hence our brother's contention that the word "unbelievers" in 2 Cor. 6: 14 carries with it only the force of "infidel" or "disbeliever" is very illogical, antagonistic to the translators of the American Standard Revision of the Holy Scriptures, and directly opposed to men of authority who have commented on the scripture in dispute.

Fault is found with me by my opponent because I have established my position on 2 Cor. 6: 14, 15. I can assure him that I am going to stand on this rock until I have been shown by him or some one else that it is only a sand bank, because it is the passage over which the controversy began, and I am not quite simple enough to let him coax me away with assumptions. After all he has written on 2 Cor. 6: 14, 15, the passage still remains unchanged. Here it is: "Be not unequally yoked with unbelievers," etc. On this disputed scripture I desire to give the judgment of a few logicians who are of no mean ability. They are as follows: Thayer, in his Greek-English lexicon, on the Greek word (apistos) from which the word "unbelievers" is translated, gives as its meaning "unfaithful, faithless, incredible, unbelieving, incredulous; with the added idea of impiety and wickedness." (2 Cor. 11: 4; 6: 14.) In connection with 2 Cor. 6: 14, please read 2 Cor. 4: 4. On the Greek verb (apisteo) he says: "To betray a trust, be unfaithful; to have no belief, disbelieve." Webster gives as a definition of the word "unbeliever:" "One who does not believe; an incredulous person; especially, one who discredits revelation, or the mission, character, and doctrines of Christ; an infidel." Do not these definitions harmonize with Mark 16: 16? "He that disbelieveth shall be condemned." Does not this scripture include all who are out of Christ, whether they are disbelievers, infidels, or unbelievers? Do they not come under the word "condemnation?" If not, why not? In "Explanatory Notes," on 2 Cor. 6: 14, 15, B. W. Johnson says: "The meaning is that Christians are not to pair off with unbelievers. All intimate associations are forbidden. As Christ has nothing in common with Satan, how can a believer in him have a close intimacy with one who is still in the world under the dominion of the prince of this world?" Just here let me ask Brother McQuiddy if the rulers in John 12: 42 and others in John 8: 31, whom he said were believers, were under the dominion of the "prince of this world," or were they under the dominion of the "Prince of Peace?" If he says they were under the dominion of the "prince of this world," they are classed with unbelievers, for Christ says: "He that disbelieveth [believeth not] [and is not baptized] shall be condemned." If he says they were under the dominion of the "Prince of Peace," he has the unconverted, unbaptized, in the church. He will hardly admit that. If they are not in

Christ and are not classed with unbelievers, or disbelievers, where will our brother put them? Has Christ a little church—or, rather, a large one—for them here on earth and a heaven for them hereafter? My brother, the devils believe and shudder. Are there devils in heaven? If it is right to marry one out of Christ who says he believes, is it not just as scriptural to marry devils, for they believe and shudder? Would you, Brother McQuiddy, perform a ceremony for a sister who was marrying a devil just because he said he believed? Nearly all people believe in some particular item of the Christian religion. Just so, there are some particular things about Christ which nearly all people believe; but if they have not been translated into his kingdom, they are still in this world over which the "prince of this world" rules, and come under the head of "unbeliever." Here is more proof: In "Critical Explanatory Commentary," on 2 Cor. 6: 14, A. R. Faussett, A.M., says: "Be not (become not) unequally yoked—yoked with one alien in spirit—the believer and unbeliever are utterly heterogeneous." I ask, have those who are out of Christ an alien spirit, or are they homogeneous? I am certainly in agreement with those whom I have quoted on the subject. If these men are correct, and I believe they are, our brother's position is completely overthrown.

Our brother assumes that if my contention is correct I would be forced to leave the world. I have left the world already, yet I am still in the universe. Since coming to the knowledge of the truth on the question of marriage I have never been unequally yoked with unbelievers—that is, people of the world. Neither have I been intimately associated with them. In his farewell prayer, Christ, in speaking of the disciples, says: "I pray not that thou shouldst take them from the world [universe], but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world." (John 17: 15, 16.) Did not Christ and his disciples do business with the world? Did not Christ on several occasions tell his disciples to pay taxes to, and buy food from, people of the world? Were Christ's disciples unequally yoked, or did they have intimate associations with people of the world? Did any of Christ's disciples, while under the direct instructions of Christ, marry people of the world, unbelievers? Far from it; because they were taught "what is right" on the subject of being unequally yoked with "unbelievers."

I am rather slow to think that Brother McQuiddy would knowingly flatly contradict himself; yet I am forced to that belief, if I have the right impression of his language. He says: "It may be that that my critic has wrongly interpreted 'in the Lord' as used in connection with the marriage of a widow in 1 Cor. 7: 39. There is no doubt but that she is restricted in her marriage by the qualifying words, 'in the Lord.' But what does this mean? Our brother's contention is that they mean that she must marry some one who is 'in Christ.' Is this final? Cannot such language have another meaning?" I am certainly surprised at his asking if it might not have another meaning, when he knows it does not, for he has already admitted it. Listen to his own statement found in his reply to the one who asked if it was right to marry out of Christ: "There is no specific command of God forbidding [a Christian] marriage to an unbeliever, save to widows." Here he says that there is a specific command of God to widows to marry in the Lord. In his last reply to me he explicitly denies his former statement. Here it is: "I would have no more hesitancy in performing the ceremony for a widow who was marrying an unbeliever than I would in pronouncing the ceremony for a Christian maiden who was marrying a man of the world." Why? "It is certain that the restriction which Paul gave only to widows is advisory and not mandatory." After admitting that there is a specific command of God to widows to marry only in the Lord, then later saying that it is "advisory and not mandatory." Is it not mandatory? Having these facts before us, isn't my position in agreement with those who are of authority on the scripture over which the controversy arose? Can we afford to sacrifice scripture to please ourselves and those who are bent on doing that which is in agreement with their cherished opinions and notions? It is a grievous sin to disobey the commandments of God. God has commanded widows to marry "only in the Lord." Therefore it is a grievous sin for a widow to marry one who is not "in the Lord." Hence our brother's contention is directly opposed to the teaching of the Spirit and very displeasing to our Heavenly Father.

In order to justify his contention, another attack is made by our opponent on my position regarding the brother of whom the apostle speaks in 1 Cor. 7: 12 becoming a Christian after marriage. I am still of the opinion

that my teaching on 1 Cor. 7: 12 is in harmony with divine intelligence. Let us examine it carefully to see if we can ascertain the correct impression. Beginning with verse 7 of chapter 7, the apostle addresses three classes of persons—"unmarried," "widows," and "married." Ordinarily these would cover the whole ground; but in verse 12 there is another class which is not included in the three classes already mentioned. Who are they? Evidently these are they who have become Christians after marriage. It is quite evident that at the beginning of the gospel dispensation a goodly number of those who accepted the truth were those who were married, and in some cases only one of the two was converted. This being true, the apostle gives them special instructions what they should do under such circumstances. Here it is. "But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her." Why? "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." (1 Cor. 7: 8-15.) Having the facts in the case before us, our brother's reasoning is very unsound and misapplied. Here is what he says: "If it be a sin for a believer to marry one of the world, will it not be a sin for them to continue in that relation? If the Spirit positively forbids such marriages, would he not positively forbid continuing in them? To show that Paul did not so regard it, note the following: 'But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.' The same is true of the wife. (1 Cor. 7: 12.)" I agree that the sins committed before conversion should be corrected to the best of one's ability; but can one correct that which was not a sin? Brother McQuiddy, is it a sin for two unbelievers to marry? Wouldn't their marriage be legitimate in the sight of men and in the sight of God? Was it not an impossibility for the brother of whom Paul speaks to go back and correct, by leaving his wife, an act which was not a sin? Thus the apostle says the believer is not to leave the unbeliever, otherwise their children would be unclean, unholy.

Finally, our opponent concludes by saying: "Two young people meet; they are congenial, and love is mutual, spontaneous. He is a believer, she is out of Christ. Must he crucify that love which God implanted in him, and over which he has no control, by forming a union with one whom he does not love, simply because she is 'in Christ?' Notice, he says: "*Must he crucify that love which God implanted in him, and over which he has no control?*" According to our brother's logic, if a brother meets a young woman and "*they are congenial, and love is mutual, spontaneous,*" and he finds out later that she is an adulteress, yet he "*must not crucify that love which God has implanted in him and over which he has no control.*" What is he to do? In fact, there is only one thing he can do, and that is to marry her. Again, a good young sister meets a congenial young man and "*love is mutual, spontaneous,*" but she discovers later that he is a fornicator. She loves him dearly. What is she to do? If it is impossible to crucify that love which God has implanted in her, she must marry him and live with a fornicator the rest of her days, according to our brother's logic. This is not respectable nonsense. More than that, it is directly opposed to the word of God. The apostle says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15; read verse 16 also.) The unconverted are in the world and part of it. We are commanded not to love them—that is, not to make marriages with them. If a brother or sister would like to love one of the world, let them convert such a one, then marry if they wish. If they do not succeed in converting one, this is proof positive that that person is not the right companion. Not only should we try to convert unbelievers for our own interest, but it is our duty. If it is true that we have no control over our love or affections, how are we going to love Christ? Because people of the world love the world. They must crucify that love for the world before they can love Christ. "Set your mind on the things that are above," says Paul, "not on the things that are upon the earth." (Col. 3: 2.) I flatly deny that we have no control over our love and affections. We are taught to direct them in the right course. Are we plastic in the hands of God? If so, let us ignore the solemnity of the marriage relation and turn Mormon.

Send for sample copies of Bible Lesson Helps, published by the McQuiddy Printing Company.

Home Worship.

BY J. PERRY HODGE.

Sometimes we hear a brother speaking of the family altar, meaning that at some time during the day, possibly at night before retiring for the night or in the morning before entering upon the duties of the day, a short lesson from God's word is read, after which all the family engage for a few moments in prayer.

For almost a quarter of a century I have been identified with the disciples of Christ, and for many years of that time I have felt the need of this daily worship in the home. In fact, I fail to see how any Christian father with children growing up in the home can afford to neglect so great a privilege as the daily prayer and study period in God's holy word, as well as the opportunity that this study period affords him in the proper teaching and training of his children.

I write this, not to boast, but to acknowledge the sorrow I now feel that for some years I neglected this practice, and at a time that it should not have been neglected under any circumstances; for this practice, as I see it, is of special importance while our children are at home with us, in order that their minds may have the proper training for the duties along these lines and the influence that may linger round them in the years that follow.

Different homes and different surroundings may require differences as to the arrangement of the home study; and of that the head of each home must be the judge. I believe the home work, however, should be subordinated to the work that the congregation is engaged in. For instance, the congregation here (Tampa, Fla.) has a Wednesday-night Bible lesson, in which Brother Smith's "Outlines" are used as an aid. This lesson is good for all, both young and old, but specially good for the young. Well, in order that my little boys, aged ten and thirteen, know this lesson for Wednesday night, we use this lesson for a basis of study in the home worship on Monday night and Tuesday night. The result is that all members of the family know the lesson by Wednesday night, and the two boys are eager to go to the meeting, because boys and girls, too, naturally like to tell what they know.

There is another Bible lesson from the Bible itself—that is, without the aid of an outline—for what is known as the Bible class on Sunday morning, from ten to eleven o'clock, engaged in by only the older members of the church. It usually consists of a chapter from the New Testament. This lesson is the basis of our Wednesday-night home study.

On Thursday night we select some subject that seems to be of special interest to any member of the family; or, if no one is specially interested in a particular subject, a chapter from the Epistles is usually read and commented upon. Sometimes we call upon the older boy to lead the prayer in the home, and you would be surprised to know how well a thirteen-year-old boy can direct your own thoughts to the Father's throne of mercy and love. Then, are we not training him up in this way for the years that are to come in his life?

The younger people have a lesson on Sunday morning, usually from the quarterlies. On Friday night and Saturday night we use these lessons as a basis for our home study, together with a lesson in prophecy, usually from Revelation. The result is, the children know their lessons, and their parents also know them, and are benefited.

On Sunday nights we are free to select from any portion of the word the lesson for our study. Sometimes this selection is from the Psalms.

Parents, may you never neglect this great privilege and opportunity that comes to you only once in your lifetime, as I did; for you may, with me, have regrets if you do. May God bless all who read this.

Georgia and the Far Southern Field

By S. H. Hall

Good News from Florida.

"Brother W. A. Cameron, of Largo, Fla., was with the brethren at Umatilla, Fla., beginning April 27 and continuing three weeks. This congregation was established by Brother Cameron and Brother H. C. Shoulders about eight years ago. Since then they have had a struggle to live, as many of the young congregations in that State have had. But they succeeded in building them a small, but neat, place of worship (not quite finished), and to hold together until last winter, when the seed of discord was sown and the congregation went to pieces. Such was the condition when Brother Cameron began the recent meeting. A competent leader this congregation needed. After above two weeks' preaching, praying, pleading, and reasoning, our brother has gotten them together again and reestablished the former order of services, with Brother I. E. Beasley, a man true and faithful to the word of God, in the lead, doing what he can for the work."

We are glad to get the above statement of the good that has been done at Umatilla. May the Lord bless those brethren in loving each other and serving God as they have never served him before.

"Two Sinners."

We favor our readers with the following lines from Ella Wheeler Wilcox, who has been writing regularly for the Atlanta Georgian until the recent death of her husband. The thought demands our serious consideration. Just why people will condemn so unmercifully the woman and wink at such sins in the man, I do not know. But, in the eyes of our God, the sin is condemned in both. How often do we see the man committing adultery, and the wife still clinging to him and living with him! But let the woman become guilty of such a sin, and the man will shudder at the idea of living with her. Why is it any worse in the one than in the other? Well, it is no worse in the eyes of God. But false standards erected by man make a difference. Too, the young man can be guilty of fornication; knowledge of this can be had by the people; yet mothers will receive him into their homes and let him enjoy the society of their daughters. But when the young lady makes such a mistake, down and out she must go in the eyes of such mothers. And understand me to say, "down and out" both the young man and young lady should go, so far as our condemning their course is concerned. Such sins should be uncompromisingly condemned. But our hearts should ache over the fallen state of such, and we should long and pray for their salvation, and go to the fallen and condemn their sins, in love, that they may repent and be saved. But away with this habit of unmercifully condemning the woman only and letting the man go as "hale fellow well met." But here is the poem:

There was a man, it was said one time,
Who went astray in his youthful prime,
Can the brain keep cool and the heart keep quiet
When the blood is a river that's running riot?
And boys will be boys, the old folks say,
And the man is the better who's had his day.

The sinner reformed; and the preacher told
Of the prodigal son who came back to the fold,
And the Christian people threw open the door,
With a warmer welcome than ever before;
Wealth and honor were his to command,
And a spotless woman gave him her hand.

The world strewed their pathway with blossoms abloom,
Crying, "God bless ladye, and God bless groom."

There was a maiden who went astray
In the golden dawn of her life's young day.
She had more passion and heart than head,
And she followed blindly where fond Love led;
And Love, unchecked, is a dangerous guide
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in.
The preacher prayed that she might be forgiven,
But told her to look for mercy—in heaven.
For this is the law of the earth, we know,
That the woman is stoned, while the man may go.
A brave man wedded her, after all,
But the world said, frowning, "We shall not call."

The Georgia Brethren Rejoice.

At this writing things look unusually good for the work in this State. Brother R. E. Wright is at Albany, and writes that he landed there at the right time, and that everything indicates that a congregation established upon God's eternal truth is assured. It was my pleasure to be with the "faithful few" at Albany last year, a short while after I contracted the tubercular throat. I enjoyed the stay, and hope to be with them again this fall. Brother Wright is one of our best workers, and will leave no stone unturned for the good of the cause there. Brother R. H. Rogers is with him helping in personal work and as song leader.

Brother R. C. White, assisted by Brother Byron Hughes, is now at Columbus, Ga., working with all the power of his soul for the cause there. Good news comes from that work. Brother White is a most godly man, and his influence means much to the work there. Brother Lovell, who has been teaching school out from Columbus, is helping. So are our faithful Brother Holtz and wife. We are expecting the work to be put on a permanent footing as a result of this effort.

Brother Morgan H. Carter is now at Trion in a most interesting meeting. He reports one more added at Macon since he left for the Trion meeting.

At this writing the writer is in a most interesting meeting in East Atlanta, with growing interest and five added to date. Among this number, three aged people have been baptized, ranging from seventy to eighty years old. Brother W. C. Graves is back from the Nashville Bible School, and will devote his time to East Point and Ingleside. Brother W. N. Luton is due here Saturday, and will work with the South Pryor Street congregation and at Constitution. May the Lord bless every soul that is consecrated to God and the cause his Son established.

Twenty-Five Cents.

Are you interested to the amount of twenty-five cents in the work the Gospel Advocate is doing in advancing the cause of Christ? We believe that you are. Our friends are rallying to the support of the paper, and we are receiving a number of new three-months' subscribers. Will you not join the throng of subscribers who are helping us to extend the usefulness and influence of the paper?

Many of our readers can easily send us a number of names at twenty-five cents each. Just try it and see how easily you can do it. Certainly there is not a reader of the Advocate that cannot send us at least one three-months' subscriber. We are making this liberal offer in spite of the fact that paper has advanced one hundred per cent, and the great increase in other materials.

This offer will be continued only a short time. Help us add five thousand within the next thirty days. We are counting on you.

PUBLISHERS GOSPEL ADVOCATE.



BY J. M. McCALEB.

Notes from India.

After a month's stay in Poona, we returned to Satara on February 29. It will not be out of place to mention in connection with our trip to Poona the arrival of a new missionary by the name of "William Joshua McHenry," who came to us on February 17. He and Mrs. McHenry are both doing nicely at this writing (March 3). We consider him an invaluable supplement to the India force.

I believe that I reported that while I was in Poona I was practically mobbed in the streets while giving away Gospels and tracts. Old and young alike show an eagerness for the Gospels that could scarcely be imagined. We wish that we might supply the whole population with Gospels, but on account of the numbers it would take a few generations to reach all of the people by distribution of 2,000,000 copies per year, and this would be a good showing.

Brother Jelley is now in Northern India, and his family will leave on Lord's day. He found Brother Umrao Singh very dangerously ill in the hospital at Haldwan. He is a very valuable worker, and we pray that God may spare him to continue the work in that part of the country.

The work in the Nizam's Dominions is doing nicely. Brother Y. K. James, who is in charge of the work in my absence, came to see me while I was in Poona. He reports the work in good condition. I hope to be able to go to those parts in a few more days.

In one more month the large heathen festival will take place at Werkerde. This is where sixty-eight were baptized last year. We hope to be there again with our force of workers and a good supply of Gospels and tracts.

Brethren, you will pardon me if I remind you that I need several more workers. While the nations are using every opportunity to overpower the enemy, why should not every Christian use every opportunity to crush the enemy of souls. Wars may somewhat heal grievances for a while; only to break out anew later on. Let us strike at the bottom and destroy the cause of war and bloodshed—the devil.

Remember us in all your petitions. W. HOME McHENRY.

**Report of Mission Funds.**

The last previous report included funds handled in the month of September, 1915. This report includes the money handled from October 1, 1915, to April 30, 1916, and the balances are as of May 1.

Received for J. M. McCaleb, \$37.76. All sent to him.

Received for C. G. Vincent, \$124. All forwarded.

Received for traveling expenses of John T. Glenn: On hands October 1, \$30.39; received since, \$402.36. Total, \$432.75. All of this (except \$2) is deposited on interest, awaiting the time when it is needed, as Brother Glenn's sailing was deferred.

Received for Brother Jelley's personal support and for printing: On hands October 1, \$64.42; received since, \$286.12. Total, \$344.54; sent \$326.90; balance in bank, \$17.64.

Received for Brother McHenry's personal support and for printing, \$54; forwarded, \$53.50; balance, 50 cents.

Miscellaneous: Balance on October 1, \$10; received, \$290.96; disbursed, \$290.96. This fund included a gift of \$250 to help send a man to India. Of this, \$240 was recalled by the donor.

For Brother Jelley's native helpers: On hands October 1, \$12.05; received, \$565.18; total, \$577.23; disbursed, \$486.73; balance, \$90.50.

For Brother McHenry's native helpers: October 1, balance of \$70; received, \$236.80; total, \$306.80; sent to the field, \$273.09; balance, \$33.71.

For free literature: On hands October 1, \$2.42; received, \$7.64. Total, \$10.06. This is for printing my free leaflets, etc., on various subjects.

Summary: Total balances on hands October 1, \$189.28; received since, \$1,997.02; total, \$2,186.30; disbursed, \$1,591.14; balances on hand, May 1, \$595.16. Most of this is in the Glenn travel fund.

Special Needs. There is urgent need for funds (about \$1,000 more) to enable Brother Vincent to buy the desired and needed church lot in Tokyo, Japan. It takes about one hundred dollars a month to support the native helpers (about twenty men) in India. More could be used if the support were provided. Money for printing can be used both in Japan and India.

Warning. Please do not "switch" support from one worker to another because the one has a special need. The other's needs go right on. DON CARLOS JAMES.

2225 Dearing Court, Louisville, Ky.

**Becoming a Christian.**

What is the Christian religion? The Christian religion is the belief in only one God, the Maker of all things. As there is one sun that lights the world, so there is one God, who created us and in whom we live and move and have our being. He who becomes a Christian must cast away all idols and worship the true God only.

What kind of life must the Christian live? He must live a life of purity. The unmarried must refrain from adultery. The married must have but one wife. Drunkenness is forbidden. The Christian must tell the truth, be honest, and love his neighbor as himself, and as he has opportunity do good unto all men.

What advantage is there in being a Christian? In being a Christian the home is made more happy, because the father does not drink or smoke and has more money to spend to educate his children. He does not keep concubines, and this makes his wife happy. All the children are proper children and not bastards. He is honest with his neighbors and kind to them and dwells with them in friendship. For these reasons a Christian is happier than one who is not. But the chief purpose of the Christian religion is to save the soul from sin and to give us eternal life. All men love life, and to live forever in the future world, free from sin and its evil consequences, is perfect happiness.

Where may I learn how to become a Christian and to obtain this eternal life? In the book called "the Bible." In that book we may learn that God so loved mankind that he gave Jesus, his only begotten Son, that we might not perish, but have eternal life.

We must trust in Jesus, our Savior, and in God, our Creator; we must repent of our sins, confess our faith in Jesus, and be baptized in the name of the Father, the Son, and the Holy Spirit. After becoming a Christian, one must then continue to live a holy life, must pray to God often in the name of Christ, and read God's word, the Bible, daily.

This is a tract now (May 1) being printed for distribution at the Katori Shrine, May 5. We are having fifty thousand printed at a cost of twenty-five dollars—fifty cents a thousand. This is a little higher than we would have had to pay had it not been for the war, on account of which printing has gone up thirty per cent. Fifty cents a thousand, however, is not so high, after all. Although I am going ahead and having the tracts printed at a cost of twenty-five dollars, I have up to the present received only six dollars for this purpose. If we wait longer, the time will be past and we will lose the opportunity. Judging from past experience, I am sure the friends at home will heartily approve of our course and come forward with the other nineteen dollars. We have on hand a few thousand tracts, which will bring the entire number up to sixty thousand. Last year we estimated that there were seventy thousand people at the festival. J. M. McCALEB.

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The Fulfillment of Amos 9: 11 and Some Other Prophecies.

BY E. A. E.

A calm, unprejudiced, thorough investigation of any scriptural subject, hungering and thirsting after righteousness and with a will only to do God's will (John 7: 17), can do nothing else but good.

See on page 595 of this paper a clear and timely article on Acts 15: 13-20, by W. H. Carter, of Lafayette, Tenn. While in Brother Carter's home not long since, he read me this article; later I requested the privilege of publishing it in the Gospel Advocate, and he has kindly sent it to me. Let us give it a careful reading. I commend it, both for its strong presentation of the truth and its courteous and dignified way in meeting erroneous theories.

Jesus is now on the throne of his father David, and it is erroneous to teach that he is yet to be set upon that throne.

Having declared the downfall of "the sinful kingdom" of Israel and that God would "destroy it from off the face of the earth" (although God would not "utterly destroy the house of Jacob," but would sift it as grain, that "not the least kernel" should be lost—Amos 9: 8-10), Amos prophesies concerning the restoration of God's people as follows:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will

raise up its ruins, and I will build it as in the days of old; that they may possess the nations that are called by my name, saith Jehovah that doeth this. (Amos 9: 11.)

Suppose no fulfillment of this prophecy had ever been pointed out by Jehovah, and men had been left to find a fulfillment of it, then some might argue, as they do from similar ones, that the restoration of Israel here foretold consists in the establishment again of David's earthly and fleshly "tabernacle," house, or throne. But since God has pointed out its fulfillment, both the time when and the way in which it has been fulfilled, no one can say it is yet to be fulfilled and will be fulfilled in some other way. No one is wiser than God, or can know God's way of fulfilling prophecy better than God himself.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen. (Rom. 11: 33-36.)

James declares that this prophecy has been fulfilled—that David's "tabernacle" has been rebuilt and "set up" and "the residue of men" and "all the Gentiles," upon whom God's name has been called, are seeking after the Lord. James further declares, as we shall see, that God has made known "these things from of old." James shows *how* and *when* God set up the tabernacle of David and placed one of David's descendants upon his throne.

In Acts 2: 29-35 Peter declares the same. Peter says these promises made to David and the prophecies made through him were fulfilled "in the resurrection of the Christ." "Being therefore by the right hand of God exalted" means in view and in virtue of these promises and prophecies, according to them, and in fulfillment of them. "Therefore" Jesus was exalted to God's right hand. Thus to quote Peter's own language, "that of the fruit of his loins he would set one upon his throne," was fulfilled in the resurrection and exaltation of Jesus as the Christ to the right hand of God. James and Peter use almost the same expression. Of "the tabernacle of David," James says God would "set it up;" and of the throne of David, Peter says God would "set one upon" it. David's throne and David's tabernacle are the same. When one is "set up," the other is. God "set one upon" David's throne at the same time and in the same way he "set up" David's tabernacle. Isa. 16: 5 says:

And a throne shall be established in loving-kindness; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness.

This shows that the tabernacle and throne of David mean the same. The tabernacle of David could not be set up thousands of years before the throne of David.

"Therefore" God has fulfilled his promise and has kept his oath to David to set upon his throne one of his seed.

Besides, the kingdom of God to-day is "righteousness and joy and peace in the Holy Spirit" (Rom. 14: 17), and Jesus has established his throne "in loving-kindness," and sits "thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness."

In Acts 13: 22-39 Paul declares, as do Peter and James, that God's promise to David to place one of his descendants upon his throne has been fulfilled in Jesus.

Of this man's seed hath God according to promise brought unto Israel a Savior, Jesus.

Just as does Peter, Paul says "the promise made unto the fathers" God has fulfilled in raising Jesus from the dead, thereby not only showing him to be the Son of God, but fulfilling the promise: "I will give you the holy and sure blessings of David." Whatever "the holy and sure blessings of David" embrace have thus been bestowed. Could these include everything but David's throne, which

is yet to be given? They embrace the throne, the tabernacle of David, and all "the holy and sure blessings of David," as we have seen.

Who can believe that "the kingdom of heaven," "the kingdom of God," "the kingdom of Christ," "the holy and sure blessings of David," "the tabernacle of David," "the throne of David," "the commonwealth of Israel" (Eph. 2: 12) (in which Jews and Gentiles are all "fellow-citizens"), are five or six different kingdoms with as many different thrones, of which different kingdoms Jesus at different times is King, and which different thrones Jesus at different times occupied? Or who can say they are different stages or phases of the same kingdom, with "the kingdom of heaven" and "right hand of God" first and "the throne of David" last and highest? All these hair-splitting theories and distinctions where there is no difference confuse people, hinder the progress of the truth, and turn their hearts from the plain facts, commands, and promises of the gospel and the practical and daily duties of the Christian life.

Since these promises and prophecies of the rebuilding of the tabernacle of David, and, hence, of the restoration of God's people, are fulfilled in Christ as King now "in the tent of David" ruling in loving-kindness and justice, are not all such promises so fulfilled? Promises and prophecies concerning the same events cannot be fulfilled in contrary ways.

Again, all Christians, all disciples of Christ, all saints, all children of God, both of Jews and Gentiles, constitute now "the Israel of God" (Gal. 6: 16; Phil. 3: 3); the children of Abraham (Gal. 3: 7, 29); "the true tabernacle, which the Lord pitched, not man" (Heb. 8: 2); "the house of God" (1 Tim. 3: 15); "the household of faith" (Gal. 6: 10); "God's building" (1 Cor. 3: 9); "the temple of God" (1 Cor. 3: 16, 17; 6: 19, 20); "an elect race, a royal priesthood, a holy nation, a people for God's own possession" (1 Pet. 2: 5, 9, 10); "a kingdom," whose subjects have their "citizenship in heaven" (Phil. 3: 20). This is "a spiritual house" (1 Pet. 2: 5), not one of flesh. Then "the tabernacle of David" in these prophecies as fulfilled in the New Testament embrace, not fleshly Israel, but all Gentile Christians as well as all Christians from the Jews; hence, I repeat, no Jews who are such only as David's *fleshly* descendants. This "holy nation," this "peculiar people" now, or "people for God's own possession," this "royal priesthood," this kingdom, embraces "the Israel of God" in Christ. This "Israel of God" constitutes the seed of Abraham now. Then, the prophecies concerning the establishment of "the tabernacle of David," "the holy and sure blessings of David," and the restoration of God's people are fulfilled in "the Israel of God," "the seed of Abraham" now, composed of both Jews and Gentiles, and not fleshly Israel. James declares that God "maketh these things known from of old." (Acts 15: 18.) So God does. Therefore, again, God promised to make Abraham "a father of many nations," "a multitude of nations." (Gen. 17: 5, 6.) Abraham became first a father of a great number after the flesh. But this promise Paul declares is fulfilled as follows: "For they are not all Israel, that are of Israel [born of Israel after the flesh]; neither, because they are Abraham's seed [after the flesh], are they all children. . . . That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." (Rom. 9: 6-8.) All now who are Christ's are Abraham's seed, "and heirs according to the promise." (Gal. 3: 28, 29.) Abraham is "the father of all them that believe, though they be in uncircumcision," and the father of "the circumcision" who walk in the steps of his faith. And the promise is "sure to all the seed." (Rom. 4: 9-17.) Paul shows that the promise and prophecy to make Abraham "a father of a multitude of nations" are fulfilled in people's becoming

Christians out of all nations—or both Jews and Gentiles—and that the seed of Abraham, "the Israel of God," are the children of God of both Jews and Gentiles. The promise being "sure to all the seed," and that being "the Israel of God" now, or Christians, what promises in the prophecies apply to Israel after the flesh? Only as they become Christians, or Abraham's seed in Christ, do David's seed after the flesh, fleshly Israel, become now the true Israel, "the Israel of God" and heirs of the promise.

Reply to W. F. Cox on "Marrying Unbelievers."

BY J. C. M'QUIDDY.

Read Brother Cox's article on page 596 before reading this.

My position is—and I think the Scriptures warrant it—that the general trend of Bible teaching on the subject of marriage encourages Christians to select Christian companions for prudential reasons. If the instructions on marriage were mandatory, Paul would not advise people not to marry under certain conditions, since God ordained marriage. I have never taught that it is a sin for a believer to marry an unbeliever. I hold that the Bible does not permit a Christian to be thrust out of the church simply because he marries an unbeliever. The Jews did not thrust the offender out of the congregation. They had law on this matter, and, acting accordingly, required the offender immediately to put away the unbeliever. If our brother follows the Jewish law in one point, he should follow it all the way. Has he ever required a believer to put away his unbelieving wife? No Jew would have been retained in the congregation for saying he repented of his unlawful marriage, nor would he have been taken in again for any reason short of putting away his wife. "And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have married foreign women of the peoples of the land: yet now there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. . . . And they gave their hand that they would put away their wives; and being guilty, they offered a ram of the flock for their guilt." (Ezra 10: 2-19.)

Let us be consistent, then. If we are to follow Jewish example without reference to the law of Christ, let us follow it closely. Let those who marry the unbelieving put them away, that they themselves may be retained in the church. But this is contrary to the teaching of Paul. He teaches that the believer may abide with the unbeliever, and that thereby the unbeliever may be sanctified. No believer, while living in open sin and rebellion to God, could sanctify an unbeliever. Therefore I insist, as it is a virtue to remain in the relation, it cannot be a sin to form it. Will our brother argue that it is a sin to steal a horse and a virtue to retain the stolen horse? The truth is, God ordained marriage for the race, and not simply for Christian companions. When God united Adam and Eve, they were natural—animal, and not spiritual. They were made one *flesh*, not one spirit. "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." (1 Cor. 15: 46.)

I have said to the young for prudential reasons: "You should marry in the church." A brother who marries out of the church is to be pitied, perhaps, but not to be put out. What a pretty figure we would make if we should excommunicate a brother for marrying a woman he loves, then declare that we would not receive him again until he said, "I am sorry for what I have done," thus putting out for love and taking him in for aversion to his own flesh!

Brother Cox claims that the Bible teaches that all believers are in Christ and that all unbelievers are out of Christ. I denied this and proved it by the Scriptures. As Christ said to those who believed on his name: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) This shows that those whom Christ said were believers were still in bondage to sin. Our brother's issue is with Christ, and not with me. (See John 12: 42, 43.)

Our brother says that he has left the world already, and makes a distinction between the world and the universe that is not authorized by the word of God. The Greek word found in 1 Cor. 5: 10 is "kosmos," and means "universe," or "world." It sometimes means the world (universe) (Acts 17: 24; Rom. 4: 13; 1 Cor. 3: 22), and sometimes the people of the world (2 Pet. 2: 5; 1 Cor. 4: 9.) As our brother says he has left the world, he must not only be a hermit, but also entirely out of the universe, or world. Christians are in the world, but not of the world. We have the same Greek word when Christ prays that his disciples should not be taken from the world. Our brother puts in parenthesis "universe," but it is the same word that we find in 1 Cor. 5: 10. Our brother says he is out of the world, but Christ prayed that his disciples should not be taken out of the world. The word that is rendered "habitable earth or land" is "oikoumene." So Christ prayed to the Father that he would not take his disciples from the people of the world, or from the world, in precisely the same sense that Brother Cox says he has left the world. The thought is that Christians should mix and mingle with people of the world in order to convert them. Without association with them, they cannot lead them to Christ. But while this is true, while they are in the world, they must not partake of the evil of the world.

Brother Cox quotes authorities in an effort to prove that "unbeliever" is a stronger word than "disbeliever." I see nothing in the authorities that he quotes contradicting the position that I have taken. If he had quoted further from Johnson's "Commentary," he would have seen that Johnson says that association with the heathen was forbidden. Webster makes the same distinction between "unbelief" and "disbelief" that I make. He holds that "disbelief" is the stronger of the two. To disbelieve a proposition is to believe its contradictory. It carries with it the refusal of assent. Webster says: "*Unbelief* may suggest a mere withholding of belief; *disbelief* implies a positive rejection of what is stated or asserted; as, an attitude of general unbelief, with reference to a given rumor, may be changed by evidence to one of absolute disbelief."

So much for the modern use of "disbelief" and "unbelief." Webster continues: "In biblical usage, however, *unbelief* has the stronger sense of disbelief in divine revelation; as, 'He upbraided them with their unbelief' (Mark 16: 14); 'They could not enter in because of *unbelief*' (Heb. 3: 19). *Incredulity* implies indisposition to believe, or (often) a skeptical frame of mind; as, 'the stare of petulant incredulity.'" Thus it will be seen that both the modern and biblical use of the word makes "disbelief" stronger than "unbelief;" the unbelief of the Bible, however, being used in the strong sense of disbelief. This is just what I have said in reference to the unbelief of 2 Cor. 6: 14. Christians are forbidden to unite with infidels, disbelievers, those who are the personification of all that is evil. Hence the use of the word "Belial" in verse 15.

There is no contradiction in what I have said, as this is the sense in which I used "unbeliever." As there are different degrees of faith, so there are different degrees of unbelief. The man who in heathen lands does not believe the truth is not an infidel as is the man who has read the Bible, who has been taught it all of his life, and yet posi-

tively disbelieves its teaching. With the infidel, with the worthless, and with the faithless, Christians should not be yoked.

There is nothing in our brother's article that demands any further notice from me.

In regard to the relations that subsist in society, we may say there are the natural, the political, and the religious relations. To the natural relation belongs marriage, the relation of parent to child, etc. Our natural rights and relations are, indeed, legitimate objects of political legislation. We have all an equal right and need to our own will to pursue happiness, to acquire property, to marry, to have children, etc. But for social purposes we suffer ourselves to be curtailed of a certain part of our natural rights and liberties, that the residue of what is left may be secured to us by law and enjoyed without alarm or disturbance. Political law steps in and regulates our natural and social relations. In the case of children it says they should be under the guardianship of their parents until a certain age fixed for them by law, and after this period they should be at their own disposal. It also attempts to regulate marriage by forbidding polygamy, concubinage, and adultery, all of which things are judged the proper objects of political legislation. It also says to a man that he must be legally united to the woman of his choice before he can live with her as his wife.

Now let us look further into the meaning of the phrase, "only in the Lord." I have before me the Millennial Harbinger of 1831, Volume II. On page 206, one writing under the assumed name of "Parthenos," in speaking of instructions found on marriage in 1 Cor. 7, says: "But the truth is that this whole chapter is written, not about the persons to whom the Corinthians were to be married, but about marrying itself; and as the apostle wished them to be without 'anxious care,' he told both the unmarried men and widows that it was good for them to remain like him, unmarried; and, therefore, I rather conceive the whole passage ought to be read thus: 'If her husband be dead, she is at liberty to be married to whom she pleases. Only in the Lord is she indeed happier if she so abides according to my opinion.' That is my opinion expressed in the former part of the chapter—viz., that widows would be happier if they remained single like me."

"Parthenos" asked Mr. Campbell's criticism of his rendering of the verse. I insert in full Mr. Campbell's remarks on what "Parthenos" says. While I knew nothing of Mr. Campbell's position when I began writing on this subject, I am glad to see that he upholds fully every position I have taken. This only shows that I have been studying the same book that Mr. Campbell studied. Mr. Campbell's remarks on "Parthenos" are found on pages 206-208 of the same volume of the Harbinger. If any one else has any information to give on this subject, we would be glad to have it for our columns, but do not care to continue this investigation further at the present time. Here is what Mr. Campbell says:

Against the views exhibited by "Parthenos" in the preceding essay, and in his first number on this subject, it will be difficult to contend. The questions proposed by myself were designed to meet the objections of others, which we had heard urged against the ground taken in the first essay. It is clear to my mind that we have no law concerning the persons with whom political relations are to be formed; no law saying with whom we may marry, or with whom we may not; yet I conceive it to be manifestly the tendency of Christianity to lead the initiated to form all the intimate relations of life, as far as possible, with those who fear and love the Lord. But where the great King has not legislated, no tribunal, no individual, has a right to legislate; and certainly no Christian congregation can, consistently with their professed subjection to Jesus Christ, exclude a person simply for marrying any person not forbidden by the laws of the land. And if they should put away any person from the congregation on that account alone, they can never restore him or her to their

fellowship unless a divorce, virtual or formal, be obtained, for reformation in this case would be a separation from the unbelieving party, as also says the Jewish institution.

There are some things which, to a comprehensive mind, and much more to that all-comprehending mind which originated this institution, would appear inexpedient to legislate upon, and inexpressibly more advantageous to leave to the decisions of experience and the tendencies of things. He or she that marries without regard to the spirit, the genius, and tendency of Christianity, will generally have enough to endure without the superaddition of exclusion from Christian society. Parents and seniors should teach the juniors the expediency of forming not only the marriage relation, but, as far as possible, all the more intimate political relations, with those who acknowledge and honor the same Lord and Savior. Commercial intercourse, the employment of the various tradesmen, the hiring and employing servants, and all other political intimacies, Christianity arranges not by law; yet it is its tendency to induce Christians to prefer to trade with Christians and to transact, as far as possible, all the business of life with the household of faith. How happy is the man who has a sister wife and Christian servants; who walks in the shoes which a Christian made or who rides on a horse which a Christian shod; whose body is covered with the cloth which a Christian wove and the garments which a Christian made! If a Christian plow his field, build his house, or perform for him any service, he feels himself happy in the assurance that it will all be done as if it was done for Jesus Christ. I will not say that he is happy who has these things done by men professing Christianity, but by men practicing it.

We only intended here to say that some important matters Christianity leaves to be inferred, and peremptorily decides not. Marriage, as respects the parties who may enter into it, is among these. Every man who reasons well will choose, if he have the power of choosing, a sister wife; but all that "Parthenos" seems to desire to establish, and which he appears to have established, is, that he who can reason well and infer that he himself ought to marry a disciple should not make his own inference a law for his brother who cannot reason as well as himself, and condemn him to exclusion because he either had not the choice of a companion, or, if he had, gratified his eye or his fancy more than his Christian taste and feelings in the Lord.

With regard to the criticisms offered by "Parthenos" on the phrase, "only in the Lord," we have to observe that we are sensible of the singularity of the style, if we couple that phrase with the verb "marry." As the punctuation is wholly human, we are at liberty to examine and re-examine the propriety of it. Although we have long felt the difficulty of understanding this phrase if connected with the verb "marry," we have not examined, till since we read the above essay, whether the canons of the Greek language, or the laws of punctuation, or the usage of the apostle, will permit such a punctuation as that which "Parthenos" has suggested. That the common reader may feel the importance of so slight a variation as the insertion of a point or the transposing of one, we shall give a few instances of passages having the word "only" in them and similarly constructed. Gal. 1: 22: "And I was personally unknown to the congregations of Judea which are in Christ only. But they heard that he who had persecuted them," etc. This is exactly according to the arrangement of the word "only" in the original. But the placing the point before only gives quite a different turn to it. Then it reads: "But only they heard of me," etc. Gal. 2: 10 affords a similar instance: "That we should go to the Gentiles, but they to the circumcision only. Desiring that we should remember the poor"—only desiring that we should remember the poor. A third instance we shall give from the same writer. Phil. 1: 27: "May abound through my coming to you again only. Behave worthy of the glad tidings."—only behave worthy of the glad tidings. She may marry whom she pleases, only in the Lord, or only in the Lord she is happier if she remain unmarried. From these instances an English reader may judge of the importance of transposing the point in passages, if not exactly similar, so similar as to make them quite analogous. I would not, however, rely upon any change in the punctuation here, as it may be questionable which of the two is more in accordance with Paul's style and with the genius of the language, were it not for the scope of the passage; and as the question was not concerning the persons with whom marriage might be formed, but concerning the expediency of the thing itself in that crisis, it is more in accordance with that object, and the text will bear it to point it as "Parthenos" has done.

Should any person holding different views on this subject wish to lay them before our readers, our pages are open to them. Much more may be added to enforce the necessity of making no by-laws or human arrangements regulating matters which have not been settled by some positive enactment of the great King. In this way all the platforms of church government were originated; and so soon as we make our inferences rules of practice for others, we begin to judge as the sectaries do and to condemn men because they think differently or have weaker heads than we suppose a kinder fate has bestowed on us; for he that condemns a person for a wrong inference condemns his intellect and censures him for being intellectually inferior to himself.

The Church and Secular Functions.

BY M. C. K.

In the Literary Digest for May 20, 1916, there appeared, from the pen of a layman, excerpts from a most timely and well-written criticism of the church for its manifest secularizing tendencies in modern times. We have not seen the article in full, which was published in the Reformed Church Review, of Lancaster, Pa.; but the clippings published by the Digest are not only clear and strong, but they present the subject with sufficient fullness to challenge serious thought in both pulpit and pew, and they show the writer to be wide awake and thoroughly familiar with the trend of modern church life. Barring a few expressions not exactly in accord with New Testament phraseology and thought, the teaching in these extracts is most timely, and we give them in full:

The sacred edifice heretofore dedicated to the worship of Almighty God has now, with its parish house, its club, and other auxiliaries, become the center of secular functions. We now go to church to hear sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dance halls, how to vote, and the latest vice-investigation report. From this center agents and detectives of law and order societies make report of nightly investigations; and it is said that even ministers of the gospel keep silent watch during the hours of the night and assist in rounding up inmates from disreputable houses. They appear as prosecutors and witnesses before grand and petit juries in the Quarter Sessions Court. Billiard and pool tables are being installed, dancing classes are organized, and all sorts of amusements offered to entice the youth within its sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson, and this was in a graded Sunday school up to date. A good woman who had suffered greatly with a recent sorrow brought herself to church longing for some comforting words. She heard a sermon on the Charity Organization Society and the Visiting Nurse.

As we view it, the church by thus allying itself with secular movements is endeavoring to cure the evils of the social life by a species of legalism, striving to purify the sinful nature of man by attacking the outside, forgetting that crimes and violations of law are the external marks only of an inward demoralization and rottenness of the heart. The root of the evil in the world is in the human heart; and to redeem the world, the inner spiritual nature must be first purified. The crime committed is the fruit of sin in the heart. You may punish the criminal for violating the law, but that does not cure the sinful heart. The Christian minister has to do with sin, not with crime. When, therefore, he allies himself with the officers of the law in arresting criminals, he is departing from his proper function and weakening his power and ability to cure the sin in the heart.

Ministers of the gospel are willing to preach on every subject under the sun except the gospel; and when they begrudgingly hand it down, they almost tell us it is not divine, but a man-made thing. They have relegated to the brush heap most of the sacred beliefs, such as the miracles, original sin, the vicarious atonement of Jesus Christ, the efficacy of baptism and the holy communion, and many of them even deny the validity of their own divine office as ministers of God. They prefer to hold their office from the people, not of God. All comes from man, nothing from God. Perhaps this is the reason so many ministers look down on empty pews and complain bitterly that their mem-

bers do not come to hear the sermons prepared with so much labor.

On the subject in hand we remark:

1. Is it not astonishing that, on the one hand, the modern pulpit, in many instances, furnishes "sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dance halls, how to vote, and the latest vice-investigation report," while, on the other hand, Paul declared to the Corinthians: "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2); and to the Galatians: "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world" (Gal. 6: 14)?

2. In the light of these apostolic utterances, think of ministers of the gospel appearing "as prosecutors and witnesses before grand and petit juries in the Quarter Sessions Court!" Surely such ministers have forgotten their calling.

3. Of the edifice "dedicated to the worship of Almighty God," our trenchant layman says: "Billiard and pool tables are being installed, dancing classes are organized, and all sorts of amusements offered to entice the youth within its sacred precincts." If this is not a travesty upon New Testament faith and practice, then we do not know what a travesty would be. If men are to attempt to bring the whole world, the flesh, and the devil into the church, why attempt to come into the church at all? They have the world already where they are; and if they cannot afford to turn away from it, as the Lord requires, then they should be allowed to stay where they are, and not attempt to bring the world into the church and thus corrupt the whole mass without distinction.

4. It is all right to learn "how to keep the streets clean," but certainly it is not a theme for pulpit discourse and Bible class. Lessons on farming, merchandising, architecture, political economy, commerce, civil engineering, and numerous other secular things are all right and proper in their places, but certainly they are not themes for pulpit discussion, if preachers in such discussion are to be governed by the New Testament.

5. Finally, it will be a sad day for Christianity anywhere when "ministers of the gospel are willing to preach on every subject under the sun except the gospel," but our lay critic does not hesitate to tell us that the day has already come in our own country. Let the guilty repent, and let all preachers of the gospel take heed accordingly.

Shall We Advance to Two Dollars.

Many have asked why we do not raise the subscription price of the Gospel Advocate to two dollars a year. The question is a very pertinent and reasonable one, as the cost of production has greatly increased during the last twelve months. While the price of paper, ink, and materials is much higher than formerly, yet the income of a publisher of a religious journal has greatly decreased. Many church members who pay five dollars a year for the secular newspaper do not subscribe to a religious paper. The money secured for advertising is not nearly so much as it was a few years ago. This works a hardship on the publisher of a religious weekly. Not only this, but with a decreased income he must meet and provide for greatly increased cost of living. From this there is no escape. But with all these difficulties to surmount, the publishers of the Gospel Advocate have definitely decided not to raise the subscription price of the paper to two dollars a year before January 1, 1917. If present high prices continue, it will probably be necessary to make the advance at that time. A man very much interested in propagating the gospel of Christ would readily and cheerfully pay two dollars a year for a religious journal rather than to be without one.

Not only so, but the right-thinking are not willing to put on the publisher a burden greater than he can bear. It is their purpose and wish to cooperate with and help him to bear the burden. We are glad to say that this paper has a host of friends who are ever ready to labor to increase its usefulness, for which we are appreciative and grateful. Recently words of congratulation and cheer have been so numerous that we have not had space to publish them. If we are compelled to advance the price of the paper, we do not wish to do so without giving our subscribers due notification.

The purpose of this article is to say that, in spite of high prices and disturbed conditions, all who desire may renew their subscriptions for one year at \$1.50. For the present new yearly subscriptions will be received at \$1.50. We will continue only for a short time our three-months' trial offer for twenty-five cents. While we have definitely decided to continue the one-dollar-and-fifty-cent rate till the close of 1916, it is also almost certain, if present high prices continue, that at the beginning of 1917 the subscription price will be advanced to \$2 a year, in advance. Those who are in arrears and do not pay up their back subscriptions before January, 1917, will be expected at that time to pay up at the rate of two dollars a year. All back subscriptions may now be paid at the rate of \$1.50 a year. Subscriptions paid in advance may be paid for another year at \$1.50, but subscriptions will not be accepted for two years in advance at the rate of \$1.50 a year. We would appreciate suggestions from any of our readers who may wish to offer them. PUBLISHERS GOSPEL ADVOCATE.

Publishers' Items.

If you wish to be instructed, entertained, or benefited, send for a copy of "Seventy Years in Dixie." Price, \$1.50. This book will make you laugh one minute and lead you to weep the next. Of it the Central Baptist says: "This is one of the most refreshing books that has come under our eye for many a day." T. B. Larimore says: "I would give it as strong an indorsement as I can command language to express." Prof. James E. Scobey says: "I could scarcely lay it down until I had completed the reading of it. It is intensely interesting." Bill Arp says: "I have perused your book, 'Seventy Years in Dixie,' with much pleasure from beginning to end. It is a faithful picture of the good old times; and if you need any witnesses, you may call on me." The Western Recorder says: "It is a book which will be enjoyed now, and a book which will increase in value as years roll on as a plain and truthful account of how things were in the happy days of old."

Send us \$1 and get a copy of "Larimore and His Boys."

If you wish to get a book of sermons—one that is clear, instructive, and convincing—send us \$1 for a copy of "Sweeney's Sermons."

Send for Brother David Lipscomb's latest book, "Salvation from Sin." This is a strong book from a strong man and should have a wide reading. Price, \$1.50.

The Bible Study Helper to Become a Weekly.

Beginning August 1, this magazine will be merged with The Young People and will hereafter appear as a weekly. This is by no means a backward step. On the other hand, we believe it will greatly increase the usefulness of both publications. The editor of The Helper will edit The Young People, and will give the same painstaking care to the Sunday-school lessons and to other features as heretofore. All who have subscribed to The Bible Study Helper will be given full credit on the list of the combined papers, and all are urged to work for its improvement and advancement.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

A new congregation has been organized at Bemis, Tenn. R. V. Cawthon reports a good meeting at Bethany Church, near Olmstead, Ky. There were seven baptisms.

The first week of C. M. Pullias' meeting was very encouraging. One was baptized and one was reclaimed.

J. P. Sewell reports a good start in the meeting at Brownwood, Texas. He will hold some meetings in Tennessee during July.

The church at San Francisco, Cal., acknowledges a contribution of seven dollars and fifty cents from the sisters of the Maple Hill Church, at Martha, Tenn.

R. V. Cawthon is conducting an interesting meeting for the church on South Eleventh Street, in East Nashville. Services at 3 P.M. and 8 P.M. All are invited.

An excellent lady from the Methodist Church came forward last Sunday at Russell Street, this city, expressing a desire to be immersed and to be known as a Christian only.

H. H. Montgomery, of Shreveport, La., reports the following contributions for the church building fund since June 1: J. H. Menges, 50 cents; W. F. Savell, \$1; Mrs. Alice O. Hutchinson, \$1; Jim C. Morgan, \$2.50; S. Y. Shoemaker, \$2; T. D. Fausett, \$2.50; W. F. Allen, \$5; T. J. Wood, \$5; Mrs. H. J. Weiler, \$2; Mrs. W. D. Fonlain, \$5. Total, \$26.50.

Jewell Matthews writes from San Angelo, Texas: "The work here is moving along very nicely. The meeting which closed a few days ago was very beneficial in a number of ways. There were thirty-two additions to the church in all, besides much other good in the way of spiritual uplift. W. F. Ledlow and Austin Taylor assisted us. Their work here measured up to the standard in every respect. They endeared themselves to us all."

From T. H. Etheridge, Dereno, N. M., June 5: "I preached the commencement sermon at the Methodist meetinghouse for the Kirkland (Texas) High School on Sunday night, May 28. There were no services at any other church and a large crowd was present. They had only seven graduates this year. I preached at the church of Christ in the forenoon to a smaller crowd, but to some appreciative people. No better people live anywhere, in my opinion, than at Kirkland. It is a pleasure to meet with the brethren there."

From T. W. Phillips, Fort Worth, Texas, May 8: "Surely the 'Heights' of Calvary (so to speak) were reached in the last special number of the dear old Gospel Advocate. The 'Sermon on the Mount' Number never can be excelled. I read it all, and humbly said: 'How I would love to take those men of God by the hand and say, God bless you, dear brothers, for surely you have been sitting at the feet of Jesus!' I desire to again assure my many friends that I continue to improve, and believe I will be in the field again by the first of June."

From W. F. Ledlow, Lockney, Texas, June 7: "The interest in Thorp Spring Christian College grows daily. We have five graduates of the State University in our faculty—a claim that no other Texas Christian school can make. We believe we have the strongest faculty in point of education ever assembled in a Christian college. Our location is ideal. We are prepared now to do the very best work and receive full credit for it. Our new catalogue is about ready to mail. Write for a copy. Prospective students are requested to investigate our college."

From C. B. Brewer, Fairview, Ky., June 10: "Charles H. Baker, of Moulton, Ala., is here conducting a fifteen-days' tent meeting, having begun on June 3. Large crowds at-

tend every service and the attention is good, but no apparent interest has been shown, although Brother Baker is delivering some very fine discourses and playing havoc with the sectarians. This town is almost wholly sectarian, there being only a few loyal members of the church of Christ here. We are hoping for visible results, as some say that they are 'almost persuaded' to be Christians."

Carl G. Smith writes from Munford, Ala.: "I wish to locate at some place in Alabama as literary teacher and gospel preacher. I hold a first-grade certificate and have been teaching for the past four years, also preaching during this time. I am twenty-seven years of age, married, and have one child five years old. I desire a school requiring at least two teachers near some working congregation, or one capable and willing to work. For references, recommendations, and other information, write me at the above address. I shall be glad to visit any such place on trial."

We have received the following appeal from Miss Grace Gilley and Mrs. S. L. Spangler, two sisters at Chickamauga, Ga.: "In the town of Chickamauga we have Baptist, Methodist, and Presbyterian churches, but have no church of Christ at all, and only a few members. In fact, there are very few that ever heard the gospel preached. Our members are not financially able to pay a preacher. As members of the body of Christ we ask your help. We need a tent."

We commend this appeal to the special attention of the churches in Chattanooga, Tenn.

From A. D. Dies, New Castle, Ala., June 2: "Since my last report I have held meetings at several points in Texas, my last meeting in that State being at Midland, at which place we established a body of fifteen souls. I left Texas for New Castle on May 2 and began here on May 8. The meeting continued till the first of June. We used a tent furnished by the church at Birmingham. There were eleven additions—eight by baptism and three by restoration. This was my third meeting with these brethren. I shall visit them again next year, the Lord willing. I go next to Vina, Ala., a mission point. I have two weeks in June that I would like to spend somewhere. Let the Lord be praised. Pray for us."

R. E. L. Taylor writes from Decherd, Tenn., June 8: "I have just closed a twelve-days' meeting at Tatesville, in Grundy County, with five additions. This was one of the most interesting meetings I have ever held. One lady was baptized who was seventy-five years old; also her son, fifty-four years old. J. C. Moseley, who was with me conducting the song service, assisted in the baptizing. There was great rejoicing over these two persons. The old lady had been a member of the Methodist Church. Many were almost persuaded. This is a destitute place. There are only two brethren to begin with. The support is very weak. Brethren, will you help preach the gospel to a people that cannot support it? Let us wake up to our duty. I am now preaching at Gruetli, in Grundy County."

From Don Carlos Janes, Louisville, Ky., June 12: "The Highland congregation has entered upon the second week of its tent meeting, with a good attendance. Brother Jorgenson is doing good preaching. There has been one addition by 'relation.' Brother Fisher was at the colored mission yesterday, as usual, and reported a fine meeting. This also is the usual thing there. Brother Williams, one of the colored brethren and a good man, spoke yesterday. Thus they are getting some experience in that scriptural thing, edifying themselves in love. At the worship yesterday morning Brother Dean made a fine report, in which he told us the last note of our indebtedness for the addition to the meetinghouse (about fifteen hundred dollars in all) had been paid two years in advance of the time it was due. We are putting in new lights at the meetinghouse."



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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Pickering.

On October 27, 1915, John W. Pickering died. He was in his fifty-ninth year and had been a member of the church of Christ for about thirty years. He left a widow, six sons, and three daughters, and the entire community around Plantersville, Ala.—in fact, almost the whole county—to mourn his death. Brother Pickering was an extraordinary character and his place can never be filled. In time of need he was, in truth, a friend indeed. Those in trouble or distress always found in him a sympathetic ear and a ready hand for their relief. He has helped more people and used his influence to promote more worthy objects than any man I ever knew. Like the rest of us, he was not perfect, but was always ready to defend "the faith which was once for all delivered unto the saints." May we all try to emulate his virtues.

R. W. BRADFORD.

McCollum.

Mr. W. P. McCollum, of Cornersville, Tenn., who was visiting his sons, Leo and Bruce McCollum, of Ethridge, Tenn., was taken sick on Sunday night and died on the following Thursday, May 4, 1916, aged sixty-one years. He had been twice married. Several of his children had crossed the river before him, so he will be no stranger in the land to which he has journeyed. He had been a member of the Christian Church from early manhood. He leaves four brothers, a wife, and several children to mourn his death. His remains were brought to Cornersville, where, after funeral services, conducted by Brother C. M. Pullias, they were interred in Cornersville cemetery. No more will pain rack the frail body and weary brain, for he sleeps the dreamless sleep that knows no awakening here, but a blissful one in a brighter world than this. M. L. Mc.

Baker.

Carrie M. Baker, daughter of D. R. and M. C. Baker, was born in Giles County, Tenn., on July 19, 1884. She was baptized into God's family by W. N. Murphy in October, 1902, and remained strong in the faith until the end, which came on December 29, 1915. All who knew her can truly say that she was ever ready to perform Christian duties and work for the Master's cause. She was always kind, loving, and good to every one. Her whole life was centered toward loving God and keeping his commandments. She had selected the eleventh chapter of Hebrews to be read by Brother T. C. King at the funeral, which was held at the home of her grandmother, Mrs.

West, at Campbellsville. At her request, her remains were laid to rest in the Campbell burying ground. She leaves a father, a mother, one sister, and three brothers to mourn after her. Some of the last words she spoke were to the effect that she was going home and that it was a good one, and she wanted all of them to meet her. She was a subscriber to the Gospel Advocate for six or seven years.

E. M. KERR.

Marsh.

On November 6, 1914, Charles French Marsh was born. On March 1, 1916, his spirit was liberated from the bonds of flesh and returned to God, leaving the cold clay to return to the dust as it was in the beginning. Little Charles was the only child of his parents—the brightest beam of brilliant light that ever shed effulgence on their earthly pilgrimage, the one sweet rose in the flower garden of life. Though he died young, he lived long enough to give promise of eminent intellectual ability and splendid character. His was a wonderfully sweet and marked infant personality. For consolation in the hour of trial and sore grief the parents are directed to the promises of God. We are taught in his word to cast all our care upon him, for he careth for us. When Jesus was on earth, he loved and blessed the little children. He said then: "Of such is the kingdom of heaven." Jesus is "the same yesterday, and to-day, and forever." He still loves the little ones. We can rejoice in the faith and hope that little Charles' spirit will rest sweetly in the paradise of God until the eternal home is fully prepared and all the redeemed ones are gathered there. "Wherefore comfort one another with these words." A FRIEND.

Parish.

On April 26, 1916, from her home in Kentuckytown, Texas, the pure spirit of Miss Ella Parish took its departure. She had been a patient, uncomplaining sufferer for many months. Three days before her departure, while the writer was in a meeting in Sherman, realizing that the end was near, he was requested to visit her. She seemed cheerful, glad, and happy all day. Her talk was of spiritual preparedness, of God's good men that she had known, and of leaving loved ones behind. The king of terrors and the terror of kings had no terror for her. She had hid her life with Christ in God and could fully appreciate the promise: "Blessed are the dead which die in the Lord from henceforth—yea, saith the Spirit, that they may rest from their labors; and their works do

follow them." Also: "Precious in the sight of Jehovah is the death of his saints." Two brothers and two sisters still wait on this side for the summons home. In the presence of sympathizing neighbors and many friends and loved ones from Sherman and Whitewright, the writer spoke words of comfort from her favorite passage—John 14: 1-3. "Companionship with Jesus in the Mansion He Has Prepared" was the theme. In a beautiful grove near the home she loved so well, beneath a mound of roses and rare flowers, the body of our sister was laid to await the resurrection of the just. E. L. YORNG.

Taylor.

Brother Hope Taylor was born in Stevenson, Ala., on February 9, 1895, and died at Riverside, Cal., on April 1, 1916. Just before leaving Bridgeport, Ala., in 1905, to come to California with his parents, he was baptized into Christ by Brother A. B. Blazer. Soon after reaching California the family located at Riverside, where they still reside. Hope was an obedient son, an affectionate brother, a bright student, a devoted Christian, a faithful worker in the church, and a young man of good prospects for useful service in the cause of Christ. It was his desire and purpose to devote his life to preaching the gospel of Christ, and for this noble calling he was ever striving to fit himself. Just a few months before graduating he had to give up high school on account of declining health. One winter he attended a Bible study at Santa Ana, during which time the entire Bible was read. He seemed able to learn the Bible with but little effort, and could recite the "Outlines of Bible Study" by G. Dallas Smith as readily as almost any one can recite the English alphabet. It seems strange that one so full of promise for good should be taken away in his youth; but God knows best, and it may be that he had use for him in that better, brighter world above. A father, mother, one sister, and many relatives and friends remain to mourn his departure, but they sorrow not as others who have no hope; for he fell asleep in Jesus, and God promises to raise all such from the dead, and that they will be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. "Wherefore comfort one another with these words."

G. W. RIGGS.

Stephenson.

The soul of Sister Mattie B. Stephenson (née Ferguson), near Little Lot, Tenn., was liberated from its tenement of clay on April 10, 1916, to cross over the ocean of death, to dwell with the redeemed in Paradise. Sister Stephenson was forty-nine years old. She was born on March 3, 1867. When about twenty years of age, she was "born again," born into the family of God, and hence became an heir of God and a joint heir with Christ. She was married to John V. Stephenson on January 27, 1887, and the union was blessed with five sons and one daughter, all of whom are left to mourn the loss of a mother and companion. Sister Stephenson was a helpmate to her husband, indeed. By

good judgment and industry she had assisted Brother Stephenson in securing a comfortable home, and this home was presided over by a real "keeper at home." She loved her home and loved to prepare for her family and friends. The preachers will not forget the tireless efforts of Sister Stephenson to provide for their comfort, as this was their home while conducting meetings at Bethel Church. Her husband and all her children are Christians, except two small ones, who will doubtless reflect their good mother's example and teachings before long by obeying the gospel. While the body reposes under the green mound on the hill near by, this dear one is resting on the evergreen shore, where all tears are wiped away, and where there is no more death, nor pain, for these are all passed away—a home of perfect comfort whose occupants are filled and thrilled with boundless joy. Loved ones left behind would not call her back to this world of sorrow, but will strive to go where she is, where the happy ties of a family reunion will never be broken. May the good Lord bless Brother Stephenson and his children in their sadness. It is sad to give up a loved one. But beyond the dark clouds of this life lies the realm of endless bliss. Later on the grand old ship of Zion will land you in the city of God, where you can clasp hands forever. H. W. WYKE.

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The Master's Vineyard

Arizona.

Phoenix, June 5.—After closing the thirty-days' revival at Fresno, Cal., I began a meeting at Patterson, Cal., but on account of scarlet fever, the town being quarantined, the meeting was postponed until later in the year. I visited Forestville, Graton, Santa Rosa, San Francisco, Santa Maria, Los Angeles, Colton, and San Diego, preaching once at each place, except Colton and San Diego, and delivering three discourses against materialism at Colton and four discourses at San Diego. All whom I had the pleasure of meeting and addressing were perfectly delighted with the message, greatly strengthened and encouraged to continue in the good work, with the bright hope of accomplishing greater things for Christ and his church in the future than they have in the past. I am now at Phoenix in a revival to last at least twenty days. The attendance and interest are excellent, with bright prospects for splendid results. I am due at Ballinger, Texas, on the third Sunday in June.

E. A. BEDICHER.

Kentucky.

Winchester, June 5.—Our meeting at Winchester began on May 14 and closed on May 29, with two services per day. One precious soul was baptized. Much interest was manifested from start to finish. It was quite a pleasure to me to preach to my old friends and brethren on my native soil after an absence of fifteen years. The Fairfax brethren are wide awake and keep pretty well all the available material worked up, but are encouraged and stimulated by the two yearly series of meetings they have various brethren to hold. The church through its several evangelists is doing much missionary work. I preached at their Lexington mission last Lord's day to two fine audiences. I have arranged for several meetings southward for the summer and fall. My address from now on will be 443 North Twenty-sixth Street, Louisville, Ky.

W. F. NEAL.

Louisiana.

Turkey Creek, May 27.—I closed a twenty-days' meeting at the water this morning. Ten confessions—five from the Missionary Baptists and five from the world. An ingathering from this season of seed sowing will, no doubt, take place at the next meeting.

A. K. RAMSEY.

Mississippi.

Tishomingo, June 1.—Again has the little band at this place had the opportunity of listening to two very strong sermons by Brother Frank Baker, of Belmont. He preached for us last Lord's day, morning and night. The truth is, indeed, safe in this good man's hands. If any congregation has a few secondhand books, "New Gospel Songs," that they have laid

aside, we would appreciate two or three dozen, as we have a few of that kind already. We have paint with which to paint our house, and work will be begun at once.

LUTHER OWENS.

Oklahoma.

Lebanon, May 30.—I am leaving a good interest in Lebanon in the hands of Brother Robert Drennon, of Denison, Texas. I have baptized six. Another to be baptized this evening by Brother Drennon. I am going home to spend two or three days before going to Oklahoma City on the first Sunday in June. I pray that Brother Drennon will continue the good work with good results.

THOMAS E. MILHOLLAND.

Tennessee.

Whitwell, May 26.—On the first Sunday in April, Brother Bailey Brooks, who is doing a fine work in the mountains, began a meeting for me at Pryor's Ridge, six miles out from Tracy City. This meeting resulted in three baptisms. I am now at Whitwell.

J. D. NOWRICK.

Bemis, June 4.—Brother C. M. Greer, of Lewisburg, has just closed a meeting here, with eleven additions—four from the world, six from the Baptists, and one from the Methodists. Seed has been sown here from which we look for an abundant harvest. Brother Greer dropped in here last January for three days, but we had a hard time getting a place for him to preach, as the people here are so prejudiced; but he managed to get the Baptist Church, and three obeyed the gospel at that time, one of them being the writer. So we got our little band together in a rented room twenty-four by twenty-four feet. We now have a house started and are all working faithfully, but, with the opposition, it is a heavy burden on us, and any donations from other congregations would be greatly appreciated. Brother Greer is an earnest defender of the truth and is devoted to the cause. I wish the Gospel Advocate much success.

G. C. PRUITT.

Texas.

Denison, June 1.—One year ago, after months of strife over classified Bible study, peace was made by buying out those who opposed the Bible classes on Lord's day. The task that then confronted the church was to bring order out of chaos; to overcome the ridicule of a criticizing public; to restore the church to that position of honor and confidence that it should have in the minds of the people; and to build up the cause of the blessed Savior who gave the world-wide commission to teach. It seemed to be a Herculean undertaking, but, trusting in the Lord and the power of his might, and pressing on with a determination and zeal that knew no bounds, we have succeeded far beyond

the expectations of the most optimistic. We settled down to work with a membership of sixty-five; now we have a membership of one hundred and fifty. We have enjoyed a steady and continual growth, hardly a month passing but what we have had several additions. In making settlement on the property, we had to borrow one thousand dollars and give a mortgage on the church property. A few days ago, when the first payment of three hundred dollars came due, we were not only ready to meet it, but we paid the entire debt, with one hundred dollars interest. Considering the fact that most of us are poor in this world's goods, that we have not appealed through the papers for assistance, and that we have raised during the year about one thousand dollars in addition to this to keep the work up here, also assisting other places, the sacrifices the congregation has made and the results we have accomplished seem wonderful indeed. Surely the Lord has blessed us beyond measure. Shortly after our trouble over the teaching question was adjusted, Brother Thomas E. Milholland was engaged to devote half of his time to the work here. The great success of the work has been to a great extent due to his faithful and untiring efforts. He is in close touch with the people, and has the best hearing from the different denominations, and from the "digressives" as well, of any preacher that has ever labored with us; and, if you will pardon the expression, they are "sitting up and taking notice." When Brother Milholland cannot bring them out of sectarianism or digression, their case is hopeless. A great deal of mission work is being done in and around Denison and more new people are being reached than ever before in the history of the church at this place. Now don't some alarmist get scared and imagine that our paid preacher is supplanting or superseding the elders or failing to recognize their authority, for such is not the case. He is only working in conjunction with them, and, under their direction, doing a great deal of work that they cannot do, partly from lack of time, some for lack of ability, such as conducting funerals and preaching the word to the hundreds of people that are not members, whom we are thus able to reach. We have had paid ministers here most of the time for the past few years, and not one of them has ever tried to supersede the elders or tried to override or assume their authority. The only preacher we have ever had trouble with along this line happened to be a "traveling evangelist." Brother Robert Drennon, of this city, has also ably assisted in building up the work in and around Denison during the past year. We are now planning the enlargement of our house. Our future looks bright indeed. We give God the praise and glory and ask for the prayers of his people.

W. D. CAMERON.

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recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

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Thorp Spring Christian College.

BY CARL A. GARDNER.

The interest in the Thorp Spring school continues to grow, and the prospects for a great school here are more flattering than at any time in the history of the school. The great majority of the old students assure us that they will return next session, and many new ones are arranging to be in the school.

Brother C. R. Nichol, the president of the school for the next five years, sends in encouraging news from all quarters where he is preaching. Brother Nichol has made a careful study of the school question. For many years he has observed carefully the Christian and other schools, and he comes to the school as president with such experience and ability as are conducive to successfully promoting a large and growing Christian college. Brother Nichol has been offered the presidency of a number of Christian colleges, and has been urged to accept the presidency of Thorp Spring Christian College at least three times. He is making no little sacrifice in taking up this work, and it is gratifying to know that in this case the office sought the man instead of the man the office. As a business man and an executive, as well as a gospel preacher and a Christian of wide and mighty influence, Brother Nichol, as president of Thorp Spring Christian College, will do a great work for humanity and for Christ.

Brother W. E. Ledlow, one of the most widely known schoolmen, scholars, and preachers in the brotherhood, brings much strength to the work here. Brother Ledlow believes that Thorp Spring Christian College will grow by leaps and bounds and that the Christian disciples will rally to the work here as never before.

With a new library, new laboratories, improved buildings, a growing endowment, and Christian men and women with university degrees as teachers, the Christian disciples of America will surely take courage and help push the school higher and higher.

Important Information Both Given and Wanted.

BY W. L. BEEVES.

This is written to warn the readers of this paper against imposition by a man who gives his name in these parts as "Gerald LaMoyné Bohannon."

Mr. Bohannon came to Winston-Salem, N. C., a short while before Christmas, 1915, and passed himself as a Christian minister. He talked one night at prayer meeting in the Fourth Street Christian Church. At another

CALOMEL TO-DAY,

SICK TO-MORROW.

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it, and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.



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time he presented a letter of introduction to a member of the church at another town near Winston-Salem and wanted to preach some, but, by virtue of some statements he made, it was discovered that he was not a preacher of the church of Christ at all; so he was not permitted to use the church building. (See 2 John 10, 11.) He then secured the school building, and began to preach that the church of the New Testament ceased to exist by divine authority in A.D. 120. He contends that it gave place to the kingdom of God at that time. He also contends that Christ has already come the second time, as per Matt. 24: 25; 31-46; and that water baptism and the Lord's Supper were done away at the same time he claims the church was.

I write this much of the many false things he teaches, so that the readers of this journal may know that when said Bohannon comes to your place seeking to impose himself upon you as a member of the church you may beware of a man who teaches much of the most dangerous doctrine I ever heard. He is a man about six feet tall, weighs near two hundred pounds, has dark hair, a long nose, and is red-complected.

The information I want is this: Who can give me any information as to what this man has been teaching elsewhere before coming to North Carolina about last November? It is very important that I know something of this man's past record, and it is more important that the churches everywhere beware of his efforts to impose himself upon them as a friend, when he, at heart, is a deadly enemy to all churches.

In writing me, please inform me as to what sort of doctrine he has taught elsewhere, because information on this point will be important to myself and others here.

As to the genuineness of this exposition, I refer the readers to Dr. R. H. Jones and Brother C. B. Richards, minister of the Fourth Street Christian Church, Winston-Salem, N. C.

Address all communications to W. L. Reeves at Clemmons, N. C.

ELDERS' NOTE

Clemmons, N. C., May 31, 1916.—Dear Brethren: We, the undersigned, hereby certify that the inclosed manuscript truly sets forth the evil course of Mr. Bohannon in the Piedmont Belt of North Carolina, and we think it due the brotherhood that the inclosed manuscript be published in the columns of your paper, that the brethren may not be imposed upon by said Bohannon. Very kindly yours,

W. L. REEVES.
W. J. BUTLER.
W. L. PFAFF.

Finish This Story For Yourself—

The girl got \$6 a week and was lonely. "Piggy"—you can imagine his kind—was waiting down stairs. He knew where champagne and music could be had. But that night she didn't go. That was Lord Kitchener's doing. But another night?

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Send the coupon and you will understand as never before why other nations are going wild over him. Why memorials to him are being prepared; why universities are planning tablets to his memory; why text books of English literature are including his stories; why colleges are discussing his place in literature; why theatrical firms are vying for rights to dramatize his stories; why newspapers all over the country are continually offering big sums for the right to reprint his stories.

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For over 20 years Jas. Anderson of 161 Pearl Ave., Hillburn, N. Y., was a confirmed drunkard. His case was about as bad as it could be, but a little over twelve years ago his devoted wife, after years of trying, finally succeeded in stopping his drinking entirely.



Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did.

The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

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There's no longer the slightest need of fasting ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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FROM THE FIELD

Tennessee.

Ashland City, June 5.—Fine meeting here. Two souls baptized to date. Two took membership. W. S. LONG.

Erin, June 5.—Our meeting began here on May 31. We are having good attention and fair crowds. The "Nazarenes" are strong here, but are attending well. The church here has much opposition. Three services yesterday, with no "visible results" so far. I stopped at Paris two days. The meeting had a good start. Brethren Smith and Thompson are a good team. Paris deserves a good meeting and is having it. F. L. PAISLEY.

Woodbury, June 6.—While I have not been reporting for some time, still I have been very busy. I have been giving one Lord's day in each month to Bethel, Ivy Bluff, and Gassaway, and the work has been all that we had expected it to be. I shall begin my summer meetings on June 26, and am hoping and praying for a grand success for the Lord. I have time for a few fall meetings and can answer calls anywhere. Let us all do our best in a nice, kind way, and great will be the results. C. H. SMITHSON.

Paris, June 6.—The meeting being conducted in Paris by Brethren John T. Smith, of Jackson, and T. B. Thompson, of Murray, Ky., continues with great interest. The people of the entire town unhesitatingly express their appreciation of the great, impressive, soul-inspiring sermons given out by these men. Never before has this place listened to the simple gospel with so much interest and felt themselves so highly entertained. The tent, tendered to us by the Murray congregation, is proving very beneficial, having been crowded to its capacity a number of times. As some of the readers may know, we are few in number at this place, but are striving faithfully to establish the cause of Christ and, with the continued help of such energetic and enthusiastic proclaimers of the gospel and the support of the brethren who have contributed to our needs, we will spread the glad tidings throughout this place and elsewhere. May God bless our efforts and assist all who are earnest in their desire to uphold his cause. MRS. R. CRAWFORD.

Texas.

Mineral Wells, June 5.—I began a meeting here yesterday. I closed a good meeting at Childress last Thursday, with six baptisms and one restored. Brother Tice Elkins, a good preacher and fine singer, lives at Childress. He was away most of the time in a meeting at Shamrock.

J. B. NELSON.

Lometa, June 6.—Meeting two days old. Good crowds, good singing, prospects bright. All members at work. Very busy in harvest. Crops and fruit fine in these parts. Everything apparently in our favor. A Baptist

Jell-O Ice Cream Powder

Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.

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Try it right now for rheumatism, neuralgia, lumbago, sore, stiff, and swollen joints; pains in the head, back, and limbs; corns, bunions etc. After one application, pain disappears as if by magic.

A never-failing remedy, used internally and externally for coughs, colds, croup, sore throat, diphtheria, and tonsillitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather, and it will penetrate this substance through and through in three minutes.

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accepted Jesus yesterday. We look for others. Pray for our faithfulness. Brother E. A. Bedichek is to help us in our annual meeting in August. BEN WEST.

Dallas, 401 Montreal Avenue, June 7.—We had a good day last Sunday at Ferris. I went out to India in the afternoon and had a fine hearing there, and then back to Ferris that night again. Brother C. R. Nichol will hold our meeting at Ferris, beginning about June 25 and running ten or fifteen days, I suppose. Therefore I will have about a week, including the first Lord's day in July, I can give to a meeting in Texas or Oklahoma anywhere within two hundred miles of Dallas. If you see this first and want my work for this time, beginning on June 26 or 27 at night, write me at once and I will reply, telling you that I will be there or that some one else has engaged my time before I heard from you. J. C. ESTES.

Sherman, June 5.—My labors with the church in Sherman will cease by September 1. I have served this church, in all, about six years—from 1906 to 1908 and from 1912 to the present time, and in all this time have learned to love more and more this most excellent people. This congregation has some of the noblest souls on earth, I believe. For the last four years these splendid people have stood by us in all that has come, and we can never forget how, when we were sick and unable to serve, they did not forget us, but saw to it that we were cared for. May our Father richly bless them for their faithfulness to him and to us. We do not care to have credit for the work that has been done during our stay; and yet we feel that God has blessed the work, and with becoming modesty are we thankful to God for the humble part we have had in whatever success has been. And now, while my work here does not close till the first of September, I have the privilege of taking some time off for meetings, and I have arranged to hold one meeting at Dawson, beginning on July 19 and continuing over July 30. I could hold others if desired. R. D. SMITH.

Rock Springs, June 1.—I am to assist the little band at Alpine in a series of meetings which will begin next Saturday night and will probably continue over three Lord's days. This is really to be a mission meeting. We have about ten or a dozen sisters there and two male members. They have engaged Brother P. N. Baker to labor with them for three months, and the church here at Rock Springs has made it possible for me to assist them in a meeting while Brother Baker is there to help. I will do the preaching and he will lead in song, etc. Our protracted meeting will begin here at Rock Springs on the fourth Lord's day in June. I shall do the preaching throughout the meeting. I will begin a series of meetings at Krum, in Denton County, on the third Sunday in July. This meeting will include three Lord's days, probably four. I am laying plans to conduct a series of meetings at Sonora some time in the summer or fall. We have a few members there, but they are not meeting

for worship. I hope to firmly plant the cause of our Master there. The church here at Rock Springs is composed of fine people. They are not perfect, of course, and some of them are inclined to be a bit careless or indifferent. In fact, one could hardly expect conditions to be otherwise. This is a ranch country, and the climate is fine, and the people, as a rule, are care-free and big-hearted. When people acquire such a nature as the people of this country have, it requires lots of patient teaching to develop an ideal church. In fact, it may be impossible to develop an ideal church out of such people. There is no hypocrisy in our membership, and perhaps all are as open and frank as any people to be found. C. D. CROUCH.

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no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Reno-vine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Obion is now a thing of the past. The visible results were not what we had hoped for, but the dear Lord knows best. We tried to do our best—at least, what we thought was best; but, after all, we may have made a mistake.

Conditions exist that seem to be immovable. If not immovable, they can be removed only by the congregation. The congregation at Obion is one of the strongest in numbers and wealth in this county, and they have done a great work in many ways and could do greater things still for the Lord in building up the church of Christ. The devil knows just when and how, and always has some one or more ready to do his work. Congregational troubles, like domestic ones, seem very hard to adjust, and oftentimes become very bitter. Troubles in the home always extract all the sweetness from life and inject the bitterness of gall and wormwood. The same is true of congregations. Without love, no happiness in the home; without love, no happiness in the congregation. "Tis love that makes the home so happy."

Last Lord's day I preached for the congregation at Jones' Chapel. So far as I could learn, the congregation is doing well—all at peace with one another; and I pray that they may continue in this happy condition and that we may have a good meeting at that place this year.

Next Lord's day I am to begin a meeting at Rector, Ark. This congregation, like many others, has had some sad experiences and passed through many sore trials and troubles; and had it not been for the strong fight of faith of a few, the congregation would have gone down. Its greatest fight was against internal troubles, and it makes me sad to say these internal troubles originated with the preachers. Fearful thought! Preachers, like others, have their faults, and sometimes their faults leave destruction behind them. Men who claim to be leaders will magnify their differences to the division of a congregation, rending of the "body of Christ," creating and arousing strife and dissensions that time can scarcely heal. Worldly prosperity is a great hindrance to Christianity. It causes the love of many to "wax cold." "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy," etc. (1 Tim. 3: 1, 2.) All these things can be seen today; hence the "last days."

In nearly all the congregations a few can be found who are working with might and main to keep the good

work going, who seem determined not to give up the fight or desert the old ship. Yes, the old guard is ever ready in every good work. I would rather be numbered with this class than to possess the wealth of the world. Riches take wings and fly away, while he that does "the will of the Lord" abides forever. Brethren, pray for us and the success of the gospel, which is "God's power unto salvation."

I wish all the brethren would subscribe for and read the dear old Gospel Advocate, which is making such a strong fight for the old paths and for godly living and fair dealing.

Hornbeak, Tenn.

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and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Fleet-Mansfield Drug Company, Memphis, Tenn.

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to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

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Showing Off.

BY JOHN T. POE.

In writing to the church, Paul reminds them that he did not go to them with "wisdom of words" (man's wisdom)—that is, he did not preach to them to show off his learning. He had a message from the Lord to dying men and women, and he said he had rather speak five words of that message in a tongue or language the people could understand than to speak ten thousand words in a tongue they could not understand. How different this from some modern preachers, who spend hours in the pulpit writing Hebrew and Greek on the blackboard and defining to an illiterate audience its meaning! Such a preacher may succeed in making a few persons believe he is an educated man, but he will never succeed in showing men their need of Christ and the way of salvation. Such men preach themselves and their learning, and not Jesus and his word. It is pedantic and an evidence of a lack of an understanding of the great plan of salvation. The purpose in the preaching of such men is to display oneself; and, standing in front of the cross, their hearers do not see Jesus on that cross agonizing in torture for their sin, and hence a failure to arouse gratitude and love in the hearts of those for whom he died. Such preachers would do more good on the farm or in the blacksmith shop.

Report of Tent Fund.

BY E. C. FUQUA.

Some months ago I made a call for funds with which to purchase a gospel tent for this Colorado field. Following is the report of what has been done. I have the tent already stretched in Olathe. Contributions received are as follows: Miss Carrie Bell, Ohio, \$1; Lewisburg, Tenn., \$25; Mrs. V. A. Barnett, Arkansas, \$1; Stratton, Neb., \$2; Andover, Mo., \$13; Calloway, Neb., \$5; S. A. Allen, Alabama, \$1; J. K. P. Wilkinson, Florida, \$2.50; Sister Ball, Kansas (now deceased), \$5; Elijah A. Chaffin, Olathe, Col., \$2; L. P. Shanks, Tennessee, \$5; Mrs. Nettle B. Payne, Tennessee, \$5; C. R. Smith, Olathe, Col., \$2; Mrs. M. M. Craig, Texas, \$2; Dolores, Col., \$5; E. C. Toothacre, Olathe, Col., \$5; Coldwater, Miss., \$1; M. B. Baker, Olathe, Col., 50 cents; Mrs. J. W. Wagers, Colorado, \$1; Thomas Burns, Olathe, Col., \$1; Pelham, Tenn., \$3; G. M. Prickett, Colorado, \$10; J. I. Foster, Olathe, Col., \$10; L. G. Felix, Olathe, Col., \$10; W. C. Williams, Olathe, Col., \$10; L. G. Anderson, Colorado, \$5; K. Weston, Olathe, Col., \$5; T. S. Weston, Colorado, \$5; John McCoskey, Olathe, Col., \$3. Here is a total of \$145. The tent delivered at my house in Olathe cost

Doctor Says Nuxated Iron Will Increase Strength of Delicate People, 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs which only whip up your flagging vital powers for the moment, may

be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were alling all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

me \$176.62. Therefore, I lack \$31.62 of having the cost of the tent. This I borrowed in Olathe, so we could get the tent out and use it, depending upon others to help me make good the amount borrowed.

I express the sincere thanks both of the brethren in this part of Colorado and of myself for this equipment. We have practically no seats, but we are grateful for the tent. We will arrange seats in some way temporarily. Several of the donations from Olathe are from outside people.

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If you bruise, cut, or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only twenty-five cents and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a free sample, write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

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A Noble Life.

BY JAMES H. LUNN.

Brother Andrew J. Kerr departed this life at his home in Brookport, Ill., on May 31, 1916, after suffering long from that awful disease, tuberculosis. Death came as a relief to his weary, physical body. Few have suffered as he did for the last six months of his life; but when the call came, he passed away as going to sleep. Brother Kerr was born on November 24, 1873, thus passing away in the prime of life. Such men as Brother Kerr are hard to find as citizens. He was loved and respected by all. Few have been held in esteem by every one as he. As I stood beside his corpse after it was laid in the casket, the president of the national bank paid this tribute to him: "There lies the nearest perfect man I ever knew. If he ever harmed any one or cheated any one out of a cent, I never knew it." As a father, he was a model. He leaves a wife and four girls, as devoted a family as I ever knew. They did all they could do to make his last days happy and comfortable. I know it is hard to give up the head of the family, yet death was a sweet relief to his suffering body. As a brother, he was held to be the dearest and best of the four brothers and one sister. One of his brothers is a preacher; and while he may preach many a sermon, he can never preach the one his brother lived, whose life was one long sermon of righteous living that will live on and on in the hearts of all who knew him. As a member of the "one body" that worships at this place, he was the greatest help. He led the singing and was wise in advice and counsel. O, how he loved to sing! Many times he would come to church when not able to be up and try to sing, but could not hold out. If all congregations had a few as faithful and true as Brother Kerr, the world could be brought to Christ. Early in life he started life right. When the division came, he remained loyal, and he and his two brothers and a few faithful brethren were locked out of the house they helped to build; but, Christianlike, they crossed over on the other side and built them a neat house of worship, where they can be found each Lord's day worshipping "as it is written." While they still are badly in debt, they are paying out, and, with the help of other churches, they will soon be free. Brethren, send them something; they need it and will appreciate it. Send to A. T. Kerr, Brookport, Ill. To this congregation which has lost its chief, I would say: Be comforted with the thought that while we lose, God gains. We often wonder why the best die early. This is plain: Death is the work of the

satanical powers, and he wants to destroy the influence of the righteous. While the wicked are doing his work, he lets them live to do the work of Satan. To Sister Kerr, Ethel, Beulah, Pauline and Aliene, I would say: Live as if you were ever looking for the time when you will be called to where father has gone. Funeral services were conducted at the home by Brother C. M. Stubblefield, after which the body was laid to rest in the Pell Cemetery.

Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of August 29, 1915, as follows: "I have ordered 'Renwar' for several people, and many others come to me for the name and address. As my recovery has been so wonderful, I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of such letters received by us almost every day. You, too, can be well, if you will. "Renwar" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists; fifty cents per bottle, or sent, postpaid, on receipt of price if your druggist cannot supply you. Warner Drug Company, Nashville, Tenn.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Good Confession.

Having once made the good confession publicly, the informal ways of confessing Christ should continue. The number of these informal ways is multitudinous. Sometimes they involve a public acknowledgment in so many words; sometimes they do not. One may confess Christ by having a good deal to say, and again one may confess Christ and never speak a word. Some deaf-mutes have confessed the Savior. Every time a Christian boy or girl refuses an invitation to attend some worldly function and lets it be known that the sacrifice is for Jesus' sake there is a good confession. Every time a Christian woman holds her tongue when others are engaged in idle gossip or scandal there is a good confession. Every time a Christian man refuses to drive a dishonest bargain there is a good confession. Every time a Christian comes to the Lord's table in the right spirit there is a good confession. Every time a Christian comes to the study of the word of God with others there is a good confession. A few years ago the National Bill Posters' Association met in Chicago, and through a good, Christian man's influence, they voted that they would refuse to post placards on which there were pictures of the devil, saying that the "forces of evil are too

serious to be made a jest of; and that the influence of such posters upon the public has been most marked, especially upon children." The man who introduced that resolution made a good confession. We should go still further. Fathers and mothers should insist, as they have done in New Haven, that pictures representing stabbings and brutal murders, and pictures whose manifest tendency is to dishonor woman and to corrupt childhood and manhood, should not be permitted on any billboard, in any moving-picture show, or anywhere else. That would be a good confession of Him who said: "Blessed are the pure in heart: for they shall see God."

For some reason the human mind more easily remembers that which is evil and more quickly forgets that which is good. The experience of Thomas Fuller is like the experience of us all. He said: "Almost twenty years since I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten! It seems that my soul is like a filthy pond wherein fish die soon and frogs live long." But the duty of confessing Christ will be a purifying process. If we will only learn to recognize our Savior in the daily walks of life, his strength will take the place of our weakness. "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

General Howard once said to R. A. Torrey, the world-famous evangelist: "The proudest day of my life was when a vote of thanks was given me on the floor of Congress for my stand at Gettysburg." That was a high honor. Indeed, but a higher one is in store for the faithful confessor of Christ. "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Then comes the dread alternative, the inevitable fate of the man who thinks so much of himself and is ashamed of Christ: "But whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Once again, in closing, I remind you of the precious things in life. Last summer a young woman showed me what she called a "memory pillow." It contained the fragments of many letters, and she told me that every one was precious to her heart. There were letters from her mother and father and from the man who is now her husband; from friends in heaven; letters which brought up pleasant associations of childhood and school days. Every one of them had to her a meaning. She could sit in her room and revel in past associations. And so may our rooms of memory be filled with scripture truths. Every one of them is suggestive of something in the past, the remembrance of which gives us delight. One tells of victory won; another, of a sorrow borne; another, of a per-

plexity in which we were guided; another, of some great calamity which might have crushed us but for the promise of God. But are not all of these contained in the words of the good confession? These carry a Christian through every year of life, through sunshine and through shadow, through stress and storm; and when he comes to the final hour, they furnish the pillow upon which his head shall rest.

Some have the opportunity to-day to make the good confession, as Timothy made it, before many witnesses. I

urge you to do it. And having made it once, I urge you to make it over and over again, to write it in the memory room of your heart, and to weave it into every fabric of your being.

If you are a Christian, the sweet human memory that belonged to Timothy belongs also to you. The good confession you made stands like a bright angel at your door and beckons you to higher and better things. May George Eliot's words never apply to you: "The angels come to visit us, but we only know them when they are gone."



OUR CONTRIBUTORS



The Closet Door Shut.

I need not leave the jostling world
Or wait till daily tasks are o'er
To fold my palms in secret prayer
Within the close-shut closet door.
There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.
And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.
One hearkening, even, cannot know
When I have crossed the threshold o'er;
For He alone who hears my prayer
Has heard the shutting of the door.

—Selected.

That Note of Warning.

BY F. W. SMITH.

Brother O. P. Speegle (née O. P. Speegle) seems to be very much perturbed over the fact that a few good brethren who have the peace and prosperity of the churches at heart, and who, knowing the slick political methods indulged in by those who introduce innovations, sounded the following note of warning regarding Brother J. H. Hill:

We would state to the brethren everywhere, if you do not want the minds of the unsuspecting poisoned in your congregations, and if you want to preserve the purity of the faith, men of his type should be kept out of your pulpits.

In giving this bit of advice, these brethren drew the strings so tightly on Brother Speegle's foot that he cries out in the following sweet-spirited (?) strain in the Alabama Christian, of which he is editor:

"LET THE CHURCHES TAKE WARNING."

Such are the glaring headlines in a communication published in a recent number of the Gospel Advocate. A preacher has gone wrong. An Alabama preacher, at that! One of our brethren. And what has he been guilty of? Drunkenness? Worse than that! Lying? Worse than lying! Licentiousness? Worse than that! Indeed, it is none of these sins, including stealing, coveting, gambling, and such like—worse than all combined. Ah! he ran away with another man's wife? No, that is not a circumstance. He has committed the unpardonable sin; and now if you can find out just what he has done, you will never again have to hear a sermon on "What is the unpardonable sin?"

It is a serious matter when one of our preachers goes wrong, and it interests us all when we know it is an Alabama preacher; but such is the case this time. The article in question says: "We seriously regret having to make this statement, but duty compels us." We feel sorry on reading this contribution, for we know how hard it is to shed burning tears over serious matters like this. We have all too few preachers now, and none to spare.

But who is the Alabama preacher that has gone wrong? You will be surprised when we tell you that it is none other than J. H. Hill, of Hartselle! And what has Brother Hill done? What has Brother Hill been guilty of? For every one says he is "a good man." Well, he is the man that has gotten himself into the most serious trouble. But what awful thing has he done? Why, he has actually preached in churches of Christ built and maintained by the "Progressive Disciples of Christ," where the organ or other instrument is used and whose members give, sometimes, through a coöperation called "a missionary society!" This is simply awful! The signers of the article regard it so, for they say: "We would state to the brethren everywhere, if you do not want the minds of the unsuspecting poisoned in your congregations, and if you want to preserve the purity of the faith, men of his type should be kept out of your pulpits."

This monumental document is signed by the following lights of the world and guardians of the faith whose illustrious careers entitle them to sit in judgment and damn their brethren when properly provoked—viz.: J. T. Harris, W. C. Phillips, W. T. Goalen, R. L. Shook, R. W. Jernigan, W. T. Boaz.

First, we wish to say that we have heard Brother J. H. Hill a great many times. He preaches faith in Jesus Christ as the Son of God and Savior of sinners; repentance for sin; confession, before men, of that faith in Jesus; baptism into the name of the Father and of the Son and of the Holy Ghost; the Christian life in all its activities; wearing the Bible names as individuals and as the churches of Christ; Christian union, communion, and coöperation in every good work. Yes, his preaching *always* reminds us of the teaching of Christ and preaching of the apostles. We cannot see how he can preach as he does without having applied himself to the study of the New Testament. We confess we never heard him mention organs, tuning forks, "Gospel Advocates," or other "helps" to the work he was trying to accomplish, either to uphold or criticize.

Second, we wish to say that here is the spectacle of the "Gospel Advocate" and its coterie of satellites sitting in judgment on a true and tried brother, a preacher of the gospel of Christ, whom Christ has called to preach his gospel, tabooing and damning him *because* he will preach where there is an organ.

Jesus and his apostles preached often where there were instruments of music, and not one word of condemnation ever fell from their lips! Shades of the "advocacy of the gospel!" What and whose gospel is this sheet *advocating*? Surely *not* the gospel of Christ. It quotes not one line or sentence; it just picks up a brother, regardless of any action of the congregation with which he stands, and boxes him up and damns him according to the "short form!" There is not a club, a lodge, a society in the world that would do such a thing. No gambler ever killed his pal for his part of the booty without first picking a quarrel with him and seeking an excuse for killing him! But here is a set of men applying the sacred, *divine* word "brother" to one of their number and tabooing, condemning, damning, and *publishing* him without a trial or an excuse!

People, what *are* we coming to? And we have good men and women holding membership in just such societies called "churches" who are ashamed of it, and yet by their membership therein they indorse this sinful, un-Christianlike work. If you hold membership with a church carrying on this unchristian warfare against disciples of Christ who are doing his will, you become particeps criminis in the awful sin. This is specially true where we have congregations that you can belong to other than those

with a "creed in the deed" or in "discipline;" for as to the fact of a creed there is no difference, nor as to the sin of the creed as a means of division.

It may be of some interest to close this editorial with a renewal of a proposition that we have had standing for twenty-five years—viz.: We hereby offer one hundred dollars to any one who will point us to one single verse of the 31,173 verses in the Bible where Jesus Christ, or any prophet or apostle, ever condemned any one for singing or worshipping where there was an instrument or instruments of music, or where any one was ever condemned for working through a coöperation in doing the Lord's work, which coöperation is sometimes called a "missionary society." Now, then, you "smart" men that have tabooed, condemned, and damned "Brother" Hill, you say you must have a "thus saith the Lord;" and we demand that you give us a "thus saith the Lord" for your action or confess that you are poor, ignorant, deluded, unworthy creatures, and take our admonition to "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Did these brethren whom Speegle berates so vehemently have just grounds for their course in warning the churches? Let the reader note carefully the following from the pen of Brother J. P. Ezell:

There is a man whose name is J. H. Hill, and whose address is Hartselle, Ala., whose name does not appear in the "List of Preachers of Churches of Christ," and whose name is never seen in reports in papers published by loyal brethren, who is causing trouble in the churches of Christ in Lawrence County. In a letter to me of November 23, 1915, he says: "I am in no way connected with the digressive, progressive, or Christian Church." But this same man has worked with digressive churches for the past six or eight years, and is now preaching for digressive churches, and who worked at the request of the "State Board," going from one church to another in North Alabama presenting the needs of the "State work" and taking pledges for said "State work."

This same man, to my knowledge, has gone to three churches in Lawrence County over the protest of the elders, and, of course, has each time caused division and strife. Moreover, his name appeared in the program of the "Alabama Christian Missionary Coöperation," which convention was held at Jasper, Ala., in November, and the treasurer's report of said society shows that J. H. Hill received \$197.50 from the State Board for 1914-1915, and in the January issue of the Alabama Christian is an article reporting the work of O. P. Speegle and J. H. Hill.

The last offense was on the second Lord's day (this month), when he went to Aldridge Grove, and those whom he had beguiled, over the protest of the elders, in Hill's presence, put it to a vote, and men and women voted in favor of Hill's preaching for the church this year. The elders having protested against such procedure, of course, voted neither "yea" nor "nay."

He claims to them, and makes many to believe, that he is loyal, and had with him copies of the Gospel Advocate, Christian Leader, and Firm Foundation, and showed that he took and read all; but when one asked why we see nothing of his name in any and why he did not report his work to them, he said he did not believe in reporting or advertising, whereas in the Alabama Christian of August is a report of his meeting with the Valhermosa Springs Christian Church.

Now, if the above be true, it shows a lack of fairness and candor on the part of Brother Hill. He has, of course, a perfect right to believe, teach, and practice what he pleases in religion in so far as any mortal is concerned, but he has no right to impose himself in the way here described on churches that desire to steer clear of modern innovations. According to Brother Ezell's report, J. H. Hill has overridden and set aside the elders—God's appointed rulers in his churches. O. P. Speegle is berating good brethren for warning churches against such men, thus tacitly indorsing such high-banded wickedness.

They writer knew O. P. Speegle, this brave (?) "knight of the quill," when he first began to itch for the "fleah-pots" of societyism, and did all that he could to keep the young man in the strait and narrow way; but he had gotten a glimpse of the long-green pastures of the broad way, and his ear had caught the melodious strains of the pipe organ.

Added to these were the honors of "bossism" to which he aspired and to which he successfully attained. It was too much, and Oscar jumped the fence. Many letters passed between us in which he was bleating like a sheep wandering from the fold, but his bleating became less distinct and finally ceased altogether. He had conquered his love for the truth, cleared the fence at a single bound, and gone the way of the transgressor. Unlike W. T. Caskey's lost sheep of the house of Israel who "lost his bell, shed his fleece, and was feeding on sneeze weed," Oscar has grown fleece of a golden hue and become a bell sheep of the society flock. It is unnecessary, for all practical purposes, to prefix "O. P." to his name; just write in plain letters "Boss Speegle," and he will get it. He once knew the truth, for he had been taught it at the feet of the saintly T. B. Larimore, whose teaching and preaching never did and never will lead a single soul to deviate one hair's breadth from God's will and way. Brother Larimore filled Oscar so full of the truth and the spirit of loyalty while at Mars' Hill that he had a hard time of breaking away from it; hence all that bleating around like a sheep in distress before he jumped the fence.

He writes so "sweetly" and so "elegantly" of the Gospel Advocate. Hear him: "What and whose gospel is this sheet advocating?" That little warning of the churches against Oscar's political trickery in the use of his "Fridays" has made his blood tingle. He is exceedingly mad, and vents his spleen on the Gospel Advocate. Be quiet, Brother Oscar, and take your medicine like a good fellow, for it may do you good in the long run.

He tries to be funny—yes, real funny—in cataloguing sin, and at the same time makes an effort to minimize the sin of adding to and corrupting the worship of God, as well as setting aside the divinely appointed agencies for the evangelization of the world. But we should not let Oscar off with a laugh at his wit (?). He must face the serious side of this question. If he does not know that to add to, change, or modify in the least the appointments of Almighty God is a greater sin than lying, theft, adultery, or even murder, then he knows precious little about God's dealings with the human family. O. P. Speegle may esteem it a light thing to depart from and corrupt the worship of God, but unless he repents he will learn better to his eternal sorrow. He closes his sweet-spirited (?) effusion with the following:

We hereby offer one hundred dollars to any one who will point us to one single verse of the 31,173 verses in the Bible where Jesus Christ, or any prophet or apostle, ever condemned any one for singing or worshipping where there was an instrument or instruments of music, or where any one was ever condemned for working through a coöperation in doing the Lord's work, which coöperation is sometimes called a "missionary society."

It was hinted to the reader that Oscar had grown "fleece"—yes, golden fleece—and here is actual proof of it. He has one hundred dollars to give away! Well, we have no "golden fleece" to offer him, but we challenge him to show by the word of God where any apostle, prophet, or early Christian, after the day of Pentecost or the beginning of the church of Christ, worshiped with an instrument or instruments of music, or did any kind of work for the Lord through any such institution as the society with which he is connected. If he cannot produce the proof, then by whose authority does he have these things? Oscar, it will be more in keeping with fairness and candor for you to affirm that the word of God authorizes your practice in these things. When you can summon courage to do so, let us know, and we will have a man on the ground. Until then, fare thee well.

Brother Speegle very profusely thanks the American Home Missionary for saying: "Mr. Speegle's ministry is State-wide and interdenominational." What kind of a ministry is that, Oscar? We read of no such in the Book.

Another Error of Mine.

BY PRICE BILLINGSLEY.

For several years I have given moral and educational lectures in connection with my work as a preacher, devoting a good deal of time to this end in my meetings. And, in fact, in none of my speeches was much Bible used, the talks being made up sometimes almost wholly of classic allusions and other irrelevant matter. I consumed upon outside things precious time properly to be devoted to the gospel itself, and engaged in the discussion of questions the gospel preacher is not to be concerned with. In all of which I have been greatly in error, in spite of the fact that I loved the Lord's way and did not intend to get away from the gospel. And I wish to make this statement public.

It is the gospel we are sent to preach. Jesus Christ, proved to be the Son of God, was the sum and substance of the apostles' preaching, and not some bleached and powdered dissertation *about* Jesus, or finespun theorizing upon questions of theology or philosophy. The burden of their preaching was that the world lay in death without the blood of the Lamb, and they bent their whole lives to the work of inducing men to believe and obey Christ. This to-day is the world's supreme need, and, professing to preach the gospel, I am true neither to God nor man when this is not the sum and substance of my preaching also. My business is to preach *the word*, to preach Christ, to exalt his name above all else, and to keep the story of the cross, the central and all-absorbing theme, constantly in view. I am, therefore, gravely in error to be interested in pretty speeches and mere moral and educational lectures while men around me are dying for want of the gospel God sends me to heal them with. Nor can a man preach the gospel whose love for it is not great enough to absorb his whole heart and purpose.

There is much truth, important enough in its way and to be taught by proper persons and in right connections, which is not gospel truth at all. In fact, it does not remotely touch the gospel. And it is therefore dangerous for the gospel preacher to teach such things; it would be fatal were such teaching mistaken for the gospel. Paul purposed to know nothing but Christ crucified, lest he should mislead men. (1 Cor. 2: 1-5.) It is a sad reflection that most folks like preaching a remove or two from the Bible, preferring it diluted with other things. Few want the gospel for its own sake and in the unmixed original. It is just here the preacher is in danger. He will be tempted to make his preaching popular by injecting into it matter which does not properly belong to the gospel story. No preacher is safe who does not know that even while he loves the truth, through interest in extraneous and irrelevant things, he may unconsciously drift from the Lord's way. We must avoid this danger as we would shun a deadly plague.

The moralist and even the politician often allude to the Bible, and really they are in as near a living touch with the word of God as are some preachers. With all such men the honor and authority of God are incidental. When they go to the Book at all, it is merely for some pretty text, *from* which they preach, and their pretty speeches are for other than gospel ends. With their tiny, diluted doses, it would require a thousand years to inoculate their hearers with the gospel, so little of it do they teach. But this is no way to administer the gospel of the Son of God. Men need the divine word, not in little capsule amounts, but in huge and unbroken doses; and the more, the better. God disallows the wisdom of man a place in the gospel, and expressly forbids us employing "excellency of speech" or "enticing words of man's wisdom," "lest the cross of Christ be made of none effect." And he who aims at making pretty speeches, by that very fact denies himself the power of telling the good news of Jesus.

We are in danger when we, even for a moment, get away from the cross. There are a thousand subtle influences and sophistries to attract and betray us, through which we can safely thread our way only by humbly and constantly consulting the word of God. We must allow the Father not only to start us right, but to correct us and to stay us on the true course. We cannot safely wander from the Book at any point. We must remain at the fountain of life under the guidance of God. As long as the Lord goes on forming and reforming our views, we shall not go astray. But it needs the balancing effect of divine truth playing constantly upon the soul to keep it from toppling over—the brighter the mind naturally, the graver the danger of its going wrong without divine guidance. And if before the giantlike intellects and the great literary skill we encounter in the speakers and writers of the world we are inclined to feel apologetic for the comparative lack of intellect and artistic and literary sense in our church leaders, we may reassure ourselves with the reflection that God has planned that they who will follow him shall glory, not in men, but in the cross.

I do not deny that in our preaching we may use illustrations from the pulsing life about us, provided they are for the sole and immediate purpose of setting forth the gospel; but he who confines himself solely to the gospel walks no hampered way. Rather, he is in a great field, in which his content and joy increase as he gives himself wholly to it. Besides, the only gospel truth there is, is in the words of the New Testament, the sole agency by which men are led to redemption. And, being merely a mouthpiece, I should be willing for the gospel to tell its own story, since it is God's words and not my own I want planted in the hearts of my hearers. And, once we gain the perfect gospel point of view, I venture to believe we shall be content to phrase all our preaching in the exact words of the gospel and cease believing we can help it by adding our own way. The gospel's own words constitute the fittest and most effective known instruments for conveying God's doctrines, that not being his doctrine which cannot be adequately and explicitly set forth in his own words. No man has any business with a doctrine God has not already given expression to better than any man can state it in words of his own choosing. I am, therefore, distrustful of him who, in presenting his religious beliefs, prefers his own words to God's. The Father can beat me telling what I am to believe and teach, and his words require no explanation at my hands in order to be grasped by honest hearers. It needs great spiritual virility to swallow without protest and without wish for dilution all the Bible says. However, he gives proof of being afflicted with a deadly disease who wants to take it any other way.

The gospel should be so grounded in the heart of him who teaches it as to act steadily upon all his thinking, forming a kind of subconscious base which will give color, shape, and direction to his whole mind and character. Not so much that the word itself shall be spoken every breath (though I think that happy end is finally achieved) as that the influence of the gospel upon the soul shall be constant. But no superficial knowledge of the Bible can give this effect, which is one reason why the superficial and secondhand reader of the Bible can be no trustworthy or effective teacher of the gospel. But O, the wonder of the sermon whose warp and woof, woven together from the material gathered here and there, is in the exact words of the living God! And the power of the preacher who sets his heart upon making the Bible tell its own story! It is thus he vitalizes the barren fields of his own thoughts and adds immeasurably to the clarity and effectiveness of his speaking.

I have greatly erred in yielding to the temptation to speak upon popular outside themes and in neglecting the gospel. And I want it set down here that in this my at-

tempt to draw crowds I have demonstrated that the element in a community most appealed to by the discussion of these showy, irrelevant questions were the very ones who most resented it when I came to present the gospel, and I have discovered that they were the most insubstantial folks in the whole country. And I have seen that the preacher who thus attempts to attract the world both cheapens himself and injures the cause in the estimation of the truly considerable people of the country. It is clear that it is my duty to be wholly absorbed in the gospel and to present it in the love of it in the most unpretentious way possible. And this I now resolve to do. For men cannot come to God when not drawn by proper motives, which means the gospel was not meant for some people, seeing it does not appeal to them. I shall hereafter seek to lead those who will to come to Christ actuated by true motives, and cease my vain and foolish efforts to gain favor with and attract folks of the wrong sort. I acknowledge and turn from my grave mistakes herein recounted, and I pray to be forgiven and healed. And I make public this statement in the hope of counteracting some of the evil I may have done.

Closing Exercises of the National Teachers' Normal and Business College, Henderson, Tenn.

The eighth annual commencement, June 3-8, of the National Teachers' Normal and Business College, Henderson, Tenn., was a great success. College Hall was taxed to the limit every session for six days. Many of the old students were present.

There were in all departments thirty-five graduates. Brother W. H. Trice, of Memphis, delivered the address to the graduating classes. Prof. N. B. Hardeman preached the sermon, opening the exercises for the week. Everything was a feast of good things till the close.

The enrollment for the session was quite an increase over last year. Fifteen States and Canada were represented in the student body. They were a fine class of boys and girls, and a high grade of work was done by them.

The saddest part of the year came on Friday when the "good-by" had to be said. Each train carried loads of students and trunks homeward. The town is quiet, the college halls are still, and the old bell is silent. The teachers, too, have scattered, each busy in the Master's work for the summer.

All eyes are turned toward the opening of next session, September 6. Everything points to a great opening then.

By the time you read this our new catalogue will be from the press. We are anxious for aspiring boys and girls to read it, and for parents to know what we have in store for their children. Write now for the catalogue. It will give us pleasure to mail it to you.

Address A. G. Freed, President, or N. B. Hardeman, Vice President, Henderson, Tenn.

Mother o' Mine.

If I were hanged on the highest hill,
 Mother o' mine, O mother o' mine!
 I know whose love would follow me still,
 Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
 Mother o' mine, O mother o' mine!
 I know whose tears would come down to me,
 Mother o' mine, O mother o' mine!

If I were damned of body and soul,
 Mother o' mine, O mother o' mine!
 I know whose prayers would make me whole,
 Mother o' mine, O mother o' mine!

—Rudyard Kipling.

In Behalf of Our Aged and Infirm Subscribers.

Hardly a day passes but what the publishers of the Gospel Advocate do not receive a letter from some aged and infirm subscriber who has been on our list for many years and who is compelled, through force of circumstances, to give up the paper. We do not like to lose such names from our list. They stand for friends tried and true, who have stood by us in sunshine and in shadow. A great many of these we have continued free of charge. We have cheerfully contributed this much to their happiness and to the usefulness of the paper. Omitting name and place, here is one of such letters which is self-explanatory:

Dear Brethren: Your letter to hand this morning, and I hasten to answer. I am sorry that I cannot remain with the Gospel Advocate, as I think it the best paper in our brotherhood. I am sixty-nine years old and have been reading it ever since my boyhood days. But having been afflicted with rheumatism for the last seven years, and a great deal of that time on crutches and unable to work, I find that I must do without many things I would love so much to have.

With best wishes for the success of the old and reliable Gospel Advocate, I am, Your brother in Christ, X.

Without hesitation we continued this subscription and, in addition, wrote our esteemed brother a comforting letter. We wish all our readers whom God has prospered to have fellowship with those who are crippled and bedridden and helpless, but who can and who do appreciate the Gospel Advocate. To be deprived of the paper after having read it for a long, long time is a real loss to them. Would you not, dear reader, prevent a heartache? Send us a dollar or more to continue the Advocate to some aged, crippled, or poverty-stricken brother or sister. We have them on the waiting list. "Make some other heart-joyce," and do it to-day. PUBLISHERS GOSPEL ADVOCATE.

Revelation.

BY JOHN T. POE.

Merely natural men—those not inspired—did not and could not receive and convey to the world the revelation of God's will. No one could search and know what was in the mind of God, save those who had within them the Spirit of God. "For," said Paul, "what man knoweth the things of a man, save the spirit of man which is in him?" And the reasoning is: Who could read or understand what was the thought or mind of God, save those who had the Spirit of God—the supernatural man? Many Bible readers make the mistake of applying this scripture (1 Cor. 2: 14) to men in general, to all men; and hence arose the idea that men in the natural state—men as they are naturally—cannot know or understand the Bible, the word of God, and that the Spirit of God must take of the word and apply it to the heart of man, etc. This is a mistake. Paul spoke of the receiving of the will of God. He calls the un-inspired man the "natural man" in contrast with the supernatural or inspired man. None but inspired men could know or receive from God his will. But since the supernatural or spiritual man—the inspired man—has received the things God would have us know and has written the things down in a book, the Bible, we can read and understand. We could not receive the message direct from God, because we are not inspired; but those who were inspired did do it and wrote the Lord's will down for us. While the natural man could not conceive the things God has prepared for them that love him, God has been good enough to reveal them to us by his Spirit; so we may know them now, since he has told us, through his Spirit, in the Bible. The world is without excuse, then, if it does not know the will of God. All it has to do is to search the Scriptures and learn.

QUERY DEPARTMENT

[Brother A. G. Freed, the president of the National Teachers' Normal and Business College, has kindly consented to assist Brother McQuiddy in the Query Department. Brother Freed is a scholarly man of fine attainments, and we believe his answers to queries will be appreciated.—EDITOR'S NOTE.]

Brother McQuiddy: (1) Please explain what is meant by the word "city" in Tit. 1: 5. (2) Also, explain who are the "branches" spoken of in John 15: 5. Some take the position that only the apostles are branches and that all other Christians are fruit, or the result of the labors of the apostles, and are, therefore, not branches of the true vine; others, that "branches" has reference to religious denominations.

J. M. DENNIS.

(1) "In every city" refers to every city in Crete. It appears that Paul had visited the hundred cities for which this island was celebrated. It is not probable that Paul failed to preach Christ, and him crucified, in a single city of Crete. The command to appoint elders in every city indicates that he established a church in each. (2) John 15: 5 is: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Christ has already declared in verse 1 that he is the vine. It should be noted that not denominations, but that every disciple is a branch of the vine. The disciple can do nothing without Christ. Paul declared: "I can do all things through Christ who strengtheneth me."

* * *

Brother McQuiddy: What chapters and verses in the Bible give all the church ordinances? Do the Scriptures authorize the baptism of believers in pools in church houses? Do the Scriptures authorize instrumental music in the New Testament church?

FRANK T. TUCKER.

The Bible does not say anything about church ordinances. All the commands, laws, and statutes of Jehovah are the ordinances of God. Christ commands baptism. People who were baptized in New Testament times came unto the water, where there was much water, went down into the water, were buried in baptism, were born of the water, and came up out of the water. In obedience to the Bible command, people are, therefore, authorized to go where there is a sufficient quantity of water to be buried in baptism and come up out of the water. There is no specific command that the burial shall take place in a river or in a pool in a meetinghouse. John baptized in Enon because there were many waters there, and Christ was baptized in the Jordan. We do not find an example of a New Testament church using instruments of music in the worship. Those who wish to follow the example and practice of the New Testament church will not bring instrumental music into the worship.

* * *

Brother McQuiddy: (1) Brother A and Brother B are members of the same local church. Brother A is an elder and Brother B is a deacon. They had trouble, both being in fault. Brother B confessed his wrong to Brother A and the church. Brother A will not confess his wrongs. What is the church's duty in regard to Brother A? (2) Can Brother A and Brother B worship God acceptably in the same congregation, if Brother A does not confess his wrongs?

D. E. MURKIN.

It is difficult for one not acquainted with all the facts to answer this query correctly. Taking it for granted that the facts have been correctly given, the answer is easy. (1) The church should deal with Brother A as the

Scriptures direct: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) (2) Brother A should get right in order to worship God acceptably anywhere. So long as Brother B keeps right, he can worship God acceptably anywhere.

* * *

Brother McQuiddy: The Methodists have asked me to answer this question: "How may we be able to give a reason for the hope within us?" Now I can answer in a few words, but it is important that I give a deeper, fuller answer; so I turn to you for more light, which I know you can give. And I assure you that I will greatly appreciate your kindness and feel that good will result.

MRS. E. T. COLLINS.

"The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." (Rom. 8: 16, 17.) There are two that bear witness, the Spirit of God and the spirit of man. God's Spirit reveals the conditions of salvation from past sins to be faith, repentance, and baptism. Mark 16: 16: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Luke 24: 47: "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." A man knows whether he has believed, repented, and been baptized. God's Spirit says do these things; man's spirit says, "I have, or have not, done them." When we sin after entering the church, the Holy Spirit says: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) Man knows whether or not he has truly confessed his sins.

* * *

Brother Freed: I heard a man preach not long since who declared that we are now living under the old covenant God made with Abraham, and defied any one to show where that covenant had been done away with. He declared that it was to last forever, or for a thousand generations. What about Heb. 8: 6-13? Does not this destroy the old covenant? If so, what about this man's preaching? Is he not misleading? And what about the thousand generations, or forever, that it should last? What is meant by "the church in the wilderness," spoken of in Acts 7: 38? Also please explain 2 Cor. 3: 6; 1 Cor. 5: 5.

X.

(1) The covenant God made with Abraham (Gen. 12) is everlasting. It contained the promise of a coming Savior. In and through Christ the nations of earth are to be blessed. Every Christian is a child of Abraham and an "heir according to promise." (Gal. 3: 29.) Hence this covenant is to last forever. Heb. 8: 6-13 has reference to the covenant God made with the children of Israel through Moses at Sinai. (2) "The church in the wilderness" (Acts 7: 38) has reference to the congregation of Jews delivered from bondage at the hand of Moses. (3) 2 Cor. 3: 6 is a contrast between the law of Moses and the law of the Spirit, or new testament. The first is called the letter, which kills; the other, the spirit, which gives life. That is called the "ministration of death, written and engraven in stones;" this, "the ministration of righteousness." The one "is done away;" the other "remaineth." (4) "Who also hath given unto us the earnest of the Spirit" has reference to the Holy Spirit promised those who obey God. (Acts 5: 32; 2: 38.)

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigoroi, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kolshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

The Still Small Voice About India Does Not Ask Your Money—It Ask for You Yourself.

BY E. S. JELLEY, JR.

Brethren, this is the greatest emergency in the history of the church, and I believe it fully justifies the following extraordinary demands.

The facts are these: We are a missionary church, having been unalterably committed to a world-wide missionary policy by our Lord. Can any Christian deny it? And yet there are some twelve hundred millions who, so far as we can tell, have never heard a presentation of the way into the glorious kingdom which we all say has come (about which kingdom also some have been accusing others of high treason because they say the millennium is not exactly here). Moreover, there is not one religious body—no, not even the Holly Rollers—which has not more missionaries in foreign fields than we. Even the twenty thousand Christians in the British Isles are doing about as much for the evangelization of foreign lands as we nine thousand congregations.

While the millennium is here, upon the unimpeachable authority of many preachers, yet it isn't very perceptible here in India, outside of a tiny district or two. There are Christians among about a million out of India's two hundred and seventeen millions, and we have none too many missionaries in Japan and other parts of the world. Now, in view of this unprecedented emergency, I believe I am right in saying to every Christian in the United States and Canada, your King and his church need you.

This does not mean that you are to contribute five dollars more per year to the cause in India or Japan (your own conscience may demand that you do that or more), but it means that it is your duty to enlist in the fight and exert and sacrifice for Christ just as much as the soldiers in the carnal war now in progress are doing. Furthermore, in view of the fact that no one will volunteer for service in India, it means that *you personally must volunteer to come to India*, unless you are too old or too infirm to come, or unless you are the publisher of a paper. This call is not an extravagant one; it is made necessary by the shirking of duty by men much better qualified than you for service in India. *As no one else* will volunteer, it is your duty to do so. If too many volunteer, then the ones best fitted for the work can be sent and you can remain at home in the munitions department; but at present it is your duty to volunteer.

Finally, if you are absolutely unfit, it is your duty according to the Scriptures to do all you can for the work at home, and also to do the same for the work abroad; both with your means and with your tongue and pen. In England every man engaged in necessary work at home wears a khaki armband to show that he is a home fighter, doing his duty to his government. Brother Christian, if in the

end you stay at home, will you not make yourself a distinct fighter of the Indian or other demons, although still at home?

Perhaps it ought not to be necessary to put any member of a missionary church in remembrance, but it is. It is very seldom, indeed, that a missionary sermon is preached outside of a very small number of congregations; and if I am not mistaken, scarcely any editor of any paper writes a missionary article once a year. I remember that some years ago I was one of the editors of a certain paper. Then a new publisher dropped the whole staff and some of them became editors of departments of other papers. Well, I may be mistaken, but I do not know of any of my former coeditors (excepting two who are with the old paper) who have ever written in the interest of the work in India. One, indeed, wrote several times in a manner which seemed to indicate that all of the foreign work was in Japan, and I wrote asking him to mention India also, whereupon he quit writing about all foreign work. Another coeditor (unsolicited) wrote my mother, promising to help the work in India, but, so far as I can discover, he never did so in any manner. He is an able writer and preacher. I should like to see him volunteer for India.

Brethren, this is plain truth that it is *your* personal duty to volunteer for India; your Lord and his church need you.



Moving Pictures.

One of the young men of the Zoshigaya church gave fifty sen, which paid for five hundred tracts to distribute at the Katori festival.

We greatly sympathize with Brother and Sister Vincent in her affliction, which, on the authority of the doctors, necessitates their return home. It is not very encouraging to see two leave the field for one that arrives. At this rate we will soon have no workers in Japan.

The great festival at the Katori Shrine has come and gone. Five of us went from Tokyo. Brother Fujimori was there with the brethren from Takahagi, and Brother Tuskamoto was there with brethren from Yamakura. In all, there were about twenty. We distributed fifty thousand tracts in about three hours, and spent the rest of the day in preaching on the roadside. There were probably not less than a hundred thousand people who attended this festival.

A man called to-day for help. He said he was a shlyra (Christian), but had lost his wife and had four children. I told him if he was a member of the church he had mentioned, they certainly would help him, if he was worthy. I further suggested, however, that if he would bring a cart and carry my tracts to the station on the next day, I would pay him for it. He reluctantly said he would come, but insisted that he was awfully hungry. I was about to let him go away, but before he was out at the gate I called him back and told him to go around to the kitchen door. I went to Togo, the cook, and asked him to give the man something. He fixed him up a double quantity, and the poor fellow ate as though he had not had anything for several days, sure enough. I could not have slept well that night if I had let him go away hungry.

A sister from Tennessee writes that she is in very bad health, and asks the prayers of the Zoshigaya church for her recovery that she "may be spared to live nearer to God." On Thursday night (April 27) at our prayer meeting I made mention of it and asked all who felt a desire to do so to join me in prayer for our sister. There were four prayers audibly expressed, while all, I am sure, lifted their hearts to God for the afflicted sister so far away across the sea, yet made near in God.

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The Christian Minister and Sin.

BY M. C. K.

For the sake of a further statement and explanation of a most vital principle in the special work and mission of preachers of the gospel, we here reproduce a brief extract from the layman's criticism of the church published in our issue of last week. We quote again as follows:

As we view it, the church by thus allying itself with secular movements is endeavoring to cure the evils of the social life by a species of legalism, striving to purify the sinful nature of man by attacking the outside, forgetting that crimes and violations of law are the external marks only of an inward demoralization and rottenness of the heart. The root of the evil in the world is in the human heart, and to redeem the world the inner spiritual nature must be first purified. The crime committed is the fruit of sin in the heart. You may punish the criminal for violating the law, but that does not cure the sinful heart. The Christian minister has to do with sin, not with crime. When, therefore, he allies himself with the officers of the law in arresting criminals, he is departing from his proper function and weakening his power and ability to cure the sin in the heart.

We invite the reader's very careful and serious attention to the distinction here drawn between sin and crime. This is a distinction which, at first sight, may appear to be wholly without a difference, and therefore unwarranted; but this is so far from being the case that the difference in question is not only clearly marked, but it is radical

and vital. Perhaps it would be more accurate to say that the distinction, strictly speaking, is between sin in its internal existence in the human heart and sin in its external manifestation in human conduct, the distinction being that between the condition of the human heart as the seat and source of sin in its essence and the various and multifarious forms of its outward manifestation in the lives of men.

While, in the ordinary phraseology of men, sin is any kind of wickedness or offense against God, and crime is any action contrary to the laws of the State, yet we do not find such a distinction definitely stated in the Holy Scriptures; but we do find, expressed in the clearest and strongest terms, a very broad and marked distinction between sin in the heart and the outward manifestation of sin in the overt acts of life. Listen to this distinction as it is solemnly drawn in revolutionary terms by the Son of God himself: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire." (Matt. 5: 21, 22.) Again: "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27, 28.) Again: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. 5: 43-45.)

Now, it is not possible to give these passages a careful and searching examination with due thought to what they distinctly say without observing the marked distinction drawn by Jesus between sin as it exists in the heart within and the overt act without by which it manifests itself in the lives of men. According to him, sin in its essence exists in the human heart before it assumes the form of an overt act in the human life; and hence, even murder and adultery, which, in some instances, exemplify sin in one of the most hideous and repulsive of all forms, exist in all their baleful essence in the heart of man before any outward act has been committed. To punish a murderer or an adulterer, therefore, for the mere outward act in the case of either sin does not remove nor even reach the sin itself. Such correction merely strikes at one of the symptoms of sin, but does not touch the disease itself. This exists within the heart, and the only remedy is to *change the heart*, to bring the whole man within to a complete surrender to God, "bringing," as Paul so beautifully expresses it, "every thought into captivity to the obedience of Christ." (2 Cor. 10: 5.) Then, and only then, is sin cured; and then, and only then, is a man delivered from sin.

Now, the lesson of all this is that the Christian's attitude toward sin, and preëminently the attitude of the Christian minister, requires that they shall deal, not directly with crime at all, which is only a manifestation or symptom of the disease, sin, but with sin in its essence as it exists primarily in the human heart. Moreover, the Christian minister must deal gently with poor, unfortunate men and women who have fallen a prey to sin and have been led into any of the crime forms of its manifestation. This is why our friendly lay critic regrets to see ministers of the gospel become prosecutors of criminals before the civil courts, or in any other way to form alliances with the world in attacking sin only in its outward forms; and this is why the Christian minister should not

turn politician, nor convert his pulpit into a religio-secular forum for the exploitation of political or other secular themes. God has given him his message, and to this message he should be true. It not only embodies Jesus Christ, and him crucified, but it embodies equally the awful fact that it was *sin* which caused his death, and that it is through his blood alone that forgiveness of sin is possible. Hence, the Christian minister should make men feel the enormity of sin, as sin, regardless of the particular form in which it manifests itself, and that they must turn from it or be ruined by it. Reaching the human heart, the seat and source of all sin, and its complete renewal and cleansing by the blood of Christ, should be the object of all preaching. When one is, therefore, a minister of the gospel in the fullest and best and only true sense, he is a thorough sympathizer with men and yearns to deliver them from evil. No matter what misdeeds may mark their lives, nor how reprehensible and worthy of condemnation their conduct may be, he will still look upon them with mercy and lose no opportunity to do them good. No matter what their station in life, he would make all men feel the danger of allowing any sin to rankle in the heart. Hence, let ministers of the gospel, like Paul, "reason of righteousness and self-control and the judgment to come" until men, like Felix, are so impressed with sin that they are "terrified." Remove sin and all sinful impulses from the human heart, and then the life will be right and God's approval will be upon it.

Some Questions and Answers.

BY E. A. E.

Dear Brother Elam: Will you kindly help us to a better understanding of the following proposition? After the Babylonian captivity there seems to have been two kinds of worship under that dispensation, separate and distinct—the one from the temple, symbolic; the other from the synagogue, spiritual. That, Judaistic in character; this, not Jewish in character, and seems to have come over from the patriarchal dispensation and common to all dispensations. In the synagogue spiritual worship became social and conventional. The ritual and the spiritual forever separated, the first being wholly confined to the temple and the latter to the synagogue. There was no spiritual worship offered in the temple and no ritual in the synagogue. Their nature and object were wholly dissimilar—the ritual worship wholly out of place in the synagogue, and the spiritual wholly unnecessary in the temple. Since it was symbolic, the synagogue, though spiritual, did not and could not supplant the temple or ritual. But it seems that the synagogue worship was the precursor of the church of Christ, and prepared the way, and where the apostles got their footing, etc. Kindly help us through the Gospel Advocate.

R. M. GOODLOE.

All persons should gladly do whatever they can toward helping one another to a better understanding of the truth.

Some things are in the way of understanding the truth: (1) Building theories on that which is not essential to salvation, let the theories turn out either way or any way; (2) drawing distinctions and making differences where none exist; (3) contending for "propositions" which cannot be sustained.

It cannot be true that there were two different kinds of worship, "separate and distinct," acceptable to God under the same dispensation. It is not true that "there was no spiritual worship offered in the temple," or that the worship in the synagogue was altogether spiritual. The worship in the temple was ceremonial and ritual; but the worship in the synagogue may have been more or less "ritual," and there was "spiritual" services in the common meaning of "spiritual" in the temple. For instance, prayer is "spiritual," and prayers were offered alike in the temple and synagogue. Prayer could not be "ritual" and "symbolic" in the temple and "spiritual" in the synagogue. Reading the Scriptures could not be "ritual" in

the temple and "spiritual" in the synagogue. Reading the Scriptures was a very important part of the service in the synagogue. But the Scriptures were read in the temple. (2 Kings 23: 1-3.) God commanded the study of his word. When the Jews met at their feasts three times in the year, the law was read. (Deut. 31: 10-12.) King Jehoshaphat sent out princes and Levites to teach the law in all the cities of Judah, which was done with great effect. (2 Chron. 17: 7-9.) Later the Jews met every Sabbath in their synagogues in all the land and wherever they were scattered, whether they had synagogues or not (Acts 16: 12, 13), to study the Scriptures. This kept alive in their hearts the knowledge of God, saved them from idolatry, and helped to prepare the world for Christ. "As his custom was," Jesus went into the synagogue at Nazareth on the Sabbath. It was his custom to do this while he lived at Nazareth; yet he worshiped in the temple in Jerusalem. After his public ministry began, he went into the synagogues wherever he was to teach. (Luke 4: 15, 16.)

Hezekiah spread the blasphemous letter which he received from the Assyrians before God in the temple and prayed, and God heard him and drove back his enemies. (See Isa. 36, 37.) While Zacharias was burning incense in the temple, "the whole multitude of the people were praying without." (Luke 1: 10.) Peter and John went up into the temple at the hour of prayer. (Acts 3: 1.) The psalmist asked that his prayer might be set forth before God as incense, and the lifting up of his hands as the evening sacrifice. (Ps. 141: 2.) Note the presentation of Jesus to Jehovah in the temple and the blessing of Simeon. (Luke 2: 22-32.) Anna, a prophetess, an old woman, a widow, "departed not from the temple, worshiping with fasting and supplications night and day." (Luke 2: 36-39.) Prayer was offered, not only in the temple, but *toward* the temple, if God's people could not reach that place. (Read 2 Chron. 6: 18-42.) God promised his people that if they should be in captivity and should repent and pray *toward* the temple, he would hear and forgive them. So Daniel in captivity prayed *toward* Jerusalem. (Dan. 6: 10.)

There were peace offerings and thank offerings made in the temple; praise and gratitude were offered there. (Read Jer. 17: 26.)

The temple was built for God's name and presence. There he met with and blessed the people. (2 Chron. 7: 1-3.)

The temple and the worship in the temple were typical (see Heb. 8: 2, 5; 9: 8, 9, 11, 21-26; 10: 1); yet they furnished the pious Israelites a system of faith and service which blessed and saved them in the end through Christ. The house of God under Christ and the sacrifices in it are "spiritual" in contrast with the material temple and the animal sacrifices in it (1 Pet. 2: 5); but it does not follow that the inner or spiritual was not blessed by engaging heartily in that worship. "So that the law is holy, and the commandment holy, and righteous, and good." (Rom. 7: 12.)

According to the best information we can get, it seems that the synagogue arose during the Babylonian captivity, when it was impossible to engage in the worship of God in the temple. According to the promise of God in 2 Chron. 6: 36-39, the Jews in captivity worshiped *toward* the temple. The synagogue—the house—was "so constructed that the worshipers, as they entered and as they prayed, looked toward" the temple. Smith's Bible Dictionary further says:

In the internal arrangement of the synagogue we trace an obvious analogy to the type of the tabernacle. At the upper or Jerusalem end stood the ark, the chest which, like the older and more sacred ark, contained the book of the law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honor. Here were the "chief seats," after which the Pharisees and scribes strove so eagerly (Matt. 23: 6).

and to which the wealthy and honored worshiper was invited (James 2: 2, 3). Here, too, in front of the ark, still reproducing the type of the tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little further toward the middle of the building was a raised platform on which several persons could stand at once; and in the middle of this rose a pulpit, in which the reader stood to read the lesson or sat down to teach.

The Jews then in captivity made the synagogue to correspond somewhat to the temple, in it worshiped toward the temple, had it to take the place of the temple as much as possible, and upon their return to Jerusalem rebuilt the temple and restored the worship of God in it. (See the books of Ezra and Nehemiah.) They never intended for the synagogue to replace the temple or to offer a different kind of worship from that of the temple. Those who met in the synagogue to study the Scriptures, etc., went regularly to the temple to offer the sacrifices and services required there. Sacrifices, incense, and instrumental music were not offered in the synagogues; but there could be as much "ritualism" there as in the temple, or as much spirituality in the temple as there. No one can read the Psalms and many other portions of the Old Testament and not be deeply impressed with the piety, devotion, and spirituality of the Israelites. This devotion, as stated above, led to the erection of synagogues after the return from captivity. In Christ's time synagogues were in all the towns of Judea, Samaria, and Galilee, and in towns of other nations. (Acts 13: 14; 17: 3, for example.) It is said that there were four hundred and eighty in Jerusalem. Besides meeting in these buildings on the Sabbath (Saturday) to study the Scriptures and to worship God, in them children were taught and young men had their debating societies and libraries.

But there is no doubt that the plain and humble worship and organization of the New Testament church were patterned after those of the synagogue. The synagogue helped to prepare the way which led from the worship in the temple, with the types of good things to come, to the spiritual sacrifices and work of the worship in spirit and truth in the New Testament church.

Elders.

Brother McQuiddy: In your answer to "H. D. J." in the Gospel Advocate of May 18, you say: "Christians who have children should have obedient children before they may become scriptural elders. But I do not understand that a man who is childless, through no fault of his own, is on that account barred from being an elder in the church." Again, in answer to a similar question by J. R. Stubblefield in the issue of May 25, you write: "I cannot think that Paul means that, however good an elder is, his wife's dying or his becoming a widower disqualifies him. If not, then cannot a man who is not married, but prudent and pure in his life and possessed of all other qualifications, serve as an elder? . . . Of course, to be absolutely safe, in selecting or appointing elders, men with wives and children should be selected and appointed." As I see it, it does not follow logically, that because an elder is not disqualified upon the death of his wife, a man that has never been married can be a scriptural elder.

I am a young man of limited experience, and it would ill become me to incite a discussion with you, with your greater experience and ability; but this question is one that I am intensely interested in, and I am anxious to be right on the subject, if possible. It seems a very significant fact that the Holy Spirit both in Timothy and Titus makes mention of "believing children" as one of the qualifications of elders. In 1 Tim. 3: 5 there is what I will call an "explanatory clause" which asks the question: "But if a man knoweth not how to rule his own house, how shall he take care of the church of God?" To my mind, it is perfectly reasonable for the Holy Spirit to require such a qualification of elders, when we take into consideration the fact that the church (local sense) is a family, and, as a family, needs oversight. How can a man be qualified to exercise oversight of a family of God's children, where there are, in a spiritual sense, all ages from

babes to adults, if he has never had the practical experience of controlling a family of his own? I do not believe (I base this statement principally upon what fathers of families have told me) a man can learn how to care for children without having had the practical experience with some of his own. I realize that, should it be true that elders have to be married and have believing children, it would disqualify many good men that are now occupying the office of elder; but what matters if it is right? They can still be good men and continue in the good work even though not considered elders. Is it possible the Holy Spirit would inspire Paul to write such qualifications if they were not absolutely necessary and essential?

I trust I will not be misunderstood in asking these questions. I am not desiring a discussion, in the general acceptance of the term, but I desire to be right. I am sometimes asked the question: "Is it necessary for a man to be married and have believing children to be a scriptural elder?" I always give it as my opinion that it is necessary, and could not have anything to do with the appointment of elders that did not have those qualifications, among others. If I can be shown from the Scriptures that it is not necessary, I will cease to teach it. In my humble opinion, the eldership question is not sufficiently studied by Christians, nor are the Bible qualifications sufficiently in demand; and, as a consequence, the elders of many congregations are incompetent and the work is becoming lightly esteemed. You say it is absolutely safe to demand these qualifications. Then why not be as safe on the eldership question as we believe we are on the question of baptism? Why leave any doubt?

If I have misrepresented you in any way, Brother McQuiddy, I ask your pardon. I trust that you can throw more light on this important subject. F. B. SHEPHERD.

Brother Elam answered Brother Stubblefield's question. I am glad to have Brother Shepherd's view of this matter, but do not care to add anything more at present. If others can give more light on the subject, we will be glad to have them do so.

Help the Fanning Orphan School.

BY E. A. E.

We have mailed to all the readers of this paper a letter asking for a subscription to this school. This letter contains a card or obligation to be filled out and signed, stating how much one can give, and when. Reader, please examine it with care, fill it out with the amount you can give and when you can give it, and return as requested.

We are in earnest about this. The school needs help now, and we think to know this the many good people in the land will cheerfully respond to these appeals. The school needs the help, first, to pay its present indebtedness of twenty-five hundred dollars, and, second, to increase its endowment fund so as to enable it to take more dependent girls free. In fact, the trustees wish to increase this fund until the school will be filled with such girls.

It seems useless to argue that this is the best way to help such girls, or to help any person—namely, to help them so as to be able to care for themselves intelligently and profitably and, above all, to become a blessing to others. This the school does. Kind readers, will you not help in this great work?

The Cumberland University, Lebanon, Tenn., is making an effort to increase its endowment fund, and one old pupil writes that he will give *twenty-five thousand dollars* on the condition that Lebanon and the surrounding county of Wilson will give as much. If one man will give so much to this university, ought not many, many give to such an institution as the orphan schools to help to educate and train orphan girls for the greatest usefulness? Answer: *They will.* Let the school have your contribution.

Our Bible Lesson Helps are rapidly growing in favor and circulation. On August 1 The Young People will be greatly improved and pushed more vigorously than in the past. It will be a very desirable and helpful paper. Our Advanced Quarterly leads all others.

Our Trial Offer.

Have you read our trial offer to send the Gospel Advocate for three months for twenty-five cents? If you have, have you sent the paper on trial to a number of your friends? Certainly you know people that would be benefited by reading the paper. Give them the opportunity to receive the instruction that the paper is giving each week. We have already received many trial subscribers, but we are anxious to have every reader send us a list of names to whom we may send the paper. Twenty-five cents is a very small amount, considering the cost of publication, but we are anxious to get the paper before the people more extensively than ever before, and for this reason alone do we offer it at this exceedingly low price.

People have been converted to Christ by reading the Gospel Advocate. Have you discharged your full duty until you have made every effort possible to lead your friends to Christ? You should not overlook the fact that people are going to read something. If they do not get good literature, they will read vicious.

We wish also to call your attention to the fact that this offer will not be continued much longer.

Publishers' Items.

If you want the most critical, scholarly, and best human production on the subject of instrumental music in the worship, send us \$1.25 for Brother M. C. Kurfees' book on this subject.

Have you read the list of select books that we are offering in quantities at reduced prices? See advertisement elsewhere in this paper. The offer is a remarkable one and will be good only a short time.

"Christian Treasures," Volume I, has been accorded a favorable reception. E. A. Elam says: "I heartily commend the idea of publishing the articles in the special numbers of the Gospel Advocate in book form. It is a capital idea."

C. S. Austin says: "I have carefully examined the book, 'Christian Treasures,' Volume I, which you kindly sent to my address. I am glad that you have decided to put in permanent form the splendid articles of the special numbers of the Gospel Advocate. I commend the book to the brethren and believe it will be appreciated by all. In my humble judgment, these books will be what their name signifies—Christian treasures in the libraries of those who secure them."

Morgan H. Carter, of Macon, Ga., says: "'Christian Treasures' is just the name for the very excellent volume I have at my right hand. The contents so far as I have read, the arrangement, and the workmanship in binding and general make-up are such as to make this a valuable contribution to permanent Christian literature and a neat ornament in any library. It deals with vital problems in a live manner and deserves a wide circulation among Bible lovers." The price of this most excellent book, neatly and substantially bound in cloth, is \$1.

We have heard from several sources words of praise and commendation for our Lesson Helps. It is the opinion of many that Brother Elam's work on the Advanced Quarterly for the current year could not be surpassed. The following extract from a note written to Brother Elam by S. W. Cox, of Miami, Fla., is only one of the many encouraging expressions that have come to our attention: "I have been told, Brother Elam, that you get up, or edit, the Gospel Quarterly. I feel that I should tell you how valuable it has been to me, or will be to any one who wants to study God's word or needs help in studying it. The lesson for April 23, I feel, has helped me much. May you continue the good work for God and be guided by him all the days of your life."

M. C. Kurfees, of Louisville, Ky., writes: "The copy of

"CHRISTIAN TREASURES."

All our readers who appreciate good, religious books will be pleased to know that "Christian Treasures," Volume I, is just off our press and ready for delivery. The book contains nearly three hundred pages and deals with vital themes that were covered in special numbers of the Gospel Advocate. It contains the very best thoughts, not only of the editors, but of a host of careful writers, to whom were assigned various phases of the following subjects: Studying the Bible; Teaching the Bible; Applying the Bible; History of the Bible; Restatement of the Issues; Fundamental Themes; The Wise and Unwise Course in Religion; Evangelistic Effort in General; Plans for Protracted Meetings and Missionary Work in General. We may safely say that no book has ever been printed containing articles on these important subjects from as many different writers.

The second volume of "Christian Treasures," dealing with subjects of equal importance, will quickly follow. *By purchasing each volume as it appears, you will greatly increase the usefulness of your library and will soon be informed on living themes far above the average reader.*

THE BIBLE STUDY HELPER.

Hundreds have subscribed for The Bible Study Helper, our new monthly magazine, edited by A. B. Lipscomb. It contains departments for teachers and scholars and helpful suggestions for all ages. Its illustrations are carefully gleaned from the finest books available. It is abreast with modern scholarship and at the same time thoroughly in accord with the word of God. We will send this journal one year for sixty cents, or fifty cents if sent in with your Gospel Advocate subscription.

AROUND THE LORD'S TABLE

The first edition of this valuable book was soon exhausted. We are now getting out a second edition. It is a mental and spiritual stimulus to all who would preside or partake. We will send one copy for twenty-five cents.

Address all orders to
McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

the book, 'Christian Treasures,' Volume I, by A. B. Lipscomb, sent me for examination, was duly received. You are fortunate both in the title of the series and in the skill displayed in the selection and editing of its contents. I have already examined it sufficiently to be able to pronounce it a treasure indeed; and if future issues shall measure up to the standard set in this initial volume, the series will constitute a valuable library in itself. I most heartily commend Volume I to the reading public and devoutly wish for it an extended circulation. While writing this note of commendation of this excellent volume, I take occasion to express my deep regret that the circulation and reading of religious books and religious literature in general are so limited. Is there not something wrong with the method of advertising? Or is it all a matter of cold-hearted indifference to religion? The latter, no doubt, has much to do with it, but I believe some improvement is possible."

The Hardeman-Leak Discussion.

The advance orders for the proposed book covering the above discussion were too few to justify getting out the book at this time, in view of the high cost of paper and printing material. We thank those, however, who sent tentative orders and regret that they cannot be filled.

McQUIDDY PRINTING COMPANY.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

The Impossible.

The Word and Way has raised the subscription price from one dollar to two dollars. The only surprise about this is that it was not done long ago. It is absolutely impossible to publish a paper of the Word and Way type for one dollar without doing so at a loss to the publishers. This is particularly true in view of the recent rapid rise in the cost of paper and ink. The only question in connection with the publication of a first-class dollar paper is: How long can the publisher afford, from other resources, to supply the annual deficit? The Word and Way is one of our most creditable publications, and is worth far more than the paltry sum of two dollars.

Many of our religious papers have tried the experiment of reducing the subscription, but in every instance the results have been disappointing. There are Baptists—the greater the pity—that would not take a denominational paper at any price, and would not read it if they got it without cost. Some folks do not read; and if they did read, they wouldn't read a religious paper. They are not built that way.

True, there are not a few who are absolutely unable to pay for a religious journal, yet a reduction in the price of the paper would not meet this situation. These should have the paper, and it should be paid for by the church or some of their more prosperous brethren.

There are others who take the paper and *promise* to pay for it, and these will promise two dollars as quickly as one, without any serious intention of paying either amount. Hence, even this class will not be materially benefited by the reduction.

The Recorder has never charged less than two dollars, and, personally, we would prefer to go out of business at once, rather than reduce the price of the paper and die by degrees. The idea that religious papers are profitable investments obtains only with those who never have, and never expect to, put a dollar in them. We know it to be a fact that one generous Baptist layman has given forty thousand dollars in the last decade to pay the indebtedness on probably the largest circulated Baptist paper in the South.

The question of denominational ownership has not, as was hoped, solved the question of the denominational paper. We know of no paper owned by the Baptists of the State that is making a dollar. As we see it, the only solution of the question is a quickened sense of obligation upon the part of the pastor.—Western Recorder.

What is true of the Baptist papers is also true of other religious papers. It is our wish and purpose to publish a first-class journal, and in order to do this it will be necessary to advance the price to two dollars a year. In our last week's issue we gave notice that the advance would not be effective before January 1, 1917. We will now accept renewals for one year in advance at one dollar and fifty cents a year, but not for two years. We are pleased to announce that our readers appreciate the fact that increased cost of paper and ink has greatly increased our burden and are rallying nobly to the support of the Gospel Advocate.

* * *

Division.

Men divide on most important questions, and the lines of division cross in almost every imaginable way. We get together on questions that seem most important, ignoring others. The line of division between evangelical Christianity and what the New Testament calls "the world" is clear. Shall we divide on the line of Baptist Christianity, or on that of labor unions? Suppose you commit the Baptist churches to the "closed shop." Then all Baptists who do not believe in the closed shop are invited to get out of the denomination. We have, therefore, substituted labor unions for Christianity. The true solution is to say that a Baptist church, as a church, has nothing to do with this question. Its members may hold one view or the other.

But if you attempt to pass a resolution in a church or association, you invite every member who does not favor the resolution to leave the denomination. Do we want to drive out of the Baptist denomination everybody who does not agree with the majority upon political or social questions? If we do not, what right have we to pretend to represent them? The case is far worse when a few men who happen to have been elected to some position in the denomination for Baptist work prostitute their position in an endeavor to speak for the denomination in matters with which it has no concern, or, at least, are not essential to it.—Journal and Messenger.

The greatest freedom should be allowed concerning matters on which God has not legislated. When God commands, we should obey; but opinions should never be pressed to the division of churches. The Holy Spirit condemns in no uncertain way factionalism. We should never allow our preferences and affections for men to lead us to do things that are contrary to the genius and spirit of Christianity. It is sad that professed Christians often contend more vigorously and earnestly for their opinions and preferences than they do for the law of God. Such contention is divisive and sinful. "For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (1 Cor. 3: 3, 4.) To avoid further division and to remove the existing division, Paul admonishes: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) To help us to speak the same things, he again says: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) We are told to hold not only sound words, but the pattern of sound words. We cannot show too much respect for the commands of Jehovah and too little respect for the commands of men intended to guide us religiously. The Holy Spirit says through Paul: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 1, 2.)

Some Happiness Secrets.

I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that one's relations with others should be direct and not diplomatic; that power leaves a bad taste in the mouth; that meanness and hardness and coldness are unforgivable sins; that conventionality is the mother of all dreariness; that pleasure exist, not in virtue of material conditions, but in a joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness; and many other things which seem, as I write them down, to be dull and trite commonplaces, are for me the bright jewels which I have found beside the way.—Arthur Christopher Benson.

Failure.

"He is counting on you."
O, the wonder and grace
To look Christ in the face
And not be ashamed!
For you gave what he claimed,
And you laid down your all
For his sake—at his call.
He had counted on you,
And you failed not.

—Elizabeth Tressler Maloney.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Make some other heart rejoice.

Don't forget that the Mexicans are our brothers.

Loosen up—I don't mean your pocketbook—smile!

Jesus Christ calls for volunteers. Are you ready to go?

Every service we render to God should be a devotional service.

Friendship does not grow in the atmosphere of habitual criticism.

Isn't there a better way of helping our Mexican neighbors than by shooting them?

J. H. McBroom preached at Cookeville, Tenn., Sunday. Brother Karnes is busy in the evangelistic field.

T. B. Larimore is preaching at Lafayette, Ga. He and Mrs. Larimore will return to Nashville about June 27.

G. Mitchell Pullias has become a coworker with J. Pettet Ezell at New Decatur, Ala. A good combination of workers.

Alexander Campbell, the colored preacher, has begun an interesting tent meeting in Pulaski, Tenn. The interest is fine.

H. C. Denson has been elected president of Burritt College. We believe this is an honor worthily bestowed and a good business move.

Bear in mind that The Bible Study Helper will be combined with The Young People, August 1. The new weekly will help you in your Bible studies. Send in your order now.

W. W. Slater, the song evangelist, has arranged a schedule of work for the summer and fall. Correspondence should be sent to his home address, Stigler, Okla. It will be promptly forwarded.

The protracted meetings at West Nashville and Eleventh Street, this city, are increasing in interest and fine results are anticipated. The congregation at West Nashville will shortly build a larger house.

Cards have been issued by Mr. J. S. Dabney announcing the marriage of his daughter, Phoebe Frances, to Mr. Jewell Matthews, at San Angelo, Texas, on June 17. The Gospel Advocate extends heartiest congratulations.

From T. B. Clark, Knoxville, Tenn.: "The work here with the church is progressing nicely. Brother Borden's meeting was more successful than we expected it to be. Excellent preaching and fine attention throughout."

T. Q. Martin has closed a good meeting at New Decatur, Ala. In a private letter J. Pettet Ezell mentions two baptisms, four additions from the Christian Church, and two by letter. But this was not the final report of results.

W. E. Morgan writes from Portland, Maine, June 12: "I will assist the church at Cardwell, Mo., in a meeting, July 16-30. I can hold a meeting in Tennessee, July 1-12. Who wants me? Address me at Box 458, Knoxville, Tenn."

It was my good pleasure to baptize David Burton, the young brother of A. M. Burton, last Saturday. The young man had been sick for some time. He has given himself unreservedly into the hands of Him who healeth all our infirmities.

A. N. Kennedy writes from Texico, N. M., June 7: "On account of some of my work being canceled, I have some time in July and August for meetings. I am ready and willing to go anywhere I can do good in the Master's name. If you want a meeting, write me at Texico, N. M."

E. M. Borden writes: "I am now at Elmwood, Okla., in a meeting. The meeting is about eight days old. Four have been baptized and one restored. Two more are to be

baptized. The meeting is to continue several days yet. We have been using the 'Little Singer' song book a part of the time."

T. B. Clark, of Knoxville, Tenn., has one thousand copies of "New Songs of Praise," a 1916 song book, that he would like to dispose of at cost. He bought them before the church at Murfreesboro decided for him to stay at Knoxville. He will make a special price on these books and give all the profit to the Fanning Orphan School. He will send sample copies free. It is a good selection of songs.

A message from Terrell, Texas, June 17: "L. S. White, of Dallas, Texas, is here in an excellent meeting. Four have been added to the local church to date and the church has been greatly edified. Brother White is a lovable Christian gentleman, as well as an excellent gospel preacher. Joe W. White is in the meeting with his father and has been of great assistance to us. These brethren have labored with us, and we find them faithful and bid them Godspeed."

From F. L. Palsley, Metropolis, Ill., June 15: "The meeting at Erin, Tenn., closed last night. Two persons were persuaded to leave the errors of denominationalism to worship as the New Testament directs. I expect to be with them again, beginning on the fourth Sunday in August. They would like to have a tent for that time. F. W. Chunn is here now in a fine meeting. He can truly preach the word. He and I hope to be at Erin together next spring."

Eph P. Smith writes from Martin, Tenn.: "Beginning on the fourth Lord's day in May, I delivered fourteen discourses in a meeting at Dresden, Tenn. There were no baptisms, but we had splendid audiences, especially at the evening services. There are some loyal brethren at Dresden, and it was a pleasure to be in their midst. We begin a meeting here in Martin next Lord's day. Brother N. D. Hardeman will do the preaching and Brother Leon Holland will lead the song service. We are hoping to do good."

J. L. Legate sends us the following acknowledgment, signed by E. S. Jelley, Jr., and addressed to the church at Sherman, Texas: "We are grateful for your fellowship forwarded by Brother Legate on March 13, 1916 (eleven dollars), and also again acknowledge your fellowship (fifteen dollars) sent December 31, 1915. This is a far country, made much more distant by the present world war. Sometimes letters do not get through at all. It is better to send private uncertified checks, as they can be renewed if lost in transit without any trouble. Brethren, we trust that in the presence of the Lord you will rejoice with us over gathered sheaves. Brother McHenry reports eighteen baptisms recently. Pray for us."

From T. A. Northcut, Mango, Fla., June 16: "Our meeting of three weeks' duration began on the second Lord's day in May and closed with one addition and the very best of interest. Sam Chastine, the one added, has a nice family, and he will be a 'lively stone in the building' at Mango, we think. There are many deeply concerned, fully convinced that the gospel is the power of God to save, but worldly influences beat heavy; but we hope for a full harvest by and by. Will Rucker, formerly of Hamilton, Texas, but who now makes his home at Adrian, Fla., did the preaching. He shuns not to declare the whole counsel of God. He is very pointed, positive, and uncompromising, but he has his own peculiar way in kindness that wins even with sectarians. He works to the end that he may get characters and not numbers in his meetings. In other words, when he baptizes one, he is so taught that he does not consider his armor a plaything that he may lay aside part of the time and put it back at will. We need more of Brother Rucker's kind that will come and make their home here and work the byways as well as highways and risk the consequences. Any brethren wanting the old Jerusalem gospel more firmly established will make no mistake in sending for him."

A REMARKABLE STATEMENT

Mrs. Sheldon Spent \$1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered



with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable

Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.



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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Sims.

On the morning of February 15, 1916, the death angel visited our community and took from our midst the spirit of Joe Estes Sims. Joe was nineteen years, eight months, and fourteen days old. He was baptized into Christ in 1913 by Brother G. W. Farmer and lived a Christian life till he was called up higher. O, how sad it is to go to Sunday school and Joe not there! For it was a rare thing for Joe to miss. It seems such a pity for one so young as Joe to die. He had the good fortune of being reared in a good, Christian home. He leaves a father, mother, and three brothers, besides a host of friends, to mourn his death. To his loved ones I would say: Weep not, for Joe has gone home a little sooner than the rest of you. The Christian's death is rest and peace, and gives life that never more shall cease. A FRIEND.

Wharey.

Margaret B. Wharey was born in Rutherford County, Tenn., on April 15, 1853. When she was just budding into young womanhood, her father moved to Cannon County. At the tender age of sixteen she confessed her Savior under the preaching of Brother James J. Trott and was baptized by a Brother Nelson in Brawley's Fork. Soon thereafter the family moved to Dyer County, in West Tennessee, where she was married to S. S. McCorkle on February 25, 1871. On the morning of April 24, 1916, her spirit wended its way to realms beyond. One by one our loved ones are fitting away. The longest time we can help mother is far too short. She leaves three sons and three daughters, many relatives and friends, to mourn her departure. Her furrowed brow and beautiful white hair was indicative of a long life of usefulness. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit; that they may rest from their labors; for their works follow with them."

FANNIE L. SANFORD.

Colley.

A. B. Colley was born on August 27, 1844, in Graves County, Ky. He had lived a long time in Farmington, Ky., where he died on March 20, 1916. He was a distant relative of mine and had acted more like a father to me than any one else since the death of my father about sixteen years ago. There has never been a man more consecrated to the Lord's work in all West Kentucky than he was. He reared four children to be grown, all of whom became members of the

church of Christ early in life. He had acted as one of the elders of the church at Farmington since its organization. He was largely responsible for the existence of the church there. He gave liberally of his money to build the meetinghouse there and was liberal in supporting the gospel. His gifts were not confined to that locality, but reached others, as some in Texas could testify. His good work will continue. He died "in the Lord." While he rests from his labors, his work will go on and on. Eternity alone can tell the good of such a life. He was nearly seventy-two years old. The greater part of his life was spent in doing good. We have lost, so far as the visible eye is concerned, his presence at church and in the home and one of the very best of our citizens. As church members, let us all think that our loss is his gain. He suffered so much here, but he has gone home to suffer no more.

A. O. COLLEY.

Kennamer.

Brother Ben W. Kennamer, of Trenton, Ala., departed this life on February 18, 1916, after a long and fruitless effort to get well of the dread malady, tuberculosis. He was thirty-five years and eleven months old. He left a wife and three dear children to mourn his loss; also an aged mother, three sisters, and one brother survive him. I had the happy privilege of teaching Brother Kennamer and his wife the way of the Lord nearly three years ago at a meeting I held at Garth, Ala., and I baptized them both into Christ at that meeting. He took a deep interest in the work of the Lord from his obedience to Christ until his

That's the Way.

When you set out to make ice cream, do not try the old way, but use

JELL-O

ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about nine cents a quart.

That's the way to make ice cream.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

death. He was kind and considerate of every one, and to know him was to love him. He was very kind and lovable to his family. He was willing to die if it was the Lord's will, but he longed to get well to help his dear wife raise up their children in the way they should go; but God saw fit to take him from his sufferings, which he bore so patiently to the last. "Precious in the sight of the Lord is the death of his saints." So to his loved ones and to the church he loved so dearly I would say: Look up to Brother Kennamer's God, whom he trusted, and he will dispel the sorrow and sadness, and we will be enabled to see that he "hath done all things well." Let me admonish one and all to prepare to meet our God, and let us be watching for our Lord's coming. Whether he comes in the morning of life or at noon or in the evening, let us be ready to welcome his coming to take us home. J. J. HORTON.

Walker.

Charles William Walker was born in Todd County, Ky., on December 23, 1851, and died on Saturday, May 6, 1916, at the home of Mr. H. A. Ramsey, near Farmer's Hill, on the Russellville road, following a runaway accident in the discharge of his duties as mail carrier on Route No. 4. In early life he moved to Russellville, Ky., and made his home with his aunt, Mrs. Hester Kurtz. He graduated at Bethel College, under Professor Wagner, in 1874, and began his life teaching school, his first school being at Ash Spring, Ky. He was married to Miss Hattie Wells in February, 1878. Unto this union four children were born—two sons and two daughters—Morton and Guy, Bessie and Duvey. He professed faith in his Lord when a young man and united with the church of Christ at Bethany, near Olmstead, Ky., being baptized by Brother E. G. Sewell. He was a member of Pluto Lodge, No. 65, Knights of Pythias, of Adairville, Ky., and had been in the employ of the government for eleven years. He is survived by his widow and all their children; three brothers—L. K. Walker, J. N. Walker, and J. T. Walker; and four sisters—Elsie Walker, Mattie Walker, Mrs. Jessie Fletcher, and Mrs. Ella Wade, of El Paso, Texas. Father made a good link for the endless chain, which is the plan of all nature. If we, his children, can so live as to duplicate that link, there will be a happy reunion some day in the land where God will wipe away all tears. It is not so sad, after all, when one is prepared to go, like I know he was, because we have these comforting words: "And I heard a voice saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) Sorrowing mother, brothers, and sisters, God is our refuge and strength, a very present help in trouble; and we know his life to be not like unto "a snowdrop on the river—a moment white, then gone forever," because he has left a monument to his memory that will outlive us all. W. M. WALKER.

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For a short time only we are offering to any one who will buy at one time as much as \$15 worth of the following books 40 per cent discount from the regular retail price. To any one who will order books amounting to \$7.50 at one time we will give 25 per cent discount. Most of these books are listed at reduced prices. In this list of books will be found some of the very best books in the brotherhood. All of Alexander Campbell's books have been reset and are printed from new plates.

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The Master's Vineyard

India.

Tali Tal, Naini Tal, U. P., British India, May 11.—On Monday I baptized two mountaineers. They sought me out and stated that many years ago they had been improperly induced by a certain missionary to be immersed when they were yet heathen; that now they wished to become real Christians. They come of a high caste and appear to be in earnest. Pray for them. On Wednesday one of them found employment (without any aid from me). It seemed providential, for I could see that he was in straitened circumstances. My health is slowly improving, although as yet I am not strong enough to be around more than about half of the time. Still, I am away from the dreadful heat of the plains which used to oppress heart and head. Our rent is about the same as at Satara. I am sowing the seed as I can by mouth, literature, and pen. Thomas goes to school and also distributes literature, both Hindi and English. I have one native preacher from the Deccan attending school here, and I am trying to get another one out; also to send a local brother to the Deccan.

E. S. JELLEY, JR.

Missouri.

Senath, June 13.—I wish to announce that on September 1, I will begin work with the church of Christ at Waxahachie, Texas. I plan to take some work in Trinity University also while there. The work in Southeast Missouri is in fair shape. The church at Senath plans to build a new house of worship this fall. The few brethren are making a move in that direction over at Cardwell. They are worthy and should be encouraged. If there are any who are interested in Southeast Missouri mission work, write Brother Ben Forrester or Dr. Scott an encouraging letter and send them a donation toward starting this work. I begin a mission meeting with the few brethren at Delrose, Tenn., on June 21. I am requesting the churches throughout Lincoln and Giles counties to send me a contribution for this work; and if you are close enough, lend your presence.

J. W. BRENTS.

Oklahoma.

Elk City, June 14.—We closed a fifteen-days' meeting at this place last Lord's-day evening. During the first of the meeting the schools were closing and the commencement exercises were on hand, which hindered the meeting much, and the second week was a week of raining and stormy weather, which also cut off the attendance; but in the main we had a good meeting. Nine were added to the membership of the congregation—three were baptized, two were restored, and four took membership with them. Brother A. J. Farris, a preaching brother, very greatly loved and respected, was in attendance part of the time and assisted by his prayers and encouraged by his pres-

ence. There are many good, faithful brethren and sisters here. I begin at Foss, Okla., next Lord's day for a two-weeks' meeting. G. W. FARMER.

Stigler, June 14.—Since the first of January I have preached at Forum, Holdenville, Calvin, Coalgate, Francis, Konawa, Wewoka, Seminole, Maud, Ada, Wolf, Shawnee, and Red Oak, Okla. I have preached several times at some of these places. I have been farming this spring, not because I did not have plenty of preaching and teaching to do, but because I wanted to rest a few months. The rest from mental labor and worry has been a great help to me, and I am now ready to enter the evangelistic field again. I will sing in a meeting at Rogers, Ark., beginning next Lord's day. Brother A. G. Freed, of Tennessee, will do the preaching. I will hold meetings at Talihina, Sallisaw, and LeFlore, Okla.; Havana and Heber Springs, Ark. I will hold an eighteen-days' singing normal at Palatka, Ark., beginning on August 7. I will sing for Brother J. B. Nelson during the month of October. My new song book, "The Christian Hymnal," is now ready. It is scriptural in teaching and is indorsed by Elders Joe H. Blue, J. B. Nelson, J. Will Henley, A. L. Elkins, David Parks, E. M. Borden, and many others. Let us sing "with

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the spirit and with the understanding." May God bless the faithful, and may there be a great ingathering of precious sheaves for the Master during the coming summer months. As I will be away from home nearly all the summer, correspondents should address me at Stigler, Okla. Mail sent to Stigler will always reach me.

W. W. SLATER.

Texas.

Dallas, June 15.—We are having a most excellent meeting here at the Oak Cliff church of Christ. Brother J. W. Dunn is doing the preaching, and it is as good as I have heard in a long time. He sweetens it with the spirit of Christ. If there is anything about him akin to egotism, he has the knack of hiding it most successfully. A true and extensive knowledge of God's word, a humble and a meek character, a Christian spirit, with a ready mind, makes him an able minister of God's holy word. He shuns not to declare the whole counsel of God, but does it in love—a spirit not always manifested by all those who claim to be God's ministers. I am sorry to say. May the Lord ever bless him in all his work. Neither he nor any one else has any thought, so far as I know, of my saying a word of his work. It does me good to see such a spirit manifested in one of our ministers, and for this reason I would gladly speak a word of encouragement, not only for his sake, but for the sake of the cause of our blessed Lord, for the sake of many other godly ministers, and for the sake of our Father. When all we know is good, then we can tell all the truth we know and feel good over it; but when there are many things we know not so good, we shall have to be very discreet in what we say, or we will get to ourselves shame, a blot, and an enemy. (Prov. 9: 7, 8; 15: 12.) However, many of these things should be told in the spirit of Christ, that we may help the wise who may unfortunately fall into error, and he will be yet wiser. (Prov. 9: 8.) The habit of puffing one or more preachers in order to get a boosting in return is hypocritical and disgusting to all right-thinking people. This habit sticks out so prominently sometimes you cannot help but see it. I am busy all the time in my regular work, preaching from two to four times per week and keeping up any regular work at home. In the afternoons on Lord's days I go out to some school-house from three to eight miles, preach, get back to my regular place and preach again that night, making three times that Lord's day, also having preached on Saturday night before. I will soon be in my protracted-meeting work again. I have a little time for a meeting or two.

J. C. ESTES.



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Has perhaps relieved more sufferers than any other known remedy in the same length of time. More than one hundred thousand bottles sold in the past four months under an absolute guarantee to give satisfaction or money refunded, and only three bottles have been returned. Many have testified that they had suffered with rheumatism and lumbago until they had been forced to give up their work because they could not use their limbs. Some who could not even raise their arms above their heads have been restored and are now praising this wonderful oil that other sufferers may be relieved. No wonder this great oil treatment has sprung into such tremendous popularity in so brief a time and is so much praised to-day by thousands throughout the South. For rheumatism, neuralgia, lumbago, stiff and aching joints or any kind of an ache or a pain. It is said to be without an equal. For sore throat, croup, diphtheria, and tonsillitis, and for cuts and burns. It has been found most effective. This wonderful new oil remedy that is producing such results throughout the country is now for sale by all leading druggists. Accept no substitute, for there is nothing like it. Golden-red color only. Every bottle guaranteed—25 and 50 cents a bottle—or money refunded. Sent postpaid, on receipt of price, if your druggist cannot supply you. Herb Juice Medicine Company, Jackson, Tenn.

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FROM THE FIELD

Arkansas.

Paragould, June 13.—The cause of Christ is progressing slowly in this part (Greene County). I am now in the evangelistic field. On June 17 I will begin a series of meetings, to continue ten days. On July 1 Brother Douglas and I will begin a fifteen-days' meeting at Antioch, near Cardwell, Mo. At all places where I hold meetings I will teach classes in vocal music, if they are needed and desired. I am now ready to fill calls for meetings, not only for congregations, but at any places where the people desire the old Jerusalem gospel preached. Brethren and friends to the cause of Christ, please write me if you want my assistance. I hope to be busy till late fall. My chief object is to do all I can to promote the cause of the blessed Master before I go hence. I will fill calls in other States, especially in Arkansas. W. J. JOHNS.

Colorado.

Dolores, June 1.—Brother E. C. Fuqua, of Olathe, has just concluded a short meeting here, the first ever held in this valley, and started the work in a most encouraging manner. He preached in the Methodist Church, save one sermon in the Baptist Church, and fairly good-sized crowds heard him, whose interest in the word spoken was intense. One was reclaimed and a number were eloquently impressed, and I believe we will soon see several baptized as a result of the short effort. We could not seat all the people on Sunday night, and to this large audience gospel seed was sown that will bring fruit in the years to come. I have prayed for years that the word might be preached here, and I am extremely happy now that my prayers are being answered. Brother Fuqua will bring his new tent here in July for a month's meeting, if interest demands that length of time. This is one of the richest valleys in Colorado for gospel sowing. There are only three brethren here, but they are determined to serve God as they have never done before on account of discouragements. Being weak, we need the fellowship of other brethren, if Brother Fuqua is to be enabled to stand by the work here in connection with his Olathe task. We are all poor and hard pressed, but we will do all we can. Brother Fuqua does his part, and more, in trying to work such places as this, and we will do our part; but that will not be sufficient to do this work, an account of the expense in getting to and from a place so isolated as Dolores. Treacherous mountain passes, snowslides, etc., have to be encountered in order to reach this place, but there are many noble souls here who will respond to the gospel invitation. Brother Fuqua is a thorough worker and knows how to reach this people. He is the man for this work. Even his adversaries have the highest respect for his statements, and oppose him only because the salvation of their parties demands that they do so. He holds their attention despite their efforts to appear disinterested. Breth-

The Great Problem of Fatigue.

Has it ever occurred to you that practically every adult person who works is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "fatigue," which is nothing more nor less than nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us that to continue our work during fatigue is injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea, and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion, as is the case with artificial stimulants.

In the case of beef tea and other meat extracts, the refreshing principle is an animal product called "xanthin;" in cocoa and chocolate, a vegetable xanthin known as "dimethyl-xanthin," or caffeine. When these beverages are digested, they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant, and as the explanation of the remarkable freshness, alertness, and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is, therefore, the same as tea and coffee, except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeine. The carbonation of the fruit flavors combines with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee. In spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, the Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully, and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing:

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ren, we wish and need your co-operation if this work is to be completed. We will do more than our part, the Lord enabling us. For years I have tried to get preachers to come into Colorado and help us, but for some reason they skip entirely around Colorado. Brother Fuqua is here, and here to stay—and work; let us see that he remains able to continue the work. He is very favorably impressed with the outlook at Dolores, so much so that he has already planned and made definite arrangements to return and establish the cause here permanently, at the same time standing by his Olathe work. It is a double task, but he feels the necessity of undertaking both, and he is most deserving of your help and ours. Brother Fuqua does not know that I am writing this. If any brethren are thinking of moving to Colorado, I would like for them to write to me. I can interest them in this country—the best section, I believe, in the State. A. W. ARNOLD.

Florida.

Riverland, June 5.—After leaving Tarpon Springs, I went to Ehren and preached seven times. I do not think I ever saw more interest manifested. I hope to return soon when I will have more time. I am now at Riverland to spend the week preaching and teaching vocal music. I am scheduled to be at Dade City on June 11 for an indefinite period. J. PAUL KIMBLE.

Georgia.

Albany, June 15.—We are now in a meeting in Albany. This is a mission point, but we are having good crowds and interest is increasing every night. Brother Wright is doing some good preaching. We have about nine loyal members at this place now. We feel sure we are going to leave a loyal church worshipping at this place. This is a fine field for doing good work. Pray for us. R. H. ROGERS.

India.

Tah Tal, Naini Tal, April 27.—Yesterday I came down to Kathgodam to see Brother Umrao Singh, who has just returned from Lucknow, where he had gone for treatment. He is much better, but his legs are still paralyzed. If any brother who is a physician can give me a prescription for him, I shall be grateful. This trouble originated with exposure in wet and cold, followed by lumbago. While in Lucknow at the hospital, Brother Umrao Singh sat for hours on the street and preached the gospel, distributing The Interpreter, of Glasgow (of which the publisher sends him fifty copies monthly), to English-speaking people who came within reach, while Sister Umrao Singh pursued others and gave them a paper. And this following a serious illness in which he had not been expected to live. Brethren, Brother Umrao Singh is not a dead one—are you? Had you not better speak the word to those within your reach? E. S. JELLEY, JR.

Japan.

Tokyo, May 21.—This is Sunday night, May 21. I have spoken three times to-day, presided at the Lord's



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2. The Empress Josephine.
3. Napoleon and Blucher.
4. Queen Hortense.
5. Marie Antoinette and Her Son.
6. Prince Eugene and His Times.
7. The Daughter of an Empress.
8. Joseph II and His Court.
9. Mohammed Ali and His House.
10. Henry VIII and His Court.
11. Berlin and Sans Souci.
12. Goethe and Schiller.
13. The Merchant of Berlin.
14. Louise of Prussia and Her Times.
15. Old Fritz and the New Era.
16. Andreas Hofer.
17. Frederick The Great and His Court.
18. Frederick the Great and His Family.

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members of the Sunday school. Another woman intended to be baptized, but was prevented on account of sickness.
 J. M. McCALEB.

Kentucky.

Millwood, June 13.—My brother (W. T. Hines) and I closed a ten-days' meeting at McHenry on June 9. The meeting resulted in nine additions, of which five were from the denominations. We preached night about. I am now near Millwood in a good meeting.
 J. L. HINES.

Louisiana.

Forest Hill, June 8.—We closed a ten-days' meeting last Wednesday night, with two additions from the Baptist Church and others seriously considering the "one Lord, one faith, one baptism" proposition. We met considerably more opposition this time than heretofore, the Baptists putting on a boycott so that few could be gotten out to the meeting; much prejudice and misrepresentation to overcome; yet the word is all powerful, and God gained a victory in putting it into hearts that are awakening to the greatness of "Christ, and him crucified" for a lost and ruined world. With all their boycott and opposition, we had a house full on Sunday night. Brother Chambers made most of the opportunity and preached in his convincing way on "The New Testament Church." The opportunity for New Testament Christianity is brighter in Louisiana than ever before, but how very few are here of God's people to "go up and possess the land!" A true illustration: A Methodist lady, sixty-eight years old, remarked: "I want my boys to hear such teaching as this. O, if in my young days I could have heard such truths, how much better I could have been!" Her people are holding her back, but she will yet take her stand for the Bible only. C. C. McQuibby.

Oklahoma.

Oklahoma, June 5.—Pray that the work in the capital of Oklahoma for the Master may succeed. Brother Acuff is leading our songs in a masterful way. Reader, if you know of any one in Oklahoma City you could prevail upon to come out to the lot west of the courthouse at 8 A.M., we will be glad to have them in our midst. Write your friends here and tell them where we are, or write me their number, and I will see them. Address me at 217½ West California Avenue, Oklahoma City, Okla.

THOMAS E. MILBOLLAND.

Texas.

Lometa, June 13.—Our eight-days' meeting here closed last night. It was a sweeping victory. Four baptized; twenty-five additions. Large crowds and interest fine. I begin a sixteen-days' meeting in Chireno on June 28.
 BEN WEST.

Atlanta, June 12.—My affairs at home will soon be so I can be in the field again. I will be with the Rock Hill Church, near Mount Vernon, beginning on July 1. I will go from

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

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there to Kirkland, Ark., and then to West, Texas. I find plenty to do and many good brethren and sisters to help.
 D. L. HAILE.

Georgia Field Notes.

BY MORGAN H. CARTER.

Our Heavenly Father continues his good work. We had excellent attendance and attention at the evening services during the Trion meeting, and a number out at each service. Seven penitent persons came forward to glorify God by a life in harmony with his word. Brother W. N. Luton was with me during a week of this meeting. I was exceptionally well pleased with the efforts of the church in personal work and the song service. Brother Reeves was with us at two services, and Brother Charles Holder continued the efforts over Lord's day. I am back in Macon. We hope to be used for God's victory here.

Brother Hall has just closed an excellent meeting in Atlanta.

Brethren R. C. White and Byron Hughes were engaged in a meeting just across the river from Columbus, and accomplished good work for God. Brother White is now in Atlanta.

Brethren R. E. Wright and R. H. Rogers are in Albany. Let us remember all of God's work in our prayers.

In Macon and the field surrounding, God's work is being blessed of him. The activities of the St. John Street Church in prayer, righteous living, Scripture searching, and personal evangelism is being blessed with fruit. There is a very great opportunity for doing good. The congregation is newly organized and has labored to pay for the building and at the same time sound forth the word. A few churches and individuals elsewhere have cooperated financially. Those who have given during the last six months are mentioned below, excepting the local congregation and the Hardie's Chapel Church near here, who have cooperated. On the building fund: Church at Phillippy, Tenn., through A. R. Wakefield, \$5.71; church at McMinnville, Tenn., through L. E. West, \$5; church at Lewisburg, Tenn., through J. G. Stinson, \$10; church at Eagleville, Tenn., through M. M. Lamb, \$3.30; church at Dasher, Ga., through J. P. Prevatt, \$10; a brother in Christ, Nashville, Tenn., \$50; another brother in Christ, Nashville, Tenn., \$16. Amounts given for the preaching of the gospel: T. M. Smith, \$20; Franklin Church, \$20; John Gill, \$3; Jessie Davis, \$15; A. M. Holtz, \$12.50; Cornersville Church, \$5. If there are others not mentioned, it is purely an oversight. May God bless you all.

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to regard the finished work of the scientist or the artist as a manifestation of rare and subtle power. If we knew the secret of the previous labors and toil that resulted in the scientific discovery or the finished picture of the artist, we would understand how they passed through a period of monotonous toil and tedium of detail. The rarest of all their powers, perhaps, was their power of perseverance. It requires rare powers to live a plain, commonplace, prosy life from day to day, and live it well. Only God can give us the power to live with joy and success the commonplace.—Exchange.

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HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

Among the Colored People

Brother Keeble's Report.

On the second Lord's day in May I began a meeting at Mount Pleasant, Tenn., and remained there twelve days. This is a hard field, because my people are so far back in ignorance that they do not realize that the Bible—God's word—is our guide to everlasting life. No one knows what a gospel preacher has to undergo in such places as this, say he that has it to do; and I am glad it has fallen to my lot to do this great work of carrying the greatest message that ever was sent to a perishing world. Just as soon as we entered this town the other preachers began working hard to keep their members away; but they came, anyway, and the blessed truth caught three, and they were baptized for what the Bible teaches, and one was restored. On the last day of the meeting a few disciples from the surrounding country met with us and agreed to keep the work alive, and I endeavored to impress them to meet on the first day of each week. Brother Joe Worley, who lives in the town and who cared for my wife and I while there, certainly made it pleasant for us. Brother Worley has all the responsibility of the work here on him, but he does not seem to be tired. While here I had the pleasure of visiting Brother Wrye (white) at his home, and spent about one hour with him; and he gave me some very good advice, for which I am very thankful. Brother Wrye, in my judgment, is doing a great work at this place, for which, if he is not paid here, he will get his reward in the end.

On the fourth Lord's day in May I began a meeting at Bellbuckle, Tenn., which I consider the greatest meeting that I ever conducted. We had to use the schoolhouse, which is very large, and at times it was full. Here we baptized three. I also baptized a young lady who came up from Wartrace and made the confession, going down there to baptize her. My wife is so much help to me in my work. She leads the song service. The second week of the meeting Sister Annie Tuggle joined us, and it was certainly a treat, for she gave new life to the work. She is a faithful worker. May God bless her in her field of labor. She is a solicitor for the Bible School at Silver Point. I do not believe I ever met as many white brethren and sisters as interested and eager to get the gospel to the negro as these are here. Brother W. R. Mingle (white) is, in my judgment, a great example of true Chris-

tianity, and I must say he has a good, Christian wife. The white brethren and sisters knew that the three or four colored disciples here were unable to feed us while here, and they would send cabbage, potatoes, milk, canned fruit, butter, meat, chickens, etc., and Sister Mingle sent over baked cakes and homemade light bread. Now, dear reader, does this look like real Christianity or not? I will leave the answer with you. I only pray that others may be inspired to do more to reach this fallen race of mine. The interest the white people showed in us at this place will ever live in my heart and will cause me to grow stronger and more faithful in discharging my duty and carrying the gospel to my people.

While we were at Bellbuckle a number of sisters and brethren came from Nashville and joined us in the meeting, and their presence was inspiring to us all.

We began a meeting at McMinnville yesterday (June 11). Though it rained, the outlook is bright. We ask the prayers of all of God's people:

M. KEEBLE.

Don't Use Soap

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse, and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body; and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles, of Louisiana, possessed a formula for keeping the hair beautiful, and for many years kept the secret to themselves; but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price, \$1. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

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Clark-Massey Debate.

BY THOMAS H. BURTON.

On Monday afternoon, June 5, Brother T. B. Clark (Christian), of Knoxville, Tenn., and Elder C. B. Massey (Baptist), of Pleasant Shade, Tenn., entered into a five-days' discussion at Red Boiling Springs, Tenn.

On the first two days Massey affirmed that the Scriptures teach that repenting sinners must pray for and expect remission of sins in answer to prayer, through faith, before water baptism. On the third day Clark affirmed that the Scriptures teach that since Christ died on the cross, penitent believers receive remission of sins after baptism. On the fourth day Massey affirmed that the Scriptures teach that a child of God cannot so act as to forfeit his right to heaven. On the fifth day Clark affirmed that the Scriptures teach that a child of God may so act as to forfeit his right to heaven.

During the first two days Massey produced almost every scripture pertaining to erring children of God, but failed to produce one showing that alien sinners must pray for remission of sins. Clark met his arguments fairly and squarely and showed truth seekers that God has never commanded alien sinners to pray for remission of sins, but has always laid down a plain, positive way under each covenant for them to come to him through obedience to him. On the third day Clark showed that since the death on the cross all who are saved are saved in the same way, by the same law. Massey made a great play on the conversions, but without scripture to substantiate his argument. On the fourth day Massey endeavored to show that it is impossible for a child of God to apostatize. Clark met all of his arguments and showed that the most of the scriptures he produced had a progressive verb and meant a continuation, which Massey did not reply to. On the fifth day Clark showed clearly that a child of God may so act as to forfeit his right to heaven, and showed what a dangerous doctrine it is to preach anything else. He showed clearly that that was first taught in the garden of Eden by the devil and had been taught ever since by his agents.

The discussion was attended by large and attentive audiences. Several times the house would not accommodate the crowd. The best spirit prevailed through the week. There was no wrangling to mar the pleasure of any one. It was certainly a victory for the truth. Clark presented the truth as the Bible teaches, thereby giving entire satisfaction to the brethren who heard him. Massey pre-

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

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tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were alling all the while double their strength and endurance and entirely got rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

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BY A. B. LIPSCOMB

Where Do Our Thoughts Come From?

When we begin to ask questions about the origin of our thoughts, we begin to wander into the "unexplored areas of human ignorance." Some say that sincere thoughts always come from the heart. But there is the deeper question: "How did they come to be in the heart?" Is the old dictum true that the brain secretes thoughts just like the liver secretes bile? Are thoughts born only of experience, and is it true that they reflect what one is or has been or has seen? Or do our thoughts arise from that wonderful hive of hidden industry which modern psychology calls the subliminal mind? Frankly and emphatically, "I don't know." But there are some important truths about our thoughts that can be stated with confidence.



The Repetition of Thoughts.

(1) It is easier to think again a thought once received into the mind. Henry Drummond said: "If an intellectual process runs through our brain once, it leaves comparatively no effect; but say it over a hundred times, and a footpath is worn through the brain; the one hundredth and first time will be easy; say it a thousand times, and lo,

through all the cellular structure of the brain there is laid forever a thoroughfare upon this one intellectual idea, and temptations and sins march to and fro in endless processions along the beaten track." Many years ago a mother was noted patiently teaching her little boy his lesson. She read it over and over again. A friend remarked: "That is the one hundredth time you have gone over that same lesson with your boy. Why do you repeat it so often?" "Simply because," replied the mother of the Wesleys, "if I had stopped with the ninety-ninth time, he might not have learned it." How wonderfully patient our Heavenly Father has been in teaching us the important lesson of obedience to his word! You will find it repeated on every page of the Bible. And yet how slow some are to learn it! Any thought that we cherish repeats itself until it becomes a mental habit. It is, therefore, never an unimportant thought. It is a friend or foe, a stone in the citadel of character.



How Thoughts Multiply.

(2) A second fact confirmed by experience is that thoughts multiply like weeds. Cherish to-day an evil thought, and to-morrow it is entrenched with a hundred kindred thoughts sprung to its defense. King Saul has but a little bit of jealousy of David at first, but that jealousy grows and grows until the king pursues David as he would a hunted animal. Cherish with resolution a good thought, and every day new allies spring to its service. David had an idea of building a temple for Jehovah. That idea developed and developed until forty years later the house of God crowned Mount Zion, in the city of the great king.



We Can Cultivate and Control Thoughts.

(3) But the most important fact is that a man can choose and cultivate and control his own thoughts. Paul suggests first by implication—

(a) The method of exclusion. "Think on these things" implies, "Don't think on base and mean and superficial things." There are a whole host of thoughts that should have no place in the cultured mind. Of a certain kind of sin Paul says: "Let it not even be named among you." God does not wish us to pick a living from the ash heap of the universe, but he would have us live among the fruitful trees and on the mountain tops of thought. If we persist in living in the world beautiful mentally, we shall not grovel. We only grovel when the mind is wallowing in the mire.

"Hushed be every thought that springs
From out the bitterness of things."

The selection of our thoughts determines to a great extent the health of the body. Health is not built out of sick pictures. We cannot build up strength by complaining of weakness or by indulging in superstitious fear.

When I was a boy, I spent a couple of weeks during one summer at a farmhouse where the talk during the evening was all of ghosts that had visited them, of evil dreams, of deaths and misfortunes they had experienced. By bedtime the air was so charged with fear and dread that it seemed a ghost lurked in every shadow, ready to pluck me by the sleeve. I have never yet quite recovered from the mental shock of that visit; and I know that sanitariums are filled with people who dwell, as that family dwelt, in the "dark chambers of imagery."

Take, for example, those who have had operations. Their experience was bad enough; but to review it and to establish it in their own minds and in the minds of others over and over in all of its details by talking about it is worse. I have had persons who have had an operation for appendicitis dilate upon their experience until my appendix ached in sympathy and I began to feel for it on the wrong side of my body. Let us learn to clear the mind of rubbish, of everything which mars efficiency and destroys peace of mind. You don't have to be a Christian Scientist in order to adopt this healthful view of things. You can adopt it as a Christian minus the "Scientist."



The Method of Inclusion.

(b) We should also give attention to the method of inclusion. The method of exclusion will accomplish little of itself. Into the chambers swept and garnished of useless thoughts will come seven other devils worse than they, except there be also the method of inclusion. The mind abhors a vacuum. A young friend of mine, suffering from nervous trouble, was told by a specialist to get out into the country, study the habits of birds, and make a collection of butterflies. He followed this advice and was cured. It was the very counsel which Jesus gave to the troubled men of long ago. "Behold the fowls of the air." "Consider the lilies of the field." Keep the mind filled with bright and beautiful thoughts, and there will be no room for the other kind.



Power and Aim.

Closely allied with our thoughts are the two essentials that Emerson calls the "two halves of human felicity"—power and aim. They go hand in hand together. Each is the complement of the other. Power without aim leads nowhere; aim without power tends to nothingness. Each by itself is fruitless; but working together, they accomplish the wonders of time and eternity. If our aim is strong and sure and right; if it is scriptural and divinely approved, we need not concern ourselves about the power. The power that we need comes from God; and when we do our part, his is always adequate. "His divine power hath granted unto us all things that pertain unto life and godliness."

Nearly every one has some aim in view. Columbus aimed to discover a shorter route to India, and discovered America instead. We are debtors to his aim. Livingstone aimed to carry the gospel to the heart of Africa. Peary aimed to reach the North Pole, and to reach it first. Dr. Cook's aim, Peary's friends assert, was to rob him of his crown. The German emperor aims to become another Napoleon without his Waterloo. The allies aim to put a Waterloo into his hopes. President Wilson aims to write some more notes, and incidentally to get elected. There are a great many aims that people set before them in this world. Some aim to get rich; some aim to get an office; some aim to get married; some aim to get a divorce.

A Radiant Jewel Deserves a Radiant Setting.

There is nothing more discouraging than to find young people growing up without an adequate and permanent aim. Our purposes are not always blessed ones. They are not usually so. Many of them do not make a part of human felicity. "Aim" is an uncommon word, and it deserves an uncommon application. It is a radiant jewel in the language of human endeavor, and it deserves a radiant setting. When we speak of the "aim of life," it should stand for something worth while; something that belongs to duty, love, truth; something that is infinite and eternal; something that carries with it a glimpse of heaven and a foretaste of immortality.

When Paul was recounting his trials at Corinth, at Athens, at Ephesus, and was sorely tempted to become despondent, he adds a significant line: "These things do." In the friction of toil he forgot his heartaches; in the effort of to-day, the disappointment of yesterday; in the activities of service he no longer felt the sting of the thorn. To keep the life full of earnest and unselfish work is to banish from the mind many a thought that is not on Paul's list. Come into his garden of lovely things. It is a garden that all may enjoy. In it the blind can see, the dumb can speak, the deaf can hear. It is the garden of the mind, where the flowers are beautiful thoughts exhaling a fragrance that goes up to the Father's throne.



The End of Christ's Reign.

BY F. W. SMITH.

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." (1 Cor. 15: 24.)

The words, "the end," occur many times in the Bible with varying significance, but it is doubtful if at any other point they carry greater significance than is expressed in the above text. In this passage they signify *the end* of Christ's reign as King, *the end* of time and all things earthly, and *the end* of man's probation. They point to the ushering in of the bright morn of eternity and the unfading glories vouchsafed to the redeemed. Blessed thought! What rapturous prospects fill the soul in contemplation of such unending bliss! The little word "then" in the passage points out and denotes events extraordinary, resulting in an unending "destiny" to both saint and sinner. The kingdom over which Christ now rules, and the *only* one over which he *ever will* rule, will "then"—*at that time*—the coming of Christ—pass out of his hands into the hands of the Father, who will be all in all, the supreme Ruler of the universe.

When will these wonderful events take place? A thousand years after he comes? That is what some *modern* teachers proclaim, but the *divine* record says *nothing of the kind*. Note the following: "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." (1 Cor. 15: 23, 24.) Please observe that we have the word "then" in both of these passages; and while it denotes "order" in the first passage, there is no reason why it should not denote also the "time" of the fulfillment of the thing signified—viz., "the end" of all things earthly. It might with some show of reason be confined simply to

the order of the resurrection, if it were not for the *immediate* and *unbroken* context—viz.: "Then cometh the end, when he shall deliver up the kingdom," etc. Some conclude that the "then" in the second passage (verse 24) must of necessity mean "order" of events without any reference at all to specific time of fulfillment. This is done in order to get in between the time of Christ's coming and the end of the world what they call the "millennium," or thousand-years' reign. Now our English lexicons give as the first meaning of the word "then," this: "At that time, referring to a time specified, either past or future." Examples: "And the Canaanite was then in the land." (Gen. 12: 6.) "Now I know in part, but then shall I now as even also I am known." (1 Cor. 13: 12.) The second meaning is: "Soon afterwards, or immediately afterwards." Example: "First be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 24.) What, let me ask, is there in the *entire* context of 1 Cor. 15: 24 to justify placing upon "then cometh the end" any other than the *first* meaning of the word "then?" Why not let it remain the adverb of time denoting a specific occurrence "at that time," referring to the previously mentioned event—viz., "at his coming?" There would be as much reason in contending that "then come and offer thy gift" must take place a thousand years after the reconciliation to "thy brother" as to suppose that 1 Cor. 15: 23, 24 demands a thousand years between "at his coming" and "then cometh the end." Would it not have been one of the most important *places* and one of the most *propitious* times for the apostle to have said in this connection, "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming, shall reign a thousand years with Christ on the earth; and then cometh the end, when he shall deliver up the kingdom," if such had been true? But inspiration left that arrangement to modern teachers, who hesitate not at adding to the word of God. "But," says one, "does not John say in Rev. 20: 4, 'And they lived and reigned with Christ a thousand years?'" Yes, he says that; but are you right sure that you *fully* understand the *what, when, how, and where* of that passage? It is sufficient, however, for the "moderns" to know that such language is in the Bible, and they pick it up bodily and set it down between verses 23 and 24 of 1 Cor. 15, as if God himself had placed it there. They do this, and then *prate* about being "restricted" in their studies (?) of the Bible! Wonder why they limit this "reigning" to a thousand years, when the apostle talks about reigning this way: "And they shall reign forever and ever?" (Rev. 22: 5.) The same apostle, in speaking of what Christ *had* done for saints, says this: "And madest them to be unto our God a kingdom and priests; and they reign upon the earth." (Rev. 5: 10.) Here it will be observed that at the *time* John wrote the saints composed a *kingdom*, were priests unto God, and were *then* reigning on the earth. But a "modern" tells his readers that the language of 1 Cor. 15: 23, 24 will not permit the end of all things at the coming of Christ, but it will take more than "forty Philadelphia lawyers" to see why it will not. Other passages are pressed into service to show that an interval of a thousand years must intervene between the coming of Christ and the end of the world. Two passages (?) are thus arranged:

He appeared to Cephas;
then to the twelve;
then to about five hundred.

Christ the first fruits;
then they that are Christ's;
then cometh the end.

Did any baby sprinkler ever pervert the word of God more in an effort to sustain a human tradition? Why this *leaving out* a part of God's word? Did not a *howl* go up from the "moderns" about somebody not wanting to take *all the Bible*? And now—lo and behold!—here is one of the "all-the-Bible" teachers *deliberately* leaving out a part of the Bible in order to form a sentence which he *thinks*

will sustain his doctrine. Did ever sectarian do worse? "At his coming" is deliberately cut off of 1 Cor. 15: 23, and a part of 1 Cor. 15: 24—viz., "then cometh the end"—is tacked on. This was done in an effort to make the two passages parallel each other in the one point of "order" without any reference whatever to time of fulfillment. Shrewd (?) trick, that, but it does not work with even a casual reader. To read 1 Cor. 15: 23, 24 *just* as inspiration left it, without the *doctoring* and *tinkering* of the "moderns," will make but one impression on any sincere mind—viz., at Christ's coming the end of the world will take place. Hence the modern teacher had to *omit* it for fear it would ruin his pet theory. What next? The word for "then" in 1 Cor. 15: 24 ("then cometh the end") is "eita," the same as in John 20: 27: "Then saith he to Thomas, Reach hither thy finger, and see my hands," etc. Does not this show *immediate* occurrence of events? "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end," etc. There would be no particular harm in all of these theories regarding a thousand-years' reign and bodies of flesh if it were not for the fact that they are used to support another theory that *carinalizes* the reign of Christ, having him King over a world power, ruling with a rod of iron, and denying him his seat now upon the throne of David, the spiritual rule of God—in short, the re-establishment of Judaism, a thing God abolished forever.

The Kingdom of Heaven. No. 1.

BY A. M. FOSTER.

I see a great many things of late in your paper on the kingdom question, pro and con and otherwise; so I have concluded to contribute just a little mite myself. I have no ax to grind in this matter, neither have I any pet theory to defend, but I just want to punish your readers a little, anyway. It seems to me that the very name of this institution called "kingdom" ought to help much in dissolving the mystery that so many seem to think is connected with it and enable us to enjoy a greater unanimity than seems to exist among many of our most able writers. We think, perhaps, the most perplexing thing connected with this subject is that many fail to see but one kingdom, when there are evidently two; and if we can settle this part of this subject, we think that the rest will be much easier. But as long as we fail to distinguish between these two kingdoms we can never have a very clear conception of either.

Of course, we believe that God's people are in a kingdom now. The reason we believe this is because the Bible says so. In Col. 1: 13, Paul, speaking of God, says: "Who hath delivered us [Christians] from the power of darkness, and hath translated us into the kingdom of his dear Son. Again, in 1 Thess. 2: 12, he says: "That ye would walk worthy of God, who hath called you unto [Revised Version, "into"] his kingdom and glory." And again, in Rev. 1: 9, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Now, the above scriptures certainly teach that God's people were in a kingdom at the time this language was used; and if then, why not now?

But they have the promise of another kingdom. In Acts 14: 22 it is said of Paul and Barnabas that they returned to Lystra and to Iconium and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Again, in 2 Pet. 1: 10, 11, we read: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Again, Paul

says, in 2 Tim. 4: 18: "And the Lord shall deliver me from every evil work, and will preserve me unto [Greek, "eis"] his heavenly Kingdom." And last, but not least, Jesus says in Matt. 25: 34: "Then shall the King say unto them [sheep, Christians] on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That this scripture refers to our final inheritance is evident from the language in James 2: 5, where it is said: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Now we think the foregoing clearly sets forth the two-kingdoms theory—one in which the people of God are now, and another into which they will enter when the trials and troubles of this old world are over.

But we want to examine this last-mentioned kingdom just a little further. We think that the phrase, "from the foundation of the world," as used in Matt. 25: 34, clearly conveys the idea that this kingdom was prepared simultaneously with the world; and if this be true, then it could not be the same place Jesus went to prepare for his disciples (John 14: 2), because this one was prepared before that time. But what was the purpose of this kingdom that was prepared so long, long ago? We are told that it was prepared for the people of God, and that they were to inherit it. Therefore, then, it was their inheritance. But we are told in 1 Pet. 1: 3, 4 that these Christians, to whom Peter addressed this epistle, had been begotten again to an inheritance, and that this inheritance was reserved in heaven for them. But how could a person be begotten again to an inheritance, if he had never had the inheritance before? The very language of this text seems to imply that these people had at one time before been heirs to this inheritance, but had by some means lost it, but had now been restored to their former right. And this is not all; we think this is strictly in harmony with the whole tenor of the Bible.

When God created man and put him in the garden of Eden, he surely did not intend that to be his eternal home. If he did, why did he prepare another place for him? But if he did not intend the garden to be his eternal home, what was its mission and what was God's purpose in preparing it? We think that the garden of Eden was only intended for man's probation; and this thought certainly resolves itself into a fact when we remember that when God put man in the garden he put him under law and then suffered him to be tempted; and we all agree that if man had not fallen, there would have been no sin in the world, and the plan of redemption never would have been necessary. Just how God proposed to transport man from his earthly home in the garden to the heavenly kingdom he had prepared for him, we are not going to even try to say; but that he was going to do this is evident from the fact of its preparation. The law under which God had placed man, when he put him in the garden, had no remedial feature to it whatever, because up to that time man had not sinned and there was no need for a remedy. The garden of Eden was prepared for man in his state of innocence, and not in his state of sin; therefore, when man fell from his state of purity, there was nothing left for God to do but to expel him from the garden. Thus the garden became of no use whatever, and it was finally removed or destroyed. But we want to remember that this separation of man from the garden did not separate him from the law under which God had placed him. He was still under law; and while he could not repeat this first transgression, he could find plenty of other things to do that were just as much against the commands of God. John tells us that sin is the transgression of the law. (1 John 3: 4.) And while we have no mention of the specific precepts of this law under which man was, outside of the one that was broken in the garden,

yet we know man was under law, or he could not have sinned (see Rom. 4: 15); and that man did sin is a matter of record (Gen. 3: 6; Rom. 5: 12-14). But notwithstanding man had a law by which he could sin, he had no law by which he could obtain pardon. Therefore, unless God could invent some plan by which man might be extricated from the throes of sin into which transgression had plunged him, God would have to give up the whole scheme as a flat failure. But, thanks be to God, he did not give up; that, notwithstanding the earthly part of his plan had been destroyed through man's coöperation with the devil, yet God hoped to bring him back to his Edenic purity through his coöperation with him, and, notwithstanding his fall, to yet give him the eternal kingdom he had originally prepared for him. Now, it is in the development of this plan through which God proposed to restore man to his original inheritance that we expect to find the kingdom we are in now. The plan of redemption is but a substitute for the garden of Eden, and necessarily includes everything from Abel's sacrifice to the close of probation. Notwithstanding the Christian dispensation did not begin till more than four thousand years after the fall of man, yet the blessings and benefits are now enjoyed as much by those who lived obedient to the law of God before Christ came as they are by those who live obedient to the law of God now. The efficacy of Christ's blood flowed backward to the beginning of time as well as forward to the end of time; and if it had not been for the blood of Christ, there could have been no pardon under the law of God in any age of the world. (Heb. 9: 27; 10: 1-4; 11: 40.)

THE KINGDOM IDENTIFIED.

But what is this kingdom, anyway? It is usually agreed that the kingdom and the church are the same, and nearly all arguments on the kingdom question are made from this viewpoint. But is this, strictly speaking, true? We know that the term "kingdom" is sometimes used in the sense of "church" (Matt. 25: 1), but this is not always the case. In fact, it is the exception instead of the rule. Of the kingdom Jesus said: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) But of the church Jesus said: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church." (Matt. 16: 18.) So we see from these scriptures that there was something he called "kingdom" that was to come, but he was going to build something that he called the "church." But what is the thing that was to come? Daniel said, when telling Nebuchadnezzar his dream: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet: . . . and the stone that smote the image became a great mountain, and filled the whole earth." (Dan 2: 34, 35.) Now, that this was the kingdom is evident from what he further says in verses 44, 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Now, in these scriptures we see that the word "mountain" and the word "kingdom" evidently mean the same thing. But, again, Isaiah, in describing the peace that should reign in the kingdom of Christ, says: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.) That this statement refers to the govern-

ment of God is certain. But "government" means "kingdom;" and not only that, but it is, no doubt, the kingdom that was to come. But hear Isaiah further: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6, 7.) Now, here we find the terms "kingdom" and "government" quite as closely connected in meaning as the terms "mountain" and "kingdom" in Dan. 2; therefore we conclude they all mean the same thing. But there is a further union of thought between these terms. The stone grew into a mountain; the government increased; and the kingdom, Jesus said, was like a grain of mustard seed, little, but when planted it became a great tree. (Matt. 13: 31, 32.) And further, Luke tells us that the word of God grew and multiplied—that is, was extended from one individual to another till it spread itself throughout the world. (Acts 12: 24.)

The Tremendously Increased Cost of Newspaper Making.

Very few readers of the Georgian and other newspapers realize the extreme seriousness of the white-paper situation and the tremendously increased cost to newspapers of that large item of expense because of the constantly soaring price of that indispensable commodity.

Not only is white paper *far and away* more expensive to-day than it ever was before, and likely to go still higher in price, but the gravity of the situation is further increased by reason of the fact that it may become a pressing problem in the near future as to whether newspapers will be able to get white paper *at all*.

Every agency of the government that may be put into operation under our present laws, as well as every contrivance that private enterprise can suggest, is at work seeking to relieve this distressing situation in as large measure as possible, but, at best, results cannot be expected to be particularly advantageous or helpful.

The newspapers are being put to it as never before in all their history to meet the demands of their constituencies and to supply the public that quality of output the public demands and has a right to expect, even admitting the stated necessities of strict economy.

Every avenue through which white paper may be conserved, therefore, is being closely guarded; for not only is it the duty of newspapers to meet the full requirements of the service imposed upon them, but it is a matter of pride with them as well to hold everything up to the maximum standard.

Practically without exception, every material entering into the manufacture of white paper has advanced within the past twelve to eighteen months from fifty to three hundred per cent.

Inks were never so high, and the increase in price of materials used in the art department (such as zinc) and in the composing room (such as linotype metal, etc.) has been positively staggering.

Some of the chemicals absolutely indispensable in the art department have gone to all but prohibitive prices.

The public is intensely and vitally interested in these matters, because the daily newspaper is an altogether indispensable institution; and never, perhaps, in all the history of the newspaper, was it so vital a factor in everyday life as it is to-day.

The great European war—the greatest in all history—has entailed upon newspapers a tremendous and extraordinary expense; but the public *must* be kept as fully informed as to the progress of that gigantic struggle as is possible, and so the expense is incurred and paid.

The Hearst newspapers are spending literally a *fortune every day* in this one direction alone; and now there are the big political campaigns to cover.

It is safe to say that, with these extraordinary expenses added to the tremendously increased cost of the white paper and collateral items, *the reader is getting from the newspapers of this country to-day far and away the greatest*

value for the price he pays than ever before, and far greater than he had any right at any time to expect or even anticipate, and, really, far more than he is entitled to, from the standpoint of strictly good business and common sense.

The newspapers are carrying a tremendous financial burden, from which the public directly benefits in astonishing measure.

Just how much longer the newspaper will be able to bear this strain is problematical, but certainly they are deserving of the greatest measure of commendation and thanks for what they have been able to do *and for what they have done* so far.—Atlanta Georgian.

Our readers are rallying to the support of the Gospel Advocate as never before at this season of the year. It is not our purpose to advance our subscription price before January 1, 1917. When we do advance the price, we want our readers to know that we do so because it is a matter of necessity. We can do our best, but we cannot do the impossible. All can help us now by paying their dues, renewing, and sending us new subscribers. We earnestly solicit your prompt action and most hearty cooperation.

Many papers have already advanced their subscription. Among the number is the Nashville Tennessean. Now is the time to take advantage of the present subscription price.

EDITOR.

The Gospel Advocate "Joy Fund."

The publishers of the Gospel Advocate have been impressed with the happiness created in the hearts of the aged, the infirm, the crippled, and the financially depressed when they receive a letter stating that their subscription has not been discontinued as they expected it to be, but continues through the thoughtful action of another. So confident are we that springing this kind of a surprise not only creates unaffected joy, but is real missionary work, that we have decided to appropriate one hundred dollars to be used exclusively for this kind of work. We do this as a stimulus to secure the cooperation of our readers. Those who contribute to this fund may supply the names of those they wish to be the beneficiaries, or, if you prefer, we can supply them without any difficulty. We receive many touching letters from destitute fields like the following which came from a lonely sister in the far-off State of Washington:

Dear Brother: In regard to the renewing my subscription for the Gospel Advocate, I will have to ask you to discontinue it for the present. I am going to leave this place in a week, and my husband has been sick ever since October and has been in the hospital nearly five months. You know that means something serious for us. If he ever gets well, I will send for the Advocate again. I will miss it so much. There is not any loyal church here, and that makes it worse for me to give the Advocate up. X.

In sending for this purpose, it is not necessary to go into detailed explanation. Simply inclose the amount you wish to give in an envelope and mark it, "For the Gospel Advocate Joy Fund." We will do the rest. We start it this week with one hundred dollars. Who will follow? Remember, a small sum will be just as much appreciated as a large one, and just as acceptable to the Savior if it spells sacrifice and a ready mind. GOSPEL ADVOCATE.

Annual Meeting at the Potter Orphans' Home.

For the benefit of our many friends at large, I take this means of inviting you to attend our annual meeting which is to be held at the Potter Orphans' Home, Bowling Green, Ky., on July 5. We are looking forward to this meeting with a great deal of pleasure, for it is then we expect to meet a goodly number of our friends. We have arranged to have several speakers on that day, who will speak on various subjects; too, the good people near the Home have assured us that eatables will be plentiful. Dinner on the ground. You are cordially invited to attend. Come and enjoy the day with us. J. L. HINES, Superintendent.

QUERY DEPARTMENT

Brother McQuiddy: What will be the final destiny of a gospel preacher who gets in debt to a brother and leaves the community and refuses to pay the debt till the brother, as a last resort, agrees to settle for less than ten cents on the dollar, and the preacher settles at that? Should the brother to whom the account was due forgive him? At the same time, the preacher is receiving one hundred dollars per month for preaching.

STUD TOTTU.

The answer depends on what the preacher intended to do when he went in debt and his ability to pay the debt dollar for dollar. The mere fact that he receives a salary of one hundred dollars per month is not evidence that he could pay the debt. He may have a large family, may have worked many months for nothing or a very small compensation until he became involved in debt. He may have had much sickness in his family and, in consequence, large doctors' bills to pay. I cannot, therefore, pass on the ability of the preacher. If he meant to defraud the brother, if he recklessly went into debt with no possibility of paying his creditor dollar for dollar, he is guilty of sin and his preaching will not accomplish much good where he is known. Preachers, as well as other Christians, should be honest. They should be energetic, frugal, and economical. If they do not receive a sufficient amount to support them and their families from the people to whom they preach the gospel, they should supplement their salaries by some other honorable work. All Christians should be slow to make debts that they cannot pay.

* * *

Brother McQuiddy: (1) Please explain 1 John 5: 8. To what fact do the Spirit and the water and the blood bear witness? And how do they bear witness? Does the water in this verse refer to baptism? Does the blood refer to the blood of Christ? Does the Spirit refer to the Holy Spirit? (2) Also does the word "city" in Tit. 1: 5 mean "church," the same as is used in Acts 14: 23?

J. M. DENNIS.

(1) 1 John 5: 8 reads: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." The water refers primarily to the baptism that revealed Jesus to be the Christ, the Son of God, for the first time. "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17.) "And I knew him not; but that he should be made manifest to Israel for this cause came I baptizing in water." (John 1: 31.) While Christ was in the waters of the Jordan, the Spirit, descending in the form of a dove, bore witness. On the cross flowed the water and the blood. "Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water," (John 19: 34.) Two monumental institutions both witness or testify of Christ. We are baptized into his death (Rom. 6: 3), and the Lord's Supper points to his shed blood. Hence the water, the blood, and the Spirit all testify of him, "and these three agree in one." Witness is usually borne through words. Clearly the water refers to baptism; the blood, to the blood of Christ; and the Spirit, to the Holy Spirit. (2) Crete was noted for having one hundred cities. It appears that Paul had visited and established a church in each of these cities. When he appointed elders for the churches in these cities, he would appoint elders in every city of Crete. "City" does not mean "church" in any sense. Clearly the meaning is that he should appoint elders for every church; and as there was one or more in each city, he would appoint elders in every city.

Brother McQuiddy: (1) Please explain Rom. 8: 29, 30. (2) Please explain Matt. 7: 1-3. If one says he does not believe a person is saved without being baptized, would that be judging? (3) Is it true that "a person making a profession of faith in Christ is a member of God's church?" Give an explanation on this last, please.

A. M.

(1) "For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren; and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8: 29, 30.) Foreknowledge and foreordination do not mean the same thing. One is the act of foreknowing something; the other is to decree something. Augustine says: "There can be no predestination without foreknowledge; but there can be foreknowledge without predestination." God foresaw the character that would love him, and predestinated that the character that loved and obeyed him should be conformed to the image of his Son. He did not predestinate that they should love and obey him, but that those who loved and obeyed him should be conformed to the image of his Son. This is the only decree in the passage. Had not God foreseen their act of obedience, his act of predestinating them to be conformed to the image of his Son would never have taken place. They were called and justified by the preaching and acceptance of the gospel. (2) "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." (Matt. 7: 1, 2.) The passage condemns rash, harsh, and uncharitable judgments. We should not think evil where no evil seems to exist. It would not be judging to say that salvation is promised to the baptized believer. "He that believeth and is baptized shall be saved." (Mark 16: 16.) It would not be judging to say that there is no promise of salvation to responsible people who neglect or refuse to be baptized. Neither would it be judging for one to say, "I do not believe a person is saved without being baptized," since Christ himself says: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Salvation is in the kingdom of God and not out of it. (3) In the American Standard Version of the Bible we have "confession," and not "profession." (See 1 Tim. 6: 12; 2 Cor. 9: 13; Heb. 3: 1; 4: 14; 10: 23.) The mere confession of faith does not bring one into Christ. Believers are baptized into Christ. (Rom. 6: 3; Gal. 3: 27.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "This people honoreth me with their lips; but their heart is far from me." (Matt. 15: 8.) The man who confesses Christ in the keeping of his commandments is in the church.

Prayer.

The mighty vessel was in midocean when one of the passengers was taken desperately ill. The ship's surgeon was called, and he did everything in his power to relieve the woman's suffering, but to no avail. When the first paroxysm of pain had passed, she said that it seemed like the return of the symptoms of a former malady, and that her family physician was always so successful in combating the attacks. As rapidly as possible the wireless apparatus with which the vessel was equipped got into communication with this physician in New York, and, in a surprisingly short time, his prescription was received through the air.

As marvelous as is the working of wireless telegraphy, the simple prayer of one of God's dear children is more powerful. Hundreds of years before such communication was thought of the psalmist said: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. 34: 17.) The great Physician has said: "Call upon me in the day of trouble: I will deliver thee." (Ps. 50: 15.)—Alan Pressley Wilson.

MISSIONARY

BY J. M. McCALEB.

Japanese Farming Implements. No. 2.

BY J. M. McCALEB.

(Read before the Asiatic Society, Tokyo, Japan.)

II. PRACTICAL IMPROVEMENTS IN JAPANESE AGRICULTURAL IMPLEMENTS.

According to the conditions that exist in this country, there are many obstacles in the way of improving the farmer's present methods. The sickle, so primitive and slow, would be hard to abandon for more improved implements. Laborers are abundant and the harvest relatively small. The grain is often so tangled by the prevailing winds that any kind of harvesting machine would fail to be satisfactory. In many cases the fields cannot be drained, and the harvesting must be done in the mud or even the water. Many of the fields are mere garden patches, too small either for machinery or horses. In many instances, therefore, the direct method of the sickle, the hoe, and the bare hands is the farmers' only hope.

But modern implements to some degree could be adopted to great advantage. Many of the little fields could be easily enlarged and elongated so as to admit the horse and the plow and other horse-drawn implements. Much of the rice land, now worked in the mud, could easily be drained so that the preparation of the soil, the planting, and the cultivation of the crop could be performed by means of horse-drawn implements, much to the advantage and comfort of the farmer. Also more dry-land crops could and should be raised; for, remarkable as it may seem, vast stretches of uplands in various parts of Japan are lying idle, producing practically nothing but wild grass. There are, not including Hokkaido, 1,852,900 acres of this waste land known as "hara," or prairie. All of these idle lands could be turned into profitable orchards, grain fields, and stock farms; with only the hoe, however, it is hard for the farmer to conquer the soil. At present there is only about one acre of cultivated land to the man.

This is not altogether due to the smallness of the country, but partly to the slow and laborious methods of farming. It takes one man eight days' hard labor to dig up one acre. In America the same man in the same length of time, with a plow and two horses, will break sixteen times as much, or two acres per day. I speak not of the gang plows drawn by larger teams, but of the ordinary two-horse plow that could easily be used in Japan. In like manner one-horse and two-horse implements for seeding, cultivating, and harvesting could be used to great advantage. Japan can hardly hope to farm on a large scale, such as is carried on in Australia, Canada, and the United States; but even the smaller implements that may be operated by horse power are a great saving of labor. Small farms also could easily combine and make one team and plow do for two or even several farms. One threshing machine could easily serve for a whole village. By temporarily obliterating a few little mud walls in some instances, even the gang plow might be used. A plow of five blades would require ten horses. Ten farmers could combine and furnish them. This team and two men would, in one day, do the work of eighty men with the hoe. The farmers have the horses already. There are as many horses in Japan, it is said, as in England. But the rule at present is for the farmer to take the place of the horse, while the latter idly stands tied to a bush. The exceedingly slow method of beating up the clods one at a time could easily be replaced by bladed and toothed harrows

and rollers. The latter would also be very useful in rolling down the wheat in the spring after the winter freezes. The present method of going over the field and tramping down the wheat one bunch at a time is unnecessarily slow, and would strike the average Western farmer as mere piddling.

For cultivation, the iron-toothed hand rake would be a great saving of labor, especially while the crops are small. Many of the farmers increase their burden tenfold, to the injury of the crop, by allowing the grass and weeds to get green before attempting to weed out the field. Corn, peanuts, beans, millet, and other cultivated crops should be gone over with the hand rake as soon as the plants are out of the ground. A light going over the row as soon as the seed begins to sprout would also kill the first crop of grass and put the soil in splendid condition for subsequent cultivation. When the grass is just beginning to appear above ground, one man with a rake can destroy as much in a day as ten men after it gets a start. This should be repeated every week or ten days. By thus keeping ahead of the grass, the farmer's labor is made immensely lighter and the crop is kept in much better growing condition. The rake must not be too long; the most serviceable make is one only ten inches in length with ten teeth about one inch apart. I recommended this rake to a certain farmer and he bought three. The next year he said he was going to order ten.

Also the steel-blade, goose-neck hoe, already in use to a limited extent, would be of great service. For digging the soil where plows are impracticable, the fork and the spade would greatly lighten the task. Nearly all Japanese farming implements are constructed on the general plan that necessitates the extreme bending of the back. A more erect position would accomplish the same end with less fatigue. But in breaking the soil, planting, and the cultivation of the crop, it would be greatly to the farmer's advantage to resort more to implements drawn by horses, mules, or oxen. The mule is decidedly the best animal of all for the farm. The ox is too sluggish and slow; and the horse, especially the Japanese horse, is too full of fire and fidgets about too much. Farm implements, to do their best work, must be drawn by a steady animal.

In the case of mulberry fields, vineyards, and orchards, where a bed is thrown to the trees, small turning plows drawn by one horse, such as are used in the West, could be used to great advantage. One man with a horse and plow could do as much as eight men with their hoes, and at night have a much better back than they. Also the same horse and plow may be used to great advantage in the last plowing of corn, peanuts, and beans. The single shovel with steel blade and iron beam would be invaluable for going between the narrow rows of "dalkon," wheat, barley, millet, dry-land rice, buckwheat, and other crops planted in a similar manner. For wider rows, such as corn, the double-shovel would be a splendid adjunct to the farmer's outfit. Except in rare instances, where the fields are exceptionally large, more complicated implements for cultivation, such as the cultivator with four hoes, would hardly pay.

As a suggestion, showing what machinery will do for Japan, note the marvelous growth of the silk industry, due in large measure to the use of machinery in reeling, seventy per cent now being done by the latter method. The silk production is now six times what it was twenty years ago—a similar case to the invention of the cotton gin and the consequent growth of the cotton industry in the United States. When the farmer learns to cultivate the mulberry trees with greater speed and less labor, the sericulture will progress yet more. And the same is true of all other lines of agriculture.

(To be continued.)

GOSPEL ADVOCATE

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The Church and the Divorce Evil.

BY M. C. K.

Again we are called upon to discuss the divorce evil, and we introduce the subject with some statistics. In the May number of the Christian Statesman, of Pittsburgh, Pa., Judge W. H. Thomas, of California, as quoted by the Literary Digest, presents some timely and significant facts and figures on the alarming prevalence of the divorce evil and the crying duty of the church. We are glad to note such criticisms and to see them given such wide publication. They richly deserve it. When the sanctity and even the absolute destruction of the American home are threatened, it is certainly time for the religious element of the country to wake up to the meaning of the situation and the duty of the hour. Divorces are granted on grounds, as Judge Thomas truly declares, "often trivial, even frivolous," and lawyers will "delay cases in order to present them finally before judges known to be lenient."

In order to present this lamentable condition in its true light, Judge Thomas furnishes statistics for five counties in California for a period of five years from January 1, 1910, to December 31, 1914. The facts and figures thus furnished are as follows:

Los Angeles County: Divorces granted, 6,295; final decrees, 4,993; decrees denied, 1,594; marriages annulled, 26; marriage licenses issued, 34,942.

San Diego County: Divorces granted, 802; final decrees, 710; denied, 20; annulments, 21; licenses issued, 5,653.

San Bernardino County: Decrees granted, 424; final decrees, 342; denied, 12; annulments, 10; marriage licenses, 1,191.

Riverside County: Divorces granted, 210; final decrees, 170; denied, 3; annulments, 6; marriage licenses, 1,192.

Orange County: Divorces granted, 225; final decrees, 185; denied, 2; annulments, 5; marriage licenses, 6,120.

It will be seen that, in Los Angeles County, for every 2.71 marriages one ends in divorce; in San Diego County, for every 3.63 marriages one ends in divorce; San Bernardino County, one divorce for every 4.15 marriages; Riverside, one divorce for every 5.12 marriages; and in Orange, which is my own county, one divorce for every 14.67 marriages.

It will be observed, according to this disclosure, that there were, within the five counties and five years named, 49,148 marriages and 7,956 divorces. Leaving out the proportion of divorces to the number of marriages, these figures mean that there were 7,956 divorces in five counties in five years, or more than 1,500 divorces on an average to the county in that time, or, finally, over three hundred divorces on an average for each county annually! And while these counties are not given as an exact index to the general condition all over the country, it is claimed that, deplorable as it is, it is not so bad in them as it is in some other localities. Hence the facts are sufficient to alarm and stir to prompt and serious thought and action the church of God everywhere.

But what can be done? What can the church do? Possibly nothing at all as a body; and yet there is much in many ways that can be done by the church. Of course, neither it nor any other organized moral force in the country can take direct hold of this giant evil and root it out of society; but it must be done by the creation of an enlightened sentiment and an awakened conscience which measure up to the divine standard on the sacred subject of marriage. Note this further timely comment from Judge Thomas:

When men and women—so many of them—give little thought or consideration to the most important relation of their lives; when even ministers of the gospel will perform the marriage ceremony for so many of them who have been divorced on other than the scriptural ground, without even asking a question; when persons have the audacity to go to the court for the dissolution of the relation "by the surgery of divorce" on such flimsy, even absolutely frivolous, pretexts; and when judges have no more respect for their great office and give no more thought to matters then at hand than to allow themselves and their office to be prostituted to the extent that thousands of divorces are granted by them annually with no more concern than if they were ordering the filing or recording of a chattel mortgage; when all this is so manifest, is it strange that the American home appears to be going to Hades so fast that the scenery cannot be discerned on the way? Surely the condition is bad enough, though not hopeless.

This picture is enough to cause serious thought on the part of judges, lawyers, preachers of the gospel, and everybody else. Ministers of the gospel especially, but largely also all other members of the church of God, can exert an influence, if they will do so, that will bring about a thorough and radical revolution. Instead of performing "the marriage ceremony for so many of them who have been divorced on other than the scriptural ground without even asking a question," let ministers of the gospel promptly and emphatically refuse all such services, and thus have the courage to place their influence on the side of the sacredness of marriage and the sanctity of its inviolable obligations. Let Christian fathers and mothers give serious thought to the matter of marriage on the part of their children and let them impart within the domestic circle the much-needed teaching of the Bible on the subject. Let there be an atmosphere in the Christian home and in the social lives of Christians everywhere which demands the recognition of the sacredness of marriage.

Last, but not least, let Christians who contemplate marriage, or who in any way deal with the question, think and

act with reference to it in the light of its sacred and divine meaning and with a due sense of their solemn obligations one to another. Think of Christian men and women either giving "little thought or consideration to the most important relation of their lives," or of dealing lightly with the question in any form or fashion! Such a fact seems almost incredible, and yet it is widespread over the country. Not only should the subject have the most serious and prayerful thought and consideration, but it should be looked upon at all times in its divinely sacred light; and no man or woman with proper conception of the question and with a truly awakened conscience will ever either contemplate the step or in any way deal with the question in any other light. Hence, precisely as marriage involves the very best in human nature—the most sacred feelings, the tenderest relationship, and the closest tie between man and woman in this life—so, where these all have proper pre-nuptial consideration and appreciation, the vows made at the hymeneal altar will be sacredly kept, and divorce will be impossible.

Some Questions and Answers.

BY E. A. F.

Dear Brother Elam: In a recent issue of the Gospel Advocate we read with much interest your article on "Adultery, Marriage, and Divorce." While we cannot agree with you in every particular of the article mentioned, we do fully agree with you that divorce is wrong and the divorce laws ought to be repealed or laws enacted which will prevent divorced people's marrying again. In the Advocate of June 8 we note the questions propounded by Mr. J. H. Houser, and we fully agree with him that in the cases referred to by him, or any other such cases, the parties were not joined in the holy bonds of matrimony by God, but only by the laws of the land. Whom does God join in the holy bonds of matrimony? Only those who take the solemn vows from pure motives, from the true love and affection they have for each other, and not from any mercenary or other impure motives. It is possible that one of the parties to the marriage contract enters it with the God-given motives, while the other party to the contract enters it with impure or mercenary motives. In a case of this kind, the one entering into the marriage with God-given motives would not be living in adultery, while the party taking the marriage vows with mercenary motives would be living in adultery; and when both parties enter into the marriage contract with mercenary motives, any children born of such wedlock would certainly be born of fornication. There are thousands of marriages being solemnized each year that are no more nor less than a commercial or financial transaction. That the great and good God is a willing and joint party to such marriages we cannot believe. We believe that in instances like those cited by Mr. Houser it is right that the parties should separate, but we do not believe that they ought to be divorced and marry again. We would be glad to have you publish this and comment on same. H. C. DAVIDSON.

This is only theoretical. When people are married, they are married. The motive for marriage does not destroy the marriage itself. The only question is: When does God join together man and woman, or when do the two "become one flesh?" God is not responsible for motives; he tells when and how the two become one.

I said that when a man and woman, scripturally qualified to marry (one divorced for any cause except fornication is not scripturally qualified), comply with the requirements of the civil law (because God requires all to submit to the powers that be) and live together as husband and wife, they have been joined together by God. One couple may have more sentiment and affection than another, or the motives of one party to the contract may be mixed or not the loftiest and purest; still, in the eye of God the two have "become one flesh." Let us hear Paul on this point:

Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. (1 Cor. 6: 15, 16.)

Paul says he who is joined to a harlot is one body with her, because God says "the twain shall become one flesh." In this way the two become one flesh. Then, if living in sin with a harlot makes a man one with her, not only in sin, but "one body," will not living legally and virtuously with his wife make a man one flesh with her? When so corrupt and base a motive as licentiousness does not prevent a man's becoming one flesh with a harlot when he lives in sin with her (this does not in any sense make her his wife), will selfish or mercenary motives prevent a man's becoming one flesh with a pure and true woman when legally and virtuously he lives with her as his wife? If such marriages were fornication, and children born of such were children of fornication, the Bible would take notice of it and guard this point as it does real fornication, and would advise separation as it does when one of the parties is guilty of real fornication.

Furthermore, to avoid fornication, God teaches marriages. Let us read just here 1 Cor. 7: 1-7. Suppose, as Paul says, a man has not the gift of continency, and, in order to be clean and pure, marries; will this motive destroy the relationship? Far from it. God blesses the union, and in this particular, as in all others, directs the husband and the wife how to treat each other.

Having joined the husband and wife according to his own rule, God commands the husband to love his wife as Christ loved the church and gave himself up for it, and the wife to fear and obey her husband. This is not slavish fear or dread or obedience to her husband when he requires disobedience to God; it is respect and reverence for him. In obedience to God a wife honors her husband, as her head, and seeks his interest and greatest good in all things—his financial and spiritual interest. She is one with him. She is blind if she does not see that his comfort and interest, peace and good, are hers also. The two are not two contrary and contending parties, pulling at opposite ends of the rope. The wife is not playing a game of beat—of seeing how much money, service, and sacrifice she can get out of her husband, and he, in turn, how much he can keep her from getting, or how much work and drudgery at how small a cost he can extract from her. Shame, shame! At this game they both lose and fail and bitter trouble follows.

Every wife—every girl and woman—should commit to memory Prov. 31: 10-31; Tit. 2: 1-5. But if some wives fall short of this, their husbands cannot separate from them. Were all wives perfect, there would be no such instruction in the Bible. Just so, were all husbands perfect, there would be no necessity for the very much instruction which God gives them.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of God; to the end that your prayers be not hindered. (1 Pet. 3: 7.)

Let husbands commit this and other passages to memory and live accordingly.

Of course, let there be sentiment, congeniality, admiration, affinity, and love—love genuine and true—love as pure as a lily wet with dew and unvisited by the sun, as beautiful as the first blush of a June morning, as innocent as the warm throbs of a maiden's heart, and as strong and everlasting as the law of gravitation. These lighten all burdens, sweeten all sorrows, give the silver lining and golden rim to all clouds, fill the desert with roses, entwine huts in honeysuckles and evergreens, wreathen palaces with flowers, and fill all hearts with the glad song of "home, sweet home." Where love is, happiness is, whether in a cabin or a mansion. But should any of these characteristics of love be lacking, or should none exist in the perfect degree in the one party or the other when the marriage relation is entered, that does not destroy the relationship before God.

If either party should discover when it is too late that the

bargain is a bad one, that party must stick the closer to it and do all that is possible to make it a successful and happy union. Separation is not the remedy, but obedience to God is.

As the young people say, we can "live on love," if we know what love is. Love is not all emotion and feeling or personal magnetism; it is action, duty, service. No service, no real love. As Christ gave himself up for the church, his bride, so husbands ought also to love their wives—to serve them. As the church honors Christ and is in submission to him, so wives must honor and fear their husbands and be in subjection to them.

Husbands and wives must be taught to practice these things—that is, to obey God in these commandments; but not to separate because they lack something in motive or character. They must learn to grow in this grace of serving, of forbearing, of loving. To separate for every failure one or the other party makes would be ruinous to society, the church, and the souls of all. There are greatly too many separations and sinful divorces now; but the teaching of Brethren Houser and Davidson will encourage more.

The Bible teaches that under some circumstances the husband or wife is forced to live separate from the other; but in such a case the will of God is to remain unmarried or to seek reconciliation. (See 1 Cor. 7: 8-11.)

Newton, Ala., May 5, 1916.—Dear Brother Elam: In a congregation where brethren will not take the lead in the song service, is it wrong for the sisters to lead the singing?
Your sister in Christ, ZADIE RAINES.

If some brethren can lead the singing, but will not, they should be ashamed. If they would lead, but cannot, it is right for the sisters who can to do so. In this, as in everything else, the sisters should manifest a meek and quiet spirit and should be modest and humble.

Newton, Ala., May 5, 1916.—Dear Brother Elam: The church here wants you to give some advice as to how to conduct the Lord's-day worship with your literature. Some prefer reading the entire chapter containing the lesson, after which let the teacher ask the questions laid down in the Quarterly. Others think best not to have any reading at all, to leave Bibles at home, ask the questions of the Quarterly, partake of the Lord's Supper, and go home. Please give us what information you can on this subject, and oblige. Your sister in Christ, MRS. E. M. KING.

It is very easy to learn the acts of worship to be engaged in on Lord's days. On that day the disciples met to break bread (Acts 20: 7; 1 Cor. 16: 1, 2; 1 Cor. 11: 20, 21, 33, or read verses 17-34); they prayed and sung together (1 Cor. 14: 23, then verses 14-19); they taught and exhorted one another—read the Scriptures and learned the will of God (Acts 2: 42; 1 Thess. 5: 27; Col. 4: 16); they contributed according to the prosperity God gave them (1 Cor. 16: 1, 2). The fourteenth chapter of First Corinthians, while dealing with spiritual gifts, shows that all things must be done unto the edifying of the church, and decently and in order.

These all Christians should do on the first day of the week.

The number of songs to be sung, the number of prayers to be offered, the number of passages of scripture to be read, the number and length of exhortations to be given, and the order in which all this is to be done are not specified. The kind of songs and the spirit in which they must be sung (Eph. 5: 19; Col. 3: 16), the spirit in which prayers must be offered (1 Cor. 14: 15), the manner in which the Lord's Supper must be eaten (1 Cor. 11: 28-34), the purpose of the exhortations and the cheerfulness in which contributions must be made (2 Cor. 9: 7) are particularly specified.

While these things must be done, they are not the only things that may be done on the first day of the week, and this day is not the only day on which the Bible should be studied and taught to others. For example, Paul

preached at Troas on the first day of the week, although the disciples met to break bread. When preaching is done at that time, it should be done for the edification of the church and instruction of all present.

I have taken pains to point out the service to be rendered on the first day of the week, that no one may make rules, or a ritual, where God makes none. Conditions or circumstances may determine the number of songs, prayers, passages to be read, and exhortations. No one must undertake to fasten his opinion or way or order of doing these things upon the church. That which in doing these things is best for all is the thing to be done, while each one counts others better than himself and does nothing through faction and vainglory—in a factious spirit and way or to carry one point. (Phil. 2: 1-11.)

In the use of the Quarterly only as a help to a better understanding of the lesson under consideration, it matters not, so far as right and wrong are concerned, whether the whole chapter or only the verses of the lesson are read. Jesus at times read only a short portion of scripture or few verses. (See Luke 4: 16-21.) Neither does it matter whether the lesson in the Quarterly be read first or some other portion of scripture, or any at all just at that time. The lesson of the Quarterly may be used profitably at the time the church meets to worship God. Or, meeting at a certain hour to partake of the Lord's Supper and to otherwise worship God "as it is written" in the New Testament, the church may meet at any other hour to further study the Bible and to teach it to others. This teaching may be done through preaching, teaching in classes, asking and answering questions, etc. The Quarterly, as a geography, dictionary, history, commentary, sermon, etc., may be used as a help, or it may not be used. It is only one way we have of teaching the word of God.

In Volume I, "Christian Treasures," edited by A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn., under the heading, "International Lesson Helps," this subject is treated at length.

In reply to the question asked and as applicable to the given case, I can make a suggestion only. Before making the suggestion, however, I must say that the Bible binds us to peace and harmony; there must be no contentions over ways and times of reading the scriptures and teaching them to others, since God has appointed no one way and time. That way should be pursued which will result in the greatest good. I would suggest, then, that, first of all, the lesson be studied at home during the week, the lesson connections read, and all references looked out; all take their Bibles to the meeting; some appropriate songs be sung; one read publicly the lesson and all in the chapter pertaining to it or the lesson connection, all looking on their Bibles; all pray, thanking God for his goodness and mercy and asking his guidance through the service and in making a proper application of the lesson. Or pray first, or read first; the order of doing these things does not matter. If there is no other teaching, it is well to continue this service up to the Supper; then let some one make some appropriate remarks in regard to it, impressing its purpose and blessings. Contribute, sing, and be dismissed. Or if the contribution is made before the Supper, it matters not.

The Quarterlies are only helps, as is a sermon or an article in this paper, to a better understanding and practice of the word of God.

Other questions will be answered so soon as they can be reached. Hence our querists are requested not to be discouraged. We are pleased to attempt to answer all reasonable questions.

Send for a copy of our new song book, "Praise Him." It is a splendid book.

Help the Fanning Orphan School.

BY E. A. E.

Since our last report we have the pleasure of saying that we have received the following amounts: W. T. Boaz, Columbia, Tenn., \$2; Mrs. Bettie C. Alexander, Hartsville, Tenn., \$5; Mrs. M. M. Roberts, Guthrie, Ky., \$10; A. E. Perry, Melbourne, Fla., \$25; Jesse Barfield (by David Lipscomb, Jr.), \$1; "A Sister," \$1; T. C. Franklin, Hartsville, Tenn., \$5; Mary E. Glenn, Sharon Grove, Ky., \$1; J. A. Wilson, Sharon, Tenn., \$10; Mrs. S. J. Merritt, Pulaski, Tenn., \$10; Bertie Hynds, Dresden, Tenn., 50 cents; L. A. Winstead, Dresden, Tenn., \$2; James T. Anderson & Sons, Hurricane Mills, Tenn., \$50; Mrs. D. F. Barry, Gallatin, Tenn., \$5. In addition to this, the following subscriptions have been promised: G. N. Tillman, \$100; D. B. McCannless, \$5.

The school and trustees are grateful for these donations and promises. They help to increase the sum given and to decrease the debt owed.

We are sincerely hoping to receive other gifts and promises until the debt has been canceled and the school has a much larger endowment fund.

Reader, if you cannot give at once all you wish to, specify the amount you can give later on, and the time when you can give it, and return the card as directed.

Our friends and neighbors give largely to certain institutions. Should we not give all that this school and good work needs?

To know the needs of this school should be enough to secure the money called for; and we have the confidence in the many generous people in the land that it will be given.

We are anxious to open the fall term out of debt and with the ability to care for more orphan girls.

Publishers' Items.

See our advertisement on another page of "Good Tracts for Distribution." Send for a number and give to your friends.

If you would enjoy reading an instructive, interesting, and entertaining biography, send us \$1 for the "Life of John Smith."

Now is the time to buy a number of select books at greatly reduced prices. The books are going at almost cost of manufacturing. See advertisement elsewhere in this issue.

Have you read "Instrumental Music in the Worship," by M. C. Kurfees? If not, you are not as well informed on that subject as you can be. This book is critical, clear, and convincing. Price, \$1.25.

A good book to buy at the present time is "Commentary on the Acts of the Apostles," by David Lipscomb. Price, \$1. The international Sunday-school lessons are now in Acts of the Apostles. This book will be helpful to you in the preparation of the lessons.

If you want one of the very best hymn books published, read our advertisement. One million copies sold. Both "Christian Hymns" and "Seventy-seven Sweet Songs" have been tried and found to be the very best.

Our Bible Lesson Helps are very much in demand. We regret that our supply of Young People has been exhausted for the month of July. We are making improvements on this paper. We will have sufficient to supply all demands for August. Order early.

Read what competent critics say of "Christian Treasures," Volume I.

J. J. Vanhoutin says: "I have read every word in 'Christian Treasures,' Volume I. It is fascinating, interesting, and instructive, bordering on the sublime." Price, \$1.

Look!

DO YOU inquire at what? The answer is clear: At the reading to which the hand is pointing. Why? Because it is important to you as well as to us.



1. We want you to know that we appreciate the many good things that we are hearing concerning the Gospel Advocate and the success that is crowning the efforts of many of our friends in increasing the circulation of this journal.

2. We want you to look at the date on the little yellow slip on your paper. That date shows the time of your paid-up subscription. If it is not correct, we wish to make it correct, and ask you to call our attention to the error. Our clerks are only people and liable to make a few mistakes. I make some myself. Don't you? If the date is January 1, 1916, you owe for the paper from that date, and should send us \$1.50 to pay your subscription up to January 1, 1917. Now, when you note that your subscription is due and unpaid, it would be appreciated if you would mail us check at once, and not wait for us to mail you statement. You can figure what you owe at the rate of \$1.50 a year as well as we. After you have sent your remittance, wait about two weeks for the change of date on your paper. If it is not changed, and changed correctly, you should notify us in order that the error may be detected and corrected. We will appreciate such action on your part.

3. We want you to know that while the blank paper on which we print is costing double what it did, while the ink has doubled in cost, and while there is prospect of still other advances, we have definitely decided not to advance the price of the Gospel Advocate to \$2 a year before January 1, 1917. We do not want to advance then, if we can help it. We cannot do the impossible, however. No religious weekly makes money. The editors of the Advocate are now doing their work as "a labor of love." As yet I have been able to see no way to ward off the advance in the price of the paper to \$2 a year without a reduction of the number of pages.

This we do not want to do, as we are scarcely able now to meet the demands that are made on our pages.

You may help us by promptly remitting all dues and by renewing for one year in advance. If your paper is six, eight, or twelve months in arrears, pay up and renew for another year. You will enable us to economize if you act promptly and do not wait for us to send statement. It is considerable expense to send out thousands of statements.

Are you interested in the work the paper is doing? Believing you are, we most earnestly solicit your prompt and most hearty cooperation.

GOSPEL ADVOCATE.

"Prof. Eph P. Smith, superintendent of the Martin (Tenn.) City Schools, writes: "'Christian Treasures,' Volume I, came to me several days ago, and I have just finished reading it. Most sincerely do I thank you. The book is all that its name indicates. It is worthy a place in every Christian's library. Put me on your list for Volume II."

Charlie Taylor, evangelist, Hickory, Ky., says: "'Christian Treasures' is now in my library, and I consider it quite an addition to the same. To get Volume I is to order Volume II. Volume I is filled with the golden truths of God's word, which are, indeed and in truth, food to the soul that is hungering and thirsting after righteousness. It covers questions that deals with our welfare here and hereafter. Fathers and mothers should order each volume of these treasures as they come from the press and place them in the hands of their children *instead of the ten-cent novels*, and thus be bringing them up 'in the nurture and admonition of the Lord.'"

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Lopsided Progressiveness.

A community with a twenty-five-thousand-dollar school-house and a five-hundred-dollar church needs to put on its thinking cap. A progressive stock farmer who pays five hundred dollars for a blooded hog, three thousand dollars for a blooded bull, and then attends a church which pays a preacher one hundred and fifty dollars a year needs a gun-cotton explosion in the neighborhood of his conscience. If in addition to this church disparity he takes no church paper, gets no good magazines, and buys no wholesome books for his boys and girls, he is in a fair way to sacrifice his boys and girls on the altar of allegiance to hogs and cattle. A little serious meditation here might save some fathers from such immolation—from such a lopsided progressiveness.—Midland Methodist.

It is very remarkable that some disciples can find money for almost anything but for religious purposes. They buy all the tobacco they want; they gratify all their appetites and desires pertaining to the flesh; they spend hundreds, and some thousands, of dollars annually on needless extravagances; and yet they do not spend ten dollars a year for religious work. It is time some people were waking up.



Church Members Should Be Consistent.

The General Synod of the Reformed Presbyterian Church, in session in Cedarville last week, passed a resolution providing that any member of the church who sells or rents a building to be used for the sale of liquor will not be permitted to participate in the communion service of the church. This action is all in the right direction. There are too many persons who are participating indirectly, and yet very directly, with the liquor traffic. Every such person is an incumbrance to the church of Christ and should not be permitted to be a representative of the church until he has put the evil out of his life.—Herald and Presbyterian.

Members of the church should not only profess, but also practice, Christianity. Disciples who aid and abet the works of evil should not be recognized as Christians. Christ says: "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12: 30.) "Ye cannot serve God and mammon." (Matt. 6: 24.) Men who love money more than they do the cause of the Lord Jesus Christ cannot be his disciples. Such should have no fellowship with the church. The Lord tells us what should be done with such. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) The Bible draws a clear line between the church and the world. The church is in the world, but must not be of the world.



The Right Sentiment.

Reports that the Hon. William Jennings Bryan was to get one hundred dollars for speaking at the Sabbath Observance meeting drew from James Yereance, chairman of the Sabbath Committee, a statement that he "got nothing and paid his own expenses." Mr. Bryan said it was mortifying that such reports needed to be denied. In his address he rested the duty of Sabbath observance solely on the fact that God commands it. He was glad there were social and scientific arguments for it, but the sufficient argument is the divine command. "If the Bible commands a thing, we must either obey it or reject the Bible."—Herald and Presbyterian.

The position that "if the Bible commands a thing, we must either obey it or reject the Bible," is eminently proper. There is no room for quibbling when God commands a thing to be done. When God commanded Philip to

"go toward the south unto the way that goeth down from Jerusalem unto Gaza," he arose and went. He did not inquire why. He did not decline to go on the ground that he was doing a great work in the city of Samaria. He did not offer as a reason for protesting against going: "I am baptizing both men and women." When God said go, he went. Even so it should be with us. When the command is go preach the gospel, we should go. When God admonishes us to give cheerfully as we have been prospered, we should give. When God speaks definitely, to cavil is downright presumption. The Honored William Jennings Bryan would do well to seriously inquire, Where in the Bible does the Lord enjoin Sabbath observance upon the Gentile world? It is true that the first day of the week should be observed, but for an entirely different purpose than that for which the Jewish Sabbath was kept.



Ministers and Their Work.

Some ministers, instead of magnifying their office, belittle it in a good many ways. One of these ways is by not preaching, or by calling their sermons talks, so that they come to be considered not as preachers of sermons, but as talkers. This may suit some men, or some people, but it is fatal to the best and highest style of ministerial success.

Any minister who does not exert himself intellectually, physically, spiritually, socially, oratorically, or every other possible way, to the last ounce of his endowments, on whatever field he may be placed, is making a mistake that may be fatal to the souls of some, and that may be fatal to any sort of prospects for himself. The difference in ministers, and in men generally, is not so much in what they are as in the way they exert themselves. Some men take things so easy, lying down on the job, that they make a failure wherever they go, and then blame every one else but themselves. A synodical evangelist once said: "Many of our fields are dying because we have men on them who pass as men, but who are misfits. And yet we are swamped with requests for work from ministers." No man's very best is any too good, in any place, for the Lord.—Herald and Presbyterian.

Every one should do his best. The Christian minister is not required to be faithful any more than every other Christian. It cannot be successfully denied that the cause of Christ suffers much in the house of its friends. Lack of interest and negligence on the part of disciples is a great hindrance to the advance of the church of Christ.

Whenever a minister of the gospel displays a lack of faith in Christ, he thereby crucifies Christ anew. If he declines to preach Christ, and him crucified, because his salary is not guaranteed, he by such action is damaging the cause of Christ. On the other hand, the church that does not support its faithful ministers is doing an injustice to its preachers and is destroying the cause it professes to love. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) "By their fruits ye shall know them." (Matt. 7: 16.) The necessity for integrity, earnestness, and devotion to the cause of Christ, perhaps, was never greater than now. Christians should pray to be delivered from unreasonable and ungodly men. With wars and rumors of wars, with our own country threatened with war in Mexico, Christians should watch and pray lest they be ensnared by the wiles of the devil. With less than a third of our population members of any church, this nation cannot be correctly called a "Christian nation." With many of our own people restless and discontented and some calling for war, Christians should especially labor to be "as wise as serpents and as harmless as doves." Many of our young men are heady and thoughtless and ready to rush into war. If we can do no more for a Mexican than to shoot him, it is sad. May the Lord show us some way to lead them to a higher state of civilization without destroying so many of them. We would do well to pray the Lord to show our President a better way out of the difficulty. Whatever others may do, Christians should be patient, forbearing, long-suffering.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Uncle David Lipscomb is very feeble, but we are glad to report a slight improvement.

T. Q. Martin is in a meeting at Cookeville, Tenn. The brethren there have done some fine preparatory work for the meeting.

H. H. Montgomery reports additional contributions for the building fund at Shreveport, La.: J. W. Akin, \$20; Mrs. Birdie Terry, \$10.

Brother Sewell was able to preach in his old-time form at Russell Street last Sunday. We received into our membership a young sister from Dresden, Tenn., and baptized her husband.

Thomas H. Burton, of Hartsville, Tenn., sends us an interesting report of the Clark-Massey debate, which took place at Red Boiling Springs, Tenn., on June 5-10. This report will appear soon.

From Thomas C. King, Lawrenceburg, Tenn., June 20: "I am just home from Appleton, where I preached on Saturday night and Sunday. Four from the Baptists promised to be Christians only. The church seems to be doing well."

From J. S. Dunn, Dallas, Texas, June 19: "The meeting with the Oak Cliff church of Christ began on June 4 and closed on June 16. We had eighteen baptisms and twelve to take membership. J. W. Dunn, of El Paso, did the preaching, and it was well done."

J. W. Dunn was painfully hurt in a wreck on the Texas and Pacific Railway on June 17. He is being tenderly cared for in the home of Dr. E. V. Wood and is being attended by Dr. C. M. Yater. He expects to resume his work in a few weeks. Let us pray for his recovery.

From T. W. Phillips, Fort Worth, Texas, June 22: "I have just closed my first meeting since my accident. The meeting was at Frankston. I baptized six and reclaimed five. I go next to Alvord for a three-Sundays' meeting. I can now walk on just one walking cane, and feel well, and I am happy."

Brother Phillips' report brings to mind the old adage, "You can't keep a good man down."

From D. L. Halle, Atlanta, Texas, June 24: "My crop has been destroyed by a hailstorm. I am discouraged, but hope I am not forsaken. I shall continue to preach the gospel and trust in God for a support for my family. Pray for us."

Let the friends of Brother Halle pepper him with a hailstorm of encouraging messages and contributions. Then he can sing with better zest: "All hail, the power of Jesus' name!"

From Bynum Black, Blanco, Okla., June 20: "Since my return from my discussion with the Mormons at Duncan, Ariz., and North Oklahoma meetings, I have been teaching my boys how to farm. At this date I am in a meeting at Blanco, with prospects of a soul harvest. From Blanco I go to Alfalfa, in the western part of Oklahoma, for a meeting. Then to Center Ridge, Ark.; then to Saratoga, Gridley, Newark, and other points in Arkansas."

Brother Black has the right idea about teaching his boys. How much better than to be engaged in "teaching the young idea how to shoot!"

From H. B. Sykes, Goodlettsville, Tenn., June 20: "D. M. Hamilton, of South Tunnel, Tenn., preached at Ivy Point last Saturday night, and on Lord's day preached two sermons to unusually large and attentive audiences. All present paid the strictest attention and seemed to be deeply

Our Progress is Encouraging.

We are greatly encouraged by the way many of our friends are rallying to the support of this journal. The receipts on the paper are much more than at this time last year, and the outlook is in every way very bright. Many are paying their back subscriptions and renewing for another year. Many new subscribers are being entered on our list. We are also adding many names on our three-months' trial offer. This offer will be discontinued on July 1, 1916. If you have friends that you wish to try the paper, it will be necessary for you to act quickly. We would be glad to enter many more names on this offer. By the help of the Lord we are determined to make very decided progress with the Gospel Advocate, and very earnestly solicit your most hearty cooperation. Surely every friend will cheerfully send a list of new subscribers. We appreciate the effort of our friends and workers. Let us demonstrate to the world that we are deeply interested in the advancement of every good work. There is no good reason for allowing our religious interests to wane. Soldiers of the cross should never falter.

PUBLISHERS GOSPEL ADVOCATE.

interested. He baptized one person into Christ. Ivy Point is at present a small congregation, but we predict that in the near future we will be abreast with most of our near-by congregations, as we have live and go-ahead members who are very courageous, and, with the help of our Lord, Satan cannot keep us from growing in the good cause."

The church at Mount Pleasant, Tenn., is enthusiastic over the prospect for a good meeting. Brother Larimore will begin with them next Sunday and will continue at least three weeks. All the congregations near enough are invited to attend. H. W. Wrye, the wide-awake evangelist at Mount Pleasant, writes that "the members are actively engaged in visiting and generally mixing with the people, talking up the meeting, praying for its success, distributing tracts and cards, pleading with the ungodly to surrender. Sermons preparatory to the campaign have been preached since the first of June." We congratulate Brother Wrye on the spirit of this report. It has the right ring for the King's business.

Brethren John Puckett and A. C. Huff never had a fuss. On the other hand, they are united in thought and purpose, as the following statement, signed by both, indicates: "On June 8, while Brother Huff and myself were engaged in a meeting at Isidore, and Brother Huff was preparing to go to Forrest to begin, he received an urgent call to go to a schoolhouse near Montoya and preach some, as the Holiness had been holding forth there for some time, and they wanted the truth taught to the people there. We then decided that it would be best for me to go to Forrest, while Brother Huff would go to this place. I had already received an urgent call to a point near Sapulpa, Okla., and, considering the great need of laborers, we decided that it would be best for us to separate and one of us take O. A. Huff to do the singing and the other try to get some one else to lead the song service. For this reason some tattler has become busy circulating the falsehood that we had disagreed, and had disagreed so badly that we would not work together any more. We, therefore, wish to make it known through the papers that we have in no way disagreed, but the best of feeling prevails between us, and we would be glad to work together if we could do the work that is needed to be done by remaining together; but this we cannot do. And be it known to all that we have not disagreed, but, on the other hand, we will be glad to be together whenever it is possible."

Certainly. And why should this tattler be manufacturing a contention when we have a plenty on hand?

PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—“I was very irregular, and had pains in my side and back, but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of good and I hope every suffering woman will give them a trial.”—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.



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This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

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Heed the Warning If You Have a Cough!

The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

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The Tennessee Orphans' Home.

BY W. T. BOAZ.

To the Brethren Everywhere: On the first day of June I mailed ten thousand circular letters to brethren over the country. My object in spending this amount of money was to free the Tennessee Orphans' Home from debt, and in response to those letters I have received some nice donations. In fact, I consider all donations nice ones, because I take it for granted that those who contribute do so according to their means. In the circular letter I inclosed a check, with the statement that the check could be dated to suit the donor, payable any time between now and October, as our board meeting and annual reunion will be then, and we are hoping that when that time arrives we will have sufficient funds to free the Tennessee Orphans' Home from all incumbrances. Doubtless many of the readers of this notice did not receive said circular and check, due to the fact that your name is not on my mailing list. If so, I hope that you will allow this to be a notice to you and a gentle reminder of the fact that the Tennessee Orphans' Home is overly anxious to be free from debt.

We have had an offer of four thousand dollars on fifty-two acres of our land. We refused to sell, because we believed we could pay out of debt without selling one foot of land we now own. But unless sufficient funds are raised to meet all obligations, we are going to be forced to sell this fifty-two acres. What is your verdict? Will you give it in the next mail, writing check payable any time between now and October 1?

A good sister in the State of New York received one of these letters, and I herewith give an extract from a letter received from her:

I am here in a city without a loyal church, and I am trying to get one started. Religiously, I am alone. I am hoping now that it will not be long before I can arrange to have a meeting. I have never before realized so forcibly the need of an institution like the one you have. This is a Catholic city to a great extent. There are about seventy-five thousand here, and my observations from my visits to the County Hospital, in which those who are unable to have care and attention in other hospitals are cared for, is that there is hardly a week that an illegitimate child is not born there, and almost without exception, whether Protestant, Jew, or Catholic, the Catholics get them all, and this is the source of a great deal of their strength; not that they are making converts of grown people, for they are losing in this respect. And what is being done in Rochester is being done in every city. I have often thought that if the church of Christ were as diligent as these people in this respect alone, what a wonderful growth it would have! Their zeal in

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what they stand for puts us to shame. And I have felt the same way when I listened to a Salvation Army leader speak a few weeks ago. He said this great association is built upon the failure of the churches; that there is no niche in the churches of today for the classes of people that they take care of; and I felt that we had to take that statement without resenting it, for it is true. There has never been a time when States and cities did as much for the uplift of humanity as they are doing now, and my work here has brought me in contact with the leading reformatory institutions and social-welfare centers in New York State, and to a great extent they are all failures for the reason that religion is left out of them all. I was talking with a woman who had spent a year in one of these institutions as a teacher, and she said the sad part of it all is that they are not reformed. They are made to be good while confined, but the majority go out without the desire to live a better life, and it is because Jesus is left out of their training.

This good lady incloses her check to assist in the work, the saving of homeless children, by enabling us to pay the debt against the Home.

I am going to insist that you read carefully the extract from her letter and place your estimate upon the religion of Jesus Christ, the teachings of that religion, and answer the question: "What does it cost to be a Christian? Can I live a Christian, perform the Christian duties, meet my obligations to the world in which I live, without making the slightest effort to part with some of this world's goods that God has made me steward over, to make the world in which I live a better world, and to help my fellow-man to be a better man and a better Christian?" I have confidence in you and believe that you will respond to our appeal, and that we can soon have sufficient funds to enable us to reach the goal by next October.

Remember that you can make your check payable any time between now and October, and may God bless you in the doing of your duty.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy, you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People, 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, may-

be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated iron does not at least double your strength in ten days' time. It is dispensed by all Druggists.

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I know a woman's trials.
I know her need of sympathy and help.**

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, shallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.**

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The smallest specimen of a Christian is he who strives with all his might to see how little he can give to promote the religion of Christ and win heaven by the mere skin of his teeth; and the noblest specimen of a Christian is he who strives to see how little he can absorb upon self, and how much he can sacrifice to the Lord, and enter heaven as a redeemed son of God and as a spirit glorified by self-denial.

FROM THE FIELD

Montgomery, June 19.—We had a good service yesterday, with one confession. I have some work in Tennessee during the summer, and hope to be in Nashville quite soon.
C. E. HOLT.

Bridgeport, June 21.—I closed a two-weeks' meeting at the Merrimac church of Christ, at Huntsville, last Lord's-day evening. Eleven souls obeyed the gospel during this meeting. I go to Gonce next Lord's day. Pray for us.
WILLIS JERNIGAN.

New Decatur, June 20.—Brother T. Q. Martin closed a good meeting with the Jackson Street church of Christ, New Decatur, on June 11. In spite of Brother Martin's illness and sadness, he preached some strong and helpful sermons and greatly endeared himself to all. Nine were baptized, five came from the Christian Church, and ten took membership, for all of which we greatly rejoice and press on. It was a genuine pleasure to have Brother Martin in our home, for we love him dearly, having been his pupils in Potter Bible College. Brother Martin greatly needs a rest. He ought to go to some mineral springs for a few weeks. May the Lord supply his every need.
J. PETER EZZEL.

Montgomery, June 23.—Our meeting at Luverne closed on Tuesday evening, having continued ten days, with two services each weekday and three on Lord's days. The meeting was much hindered by rain, indifference, and the Mexican situation. The membership at this place is not as active as it should be. There is also a lack of leadership, but this could be easily overcome, for there is in the congregation material that is fully qualified. I stressed this largely in the preaching. Two persons confessed Christ and were baptized and two others were added by fellowship. We trust that good results will follow our efforts. On the first Sunday in July we begin a meeting at Canoe, a small town on the Louisville and Nashville Railroad, between Montgomery and Mobile, in one of the best fruit and vegetable sections of Alabama.
CHARLES L. TALLEY.

Arkansas.

Rogers, June 20.—This leaves me at Rogers, singing for Brother A. G. Freed, of Henderson, Tenn. The meeting starts off well, with good interest. Brother Freed is a power, one of the most lovable characters I have ever been associated with. The meeting will continue over the first Lord's day in July. Remember us in your prayers.
W. W. SLATER.

Mangrum, June 20.—I had the pleasure of moderating for Brother W. Curtis Porter in his debate with D. N. Jackson, Missionary Baptist. The debate began on June 12 and closed on June 18. It was held at Hancock, near Monette. Four specific

"Renwar" for Rheumatism Given "Official" Indorsement.

Out of the hundreds of letters which we have received from grateful people who wrote saying they have been cured of various forms of rheumatism, by taking "Renwar," we have selected a list of strong testimonial letters from officials of railroads, banks, manufacturing concerns, wholesale houses, etc., and published these in a little booklet which we call "Official Indorsement." If you suffer from rheumatism, write us for a free copy of this booklet and read what "Renwar" has done for others. Guaranteed to give relief or money back. Sold by all druggists, fifty cents, or sent, postpaid, on receipt of price. Warner Drug Company, Nashville, Tenn.



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Who are your boy's associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy? Mr. Robert K. Morgan, of Fayetteville, Tenn., has given this question profound study during the twenty-five years in which he has built up the Morgan School—a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, are some of the features which have given his school its high standing. Mr. Morgan is a man of inspiring, wholesome personality, and deep Christian character. He has built his school to give the boy thorough mental, physical, and spiritual preparation for an honorable, manly life. He is a proper man to train your boy. A postal card to Mr. L. I. Mills, secretary Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.

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propositions were discussed—the establishment of the church, the design of baptism, the work of the Spirit in conversion, and the possibility of apostasy. Mr. Jackson had much to say about "Campbellism." However, he is an average Baptist debater and made the usual Baptist arguments. While Brother Porter is just a boy, only nineteen years old, I must say that I never saw a more complete victory for the truth than in this debate. Brother Porter is simply fine in clearing away the rubbish that his opponent throws over an argument and in meeting their quibbles and sophistry. He is modest and unassuming and conducted himself throughout the debate in a manner that won the respect of all the good people who were present. I am sure much good will result from the debate. Brother Porter has written a splendid little booklet on the possibility of apostasy which he sells at ten cents a copy. Orders should be sent to him at Mangrum, Ark. You will get your money's worth ten times over, and also assist a bright and worthy boy who is aspiring to further prepare himself that he may become more useful in the Master's work. T. A. PHILLIPS.

Colorado.

Olathe, June 20.—I have just returned home from Loveland (sixty miles north of Denver and near five hundred miles from Olathe), where I engaged the Russellites in a four-days' debate in the Majestic Theater. Loveland is where I held the meeting last fall, when the "trouble" between the Russellites and myself started, which culminated in this debate. I met Fred W. Werner, of Denver. The state of the dead, the duration of future punishment, the question of probation after death, and the nature of baptism—four propositions—were the points discussed. It was a grand victory for the gospel of Christ, as the position of the Russellites was so flimsy that it exposed itself in every instance. The demonstrations by the audience the last night clearly showed the effect the debate had upon the people of Loveland. They could not be restrained from thus expressing themselves. Russell's man did not sustain a single position during the debate. He seemed to think that a bare assertion of his was all that was needed to establish his position. He was so used to doing this in his preaching that he came to the debate feeling that this was all he would have to do; and when he found he would have to prove whatever he offered, he was knocked entirely off his balance and showed that he was not used to proving things. I challenged him for a repetition of the Loveland debate in Denver. The effects of this debate will long be felt there, and I predict that the Russellites will never recover their territory at Loveland lost by this debate. I am now preaching in Olathe under the new tent. I am expecting a splendid meeting, though it is a very busy season here, and whooping cough is in the community. E. C. FUGUA.

Obey that impulse—renew your subscription.



Finish This Story For Yourself—

The girl got \$6 a week and was lonely. "Piggy"—you can imagine his kind—was waiting down stairs. He knew where champagne and music could be had. But that night she didn't go. That was Lord Kitchener's doing. But another night?

O. HENRY

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Elders and Bishops.

BY J. PERRY HODGE.

Disciples of Christ should ever be learners of the word; and when it becomes evident that error has been practiced and is being practiced, when the truth comes to light, all true and loyal disciples of Christ should be willing to abandon the erroneous practice and take upon themselves the practice of the truth in the matter.

The natural and common-sense view of who are the proper ones to take the oversight of the church at any particular place is that the older ones should do so. They should do this because that is the law of the Holy Spirit in the matter. (Acts 20: 28.) They should not wait for an appointment before entering upon the duties of feeding the flock of God, but this they should do willingly and without constraint. (1 Pet. 5: 1-3.)

This right, this privilege, and this duty falls upon them by reason of their age, maturer judgment, experience, and the respect due to age. And any aged person who is a Christian falls within the class known as "elders" of the church. The younger should submit to the elders. The Greek word "presbuteros" from which the word "elders" at Acts 14: 23; 15: 2, 4, 6, 22, 23; 16: 4; 20: 17; 21: 18; 1 Tim. 5: 1, 17, 19; Tit. 1: 5; James 5: 14; 1 Pet. 5: 1, and many other places, is translated, means an aged person. We must have respect for the meaning of words; and if "presbuteros" in the Greek means an aged person, and meant that at the time it was spoken by the apostles, we must accept that whether it suits our own ideas or not. It is not difficult to understand what is meant by an aged person; but when, by the practice of some young men, or at least not aged men, are appointed to what is called the "eldership," and the not-aged man forthwith becomes the elder, the aged man, if you please, it becomes very hard to reconcile this practice to the teachings of the word of God, the thing, and the only thing, that should govern disciples of Christ in this or any other matter.

An aged person is an aged person whether he is ever appointed to be an elder of the church in an official sense or not. In fact, as I understand the matter, men are not properly now, nor were they ever, ordained to be elders; but elders, possessing certain specific qualifications, were ordained to be bishops. (1 Tim. 3: 2-7; Tit. 1: 6-9.) It is not an office to be an elder or aged person, but to be a bishop is to have an office.

The natural overseers in the church are the elders or aged persons therein, and they are overseers because the

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Holy Spirit hath made them so (Acts 20: 28; 1 Pet. 5: 1-3); and when one of these elders or aged persons acquires the necessary qualifications for the office of a bishop (1 Tim. 3: 2-7; Tit. 1: 6-9) and he is appointed to that office, he becomes a bishop, which is from an entirely different Greek word, which means, in addition to being an overseer in common with the other elders, that he has now become a superintendent over the work which the elders, who are still overseers, lay out for the church to accomplish.

The bishop also is still an elder. He was taken and placed as a superintendent or bishop over the work of the church because of his qualifications for that office. He is the elder that rules well and is worthy of double honor. He is not over the eldership, but is still a part of it. May God help all disciples everywhere to get right on this eldership question and let this lording-it-over-God's-heritage idea of elderships cease from among the faithful. I would like to hear from every brother or sister who reads this with any criticism, friendly or otherwise, he or she may have to offer. My address is 2905 Tampa Street, Tampa, Fla.

Born to Succeed.

Among the skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator. "Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so. I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered: "I didn't get some new skates to give up with; I got 'em to learn how with."—The Presbyterian.

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The Need in San Francisco, Cal.

I preached to the disciples in San Francisco on the first Sunday in May. There are only a few faithful ones there, who meet in a rented hall at 149 Eddy Street. They were very much encouraged by the sermon, "The Cry for Help." Ten years ago San Francisco was destroyed by an earthquake, and the cry, "Come over and help us," was heard and responded to throughout the United States. To-day San Francisco looks like a new city. The sympathy given and material help caused a new and a more beautiful city to be created on the ruins of the old. What the city was ten years ago, the cause of Christ is to-day in San Francisco; but ten years from now we can, by responding in our expressions of sympathy and material help, rebuild the walls of spiritual Zion. When Nehemiah of old viewed the ruins of ancient Jerusalem and purposed to rebuild the walls, his fellow-Jews responded as one man and said: "Let us rise up and build." They made their prayer to God and set a watch. Regardless of the opposition, they succeeded; and we can do the same. San Francisco is the gateway to the Old World and the New World. Almost all the nations of earth are represented within her gates. Here is one of the best opportunities of this century and this generation to do home and foreign missionary work. I passed through Chinatown in its slums with official guide, and I beheld the Idols Temple and her priest and heard explained their form of worship. Stop and reflect one moment. Heathenism in foreign countries is sad and bad enough in this enlightened age, but heathenism is being taught and practiced in one of our great cities, and larger numbers rally around the heathen god (Joss) than around the cross of Calvary. The church of Christ has no house of worship. With all the vast wealth laid up among the disciples of Christ, why should not they out of their abundance supply the lack of the few at San Francisco? Help them purchase a lot and build a house and support the work until the work can be self-sustaining. I have responded to the cry, "Come over and help us." I will assist the few in 1916, last of the season, to get together all we can in the city. The churches should now begin to set apart one Lord's-day contribution in each month for San Francisco. "To-day is the day of salvation." Let us work "while it is day: the night cometh, when no man can work." I heard the little Chinese girl about twelve sing in the slums of Chinatown, and I heard a polished Chinese girl of twenty-one talk in the university. We can

reach both classes by the proper service and sacrifice. Will you hear the cry for the bread of life, or will you
E. A. BEDICHEK.

Your Heart

is closely connected with your nerves—so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.
If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, fifty cents and one dollar. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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BY ANNIE CORA BRASHEAR.

Thou art fast asleep, my baby,
 Thy head on my circling arm,
 While I feast my eyes on thy beauty,
 Note each budding baby charm.
 Low drops the silk-fringed curtain
 O'er thy beautiful blue-gray eyes,
 And earthly views have faded
 In visions of Paradise.
 The soft, sweet glow of the wild rose
 Blooms 'mid the snow of thy face,
 Casting the magic of color
 O'er thy features' chiseled grace.
 Thy lips are smiling, baby,
 O, what did the angels say?
 Would they woo thee back to the
 heaven
 From which thou hast strayed away?
 She is thine, O Lord, forever;
 For a little while she is ours.
 The sweetest bud which was ever
 plucked
 From thy garden of baby flowers.
 We will love and shield and train her
 For thy beauteous realms above.
 O Lord, thou knowest our little child
 is safe in her mother's love.

Work at Allen's Creek, Tenn.

I moved to this county the first of the year and have been working faithfully to build up the cause of our Lord. This is a destitute place. I am having very good interest among the denominations, but there have been no visible results as yet. We have Lord's-day services regularly at Ashland, on Buffalo River, where there are none to help except my own family. We need some help. If the brethren will help me in this work, I think we can do much good for the cause of Christianity. As to my worthiness, I refer to H. T. King, of Nashville, Tenn., and James E. Chesor, of the Nashville Bible School.

C. A. LANCASTER.

Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you now. It was organized to overcome the very difficulties which confront you. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of pay-

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Tired and drowsy feelings, accompanied by headaches; depression or state of indolence; roughness of skin; breaking out of eruptions; hands red like sunburn; sore mouth; tongue, lips, and throat flaming red; much mucus and choking; indigestion and nausea; diarrhoea or constipation; mind affected; and many others. Don't take chances.

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Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

*Soothes the fretting baby and
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MACEDONIAN CORNER

We have received the following appeal from the colored disciples at Roberson Fork:

Cornersville, Tenn., Route 2, June 12, 1916.—Gospel Advocate, Nashville, Tenn.—Dear Brethren: The colored people, members of the congregation of the church of Christ at Roberson Fork, had their meetinghouse blown down by a storm recently, and they are asking the good white brethren to help them rebuild. The cost of rebuilding will be about one hundred and fifty dollars; and, besides, they are already in debt about eighty dollars on the house which was destroyed. This eighty dollars will be due on December 25, 1916. This is a small congregation of colored people who will not be able to overcome their misfortune without aid.

References: Messrs. W. B. London, C. L. Welch, Claude Fox, Cornersville, Tenn. IDLE HENDERSON (colored).

Trice-Canada Debate.

BY J. A. CULLUM.

This debate was held in Memphis, Tenn., and lasted three nights, beginning on May 22 and closing on May 24. We had a good hearing throughout, and nothing of an unpleasant nature came up. Both speakers conducted themselves as debaters should, discussing the issue and not engaging in personalities. The first night Brother W. H. Trice affirmed that the signs mentioned in Mark 16: 17, 18 have ceased; A. G. Canada, of Winston-Salem, N. C., denied. On Tuesday night Elder Canada affirmed that such signs follow believers to-day, and on Wednesday night Brother Trice affirmed that baptism in water to a penitent believer is for the remission of sins. Mr. Canada had never denied the last proposition in debate before, and as a speech he arranged about twenty scriptures referring to faith; but Brother Trice so hedged his proposition in with his first speech that Canada only referred to a few of his "pet" texts, and it seemed that they were in his way. Mr. Canada is a nice man in debate and a fairly good speaker, but knows nothing of logic. The following gospel preachers were present: Brethren Denton, Wilson, R. H. Bunner, and Brother Lowery, from Mississippi. We feel sure that it will result in much good, as it was a great victory for the truth. Brother Trice did his work to the entire satisfaction of the brethren and many others.

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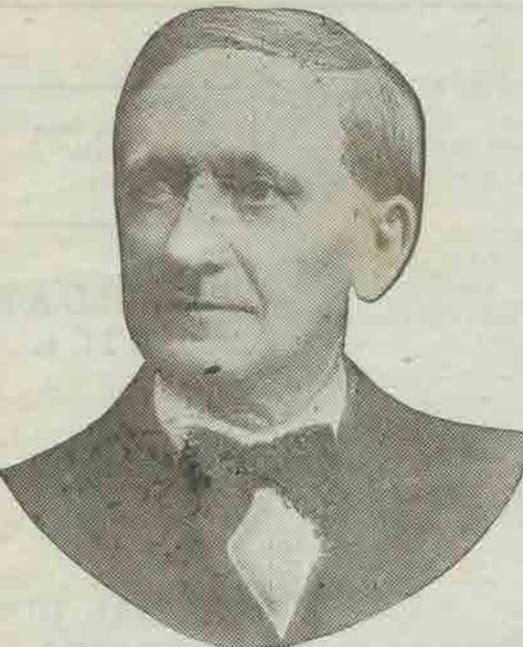
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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Our Devotions.

It is to be feared that the devotional side of the average Christian's life is very limited, and I am not altogether sure but what some of the preachers are greatly responsible for the creation of a wrong impression on people's hearts as to what their devotions should consist of. Oftentimes you hear it announced from platform and pulpit that Brother So-and-So or "Doctor" So-and-So "will conduct the devotional part of the service." That usually means that the one whose name is mentioned will read from the Scriptures and will offer a prayer. But by what authority, let me ask with emphasis, do we circumscribe man's devotions to God? By what authority do we call one part of our service or of our lives devotional and leave the inference that the remainder is not devotional?

The beloved John in the first Epistle lays down the test of fellowship with Christ: "Hereby we know that we are in him; he that saith he abideth in him ought himself also to walk even as he walked." Let us apply this standard of daily conduct to the matter of our devotions. Suppose we take John at his word and resolve in our hearts to be

as nearly like Jesus in our devotional work as we possibly can be. How would this plan work? In the first place, it would behoove us to study our Savior's ministry with a view of finding out how much of it was devotional and how much of it, if any, was not. Let us begin with his boyhood days. When Jesus was twelve years of age, he went with his parents, according to custom, from his quiet home at Nazareth to Jerusalem to the Passover feast. On the return trip his parents missed him; and, thinking that he had not been thoughtful of them, his mother said unto him: "Son, why hast thou dealt thus with us? behold, thy father and I sought thee sorrowing." Jesus said in reply: "How is it that ye sought me? knew ye not that I must be in my Father's house?" Thus we see that even as a boy the devotional part of his nature was very pronounced. You may put it down as a certainty that this quality did not diminish with the passing years, but became more and more prominent as Jesus moved among men. The whole life of the Savior was devotional. Isaac Errett, in his "Evenings with the Bible," truly says: "Not an act of his life, nor a word from his lips, partakes of a spirit of levity or of worldliness that would mar the solemnity of a scene of worship." You know how it is with some people when they laugh or let fall from their lips some remark that seems particularly out of place in the house of worship. "Wasn't that a terrible thing to say in church?" some one is heard to say. The very idea of a frivolous thought or deed in the house of prayer! It is proper and right that we show forth good behavior in the house of prayer, but it is just as proper that we be devotional at all other times if we would be like our Savior.



Jesus at His Devotions.

Everything that Jesus saw and heard had a religious application, became suggestive of the Father or some great truth concerning the kingdom of heaven. He saw the birds flying in the air—not an unusual sight; men shoot them with ruthless abandon; women wear them on their hats with never a thought of the sacrifice. But Jesus said of them: "They sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them." With the birds as his text, Jesus conducted a devotional service. He saw the lilies of the field—not hothouse plants, nor of the garden variety, but lilies of the field—the kind that fall below the mower in great profusion. And Jesus said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Jesus could be devotional in the fields. He heard a hen clucking to her brood of newly hatched

chicks, and her maternal instinct became to him a pious thought that later breaks out in tender yearning: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Even the lowly hen could stir the deepest emotions of the Master's heart. Emerson said:

It is not only in the rose,
It is not only in the bird,
Not only when the rainbow glows,
Nor in the song of woman heard;
But in the darkest, meanest things
There alway, alway something sings.



The Keynote of Acceptable Worship.

When we come to consider his teaching, we find it in accord with his life—very devotional. When the woman of Samaria raised the question whether Jerusalem or Samaria was the place of worship, he said: "Believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth." The Jews worshiped in *letter* and in *symbol*; Christian worship was to be in *spirit* and in *reality*—a worship not dependent on *time*, *place*, or *form*, but the outpouring of a reverent and grateful heart. Worldly-wise policies have deceived a great many religious people. They look on the church as an institution or an enterprise to be "run" on business principles so as to make it "pay." They build gorgeous temples, and adorn them with all outside attractions, and furnish them with all possible luxuriousness, and add the artistic attractiveness of operatic music and the charms of the most popular pulpit oratory—all that they may be able to draw the crowd and rent the pews and make the thing a financial success. But what is the value of all these things if Christ is not there? How will it help a man to engage in worship that does not meet with his approval?



"Every Day and Sunday, Too."

But let us go back to Jesus' teaching and note how he encourages daily devotions. Take his appeal to parents: "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone? or if he ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" The thought Jesus would impress just here is: Your Father in heaven is a devoted Father, far more so than any of you have ever been or ever will be. Should you not, then, be devoted children? When we speak of a *devoted* child in the human sense, we do not think of one who is thoughtful for his parents once a week or on special occasions, but one who maintains a thoughtful attitude in every word and deed. What would you think of a child who was nice to his parents on Sunday, but who never mentioned their names or made a request of them any other day in the week? If we take John's advice and look to Jesus' life and teachings for our standard, we will get away entirely from the idea of an occasional devotional service and will endeavor to make devotion to God the very warp and woof of our being.



The Devotions of the Early Disciples.

In the next place, if we consider the lives of the early disciples, we will find that they were a highly devotional people. The one hundred and twenty that waited in Jerusalem for the promise of the Father continued with one

accord in prayer and supplication. The first converts in Jerusalem continued steadfastly in prayers and were continually praising and blessing God. In every time of need they united in prayer. In every time of deliverance they united in thanksgiving. In their public assemblies prayer and praise were prominent features of their worship. While this worship was intended to be orderly, it was not marked by formality. A worthy Christian woman is described as one who "trusteth in God, and continueth in supplications and prayers night and day." (1 Tim. 5: 5.) She must have been a kind of nun, you think—one of those prophetesses that were found in the church then, but not now. You are mistaken. The same person is described as having brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, and diligently followed every good work. Paul combines these again when he says, "diligent in business, fervent in spirit, serving the Lord." Our daily work is different from theirs, but the spirit of our work should be the same. Everything we do, we should do as unto the Lord, and not unto men. And devotion to God should be found in every place. "I have been wondering," writes Eugene Foster in the Sunday School Times, "what kind of a tentmaker Paul was. Somehow I feel that if I had been around then, and had wanted a real good tent, one that was made as well as it could be made, I would have tried to get one made by the man Paul. I recall something he said which impressed me very much: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' (1 Cor. 10: 31.) If you'll point out a man who has that for his motto, his are the goods I want to buy." If Christian tradesmen and workmen would carry this principle of devotion to the Lord into their daily product, there would always be a demand for it. You cannot hide its goodness under a bushel. And, furthermore, when they come around the Lord's table on the first day of the week, they would not have to strain themselves into a devotional spirit or have the preacher do it for them. The devotional spirit of the six preaching days would easily be manifest.



The Fire That Was Kept Burning.

And now I draw you a picture from the Old Testament. When night fell on Jerusalem, and the tide and hum of business had ceased, and one after another the lights were extinguished, and all fires put out in the sleeping city, one fire was kept alive. "It shall not be put out," said the Lord; "the fire shall ever be burning on the altar; it shall never go out." That fire had not been kindled by man's hands or blown into flame by his breath. Like the manna, it had descended from the skies. When Aaron and his sons were offering their first sacrifice, "there came fire out from before the Lord, and consumed the burnt offering and the fat, which, when the people saw, they shouted and fell on their faces." And so it burned by night and by day on God's altar. Nor was it till after the lapse of nearly a thousand years that it went out—quenched in the blood of priests who fell in defense of the temple at the first captivity. In that old altar on which the *sacred fire* was always burning, but where sacrifices were not always offering, we see a beautiful type of the heart of a devoted Christian. He is not always praying, but he is always prayerful. In his bosom glows the light of a heaven-kindled devotion that never dies.

And when I think of what that light can mean to you and to your family, how it can shed its radiance through the dark places of the earth, and how sorely it is needed, I can but repeat the matchless words of Paul: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

OUR CONTRIBUTORS

Some Observations.

BY LEE JACKSON.

In making a survey of the present condition of the plea which we are making for purity and simplicity in New Testament teaching and practice, it is noticeable that certain ideas, certain expositions of scripture passages, and certain conclusions based upon these expositions are accepted as being unquestionably correct simply because they have so long been held as correct by leading brethren among us. This condition indicates that there are many preachers and teachers among us who have never formed the habit of closely studying the Scriptures for themselves, but simply accept as true whatever has been passed to them through the medium of prominent preachers or leading teachers. Very many of these false notions and misunderstandings as to the meaning of passages of scripture are practically harmless, and, therefore, it is not necessary to raise quibbles and create disturbances by making efforts to correct them. Many of them are simply the well-formulated, plausible opinions of well-educated men among us; and, in certain respects, as governed by their acknowledged limitations, these men are as liable to err in their conclusions as other men. Oftentimes these same leaders have accepted from their predecessors unsound premises which they have never taken the trouble to investigate, and from these premises they have reasoned themselves into accepting false conclusions. And even such honored leaders as Alexander Campbell, Barton W. Stone, Walter Scott, and others who so nobly contended for the primitive order of faith and practice, were not free from error in many of their accepted opinions as to the meaning and application of certain parts of the Scriptures. But these wise leaders rose up as superior to our ordinary intellects when they protested against making matters of opinion a test of Christian fellowship. As just stated, many of these false notions are of minor importance; yet, as affecting the interest of the plea that we are making, some of these false ideas and misconceptions are vital.

Benjamin Franklin, founder of the American Christian Review, was a great writer and preacher among us a generation ago. As a successful debater he made quite a reputation. We call to mind his exposition of Eph. 1: 1-13, in which he makes the apostles and prophets of the gospel dispensation the persons referred to as the ones chosen in Christ "before the foundation of the world." In this exposition Mr. Franklin makes the "we" of the passage, as used up to verse 13, refer exclusively to the chosen apostles as the elect persons who "first trusted in Christ," and the "you" of verse 13 refer to those who were made believers through hearing the word of salvation as preached by these foreordained apostles. Apparently, Mr. Franklin was led to this exposition because confronted with the difficulty in explaining the meaning of being chosen in Christ "before the foundation of the world" without yielding to the claims of Calvinists. Since the publication of this exposition it has been more or less generally adopted by a younger generation of preachers simply because of the source from which it originated. A comparative study of the writings of Paul will show that "chosen in Christ before the foundation of the world" is general in its application, being predicated of all the saved; and as for the "we" of the passage, it refers to the converts from among the Jews as those "who first trusted in Christ," the apostle including himself with this number. Verse 12 reads: "That we should be to the praise of his glory, who first trusted in Christ." Then follows the specific reference to the case

of the Gentile converts at Ephesus, to whom the apostle was writing: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." The Revised Version is somewhat clearer than the Authorized Version, for this revised reading is to the effect that the Jewish Christians were those "who had before hoped in Christ." The hope in the Messiah to come was the especial heritage of the people of Israel (Acts 28: 20), for through God's dealings with them this hope had been implanted in their minds. The Gentiles had no such hope.

In some manner, about the beginning of "our plea," some one gave currency to the notion that "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2) means the gospel as a rule of conduct, in obedience to which the sinner is released from the guilt of sin. This, as an exposition of the meaning of the passage, has received acceptance generally among brethren; and as a text it has been often used as the basis of sermons on the necessity of obeying the commandments of the gospel in order to being made free. While all that is usually claimed in these sermons is in harmony with gospel teaching, yet the question arises: Is this the meaning of the apostle in this particular passage? A close study of the passage in connection with its immediate context shows that it is the law of Moses that is referred to as the "law of sin and death." Freedom from this law, with its condemnation, was accomplished in behalf of man through the death of Christ. This is clearly stated in verse 4 of the preceding chapter, where we read: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7: 4.) The being made dead to the law, or made free from the law, came as antecedent to being joined to him who was raised from the dead. This is shown by the apostle's citation of the law pertaining to marriage. The woman must be released from the law that binds her to one husband before she can legally be joined to another man. Verse 2 of Rom. 8 reads: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Then follows the statement: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This condemnation of sin in the flesh was in the spotless life lived by the Son of God while in the form of man. The law of the Spirit of life operative in the person of this Christ Jesus made him an acceptable sin offering in behalf of man. This offering has forever released man from the condemnation of the law of sin and death. Sinners under the reign of grace do not stand before God as condemned under law, but their condemnation is because of their rejection of Christ, their refusal to become joined to him who was raised from the dead for their justification.

It is observable that the number of those among us who understand the "church of Christ" to be a general institution, and that "we as a people" constitute that general institution, are greatly on the increase. This is a sad departure from the original conception of our plea for a restoration. This present condition means a retrogression toward that ecclesiasticism against which our fight was being made fifty years ago. In truth, all of the well-informed men among the originators of our plea had no difficulty in understanding that the word "church" is itself an ecclesiastical term which came into existence during the ages of the great apostasy, and that it found its way into our English New Testament by order of King James, who required his translators to use it in preference to translating the original by the word "congregation." The word "church" gives countenance to ecclesiasticism, which is not true of the word "congregation."

In Thy Holy Keeping.

BY WILLIAM BRYANT.

Sorrows must and will befall
Times of bitter weeping;

But, O Lord, we rest for all
In thy holy keeping.

Labors often seem in vain—
Small our autumn reaping;
Yet we count our losses gain
In thy holy keeping.

When the night of death draws near,
Its dark shadows creeping;
Through the valley comes no fear
In thy holy keeping.

The Great Parade.

BY F. W. SMITH.

Possibly one of the greatest demonstrations ever made in the city of Nashville was what is called the "Demonstration of Preparedness." It was, or seemingly so, a mixture of business, politics, and religion. That it was intended to have a political significance, a boosting of the sentiment for a larger standing army and bigger and better battleships, cannot, and perhaps would not, be denied. That may have been, by the leading promulgators, the dominant motive; but other interests of a commercial-religious nature seized upon the opportunity to "make a hit" for each respective interest. The railroads and practically every line of industry connected with the city took a liberal hand in the parade, which was all perfectly legitimate in so far as advertising business was concerned.

But the occasion, as all such occasions do, developed the wisdom of Rome. It was a great and splendid opportunity for "the mother (?) church" to put herself in evidence, which she did in a great and conspicuous way. Under the guise of the "spirit of patriotism" she marshaled her forces in the most attractive way. There was the bishop heading the under priests riding in their autos, while the "Knights of Columbus" marched on foot, with their insignia around their hatbands. It evidently was a proud day for the worshipers of the successor (?) of St. Peter. They could thus glorify the Catholic Church under the pretense of American patriotism. If they simply wished to demonstrate a patriotic spirit for America and her institutions, why not march simply as American citizens, like the rest of those in that parade, instead of tacking on the religious phase and making that the most prominent feature of their presence on the occasion? Sure enough, why not? Ah! Not Rome, if you please. She never loses an opportunity to keep herself in the limelight and to glorify herself in every conceivable way. Bishop Byrne's name must be made prominent, as well as his person, and the priests in their peculiar attire must be on exhibition, followed by an order which one of the popes suppressed—"Knights of Columbus," with hatbands on which was written the name of their order.

A lecturer on Catholicism not long since made the statement that the Catholic Church had seized upon the moving-picture shows of the country through which to advertise and glorify herself. He said that nearly every picture exhibited had some feature of the Catholic Church as a part of the program. Either a priest, cathedral, crucifix, or making the cross on the breast accompanied nearly every picture. The writer asked a conductor of a moving-picture show if that was true. He said it was, and regretted that something could not be done to stop the Catholic Church from flaunting herself on the public in that way.

The Roman Catholic Church has become a great political factor in this country, so much so that all parties bid for their votes. In so doing they are continually catering to

the Roman Catholic Church in some way pleasing to the gentleman over in the Vatican. The political party that incurs the ill will of the Roman Catholic clergy stands in danger of defeat; and to keep on the good side of the robed and mitred gentry, the old parties are constantly throwing kisses at them. Whenever opposition is raised against the efforts of Roman Catholicism to tamper with and get control of American institutions, she sends up a long and loud howl of "religious persecution!" She knows better. She knows that under the Constitution of this government she has the same right to worship and carry on religious work as any Protestant church. It is not the worship of the Roman Catholic Church against which protest is made, but against her everlasting meddling with our laws and institutions. Let her keep her hands off of our blood-bought liberties and attend to her legitimate business, and, further than an open repudiation of her doctrines, she will hear nothing from Protestantism. *Religious persecution!* That is only a pretense to elicit sympathy from the unsuspecting while she gets in her political work. Her history and spirit are too well and too sadly written to fool any clear-thinking and history-reading people. But my! How Roman Catholicism glorified herself in the big parade! How she must have laughed in her sleeve, when it was all over, to think how she had "put one over" on the population of Nashville and through the press, which is afraid of the very shadow of a Roman Catholic bishop!

The following leaflet was liberally distributed during the parade:

DO YOU BELIEVE IN PREPAREDNESS?

Brother!
Whoever you are, wherever you are on all the earth, I greet you.

You are a member of the working class.

I am a member of the working class.

We are brothers.

Class brothers.

Let us repeat that: Class Brothers.

Let us write that on our hearts and stamp it on our brains—CLASS BROTHERS.

I extend to you my right hand.

I make you a pledge.

Here is my pledge to you:

I refuse to kill your father. I refuse to slay your mother's son. I refuse to plunge a bayonet into the breast of your sister's brother. I refuse to slaughter your sweetheart's lover. I refuse to murder your wife's husband. I refuse to butcher your little child's father. I refuse to wet the earth with blood and blind kind eyes with tears. I refuse to assassinate you and then hide my stained fists in the folds of any flag.

I refuse to be flattered into hell's nightmare by a class of well-fed snobs, crooks, and cowards who despise our class socially, rob our class economically, and betray our class politically.

Why be a hypocrite?

Pray for peace and prepare for war!

"Then Jesus said unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matt. 26: 52.) "Thou shalt not kill." (Sixth commandment.)

Do you stand by this or the moneyed power who profit by preparedness and war?

With the exception of the effort to array what is here termed the "working class" against some other kind of a class, the leaflet contains a good sentiment. No matter if one class is imposed upon by another in the business world, it does not justify a spirit of envy and hatred. All should belong to the "working class," and one who can and will not work is condemned by the Bible. Those who oppress their fellow-beings and withhold just recompense for labor bestowed will have a "hard row to weed" in the day of judgment. (See James 5: 4.) What an awful day that will be!

Send us your order for "Christian Treasures," Volume II, which is now ready. Price, \$1.

MISSIONARY

BY J. M. McCALEB.

Japanese Farming Implements. No. 3.

BY J. M. McCALEB.

(Read before the Asiatic Society, Tokyo, Japan.)

III. EXTENT OF ADOPTION OF IMPROVED IMPLEMENTS.

The question naturally suggests itself as to what extent Japan has adopted modern methods. For a comprehensive statement on this point, figures seem to be wanting. Evidently their use, as may easily be judged in traveling over the country is not very considerable, since the long hoe and the sickle are everywhere in evidence. The Konoen sells about fifty American plows and about ten thousand hoes, rakes, and other hand implements annually. Allowing for what other houses may sell, the entire amount of foreign implements is quite small, and especially the plow. But, as may be observed by annual visits to such establishments, there is a steady growth in this line of trade in nearly everything except the plow, which, of all else, is the most indispensable to the farmers. Some ten years ago there was a plow factory at Mita that looked encouraging, but now the site is occupied by an electric plant. There being no demand for plows, the factory had to go out of business.

IV. COMPETENT INSTRUCTORS A NECESSITY.

One of the chief needs in Japan is competent instructors, for a formidable obstacle in the way of introducing modern farm tools is the lack of knowing how to use them. People are naturally prejudiced in favor of what they have been trained up to; and being unskilled in the use of better implements, they don't know their value. In America, for instance, half a century ago the old-fashioned bar-share plow, with its wooden moldboard, was the farmer's favorite; and when the turning plow, with its cast-iron or steel wing that would slip the dirt and turn it over, was introduced, there was strong opposition against it on the plea that it would "ruin the land." Coming down a few years later, there came an agent through the country selling a certain patent of sulky plow on which the farmer rode instead of walking behind. This in itself, with some, was enough; for a fellow that would ride while plowing was no farmer. A well-to-do man of the community, who happened to be at the village one day when the agent was there exhibiting his new plow, remarked: "If you will go up there and cover those tall ragweeds in my stubble field, I'll buy two of your plows." "That's a bargain," said the agent, and, with his two large, well-trained horses he plowed under the weeds, completely covering them, to the entire satisfaction of the farmer. The bargain was struck and in due time the new implements came. The farm hands undertook to run them, but could not keep them in the ground. After a few rounds they were thrown aside to rot. In the hands of others, however, they were a success.

Man-weight seeders and cultivators are invaluable to the truck farmer; and much of it in Japan is of that kind. When I returned from the United States in 1902, I brought a man-weight garden cultivator back with me. One day I rigged it up and truckled it out to a field near me at Zoshigaya where a man was at work, and asked him if I might try it between his rows of grain; but he would not consent, nor even stop long enough to raise himself up and look at it. He kept humping it along with his long hoe, and thereby emphatically declaring that the old way was better. I also brought to Japan at different times an Oliver chilled plow and two steel Avery plows. I put them

in the hands of two farmers in Chiba prefecture and went to show them how to operate them. They did as well as could have been expected with raw hands and untrained teams; but they were thrown aside almost as soon as I left and the men returned to the hoe. They have since been used, but with only indifferent success.

What is needed are skilled instructors from the West to train the people in the use of Western implements. Even in America the farmer is often ignorant of how to use his tools. There are experts employed by the government whose sole business is to go about over the country and teach the farmers how to use their tools to the best advantage. This expert will be riding along the road, for instance, and will see a farmer doing poor work. He stops, hitches his horse, walks out to where the man is plowing, and enters into friendly conversation with him, assuring him that he is not a book agent, nor is selling lightning rods, and asks to show him a little how to make his plow do better work. He readjusts the harness, lengthens the traces a little it may be, drops the clevis down one hole, gives the plow a little more land, then takes hold and goes a few rounds with the man; and when he leaves him, his plow is doing fifty per cent better work with less exertion, and he is happy. The government can well afford to do this, as it increases the products of the soil, making the common people more prosperous, and a prosperous people make a wealthy government. Japan had a few Western instructors some years ago, but she dismissed them too soon; nor did she have enough of them.

(To be continued.)



Report for March.

Received from Concord, Ontario, Canada, \$5.65; Florence, Ala., \$18.50; Highlands Avenue, Louisville, Ky. (February), \$8.35; Lawrenceburg, Tenn., \$14.85; Portland Avenue, Louisville, Ky., \$10; Beech Grove, Tenn., \$12.50; Donelson, Tenn., \$10; Lynnville, Tenn., \$4; Scott's Hill, Tenn., \$7.75; Mrs. Oldham, \$3.23; John van Allman and family, \$4.50; by Christian Leader office, \$9.50; "cash," \$12; J. H. Whitsett, \$5. Total, \$125.83. Income in Japan, \$22.04.

For Miss Andrews: Bohen, Ky., \$6.80.

For Japanese evangelist at Zoshigaya: Lubbock, Texas, \$15. We need fifteen dollars a month.

Literature fund: Nothing received. Paid out during the month, \$16.88.

For Sendagaya Church: Broadway Church, Los Angeles, Cal., \$20. We need thirty-one dollars a month for the work at this place. Two more baptisms here lately.

For C. G. Vincent: Mrs. M. M. Roberts, \$1; through D. C. Janes, \$11.05; J. H. Whitsett, \$5; Lawrenceburg, Tenn., \$14.85; by D. C. Janes, \$7. Total, \$38.90.

For Zoshigaya Sunday-school workers: Charleston, Miss., \$5. We need thirty dollars a month for these three workers.

For the chapel fund: Omah, Ontario, Canada, \$6; McMinnville, Tenn., \$5; Mrs. L. R. Slayden, \$4; Mrs. A. M. Bibb, \$4. Total, \$19. In our last report we stated that we needed \$20.05 more for the seats. We now lack only \$1.05. So I think that we may consider that the amount asked for to cover both chapel and seats has been received. Total amount for chapel and seats up to the end of March, \$677.90. Of this amount, \$140.15 was given in Japan. Our aim at the beginning was to raise \$100 in Japan. We exceeded this by \$40.15. Again I must thank all the friends who have had a part in building this chapel, and together let us all thank our Father in heaven for this gift to our work in Japan.

I am about one hundred dollars behind with my personal accounts. As I have to put considerable of my own income into the work each month, it is hard to catch up.

J. M. McCALEB.

Georgia and the Far Southern Field

By S. H. Hall

Communion, or the Lord's Supper.

We are favoring our readers this week with the following article on the above subject by Brother S. N. Yeoman, of Smyrna, Ga. He has been for several years a regular worshiper at West End, in Atlanta. We have no member whom we love and esteem more than this good brother. We are always glad when Brother Yeoman presides at the Lord's table. He always draws us nearer the cross and enables us to more deeply commune with our Lord and Savior. I am taking the liberty to publish this splendid article without his consent, but feel sure that he will leave it with my judgment as to the disposition that I am making of it. Read it thoughtfully and prayerfully.

One pure, unleavened loaf, representing the body of Christ, and the pure blood of the grape, representing the blood of Christ, are the elements used. Jesus took bread, gave thanks, "broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11: 24, 25.)

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16.) The body and blood are symbols of the Christ life, and it is he with whom we are to commune.

This Supper is a commemorative institution. To commemorate our blessed Redeemer's death and suffering in the observance of the Lord's Supper is to recall to our memory and vividly image to ourselves the scenes of Calvary and its environs—not superficially, but discerningly. Discernment means keen, accurate mental vision. To discern the Lord's body is not merely to image his form, but especially the Christ life within, beholding it throughout his passion—standing lovingly sympathetic at his side in Gethsemane, before Pilate, robed in purple and crowned with thorns in mockery, spit upon, scourged, sinking under his cross, the cruel nails piercing his blessed feet and loving, tender hands, which are ever outstretched to us. Contemplate the scene!

Communion is joint participation, or the act of sharing, which is clearly comprehended and of deepest significance in the correct observance of this Supper; without it, it becomes a mere formality, void of merit or value to the communicant.

Having defined communion, let us examine further. Paul, in 2 Cor. 6: 14, 15, says: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" How could Paul tell us more plainly that communion is had only in like elements? Can pride commune with humility; or envy, malice, jealousy, and hatred commune with love? Christ is our ideal, and every attribute perfect. Can we have, living and abiding in us, attributes adverse to his, and yet hold communion with him? We may with solemn faces and bowed heads show the Lord's death in the observance of this Supper, but do we, indeed and in truth, commune with him?

In giving thanks, we hear it frequently said, "May we so partake that we may receive the blessing intended;" when Christ's love is full to overflowing, and the only prerequisite to the blessing is to bring every element of our lives into loving, sympathetic harmony with the Christ life in his passion. I say "in his passion," because we are not communing with him in his baptism, ascension, or throne in heaven, but in his death. If communion means act of sharing or joint participation, and we are to commune with him in his death, and harmony of elements is essential thereto, it necessarily follows that we must possess the attributes of long-suffering, forbearance, patience, meekness, mercy, humility, and our hearts aglow with the love Jesus so richly bestowed when in the anguish of death on the cruel cross for us.

Brethren, does every element of our lives respond to every element of the Christ life as we approach unto this

sacred Supper? Do we discerningly see it undergoing this terrible ordeal and properly appreciate its cost to heaven and its value to us? Deep in our hearts, does every cord of love, mingled with sorrow and anguish, beat in harmony with his, being brought into sacred, sympathetic touch with him on the cruel cross-tree, partaking of the richness of the Christ life in its every attribute? When hungry, we seek food; when thirsty, drink; when cold, the fireside. When does the spiritual man, while in this tabernacle of clay, find so sumptuous a table, such a fountain of living water, or a fireside aglow with such intense warmth as in sweet communion with this dying and ever-to-be-adored Lord and Redeemer? The soul that is not enriched—does not receive vitality and inspiration—does not commune.

"Sweet the moments, rich in blessing,
Which before the cross we spend."

An Appeal to Delinquents.

BY F. W. SMITH.

Many seem to think that a religious paper is a gold mine or a mint that turns out coin in abundance, and, therefore, the publishers can get along without what is due them. I say many seem to reason that way, and my grounds for this statement will be found in the fact that so many subscribe for the Gospel Advocate and are exceedingly slow about paying for it or never pay at all. It would be unkind to intimate that they never intended to pay for it when they subscribed. How, then, can their negligence be accounted for on any other ground than that the paper *does not need* the money? Unless delinquent subscribers are laboring under the impression that the Gospel Advocate can get along *without* what they owe, why do they not pay? Surely they intend to pay *some day*, because they *know* it is an honest obligation, and every *honest* person *expects* and *desires* to meet all such obligations. With the full confidence that all those who are behind with their subscription intend *some time* to pay, there remains but one solution to the matter—viz., the Gospel Advocate *does not need* what they owe it. But how do they know that such is the case? Neither publishers nor editors have hinted such a thing, and it must be that, because delinquents have not been forced by law to pay, the conclusion has been drawn that the money is not needed. Now, if any who owe the paper are in doubt on this point, just drop the manager of the Advocate a card asking if what they owe is *needed*. He will correctly interpret that *dream* and open your eyes to its full meaning. Poor publishers! They deserve sympathy, because they are placed between two fires. If they send out duns, those receiving them get *mad*; and if they stop the paper when the time expires, they get *mad*. So what, pray tell us, are they to do? It is condemned if you do and condemned if you don't. A religious paper, instead of being an asset, is a liability, and it often becomes a serious problem to keep it going. Under the most favorable circumstances, with cost of material and printing at a normal figure, religious papers are not a source of revenue, and under the present high cost of everything they are actually a financial burden. Not a single editor nor contributor receives *one penny* for the work done on the Gospel Advocate. Do you know the reason? There is simply *nothing to receive*. We are working to keep the truth before the people, giving much valuable time in order to send into the homes of the people the best paper we are capable of making. It is no easy thing to run a religious paper. To write every week an article for the paper in addition to much other work devolving upon one is no easy job. The writer has neither financial interest in, nor official place with, the Gospel Advocate, but he loves the paper for the good it has done and for that it hopes to do, and that is the reason for the interest taken in it. The Advocate *needs* every dollar its subscribers owe, and every one that owes the paper and can do *so ought to pay it*, and pay it *at once*.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

God's Agents.

God's workers on earth are those whom he has saved. He needs them in his earthly work; he has ordained that the evangelizing of the world shall depend upon them. When a godly Christian teacher died in a Virginia college, the president of that institution quoted the translation of Ps. 116: 15: "Costly in the eyes of Jehovah is death to his men of kindness." As Delitzsch said: "The death of his saints is not cheap to God." It was Jesus who said that a planet would be a poor exchange for a soul. So we can well believe that it is tremendously costly in Jehovah's eyes when, for any reason, he must take a "separated" and "kindly" life, one who is indeed a member of the body of Christ, from the earth, to put "a personality in abeyance until the resurrection." It is a striking fact that no mention is made in Genesis of the death of the descendants of Cain; but of all the godly sons of godly Seth it is said, "And he died." Are we looking at our own present place of opportunity on earth as God looks at it?—Sunday School Times.

How few appreciate their responsibility as they should! The Lord has a work for every one of his saints. There is no room for an idler in the vineyard of the Lord. The Lord kept busy while he was here; so must his children. For the salvation of souls Christians should undertake to crawl across the continent if necessary. While we pray for souls, we must work for them. Shedding tears is unavailing while we sit with folded hands. Christ commanded the apostles to go into all the world. Christians should be ready to go even at great sacrifice. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." (2 Tim. 2: 21.) Men must purge themselves from dishonor, impurity, and indifference. The Master's service calls for the deepest and sincerest earnestness. When we learn to place the right value on a soul and on temporal goods, our earnestness in the Master's work will be intensified more than a hundredfold. "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" (Mark 8: 36, 37.)



National Teachers' Normal and Business College.

We have very recently completed ten thousand beautiful catalogues of thirty-two pages and cover, announcement for 1916-1917 of the above-named institution. The catalogue is in the form of a folder this year and is especially attractive. The success of this institution is deserved. The student body is composed of pupils from many of the States.

This institution is growing in usefulness and influence. Its power for good is felt throughout many States in the Union. Its helpful and elevating influence is being felt the more because those at its head are engaged in the work with the purpose of accomplishing the greatest possible good. They desire to fit and qualify for usefulness those intrusted to their care and guidance. The influence of these faithful instructors will live in the lives of the thousands they have taught long after they have gone to their reward. The educator is engaged in a most noble calling, and it is always gratifying to see him charmed with his work.

Those at the head of the college, Freed and Hardeman, and their associates, are endeavoring to fit their pupils for life. They are not neglecting the spiritual in their work. They know that an unprincipled, educated scoundrel is a

most dangerous character. So along with grammar, mathematics, and the sciences, they are teaching the Bible. They have a goodly number of young men who are preaching the gospel and still others who are qualifying themselves for the ministry of the word. There should certainly be no objection to thus teaching the Bible in the school. They are doing this as individual Christians and without the solicitation of help. Why are not Christians under obligations to teach the word of God everywhere? We should teach the truth anywhere we can get hearers. It is not the purpose of these men to simply give knowledge to their pupils, but to train them to think and act for themselves. No man is educated until he is able to solve the new problems that present themselves daily. The problems that are solved in school are simply to prepare us to take care of the duties and responsibilities of life as they come upon us. The important thing is to be ready and able to solve them.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries;
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."

It is very generally conceded and believed that this thriving and progressive institution is the liveliest thing in Henderson and that its influence is wide and far-reaching. The chief reason for this is that the Christian gentlemen at its head carry their religion with them into their daily work. They are not simply teaching for time, but for eternity. Because they are true to the New Testament order of worship and in their service are guided by "it is written," there are a few who oppose them in their work of sacrifice to advance the apostolic church. This is not a matter of surprise. No one can be true to the truth without paying the price. The Lord told Saul he would show him how many things he must suffer for his name's sake. Such persecutions never move a Christian, but stimulate him to more earnest effort, rejoicing that he is counted worthy to suffer for the cause of Christ.

Those interested, for further facts and particulars, should write to Freed and Hardeman, Henderson, Tenn., for descriptive catalogue.



Needs a Sound Faith.

"Rev." Bouck White, "pastor of the Church of the Social Revolution" in New York City, was found guilty of desecrating the American flag recently, and sentenced to thirty days in the penitentiary and to pay a fine of one thousand dollars. The offense of which he was convicted was that of printing the American flag on a libelous cartoon and of participating in the burning of the American flag in the rear of his church. This man, who graduated from Harvard University and Union Seminary and was ordained as a Congregational minister, has been a disturber, carrying his loose theology into loose social theories, and trampling upon what is evangelical, as well as what is patriotic. What is needed to-day is sound Americanism, coupled with sound religious faith; and when a person is lacking in one, he is apt, like this man, to be deficient in the other.—Herald and Presbyterian.

With a correct faith and a proper respect for the word of God, that man would not have been so vicious and unpatriotic. The Bible teaches us to submit to "the powers that be" and to pray for the rulers of our nation. Christianity is a mighty force. It is most practical and forceful. It wards off evil as nothing else can do. It is directed to the accomplishment of special and positive results. It develops the best that is in a man and trains him for a useful and happy life. The man who is under its control is capable of the highest good. Christianity is the hope of our nation. It will bring about the highest and best goodness in the world. Let us cling to it as never before.

A Visit to the Old Home.

BY JAMES M. PHILPUTT.

David on one occasion exclaimed: "O that one would give me drink of the water of the well of Bethlehem, which is by the gate!" David was a man of sentiment, of heart, and longed for the old associations which had never ceased to be dear to him. It was a feeling akin to this which led me in the month of May to make a pilgrimage to the place of my birth in Flat Creek, Tennessee. I longed to drink again of the old wells—the wells of memory, which have always fed and refreshed my soul. It was in 1868 that father and mother left the South, going up into Indiana for better educational advantages for their children. Just twenty-four years later, in 1892, I went back for a visit, which I reported in the Gospel Advocate at that time. Now in 1916—another twenty-four years—I felt impelled to go again. Mrs. Philputt had never seen this region, and she was as eager as I to see the people and the places she had so often heard me mention with veneration and affection.

After such a long absence, one is vividly impressed with the great changes which time brings. He gets these changes all at once, with stunning force, and not gradually, as they do who are on the ground. Persons whom he thought to be alive and well he finds have been gone for years. Some whom he left in comparative poverty have amassed wealth; others who were well to do have met with reverses. The playmates of your boyhood come up with pride, leading their grandchildren, to greet you. The effect is startling, and one vividly feels how swiftly "one generation goeth and another cometh." But Time's effect on places is even more noticeable than on people. Things change more rapidly than man himself. With eager eyes and bounding heart, I went to the site of our old home. The house was gone, the barn was gone, the spring house was gone! The spring itself remained—one tie, at least, to connect me with the long ago. How often as a boy had it refreshed me! It seems to recognize me and bubbles a welcome, asking why it has been forsaken all these years. The stream that ran near the house has grown weary of its old bed and sought a new course for itself. But here is still the old walnut tree under whose branches we used to sit in the long summer evenings, listening to the whippoorwills, tree frogs, and all the musical creatures that tune up as night approaches. Here, too, are the rocks and the hills. And the memories! Ah, the valley is filled with these, which nothing can destroy.

And some other things we found the same. The warm welcome, the affectionate greeting, the abounding hospitality, the gladness of heart so characteristic of the South—all this is here, and it did my soul good to feel it once more.

Here also is the church which was dedicated the very week we left the South, I being present at the service, a little lad on my father's knee. Now it is my sacred privilege to preach from its pulpit, and three of those who listen to me were charter members and present at that dedication in 1868. Two of these are Brother and Sister John D. Floyd, who recently celebrated their golden-wedding anniversary. Through all its history Brother Floyd has ministered to this church. In season and out of season he has gone among them as a father among his children, preaching not only by the lip, but much more by his life. And it speaks eloquently of the regard in which he is held when even now, aged and weak as he is, they would rather hear him speak than any stranger who could come to them. What a power for good is such a life in any community!

It was for me a sacred moment when I faced the congregation that overflowed the house. We sang again the very first song ever sung within those walls, "All Hail the Power of Jesus' Name," and together we blessed God that this power is still felt and acknowledged by those whose fathers and mothers had felt it in the long ago.

How beautiful that region is I seem never to have real-

ized before, and this particular locality is recognized as one of the garden spots of the State. With its rolling meadows, wooded hills, and supreb vistas, its air fragrant with blossoming trees, and in the midst of it all the winding little river, Flat Creek, as beautiful as the Iris at Oxford or the Avon at Stratford, no region is more richly endowed or abundantly blessed.

The progress which has come to the whole country has found its way into this quiet valley. In the old days people came to church on horseback, men and women alike. Remembering this, I said to my wife: "If those good people come rolling up to church on Sunday in automobiles, I'm not going to play." But—bless you!—autos were thick as flies! Almost every prosperous farmer has one, and the space in front of the church after the service looked like a bit of Fifth Avenue, New York City. Telephones, daily papers, rural free delivery, and a hundred other conveniences have come in recent years. The people are prosperous and land has grown valuable.

The picture of it all which we bring away is full of satisfaction. The visit has done us good. One cannot have the depths of his life deeply stirred and not live ever afterwards on a higher level. How dear and vivid to us now are the faces of relatives and friends! God keep them and us until we meet again. •

The Kingdom of Heaven. No. 2.

BY A. M. FOSTER.

THE THEORY OF BEGINNING.

But when was this kingdom to begin? As the plan of redemption was not given in its complete form until established under the ministry of Christ, so the kingdom of heaven was not given in its completeness until it was established under the reign of Christ. The kingdom of Israel was a type of the kingdom of Christ; but it was no more the kingdom of Christ than the law of Moses, which was a type of the gospel, was the gospel. But this kingdom of Christ was to take the place of the kingdom of Israel the same as the gospel was to take the place of the law, and what was lacking in these former institutions was perfected in the latter. But to the point of beginning. There are several theories as to the beginning of this institution called "kingdom," and, of course, it would not be charitable for us to pass them by without some notice. One of these theories has the kingdom beginning in the garden of Eden; another, in the days of Abraham; another, during the fleshly life of Christ; another, on the first Pentecost after the resurrection of Christ; and still another, at the second coming of Christ. Now, we know that all these cannot be the Bible theory of the beginning of this kingdom. Therefore, if we could prove one of these to be the Bible theory of the beginning of this kingdom, of course that of itself would prove all conflicting theories to be wrong, whether they are catalogued here or not. I think we can settle the first two of these theories by one quotation from scripture. More than a thousand years after the time of Abraham, to say nothing of the garden of Eden, Daniel says with reference to this kingdom: "And in the days of these kings shall the God of heaven set up a kingdom." (Dan. 2: 44.) Now, if this kingdom was to have its beginning after the days of Daniel, and he lived more than a thousand years after Abraham, then it certainly could not have begun in the days of Abraham, much less the garden of Eden. But the last theory can be disposed of, perhaps, with as little trouble as the first two. God said to David through the prophet Nathan: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." (2 Sam. 7: 12, 13.) Now, here God promised to set up David's seed "when he slept"—

not before David went to sleep, nor after he had awakened, but while he slept. If the adverbial element of time expressed in the phrase, "when thou shalt sleep with thy fathers," qualifies the setting up of this kingdom, then the language could not refer to the kingdom of Solomon, because he was made king before David died. (1 Kings 1: 48; 1 Chron. 23: 1.) But if it does not refer to Solomon, then it is bound to have reference to Christ, as he is the only other person to whom the language could possibly refer. But when is Christ going to be made king? Some say at his second coming. But this certainly cannot be so, because this will be too late. The Bible teaches us that the dead are going to be raised at the second coming of Christ; and certainly if the dead are raised, then David will be raised, too, and, therefore, will not be sleeping at all. (1 Thess. 4: 13-18.) Therefore, if this seed of David's was to be set up while David slept, and it refers to Christ, then Christ is bound to be made King some time before the resurrection. This being settled, then, we just have two theories left—namely, the Baptist theory and the Christian theory. But before we further notice these two theories we want to notice another feature of this kingdom.

THE CAPITAL.

Every government must have a capital. Washington is the capital of the United States; London, of England; Berlin, of Germany; Paris, of France; etc. But where is the capital of the kingdom of heaven? One of the theories we have just examined says it is going to be in Jerusalem. But the capital of England is in England; the capital of Germany, in Germany; the capital of France, in France; and, of course, we would necessarily expect to find the capital of the kingdom of heaven in heaven. But is that where the capital of this kingdom is? Let us see. In Isa. 9: 6 we are told that this heir of David's (Christ) was to sit upon David's throne. But where was David's throne to be? In Jerusalem? No; we read in Ps. 89: 35-37 of a promise that God had made to David: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." Now, here God said that David's throne was to be in heaven. But Christ was to sit upon David's throne and the government was to be on his shoulder. Therefore, if he sits upon David's throne, he will have to do so in heaven. But as a further proof that this throne is in heaven, we invite your attention to what is said in Zech. 6: 12, 13: "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." But Christ could not be a priest on earth. (Heb. 8: 4.) Therefore, if he is to sit and rule upon his throne and be a priest upon his throne, he will certainly have to do so in heaven, because he cannot do it on earth. But heaven is exactly where Paul says that Christ is a priest (Heb. 8: 1, 2; 4: 14); and as he was to be a priest on his throne, then his throne is bound to be there, too. But, again, in Phil. 3: 20, Paul tells the church there in his letter to them that their "citizenship" (marginal note, Revised Version, "commonwealth") was in heaven. But there is still another thought we want to notice. In 2 Sam. 7: 12, 13 it is said that this seed of David's was to build a house for the Lord, and this one referred to in Zech. 6: 12, 13 was to build the temple of the Lord. But did Christ do these things? In Matt. 16: 18 he said to Peter: "Upon this rock I will build my church." In 1 Tim. 3: 14, 15 this church is called the "house of God." And in 1 Cor. 3: 16 Paul tells the Corinthians that they were the temple of God. Having settled the question, then, as to the location of this capital, we are now ready to look for its beginning.

A House of Worship for Monticello, Ky.

BY J. D. WALLING.

We consider ourselves happy in that we have now a very bright prospect for a house of worship in Monticello. We have secured the lot upon which the old Christian Church meetinghouse stood. This old house was for years the only church house in the town. About two years ago it was burned to the ground. Some of the younger members took things in their hands and built a new house upon another lot, in another part of town. The old lot was sold. We have bought it and will build upon it. Many of the old members, who were dissatisfied with the rebuilding of the house, have said they were coming back home—back to the old foundation, the old faith, the "first love." Our greatest hindrance to the work has been the need of a house of worship. It has not only been an obstacle in the way of our work in the town, but in the country also. We are often told that we have nothing permanent in the town. But with a house on this lot, we will easily have a congregation of fifty members, which, we think, will soon grow to much larger proportions. We are able to pay for the lot and begin the house. We are not able to put it in condition to be used. We will have to build a brick or veneered house. It is our purpose to build the latter, as we can do it cheaper. I know of no place where a greater amount of good can be done than at this place at this time. Brethren who have been blessed and are looking for a place to do the greatest amount of good can do no better than to place some of their means in the hands of these worthy brethren. I feel sure if you were on the ground and saw the sacrifice and effort they are making, with the opportunity before them, you would cheerfully fellowship them. Brethren, may I not insist that you do this? The property will be protected by proper deed. The opportunity is rare. Please send to P. C. Rankin, Monticello, Ky. Do it now!

Having held three tent meetings in Monticello, I know their need of a house. The brethren that are there are willing to do all in their power to buy the lot and build, but they will need and must have help. I feel sure a good congregation can be built up in Monticello, and it will help to make the work that Brother Walling is doing in the country permanent. I hope the brethren will heed this call and send a liberal contribution. F. B. SRYGLEY.

Father and Son.

BY D. L. HAILE.

Often I read in our papers where father and son have held meetings together, working side by side and hand in hand in building up the cause of Christ. How happy I would be if I could live to see the day that my father and I could travel, preach, and work together; but—O!—I am afraid that time will never come. Father is near seventy-one years old. He is, I am afraid, too old now to change. He has been preaching for the Holiness people now about twenty years. He preached for the Baptists about ten years before he went with the Holiness folks. He was always kind to me and seemed to love me as a father should love a son until I baptized my mother and sister. This took place about six years ago, and was the result of a debate between father and me. Mother is dead now and father has cast me aside. I sometimes break down and weep and pray God to have mercy. Mother died a Christian, thank God. It cost her a great deal to give up all for Christ, but the debt is paid and she has gone to her reward. I see her now only in my dreams. I expect to continue on preaching the gospel of Christ, though my relatives continue to oppose me. I have no ill feeling toward any of them, but have a warm place in my heart for all. I pray God to guide me in the path of right.

Why God Chose the Jews.

BY M. C. K.

There are but few questions connected with God's dealings with the human race more generally misunderstood than his choice of the Jewish people. Even the Jews themselves formed a wrong conception of it and from the premises before them drew a number of erroneous and misleading conclusions. One of their leading misconceptions was the assumption that, because God had chosen them, and not another people, therefore *they*, and they alone, were in God's favor, and hence entitled to his mercy, thus overlooking the fact that God chose them for a specific purpose, and that that purpose was not at all that he might save them and not others. Not a solitary thing was ever spoken by the Lord concerning his purpose in choosing them that warranted such a conclusion. On the contrary, as we shall see in the light of facts, God's purpose in choosing them, as just observed, was specific, and that purpose is abundantly explained in the inspired record.

We may further introduce the subject to our readers by reprinting the following question and comments from the Sunday School Times of June 10, 1916:

WHY GOD CHOSE THE JEWS.

"Do we know why God chose the Jews rather than some of the other people of the time?" (California Bible Lover.)

No, we do not. But we can well believe that the man Abram, chosen of God to be the founder of the race of the Jews, was somehow living closer to God than any other soul in that dark day of world-wide sin. God may have known that Abram would respond to his call as no one else in the earth just then. On the other hand, it is possible that just the opposite was true: that God chose Abram's family to start the new line because Abram was in some ways less "likely" than any one else just then. God's grace works that way. Where sin abounds, grace abounds more exceedingly. (Rom. 5: 20.) The words of Pettingill as to the people Israel are profoundly suggestive: "It is often asked why God loved Israel above other people. I do not know. Neither do I know why he loved us so much that 'while we were enemies' he sent his Son to die for us, I glory in the blessed fact, but I cannot explain it."

"Thou art a holy people unto Jehovah thy God." This was his word to Israel. "Jehovah thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers." (Deut. 7: 6-8.) This explains why Jehovah set them in a peculiar place of relationship to himself—because he loved them above other peoples. It does not tell us why he thus loved them.

It is true, as the Times here remarks, that this passage "does not tell us why he thus loved them," but the facts revealed in other parts of the Bible show plainly his particular purpose in choosing them, and that his love for them was for carrying out, through them, that particular purpose. God's love of the Jews, in this case, was subsequently misunderstood and misinterpreted by them, and it is misunderstood and misinterpreted by many to-day.

Among the passages which have puzzled some minds, and from which erroneous conclusions have been drawn, is Mal. 1: 2, 3, which contains the famous declaration: "I loved Jacob, but Esau I hated." Here and in Paul's comment on the same passage in Rom. 9 we are sometimes reminded that it is distinctly stated that God not only loved Jacob and hated Esau, but that his purpose concerning them was formed before they were born, and the question is triumphantly asked: "Does not this show that the destiny of these two men, as subjects, respectively, of the mercy and the wrath of God, was altogether unconditional, and that, therefore, it is a case in which both the subject of mercy and the subject of wrath became such without any act of merit in the one case or of demerit in the other?" We answer *no*, it does not show anything of the

kind. Listen to Paul's comment on the passage: "And not only so; but Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated." (Rom. 9: 10-13.) Thus it is distinctly brought out that, notwithstanding Jacob and Esau were of the same family, and hence were both Jews, yet a marked difference is made between them, and one of them is "loved" and the other "hated;" but "loved" for what, and "hated" for what? Paul answers: "That the purpose of God according to election might stand." Election here means choice, and the direct reference is to God's love for and choice of Jacob over Esau; but love for and choice of Jacob over Esau *for what?* That God might *save him and not Esau?* No; but he was chosen as in the genealogical line from which the world's Redeemer and Savior should come. And Esau was hated and rejected; but hated and rejected *for what?* Because God did not want to *save him?* No; but because he was not in the line from which the world's Redeemer should come. So far as carrying out that purpose was concerned, Esau was rejected—God "hated" him and had no use for him so far as the Messianic line was concerned; but, on the contrary, Jacob was in that line and God "loved" him as the one through whom to carry out that purpose.

But this is not all. Going back to the very historic beginning of the Jewish race, the same fact is illustrated in the same way. No sooner had God chosen Abram than he began to deal with the family of that illustrious patriarch in a way which clearly establishes this position. For example, God rejected Ishmael and chose Isaac, yet they were both Abram's sons; and while there is no specific statement to that effect, yet the general facts of the record show that God loved Isaac and hated Ishmael in precisely the same way that he subsequently loved Jacob and hated Esau. Hence, as if to explain to Abram that he had a special purpose to work out which would necessarily have to be through some particular genealogical line, he tells him plainly that his rejection of Ishmael, so far as carrying out that purpose was concerned, did not mean that he had no use at all for Ishmael otherwise. He did have use for him, and his explanation to Abram was in these words: "And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year." (Gen. 17: 20, 21.)

Hence we see that God did not, indeed, choose the whole Jewish race, including every individual, but he chose that race as the one through which should descend the genealogical line from which, in due course of time, the world's Redeemer should be born. This race, therefore, was chosen, not because God would have mercy upon and save it when he would not have mercy upon and save other people, but for the purpose of working out for the whole human race the way of salvation from sin; and hence, when that problem had been finally worked out and the way of salvation was fully opened, the divine order was issued to bear the glad news, not simply to the Jews, but to all nations alike, even to the whole creation of mankind. The Jewish race had been used in working out the plan, but now that the plan was complete, and the Christ had been given to the world through that race, the way of salvation opened up through him was for all nations and for every creature; and hence in him, the inspired record informs us, "there cannot be Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all." (Col. 3: 11.)

QUERY DEPARTMENT

Brother McQuiddy: (1) Please explain Matt. 22: 11, 12. How did that man get in? (2) Explain, also, Phil. 4: 3. Who was the "yokefellow?" What was the labor of these women in the gospel?
DAN KING.

(1) "But when the king came in to behold the guests, he saw there a man who had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." (Matt. 22: 11, 12.) Among the Orientals, long white robes were worn at public festivals; and those who appeared on such occasions in any other robes were esteemed worthy of punishment. The person making the feast provided a garment for each guest, which was furnished him on his application to the ruler of the feast. It was this that made the conduct of the person mentioned in the text inexcusable; he could have had a proper wedding garment had he applied for it. Evidently the man walked in without making application for the wedding garment. This man evidently typifies the man who thinks he can be saved on his own righteousness without a trustful obedience to the Savior. Without holiness no man can see the Lord. It is worthless for a man to profess to be called by the name of Christ who is living without the preparation that belongs to Christ's kingdom. (2) Many conjectures have been advanced as to who was the "true yokefellow;" but as the Bible gives us nothing definite on the subject, we are not warranted in speculating on the subject. It is not known who were "those women." In both Grecian and Asiatic countries women were kept much secluded, and it was not likely that even the apostles had much opportunity of conversing with them; it was, therefore, necessary that the apostles should have some experienced Christian women with them, who could enter the families and preach Jesus to the female part of them.



Brother McQuiddy: (1) What is the duty of an elder to the church? (2) What is the duty of the church to the elder? (3) Explain this passage: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."
C. A. DANIEL.

(1) "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) It is his duty to teach and care for the church. (1 Tim. 3: 2, 5.) It is his duty to "tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 2, 3.) (2) Support him. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Tim. 5: 17.) The church should not receive an accusation against an elder, except in the mouth of two or three witnesses. It is the duty of the church to communicate unto him that teacheth in all good things. The church should also esteem them for their work's sake. "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake." (1 Thess. 5: 12, 13.) For fuller information on the duties of elders, read Acts 20: 28-32; 1 Tim. 3: Tit. 1; 1 Pet. 5: 1-5. (3) If any provide not for his own people, relatives, or a poor

widow relative that lives under his roof, he has denied the faith and is worse than an infidel. Even the dictates of nature lead men, believers or unbelievers, to provide for their own families. Tacitus, a heathen writer, says: "Nature dictates that to every one his own children and relatives should be most dear." And Cicero declares: "Every man should take care of his own family." As unbelievers take care of their own, the professed Christian who declines to do so is worse than an infidel.

Man is a Worshiper.

BY FRED W. CHUNN.

In all ages of which we have a record man has been a worshiper. It seems to be his nature to want to worship some one or some thing. It is significant, however, that almost every system of worship, regardless of how many gods are in it, recognizes the two great spirits—the good and the evil. This is true of the ancient Egyptians, the Persians, the Chinese, and even the North American Indians. Either love or fear has most generally been the incentive that has caused them to worship, and there is a shade of truth and a semblance of reality in it all.

When history first dawned upon Egypt, we find its inhabitants worshipping the Nile, their great river, together with various animals. They fancied that this river was a gift from Osiris, the great and good spirit; while the deserts were given to them by Typhon, the malignant one. They also believed that the spirit of Osiris came and dwelt in animals; hence their worship toward them.

Confucius was a great moral teacher of the Chinese people, and so great was his influence among them and so inseparably were they attached to him that their admiration and deep respect gradually developed into worship. Out of this grew the "ancestral worship" that has since predominated in China.

The North American Indian, in his primitive state, loved hunting. He loved the things of nature, his constant companions, and especially animals, the objects of his chase. Their uninstructed minds led them to worship the things they loved. Consequently the wolf, the bear, the turtle, and other animals became their clandestine emblems and gods, into whose likeness they expected to be transformed after death.

The sun worshipers, being overawed by the resplendent beauty and wonderful power of the king of day, like Plato's man of fancy, were constrained to fall down and worship him.

The Hindoos, through fear, desiring to appease the supposed anger of the alligator, will give to it the fruit of their own loins. The inferior animal has thus become an object of worship to them, and by them is considered to be the best god in the land.

The foundation of this worship has in it some reason, however ridiculous it may seem now, or men would not have taken it up. "Quackery gives birth no nothing, but it brings death to everything," says Carlyle. Possibly we, with their knowledge and environments, would do as they have done. It is obvious, then, from the foregoing, that if man is not conscious of the existence of the true God, he will inevitably worship a false one. If this, indeed, be the propensity of man, a great duty devolves upon us. We must first make him conscious of the true God and then create within him a desire to worship "in spirit and in truth." There are worthy laborers in the field now, and it is our duty to supply their needs.

The tract, "Lessons on the Church of Christ," by S. H. Hall, is now ready. Send us 25 cents for a single copy, or \$2.50 for one dozen. The lessons are suitable to all occasions of Christian study and worship. The lessons may be used socially to good advantage. There are seventeen lessons.

Why Send to the Nashville Bible School?

BY THOMAS H. BURTON.

As a former student of the Nashville Bible School, I wish to present some reasons why Christians who send their children to boarding schools should patronize the Nashville Bible School. Unsolicited and unknown by any one, I write this, trusting that it may influence some one to patronize this grand institution, which has as its object the building of Christian characters.

1. Because the Bible is one of the textbooks (which, I am sorry to say, is not so in all schools). All students must recite at least five Bible lessons each week. With competent teachers, such as Brother H. Leo Boles, Brother S. P. Pittman, and Dr. Ward, to instruct in the Book of books, the students get lessons that will not only prepare them for this life, but also for eternity. If Bible study is neglected at home and in the schoolroom, where will our boys and girls get the lesson of all lessons?

2. The influence is next to home, and often better.

(a) Think of over two hundred boys and girls in one body, and something like ninety per cent of them Christians! Is it that good with their associates at home? Is it that way at all other schools? You must answer, "No."

(b) The faculty and teachers—such godly men and Christian women, studying, praying, and planning to know the best thing to do for each student, living and teaching the word of God each day, and thereby throwing the best influence and protection around each boy and girl. Is it that way at home and at other schools?

3. The graduates of this school are always in great demand and are competent to hold the most responsible positions.

(a) Because of the competency of the teachers and the thoroughness of the course.

(b) They are taught and taught and retaught the necessity of being honest, truthful, upright, responsible, plain, and trustworthy. I have often wondered how any one could stay under such influence nine months and not be a Christian. Is there much chance for your children to become Christians in most boarding schools?

4. Because everything is taught there from the chart to the A.B. or B.L. degree, including voice, sight singing, instrumental music, domestic science, art—in fact, almost anything you could want your child to study.

5. Because it is conveniently located—a few blocks from one of the best car lines in the city, thirty minutes' ride from town, on a nice, shady, blue-grass campus, on a sixty-five-acre farm. This gives it an ideal location—near enough the city for city conveniences, yet far enough away not to feel the evil influences of the city; in the country enough to get the pure, fresh, wholesome, invigorating air and the quietness of the country life.

Do not think if you send your children to the Nashville Bible School they will come away preachers; that is the wrong impression. I suppose the reason it is called the "Bible School" is because the Bible is used as one of the textbooks.

Parents, if you are contemplating sending your child away to school, I heartily commend this one. You cannot make a mistake by making this your choice, because it is everything Christian parents could wish for in the course—thoroughness, influence, faculty, location—in fact, I think it would be hard to make a better choice. I know some who have made mistakes by not being careful about the school their child went to, and evil impressions have been made on their child's mind that will be hard to erase, if ever. Be sure you get the best for your children by sending them to the Nashville Bible School.

"A thousand years from now it will not matter what a man's bank account was, but it will matter tremendously whether he was faithful to God's plans for the world."

Publishers' Items.

You will be surprised at the improvement in *The Young People* and *The Bible Study Helper* when the two are combined into a bright, snappy weekly. The new journal will contain splendid half-tone pictures. A. B. Lipscomb, our first-page man, will write the comments on the International Lessons. The change is effective August 1. Order to-day. Single copy, one year, forty cents.

Our good friend, Oscar Parham, writes: "The Gospel Advocate is most excellent and improving, though there is an occasional article I cannot indorse. I always speak a word in its behalf when I have opportunity." It should be borne in mind that the editors of the Gospel Advocate do not indorse everything that appears in its columns, but they wish to give every contributor a right to bespeak his views, provided it is done in the right spirit.

Brother E. C. Fuqua, the Western evangelist, who has had considerable experience in publishing religious periodicals and knows whereof he speaks, thinks the idea of raising our subscription price to two dollars a year is fully warranted in view of the ever-increasing cost of printing materials. He writes as follows: "Regarding the change of price of the Gospel Advocate—a suggestion. I believe you will find, after a few months' trial, that the readers of the Advocate will as readily pay two dollars as they now do the dollar and a half. Sensible people (and the readers of the Advocate are such) already well understand the advanced cost of all materials, being used to advances in the markets of all commodities, and will cheerfully pay the advanced price of the Advocate. You need have no fears along this line. The majority of your readers would even pay five dollars rather than do without the Advocate or see it go down. Don't overburden yourself with too many additional pages; the price of two dollars for what you are already giving us is, after all, small compared with the value received." We appreciate the kind suggestion of Brother Fuqua, and hope all our readers will view the matter in the same sensible light. We are hoping that, through the united effort of our readers, we may not be forced to take this step.

Commendations of "Christian Treasures" come in almost every mail. Two volumes are now ready. The price is one dollar per volume. Read what some thoughtful men have to say of these new books.

G. C. Brewer, Columbia, Tenn., says: "I have examined the book, 'Christian Treasures,' and I regard it a valuable addition to my library. I am glad we are to have a series of such books. The book is helpful because of the variety of subjects which it treats and because it gives the thoughts of many men. The conception of such a book was a happy thought, and I predict that it will be favorably received."

From J. C. Estes, Dallas, Texas: "Many, many thanks for 'Christian Treasures,' Volume I. As we all very well know, there is much in a name. The name given in this case is very appropriate—not in the least exaggerated. It certainly is a collection of jewels and gems of the rarest sort, a fountain of living water from the eternal truth of God. This book will make all who read and study it 'wise unto salvation.' It is easy and interesting to read and understand. I shall be more than anxious to have each volume as it comes from the press and as I have time to read it. As I modestly pass it out of my mind that I have an article in this first volume, I would be glad to make it stronger, Brother Lipscomb, relative to the merits of this collection of treasures, if I could, for I know they are such that deserve all that may be said good of them. The sources from whence they come tell of their greatness. Also, the mechanical work on the book deserves notice, as it is very attractive and substantial in its make-up, as is characteristic of the McQuiddy Printing Company to do."

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

M. C. Kurfees will begin a tent meeting in Winston-Salem, N. C., on July 9.

L. B. Jones is preaching the word at Hatchett's School-house, near Bean's Creek, Tenn. He reports a fine prospect.

T. A. Phillips is preaching at Coal Hill, Ark. He preached three sermons at Slate Hill and baptized a young man.

The editors of the Gospel Advocate unite in extending a message of sympathy to the bereaved family of T. R. Burnett, editor of Burnett's Budget, who died on June 26.

R. V. Cawthon's meeting at Eleventh Street, this city, has proved very successful. At last report there had been four baptisms and one reclamation. Brother Cawthon is now at Martha, Tenn.

If you want one of the very best hymn books published, read our advertisement. One million copies sold. Both "Christian Hymns" and "Seventy-seven Sweet Songs" have been tried and found to be the very best.

F. W. Smith is in a good meeting at Paducah, Ky. His first report is cryptogrammatic and reads as follows: "Mighty hot; good audiences; poor preaching and fair prospects." I have my doubts about the "poor preaching." That sounds speculative.

From C. E. Holt, Montgomery, Ala., June 28: "We had one baptism at our evening service last Sunday and much interest among the young people. A state of apathy among the older members makes the work very discouraging. I may go to Knoxville soon."

From J. Paul Kimbrell, Plant City, Fla., June 26: "Last night I closed out a meeting at this place which continued one week. There were no additions, but the brethren were edified and built up. This is where I did my first work in Florida. In January I began a meeting here and continued three weeks, during which time ten souls were added."

Don Carlos Janes writes: "Were you one of those by whose contributions Brother Jelley and Brother McHenry went to India? Or have you sent anything to the work since they went? If so, kindly send me your address, to be forwarded to them, so they can mail you a copy of the publication they want to send to their supporters. Address 2225 Dearing Court, Louisville, Ky."

From M. S. Mason, Rogersville, Mo., June 26: "I held a meeting at Huffman, Ark., during the last two weeks in May. Was heard gladly and assisted generously by all religious classes. I left a small band to worship and a good feeling for the truth. I stayed at the home of A. S. Miller, and it was a real spiritual uplift to enjoy his hospitality. May the Lord bless all the faithful ones there."

A. J. Veteto, a "sweet singer in Israel," writes: "Please state to the readers of the Gospel Advocate that my time has not been taken for July or the latter part of August. I will be glad to have calls from the brethren, either for singing classes or to sing in meetings. I find it no trouble to secure singing classes among the sects; but when I know (as we all do) that our brethren need such work so badly, I prefer to work in the church. May I hear from some one at once? Address me at Scott's Hill, Tenn."

From Fred M. Little, Ravenscroft, Tenn., June 27: "I have been on Cumberland Mountain more than three weeks. The meeting at Eastland lasted eight days. One lady obeyed the gospel. I began a meeting at Clifty the same day the meeting closed at Eastland. The Clifty

meeting was well attended from the very beginning. Six 'believed and were baptized.' The brethren confidently believe that much prejudice was removed. My stay on the mountain is most pleasant. People are kind and courteous and hospitable; and this is shared by my wife and two children who are with me on this trip. I am now at Ravenscroft. The meeting starts with good attendance. The brethren at Cleveland are worshipping in their new house."

From Aruna Clark, East Lake, Tenn., June 19: "The work of the Lord in Chattanooga is moving forward. Brother Price Billingsley is in a good meeting with the St. Elmo congregation, with four additions to date. Brother Jernigin is preaching the gospel in his strong, convincing style at East Chattanooga, with fine results. R. N. Moody is sounding forth the word of life to the people of Ooltewah. Other meetings are booked to begin soon in this locality. Chattanooga congregations now have a tent, and they are going to try and keep it busy. E. H. Hoover is doing a fine work with the Central congregation. The Cowart Street, Rossville, and Ridgedale congregations are all doing good work."

C. G. Vincent and wife, who have done faithful work in Japan, are now on American soil. Sister Vincent is taking treatment at Battle Creek, Mich. Brother Vincent wrote us from Vancouver, B. C., on June 22, as follows: "We reached this place yesterday morning safely. The voyage was a pleasant one, though it was cold and there were rollers large enough to cause an epidemic of seasickness. Sister Vincent stood the trip very well. We are enjoying the hospitality of W. C. Shelly and wife. I am to preach here on Lord's day. We leave for Battle Creek on Monday, the Lord willing. There were five baptized at Otsuka shortly before we left Japan. I feel that my wife will regain her health at Battle Creek. We need and want your prayers." It is important that the fellowship for the Vincents continue without abatement, since their expenses in this country will be heavier than in Japan.

From W. Hume McHenry, Satara, British India, May 19: "The hot, depressing season is almost over. High winds and occasional sprinkles warn us that the monsoon is near. We have stood the heat very well, but will gladly welcome a change to cooler weather. Brother Jelley's family have not been very well for some time, but were better at last writing. Brother Jelley reports the baptism of two former high-caste men. We hope this is only a beginning of what may prove to be a great work in that field. Brother Jelley will come to this region next month to assist in a Bible study for all the workers. A. R. Waleker and family are with me. Brother Waleker is supported by G. D. Knepper and wife, of Bryan, Ohio. He is a faithful young man, and, having a knowledge of English, will be able to render me very valuable assistance, besides teaching the native workers. Love to all. Remember us in your petitions."

"Burnett's Budget" is Completed.

BY J. C. M'Q.

Another strong man has gone to his reward. T. R. Burnett died on Monday night, June 26. He was undoubtedly the best writer of snappy and pointed paragraphs in the brotherhood. He wrote with ease and ability. We shall greatly miss his writings. He has been connected with our religious journalism for many years. For a number of years he conducted a department in this journal. He was fearless, brave, and ever ready to defend the truth as he saw it in Christ Jesus. Many an opponent has felt the force of his humor and sarcasm. We rejoice that the works of great and good men follow after them. Doubtless some one will prepare a more extended notice.

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.



Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

In the Treatment of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of the malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

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The "New" and the "Old."

BY H. W. JONES.

In thinking on the vast superiority of the "new" covenant of our Lord Jesus Christ over that of the "old" or Mosaic covenant, I am deeply impressed with a feeling of higher appreciation, gratitude, joy, and praise, all because of the greater blessings and privileges we enjoy in being under the Christ instead of under Moses. The law is but a "shadow of good things to come" in Christ. (Heb. 10.) The first tabernacle with all its service was but a "figure for the time present." (Heb. 9.)

Let us note, then, some of the distinguishing features between the "old" and the "new," which, when clearly understood and appreciated, will do us good spiritually while here and better prepare us for hereafter.

1. The "old covenant" (like the laws of our land) related principally to the outward, overt act, while the "new" is addressed and appeals to the inner man—the spiritual being. For exemplification of this fundamental difference, I respectfully cite the reader to Matt. 5: 21, 22, where the Savior says: "Ye have heard that it was said to them of old time, Thou shalt not kill; . . . but I say unto you, That every one who is angry with his brother shall be in danger of the judgment," etc. Why does the Savior here seek to prevent anger instead of murder? Because if no one ever be "angry with his brother," no murder will ever take place. Anger (from within) leads to murder (the overt act). Cain was (1) "very wroth" and (2) "slew his brother Abel." (Gen. 4.) So the better way, the spiritual way, is to control the outward acts and words of mankind through the avenue of the spiritual or inner man, and it is thus the gospel of Christ is addressed to us. Lord, help us to control our passions, our appetites, our all, in Jesus' name, we pray!

2. In the old covenant no provisions are made for our shortcomings, but in the "new" there is grace, mercy, and love, thank the Lord! Praise his name! Under the "old" it was "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," "thine eye shall not pity," etc. (Ex. 21: 23, 24; Deut. 19: 21.) Under the "old," then, it was justice without mercy, while under the new the Lord is "merciful to our iniquities." (Heb. 8: 12.) And this is our only escape from eternal ruin. "Christ is the propitiation for our sins." (1 John 2: 2.) Praise the Lord for his goodness and mercy among the children of men!

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3. Under the "old," sins "were remembered again every year" (Heb. 10: 3); but under the "new," sins are "remembered no more," pardon is full and free on easy terms—viz., faith in Christ, repentance, and baptism. (Heb. 10: 17, 18; Acts 2: 36-38.) I am so glad—yea, I rejoice to know that Jesus remembers my sins "no more forever" when once pardoned or remitted. "Then were the sins of the ancient worthies never fully remitted under the 'old' covenant?" you ask. Let's see: (1) "Without the shedding of blood there is no remission." (Heb. 9: 22.) (2) "It is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 4.) (3) Therefore no sins were fully remitted till the death of Christ. Then Christ's death took place "for the redemption of the transgressions that were under the first covenant," as well as for the redemption of our transgressions. (Heb. 9: 15.) Thus it is that Christ is the propitiation for the sins of the whole world. (1 John 2: 2.)

4. The "new covenant" is founded upon "better promises" than the "old." (Heb. 8: 6.) The Israelites were promised an inheritance in the land of Canaan, while we "receive the promise of the eternal inheritance." (Heb. 9: 15.) The promises of the "old" are temporal (of the earth); while the promises of the "new" are eternal, in the heavens (2 Cor. 5: 1). Praise the Lord for these "precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 4.) Then, as the Lord has done so much for us, why should we not strive, day by day, to do more for ourselves in living soberly, righteously, and godly in this present world? May the Lord help us to do and to be that which is pleasing in his sight.

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A Voice From "Gaza."

BY H. L. KIRBY.

Reflecting over the condition of the community in which I live makes my blood run hot in my veins. I have bought a farm three miles northwest of Hartselle, Ala., and I know of but one loyal Christian within thirteen miles. There are several Christians, but they are all affected with that thought. "I don't see that that makes any difference." Most of them are good, clever folks, but just as Matthew (28: 15) records: "They . . . did as they were taught." The people are doing as they were taught the world over to-day. The denominations here are very strongly taught to disbelieve anything that is not in accord with whatever their past teaching has been.

Paul said that Christ would take "vengeance on them that know not God, and that obey not the gospel." (2 Thess. 1: 8.) He also declares that the gospel he preached was Christ's death, burial, and resurrection. (1 Cor. 15: 1-4.) Then, when I begin to wonder how I am to obey this kind of gospel, I turn to Rom. 6: 17, and here we are told that we obey a "form of doctrine;" and having "obey" in our minds while reading, we would naturally look for statements that harmonize. Then, since we have found that Christ will take vengeance on them that obey not the gospel, and the gospel is the death, burial, and resurrection of Christ, and we are to obey a form of doctrine, it looks clear to me that as Christ ceased to live on the cross, I die to sin when taught; and as Christ went down into the tomb, I go down into the watery grave; and as Christ came up out of the tomb, I come up out of the water; and as Christ walked a new life after he arose, I am to walk a new life after I am risen with him. (Rom. 6: 4.)

Then, brother, with the plain words

of Jesus before us, and unable to get people to believe and obey his simple statements, what is to be done? I am not able to do much financially and meet my expenses. I still owe some on my farm and my health is poor. So let me ask all the readers of the Gospel Advocate to join me in prayer to God that he may send another Philip to another Gaza, that he may aid in planting the word of God, which is the seed of the kingdom (Luke 8: 11; 1 Pet. 1: 23), in the minds of people that are honest and with good hearts (Luke 8: 15), that the day may be hastened when there

may be a band of people in this community that take the Bible solely for their guide.

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Federal Inquiry or Railroad Strike?

Faced by demands from the conductors, engineers, firemen, and brakemen that would impose on the country an additional burden in transportation costs of \$100,000,000 a year, the railroads propose that this wage problem be settled by reference to an impartial Federal tribunal.

With these employees, whose efficient service is acknowledged, the railroads have no differences that could not be considered fairly and decided justly by such a public body.

Railroads Urge Public Inquiry and Arbitration

The formal proposal of the railroads to the employees for the settlement of the controversy is as follows:

"Our conferences have demonstrated that we cannot harmonize our differences of opinion, and that eventually the matters in controversy must be passed upon by other and disinterested agencies. Therefore we propose that your proposals and the proposition of the railroads be disposed of by one or the other of the following methods:

1. Preferably by submission to the Interstate Commerce Commission, the only tribunal which, by reason of its accumulated information bearing on railway conditions and its control of the revenue of the railways, is in a position to consider and protect the rights and equities of all the interests affected, and to provide additional revenue necessary to meet the added cost of operation in case your proposals are found by the commission to be just and reasonable; or, in the event the Interstate Commerce Commission cannot, under existing laws, act in the premises, that we jointly request Congress to take such action as may be necessary to enable the commission to consider and promptly dispose of the questions involved; or
2. By arbitration in accordance with the provisions of the Federal law" (the Newlands Act).

Leaders Refuse Offer and Take Strike Vote

Leaders of the train-service brotherhoods, at the joint conference held in New York, June 1-15, refused the offer of the railroads to submit the issue to arbitration or Federal review, and the employees are now voting on the question whether authority shall be given these leaders to declare a nation-wide strike.

The Interstate Commerce Commission is proposed by the railroads as the public body to which this issue ought to be referred, for these reasons:

No other body with such an intimate knowledge of railroad conditions has such an unquestioned position in the public confidence.

The rates the railroads may charge the public for transportations are now largely fixed by this government board.

Out of every dollar received by the railroads from the public, nearly one-half is paid directly to the employees as

wages; and the money to pay increased wages can come from no other source than the rates paid by the public.

The Interstate Commerce Commission, with its control over rates, is in a position to make a complete investigation and render such decision as would protect the interests of the railroad employees, the owners of the railroads, and the public.

A Question for the Public to Decide

The railroads feel that they have no right to grant a wage preferment of \$100,000,000 a year to these employees, now highly paid and constituting only one-fifth of all the employees, without a clear mandate from a public tribunal that shall determine the merits of the case after a review of all the facts.

The single issue before the country is whether this controversy is to be settled by an impartial government inquiry or by industrial warfare.

National Conference Committee of the Railways

ELISHA LEE, *Chairman*

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L. W. BALDWIN, Gen'l Manager,
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Report of Work in North Carolina.

BY W. L. REEVES.

During the last six weeks our forces have held five meetings, two of which were mission meetings. In the five meetings there were thirteen baptisms, and much good was done in the way of removing prejudice from the minds of the sects and building up the brethren of the several little congregations who have been for so long struggling for existence against much opposition and lack of proper teaching along the line of the real duties of the church of Christ.

Brother W. J. Butler has been with us in this field for fourteen months, but he had to go away to hold some meetings in Alabama and Florida, which were arranged some time last year; and as he expects to go to school in the fall, he will not come back to join us in this work. He did a splendid work while with us. I can commend him to any church anywhere as one worthy of fellowship, and also as being capable of doing the very best preaching of any person of his age it has ever been my pleasure to meet. Any congregation will do well to secure Brother Butler to hold a meeting or to do regular preaching.

Knowing beforehand that Brother Butler was going away, I cast about for another helper, and I count myself fortunate in securing the services of Brother Frank Dunn, son of Brother John E. Dunn, to join me in this ripe, needy field of labor. He and I are now conducting a meeting in South Winston-Salem. We began last night (June 13) and expect to run indefinitely. Another young minister wants to join me in this work, and I need him very much, but I just simply have not the means to support him while he preaches in these destitute places from which so many calls come for the pure gospel of Christ.

Brother M. C. Kurfees, of Louisville, Ky., has kindly consented to hold a tent meeting here in the city of Winston-Salem in July, and we are not going to leave a stone unturned that would be a hindrance to the success of this meeting if left unturned. He was with us last year for ten days, and his work did the cause much good in many ways. He was here doing some preaching over thirty years ago, and established a congregation, but for lack of sound leaders afterwards it went off after the inventions and devices of men. However, Brother Kurfees yet has a number of friends and admirers among those who heard him back there.

Rest assured that I am doing all I can to carry on this work to the best advantage of all concerned under existing circumstances.

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I believe that God will take care of all who serve him as best they can. He will take care of us in time of peace and in time of war. He will supply all our needs—not all our luxurious wants, but our needs. He has promised to do so; and if I did not believe he would do so, I would not ask sinners to serve him, for I am not going to ask people to serve one in whom I have no confidence. I preach the God in whom all can trust if they will obey him in his own appointments. (Rom. 8: 28; 1 Pet. 3: 12, 13.) Let us all pray more, labor more, give more, and trust God more, and "lean not to our own understanding" so much. (Prov. 3: 5.) May God bless all the readers of this paper who love and trust him.

Was His Baptism Valid?

BY ISAAC E. TACKETT.

A great deal was said in the papers some time ago on the subject of valid baptism. It is not my purpose in this article to revive the issue. I think enough was said in that controversy at the time. But in my evangelistic work the past season, I met an old brother who told me of his baptism while he was in the Confederate Army. The circumstances connected with the incident were so singular I asked him to give me a written statement of the matter. He did so, and the following is a copy of it:

I was baptized while I was in the Confederate Army. Before going to the army I had heard the gospel preached by a Christian preacher, and I had read my Bible. From these I understood that baptism is necessary to salvation, but on account of my timidity I failed to obey the gospel. After I joined the army, I continued to read my Bible. I soon began to think seriously about becoming a Christian. My fellow-soldiers were being killed around me, and it appeared that my time would come next. I decided to be baptized at once if I could find some one to baptize me. I made an effort to find a Christian preacher, but could find none. We were encamped in a community near a Baptist church, and I learned of a Baptist preacher living near by. I called to see this preacher and asked him if he would baptize me. He said he would be glad to do so, but would have to bring the matter before the church before he could. I insisted on his baptizing me just as I was—just as Phillip baptized the eunuch—without asking the church to vote on the matter. He said it was against the rules of the church for a Baptist preacher to baptize a person without first bringing the matter before the church for the church to authorize the act.

I was very anxious to become a Christian, and I was willing to do almost anything to get some preacher to baptize me. But this preacher positively refused to attend to the matter then, but told me there would be meeting at the church the following Sunday, and, if I would be there, he was sure the church would vote to admit me to baptism. I promise to be present. As I approached the grounds the following Sunday morning, I met this same preacher in company with the visiting preacher, who came to do the preaching that day. This preacher told me that the home preacher had represented the matter to me correctly; that I would have to appear before the church while assembled together and let them pass a vote on the matter before I could receive baptism. I agreed to do this. This church was located in a rich, slave-holding district. The people were wealthy. Fine carriages began to roll up. I saw such a display of pomp and arrogance, of satins and silks, I was disgusted. In my timidity and bashfulness I was frightened at this display of wealth and arrogance, and turned and left the grounds without entering the house.

My next chance was to apply to my

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army chaplain, who was a Methodist. Upon revealing to him my desires, he agreed to baptize me. At the appointed time I reported to him, and he carried me through a series of questions and answers, which he read from his "Discipline." My education was very limited, and I did not understand the meaning of the questions he read; but I repeated the answers after him as he read them to me, to the extent that I could remember the words. I did not understand why he was doing this; but, as I was so anxious to be baptized, I was not going to let anything like that keep me from it. When the questions and answers were read and I had partly repeated the answers after him, we went to the water, and he baptized me. I was satisfied when this was done. I considered I was baptized into the church of Christ, into the church of the New Testament, was a Christian;

and I have always thought so. I have never had any other church affiliation than to be just simply a Christian. I have never seen the day when I have been dissatisfied with my baptism.

This is old Brother Jule Miller, of Route 5, Mount Pleasant, Texas. He is one of the most devoted Christians I have ever met. In addition to the singular facts connected with his baptism, two very significant things are shown in the story—one, the unscripturalness of the Baptist people in refusing to baptize a candidate until a church has had a vote; the other, the lack of scriptural authority for the Methodist custom of taking candidates through such a list of questions of human origin.

The Pathology of a Burn.

Many people, when afflicted with a slight scald or burn, immediately apply heat as severe as they can stand.

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Just as frostbite is treated with snow or ice-cold water to save the frozen part, a burn when not too severe is benefited by heat. All burns and scalds should be coated early with heavy oils or grease to shut out the air. This encourages recovery.

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FROM THE FIELD

Alabama.

Anniston, June 23.—Last Sunday I had another very pleasant visit to Mount Carmel and Rogersville. We had splendid audiences at these places. Brother T. C. King, of Lawrenceburg, Tenn., will be with the church at Mount Carmel on the fourth Sunday in July for a meeting, and we expect great good to come of it. The Rogersville church looks forward to the coming of Brother Hardeman on August 20. Among those whose faithful labors have been potent factors in the building up of the cause of Christ in this part of North Alabama, the name of Brother W. W. Bates, the drummer preacher, must not be overlooked. There is not another like him, and in the hearts of the faithful here he has a place second to none. The Lord bless him and give us more such ardent soldiers of the cross. It was a great pleasure to be in the hospitable home of Brother John T. Lewis at Birmingham, Thursday, on my way to Anniston. Brother Lewis has the cause of Christ at heart, and for the past nine years has labored faithfully in the city of Birmingham. God has abundantly blessed the labors of the faithful there, and with implicit faith in him whose they are and whom they serve, and with a willingness to suffer for Christ and the gospel's sake, they will press on to greater things. I am now with the little band that was planted here in October last, concerning whom I shall have more to say in another report. J. PERRY EZELL.

India.

Tali Tal, U. P., British India, May 29.—Work is going on as usual. I have found a Brahmin officeholder who is down on idolatry and thirsting for the truth. Health about as usual. E. S. JELLEY, JR.

Kentucky.

Hickory, June 20.—On the second Lord's day in this month I closed a meeting at Fulton. Enthusiastic audiences greeted us at all the services, and as a result of our labors one came from the "digressives." This is the home of Brother F. O. Howell, and he is doing a splendid work in that city. I go next to Elkton, Ala. CHARLIE TAYLOR.

Tennessee.

Erin, June 15.—Our meeting closed last night, having continued two weeks. The meeting was conducted by Brother F. L. Paisley, of Metropolis, Ill. While there were some things of the world to hinder the meeting, it was a good one. We had excellent attention and good interest to the last. We are planning to have Brother F. W. Chunn and Brother Paisley next spring as long as interest demands, as this one had to close too soon, it seems. We have asked Brother Paisley to promise to be here this fall again, which he will do if he can so arrange. There were two additions to the congregation—one from the Baptists and one from the Presbyterians. (MISS) LOUISE BAGGETT.

Gray Hairs

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food; and unless you give your hair the proper attention, you cannot expect it to retain its luster and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles, of Louisiana, many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original luster. As a hair dressing it has no equal, keeping the scalp in a clean, healthy condition. It has stood the test for over fifty years. Do not use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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 San Angelo, Texas, May 15, 1916.

A copy of your 1916 song book reached me in due time. I have examined it carefully, and I, in my humble judgment, pronounce it the best book you have ever put out, and I predict for it a very large sale.
W. W. SLATER.
 Maud, Okla., May 21, 1916.

I began a vocal school at Waggoner on Monday. In this school I used "New Songs of Praise" put out by the Firm Foundation Company, and tested its merits fully, and can say that it is the best book I ever used. There are many songs in it that are well worth the price of the book.
T. F. BURT.
 Commerce, Texas, May 10, 1916.

The "New Songs of Praise" is the best song book we have found. The church at Bonham purchased one hundred copies.
TOM WALKER.
 Bonham, Texas, May 10, 1916.

It is doubtless the best book yet published by the Firm Foundation Company. I should like to see the churches use it extensively. It is scriptural and well adapted to all kinds of church work.
W. F. LEDLOW.
 Lockney, Texas, May 15, 1916.

To the Churches

Few of the brethren, perhaps, realize how much effort has been put forth, how much time was required, and how much money has been spent in order to furnish the brotherhood with this valuable collection of hymns and songs. The editors have selected only such songs as should be used by Christians who speak where the Bible speaks and are silent where it is silent. Brethren Taylor and Showalter are well known in the brotherhood for their integrity and faithfulness. They have earnestly tried to produce a book that the brethren will appreciate because it is filled with sound gospel teaching and the sweetest melodies that have been composed by the great masters in musical composition. We hope the labors of these good brethren will be recognized and appreciated by the loyal churches. They have done a good work. If all other things were equal, if their book were simply as good as the book of some other publisher, it would be a matter of loyalty to truth for friends of primitive Christianity to order and use "New Songs of Praise." But we really think that from every right standpoint the book is the best song selection that has been issued in recent years. We should sell at least one hundred thousand copies at once. We earnestly request the churches and brethren who teach vocal school to give this matter serious attention. You need these books, and we have thousands ready to ship at a moment's notice. Let the orders come by mail or telegram. They will receive prompt attention. The price is right. The hearty and prompt cooperation of the brotherhood in this good work is most earnestly desired and solicited.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

BROWN.

Sister Arabella Brown, daughter of Brother and Sister Bedford Barton, was born on October 29, 1847; was "born again" in May, 1873; and died on May 2, 1916. She was married to Brother T. L. Brown on October 31, 1872. To this union ten children were born. Three of them died in infancy. She was sick thirteen months and bore her sufferings with Christian fortitude. Kind hands did all they could for her. Brother J. W. Grant spoke words of comfort to the bereaved; and well he could, for she was kind to her husband and children and neighbors, so good to nurse the sick, kind to the preachers, good and attentive to the Lord's-day meetings, and given to hospitality. She was indeed a mother in Israel and a splendid example of thrift and industry. As she neared the summons' call her faith and hope grew stronger and brighter, and she died leaving behind her the rich heritage of a good name and a life filled with devoted service.

JARRATT SMITH.

Jones.

On November 4, 1908, Willis Henry Wyatt, only son of Ollie A. and Mattie Lou Jones, came to bless their home circle, and on March 7, 1916, his sweet spirit winged its flight to realms unknown. He had been spared to his devoted parents seven short years and had so entwined himself around their heart strings that the breaking away has left their hearts torn and bleeding with an almost inconsolable grief. Their precious boy is gone from the once complete home, leaving a vacant chair. Wyatt is not there with his joy and laughter, bringing sunshine and happiness; but in his innocent childhood we know he is safe in a Savior's love, where parents and sisters may be reunited with their loved one in the "sweet by and by." In our shortsightedness we cannot know why these things should be, why we are compelled to bow in submission, but some day we shall see and know. To the parents I would say: Look up with trusting hearts and see the hand of God.

ANNIE R. CASEY.

Greene.

The beautiful life of Mrs. Lou Greene closed its earthly career on February 22, 1916, and her body was laid to rest the following day in the old Hogue cemetery beside her husband to await the resurrection morn. The bank of beautiful flowers showed the tender love of friends and loved ones. The funeral services were conducted in the home by L. E. Jones in the presence of a large assemblage.

She was a victim of that dread disease, consumption. All that loving hands and a kind physician could do was done for her comfort and to alleviate her suffering. She bore it all patiently and was always cheerful to her friends. Hers was a notable life. She was mother, friend, and wise counselor to her children. O, how they will miss her, and how we all have missed her strengthening presence! For as long as strength would permit she was at her post of duty at the assembling of the saints on Lord's day, putting to shame those of stronger bodies, but of weaker faith. "Blessed are the dead which die in the Lord." MATTIE HAMPTON.

Burnett. *

Benjamin Leonard Burnett was born at Kingston Springs, Tenn., on December 16, 1856. In the year 1883 he accepted a position with the Nashville, Chattanooga & St. Louis Railway as dispatcher, and continued in that company's service for thirty-three consecutive years, having been transferred to Chattanooga some time in 1891. He was married on January 31, 1885, to Mattie J. Berry, of Gibson, Tenn. To this union were born three children—two sons and one daughter. He was a member of the Cowart Street church of Christ, and had served as one of its elders for twenty-one years. He had been in failing health for several months, and death came on Saturday morning, May 27, 1916, at 9:15 o'clock, at his home, 706 Vance Avenue, Chattanooga. Surviving him are his wife and children, three sisters, and one brother; also a niece, who resides in Chattanooga. Funeral services were conducted from the Cowart Street Church by Brethren W. A. McCullough, E. H. Hoover, and Aruna Clark. The interment was in Forest Hill Cemetery. May the life of this grand, good man ever influence us to greater efforts for Christ.

ARUNA CLARK.

Crank.

Sister S. D. Crank was born on October 1, 1827, and departed this life on May 18, 1916, having spent eighty-eight years, seven months, and seventeen days on the earth. A number of these years had been spent as a faithful member of the body of Christ. This dear old sister had expressed a desire to leave this world, feeling no fear at all. She wrote on a slip of paper, which she kept in her Bible, long before her death, several statements, among which were, "Gone to rest," and, "She lived a Christian life and died in full hope of a glorious resurrection." Paul says that no man knows the things of man, save the spirit of man that dwells in him.

(1 Cor. 2: 11.) Our sister's own statements should have more weight than all the eulogies of men; it shows her own spirit's knowledge of her Christian character, the sincerity of which it is possible to hide from others. Sister Crank had two strokes of paralysis during the week immediately preceding her death. She died in the home of her daughter at Conyersville, Tenn. She was of a highly respected family, and leaves behind children that reflect honor on the family history. The writer spoke the message of comfort at the burl of this aged sister in the presence of a large number of relatives and friends.
T. B. THOMPSON.

Hix.

Another home has been darkened and shrouded in sorrow by the angel of death and robbed of one who brought sunshine, joy, and happiness to its inmates; another has gone to wear the glittering crown and bask in the sunshine of the Savior's love. The angel of death silently treads the doorway of our homes and with his key fingers touches our fondest treasures and takes them from our embrace one by one—those dear to our hearts. Sister Una J. Hix was born on January 14, 1878, and winged her flight to the spirit world on June 9, 1916. She was born into the kingdom of God's dear Son about twelve years ago, under the preaching of Brother W. B. Boyd, at Whitleyville, Tenn., her home congregation. She lived a consecrated Christian until her Father called her home. She was perfectly submissive to her Master's call. She faced death bravely and passed into the spirit world without a struggle. Impressive funeral services were conducted by Brother Marion Harris. She leaves a fond father, a loving mother, a kind brother, and a host of relatives, schoolmates, and friends. Father, mother, and brother, weep not as those who have no hope, but prepare to meet her in that great family reunion around heaven's family altar, the throne of God. Friends and schoolmates, let us strive to meet her in the great college hall of eternity, there to again be students, with Jesus Christ as our dear Teacher and his will as our divine text, to go on learning and growing wiser and happier as the cycles come and go.

L. M. BATES.

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When Louise of Prussia Went to Napoleon

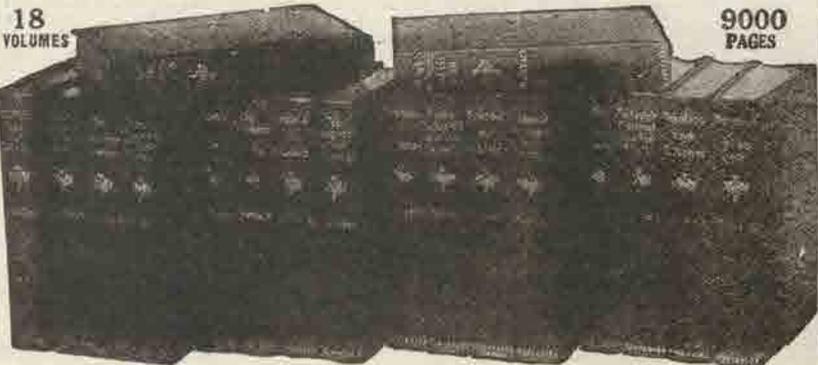
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C. A. CROSBY, M. D.
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BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DEHEUX.

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Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Gospel Advocate

Volume LVIII.

NASHVILLE, TENN., JULY 13, 1916.

Number 28.

Paul's Ideal of Growth and Development.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ: from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 11-16.)

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A Discourse on Acts of Apostles.

BY J. D. FLOYD.

[NOTE.—This discourse was delivered at Flat Creek, Tenn., and, at the request of a number of persons who heard it, was prepared for publication.—EDITOR'S NOTE.]

I have heretofore called attention to the fact that the religious world this year is studying Bible lessons taken mainly from the fifth book of the New Testament—the Acts of Apostles. From a diagram I had on the blackboard I preached two discourses, in one showing that the history of the beginning of the Christian dispensation, the inauguration of the new covenant, and the fulfillment of many of the prophecies concerning the blessings of the glorious reign of Christ were found in the Acts of Apostles; in the second, the purpose of the miraculous in the formative period of the church.

To-day I desire to call attention to some other things that stand out prominent in this important connection of the Holy Scriptures. In the Acts of Apostles we have the history of the beginning and early development of the most wonderful revolution in human history. This is especially so when the seeming simplicity of the means by which it was effected is considered. At that time the Roman empire, the last universal human government, was in the zenith of its power. The martial tread of its armies resounded in the remotest corners of the earth. Its eagles, symbols of her mighty conquests, floated everywhere. While boasting of its learning and culture, its civilization was of a low order. Its condition is concisely described by Paul in the first chapter of his Roman letter: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." That they were without natural affection is shown by the well-known fact that when parents became old and were no longer able to work they were put to death, like people to-day do with worn-out stock. Not only so, but defective children and sometimes even girl babies were slain. This fearful state of depravity was the result of an idolatrous, superstitious religion that was deeply imbedded in the hearts of the people. Polytheism prevailed. Deities innumerable were worshiped; heroes of antiquity, kings, emperors, and founders of nations had been exalted to the supreme height of gods; the sun, the moon, and various luminaries of the heavens were adored; rivers, mountains, trees, vegetables, animals, and even human passions were deified; men in priestly attire were everywhere; in every market were animals that were sold to the superstitious worshipers; on every hilltop and in every valley were altars from which the smoke of their sacrifices daily ascended to the heavens. Such was the condition of the Gentile world when the events recorded in Acts of Apostles began to transpire. The condition of the Jews was not much better. They were divided into warring sects; and, by the addition of human tradition, their religion, though divinely given, had become effete. So far had they departed from the way of righteousness that Paul said: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Under these unpropitious surroundings the unequal combat began. Twelve unlettered men, unaided by any of those external circumstances regarded as necessary to success, began their appeal to the world. There were no marshaling of armies, no tread of soldiers, no burnished spears, no gleaming swords, no booming cannon and bursting shells; but, instead, the silent power of the gospel was relied on. They presented a few facts for belief, a few

simple rites for observance, and a life of purity, self-denial, and sacrifice to be lived, with no promise of earthly reward and no immunity from human sorrow and suffering. The contest seemed hopeless; but at the first appeal three thousand accepted the new life, and a few days later the number increased to five thousand, then great multitudes. From Jerusalem the revolution spread throughout Judea, then to Samaria, then to the uttermost parts of the world. Within thirty years the entire Roman empire was permeated by the principles of the revolution begun with such unequal odds as detailed in the first part of this book, the Acts of Apostles. An entire change was wrought in the face of the world. Heathen altars tumbled into ruins, animals for idolatrous sacrifices remained unsold in the market, while idolatrous priests wandered idle and aimless in the streets. Man's fierce nature was subdued, and he was on the upward trend to a life befitting a being formed in the image of God.

The beginning of this revolution was, indeed, the beginning of a new era. The quickened intellect caused by the implantation of the gospel has brought about better conditions in all departments of life. The brotherhood of man was taught and human sympathy was aroused, and hence, instead of putting the unfortunate out of the way, homes and asylums are provided for them. This characteristic was marked in the very beginning, for we find those having possessions—a new thing in the world's history—selling them and giving to those in need. Another marked exemplification of this was that Gentile Christians in far-off provinces sent relief to the Jewish Christians in Judea, notwithstanding their former prejudices.

The beginning of this revolution marked the beginning of better material conditions for man. It has given us better homes, better and more comfortable clothes, better food, better domestic affairs, better implements of husbandry (the heathen scarifies the earth with a forked stick, while the Christian mellows the soil with an Oliver chilled plow), better conveyances, and better domestic animals.

Here I stop to relate an incident. Many, many years ago, when David Lipscomb, who is now aged and feeble, with a long life of service to humanity behind him, was a young preacher, he was riding one of the roads of Franklin County with a young doctor who was an avowed infidel. In the course of conversation the doctor said: "Mr. Lipscomb, I want you to tell me one good thing the Christian religion has given us." Brother Lipscomb thought he would take him on his own ground, and replied: "It has given us better hogs." And so it has, as well as other domestic animals.

I have now reached the point where I wish to take another view of the subject. These changes I have been considering are mainly changes en masse. This wonderful change en masse was the result of individual changes. All were not affected, but enough were to change the moral aspect of the world. Very soon the cold breezes from the Rockies will be deflected north, then the warm sunshine will come to our forests that are now of a leaden hue to burst forth in their beautiful foliage of green. This change as a whole will result from the change in each individual leaf. All objects will not be green, but enough will be to change the general aspect. So, in the case under consideration, the moral aspect of the world was brought about by the change in moral conditions of individuals. This change in the New Testament is called "conversion." The word itself carries with it the idea of a change or transformation. In conversion there is a change or purification of the heart. This includes a change or transfer of the affections from sin and the world to Christ and righteous-

ness; a change of life, a ceasing to do evil and learning to do well; and a change in relationship from the kingdom over which Satan reigns to the kingdom where Christ is King. The man thus purified in heart and life and state is indeed a new creature. The changed condition of the world, as shown in the Acts of Apostles, was the result of the change in individuals as here pointed out. I now raise the question, By what power was this done? Negatively, not by miracles or the miraculous gifts of the Spirit. They imparted no moral quality. Those who were subjects of miraculous manifestation had to overcome the flesh and fleshly desires the same as others. Paul, though wonderfully endowed, had to "keep his body under." A few quotations will show the means by which conversion was brought about. "The law of the Lord is perfect, converting the soul." (David.) "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "I declare unto you the gospel, . . . by which also ye are saved." (Paul.) "Receive with meekness the engrafted word, which is able to save your souls." (James.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (Peter.) Here is brought out the fact that man must obey. The truth purifies, but the truth must be obeyed. The gospel saves, but the gospel must be obeyed. This prepares the way for one more quotation: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) The same persons here who were servants of sin, with all that term means, are now servants of righteousness, with all that term means. There was a dividing line between the two states. There was something that changed from one to the other, and that something was obedience "to the form of doctrine." The momentous question arises, then: What do persons do when they "obey the form of doctrine?" I heard Dr. Ditzler, standing where I am to-day, say: "The authority I have to-day for preaching the gospel to the world and offering them salvation through Christ is in the commission." That we may have before us what is in that commission, I have here on the blackboard a diagram of it; and that we may see how the apostles understood it, another diagram, with eleven of the most fully reported cases of conversion to be found in the Acts, the book the religious world is studying this year:

THE COMMISSION.

Matt. 28	Preaching			Baptism
Mark 6	Preaching	Faith		Baptism
Luke 24	Preaching		Repentance	
All	Preaching	Faith	Repentance	Baptism

CONVERSIONS.

Acts 2	Preaching	Faith	Repentance	Baptism
" 3	Preaching	Faith	Repentance	
" 8—Samaritans	Preaching	Faith		Baptism
" 8—Simon	Preaching	Faith		Baptism
" 8—eunuch	Preaching	Faith		Baptism
" 9—Saul	Preaching			Baptism
" 10—Cornelius	Preaching	Faith	Repentance	Baptism
" 16—Lydia	Preaching			Baptism
" 16—jailer	Preaching	Faith		Baptism
" 18—Corinthians	Preaching	Faith		Baptism
" 19—Ephesians	Preaching	Faith		Baptism

I now ask every boy and girl, man and woman, who is studying the Bible lessons this year, as well as others, to follow me while I briefly go over the ground covered by these diagrams, and to honestly compare what I have here with the Scriptures they are studying. In the commission as recorded by Matthew we have: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Mark: "Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved." In Luke: "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In Matthew, preaching and baptism are mentioned; in Mark, preaching, faith, and baptism; in Luke, preaching and repentance. Putting all together, we have preaching the gospel, with the promise that he that believes, repents of his sins, and is baptized shall be saved. This, as Dr. Ditzler said, was the apostles' authority for offering salvation to a sinful world. In order to see how they understood it, I now invite attention to the other diagram. On the day of Pentecost, as recorded in the second chapter of Acts, the Holy Spirit came upon the apostles, enduing them with power from on high, as had been promised. (This was the time and place they had been commanded to begin preaching the things found in the commission.) A multitude came together, the apostle Peter preached to them, and at the close said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This is a command to believe in the very strongest terms. On hearing this, the people said: "What shall we do?" Peter answered: "Repent, and be baptized." Here, in the first case of conversion under the commission, are preaching, faith, repentance, and baptism. A few days afterwards, as found in the third chapter, Peter preached to another large audience gathered in the temple. In the discourse he commanded them to repent, and the record says that "many of them that heard believed." Here, again, are preaching, faith, and repentance. Baptism is not named in the connection, but other places show that they were baptized. After the disciples were scattered abroad through persecution, Philip (Acts 8) went to Samaria and "preached Christ unto them." The record says: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were "baptized, both men and women." Preaching, faith, and baptism are expressly named. In preaching to the Samaritans, Philip preached to Simon, a noted fortune-teller. He "believed also" and "was baptized." Directed by an angel, Philip left the city and went into a certain region. There he met with a distinguished traveler, who was reading the Scriptures. Philip took a seat with him in his chariot and preached unto him Jesus, with the result that, on a confession of his faith in Christ, Philip baptized him. Chapter 9 gives a history of the conversion of the great persecutor, Saul of Tarsus. In his case preaching and baptism are in the record. Peter (Acts 10) was miraculously called to bear the message of the gospel to the Gentiles at the house of Cornelius. They heard the gospel from the mouth of Peter and believed, they repented and were baptized. Now, that I may not be further tedious, I simply state that Lydia (chapter 16) heard Paul preach and was baptized; that the jailer had the word of the Lord preached to him, and he believed and was baptized; that Paul preached the gospel to the Corinthians (chapter 18), and they "believed and were baptized;" and that the Ephesians (chapter 19) had heard the gospel and believed, and that they were baptized. Now to recapitulate: The commission contains preaching, faith, repentance, and baptism. The history of the preaching under this commission is found in the Acts. Of the eleven most fully reported cases—occurring, too, during a period of twenty-five years—preaching is mentioned in all, faith in nine, repentance in three, and baptism in ten. In making the diagram, I put in what occurred in the context, as every student of the Bible lessons will see. Where an item was not in the context, other scriptures show it was not absent in fact.

We found in the earlier part of this discourse that in conversion there is a change of heart; of life, or conduct; and of state, or relationship. Into what new relationship, then, are converted persons brought? I answer: The

church, or kingdom, of God. Including the conversions on Pentecost and Solomon's portico, it is said: "The Lord added to the church daily such as should be saved." After the conversion of the Samaritans, we read of the "churches of Samaria." Saul was converted; afterwards he is found in the church at Antioch. Cornelius is converted, and we have the church of the Gentiles. Conversions took place at Philippi, at Corinth, and at Ephesus, and we find the church at each place. One more question and I am through: What blessing or blessings did these all obtain when they became members of the church? I will let Paul answer: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 12-14.) Redemption through the blood of Christ, forgiveness of sins, and, indeed, all spiritual blessings, are the rich heritage of all who by obedience to the gospel pass from the world into the church of the living God.

Letting Our Light Shine.

BY W. P. SKAGGS.

Jesus said: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." One of the definitions of "light" is: "The medium through which light is admitted." So when Jesus said, "Ye are the light of the world," he taught us that we are to be mediums through which the world is to receive the light of the gospel. We are reflectors for the light; and as the light passes through our hearts and lives, it is so intensified that the world is made to see clearly the truth and divinity of the religion of Jesus Christ. As we reflect this gospel light, we give the world a constant object lesson of the Christ life. Our lights cannot give light to the world and show them the way of truth when our reflectors are all smutty and black, when our lives are so blackened and spotted by the pollutions of sinfulness that the light cannot shine through. So in order that we may make ourselves indeed *lights* unto the world, we must keep ourselves *pure*. The greatest argument that can be made for the Christ is the object lesson of a Christ life.

Another definition of "light" is: "To attend or conduct with a light; to show the way." We are to attend or conduct the world from sin and ruin to the Lord Jesus Christ. We are to show them the light by living the light, as Jesus said, "that they may see your good works, and glorify your Father who is in heaven." We cannot lead them to Christ by exalting our opinions. We cannot show them the way by preaching human theories. Nor can we lead them into God's house by leading them into some human institution. But by living the truth, by shunning the things of the flesh and "following after righteousness, godliness, faith, love, patience, and meekness," we may lead them to the church of Christ—God's soul-saving station—thus proving ourselves worthy of being members of God's life-saving crew, of the Lord's army. Not fighting people, but fighting *for people*, we get the light into their hearts.

But how are we to do all these great things?

1. By our words. Words are the signs of ideas, and we must make our words carry the right ideas to the world. If our words are filled with the right ideas, they will carry the light of Jesus to the world. Remember, our words will surely show the spirit that actuates them. Whatever may be the motive that lies behind our words will eventually reveal itself. Then let us be filled with the Spirit of the Lord, and let that Spirit actuate the words that we speak;

then will they burn and glow with that divine light that will turn men in love from the dark ways of sin and fill their hearts with the joys of salvation.

Neither tongue nor pen should ever be dipped in the chalice of envy, strife, bitterness, or sedition. Never let our words become the harrowing teeth of the muck rake, but the rather fill them with love, joy, and peace. As our words are filled with and carry to others these great blessings, so will they return to us with the same blessings. Solomon said: "A word fitly spoken is like apples of gold in a network of silver." O, the power of words for either weal or woe! Solomon also said, "A soft answer turneth away wrath;" and a poet once wrote:

"A little word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken,
And made a friend sincere."

Our words are little arrows shot from our hearts that will speed on and on until they lodge in some other heart, there to abide and fill that heart with the ideas and spirit that actuated their sending. They will either be filled with heavenly sunshine and will fill the receiving heart with this heavenly boon, or they will darken counsel, banish love, and drive to ruin. God grant that we may watch our words and make them vehicles of light.

Again I want to impress this truth upon our hearts: Our words will have a reflex action. They will return to us with the same spirit that sent them out. If we have sent them in love, sent them filled with the joys of the Christian trust, they will return to us in the same way. They will bring to us the blessings of love and happiness. If we would fill our own hearts with the joys of heavenly sunshine, then we must fill our words and actions with these same principles; then will they return to us, filling our hearts with these same heavenly boons.

2. Our lights are to shine through our works. "Ye are a city set upon a hill that cannot be hid." We cannot hide our lives. The world sees and knows us. It sees and knows whether or not we are trying to do the right thing. Our reflectors should not be allowed to become spotted or blackened by questionable conduct. They will give better light when kept clean. James teaches us to keep ourselves unspotted from the world. Now if we are constantly guilty of conduct of a doubtful character, are not we spotted? If we are visiting places of ill repute, are not we spotted? If we are constantly doing things that give the world a chance to truthfully criticize our conduct, are not we spotted? And if we are keeping these spots alive, continually blackening and spotting our conduct, can we be lights to show the world the way? Can the world trust us to show them the light when we live on the low level of sin ourselves? I trow not.

Jesus said: "Let your light so shine before men, that they may see your good works." Seeing the purity of our lives, they will be persuaded of the reality of our religion, will see the beauty of holiness, and will glorify our Father which is in heaven. They see you visiting the fatherless and widows, they see you relieving the oppressed, they see your faithful devotion to duty, they behold the happiness of your religion, and turn to the Lord that they may taste the joys of a full salvation. The exhortation of Paul to Timothy is very applicable here: "Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." Instead of doing the things that bring shame and disgrace, that will cause the world to doubt the truth and deny the Lord, we should "let the word of Christ dwell in us richly" and make our lives an open book of good deeds.

Paul tells us that the works of the flesh are these: "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like."

These we must fight. From these, *all these*, we must keep ourselves pure. These things are the great sin spots that will darken our lives and destroy our influence for good. To make our lives proper lights, we must keep ourselves clean from these evil things. Let us be careful to show in our hearts and lives the blessed fruits of the Spirit—love, joy, peace, and long-suffering. Fill our hearts with the Christ and make our lives soul-saving influences.

The psalmist gives us an excellent way to accomplish this glorious result: "Wherewith shall a young man cleanse his way? by giving heed thereto according to thy word." (Ps. 119: 9.) The word of God is "a lamp unto our feet and a light unto our path," and by giving heed to it we can "let our lights so shine" as to have a soul-saving power and lead many out of darkness into the glorious light of God's dear Son.

O, if we could only fully realize the beauty and glory of being light bearers for the Lord! What an honor he has conferred on us in taking us up out of the cesspools of sin and ruin and making us to be his attendants to attend or conduct the world into the light! Then would we sing: "Lord, make me a blessing to-day."

"O, to be like thee, blessed Redeemer!
O, to be like thee, pure as thou art!
Come in thy sweetness, come in thy fullness,
Stamp thine own image deep in my heart."

"The Old Paths."

BY T. A. PHILLIPS.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.) Thus did the prophet of God during the law age invite the people back to God's law—the old paths. In Jer. 9: 13, 14 we learn why the people had forsaken the old paths: they had walked after the imagination of their own hearts (no doubt boasted that they had "heartfelt religion") and after Baalim, which their fathers taught them. As they had departed from God's way and followed the dictates of their own hearts and walked in the way their fathers taught them, no doubt they claimed that theirs was the "old-time religion"—the religion their fathers had taught them, hence was good enough for them. And because of these things, doubtless they accused Jeremiah of teaching a new doctrine; but it was new only in the sense that they had forsaken the law of God on account of their own traditions and practices.

In the early part of the nineteenth century Thomas Campbell and his son, Alexander, and a few other men, began to emerge from the darkness of the long night of apostasy and sectarianism that had been foretold by the word of God (see 2 Tim. 4: 3, 4; 1 Tim. 4: 1; 2 Thess. 2: 3, 4), and to invite the people back to the "old paths"—back to the apostles' doctrine, back to the church as it was in its primitive purity before it became polluted by human hands. They pleaded for a return to the old Jerusalem gospel—the law of the Lord as it first went from Zion or Jerusalem. (Isa. 2: 2, 3; Luke 24: 46-49; Acts 2.) But some were then, and are to-day, like the people of Jeremiah's day. They say, "O, that is a new doctrine—that is not the way our fathers taught us!" and often excuse themselves by saying: "The old-time religion is good enough for me." Brethren, I believe in that old motto adopted by the pioneers of the Restoration movement: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." But this motto was taught by the apostle Peter long before their day in these words: "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) If all religious parties would do that, it would be a long step toward the goal of union for which we all should strive; for every unscriptural expression carries with it an unscriptural idea.

Hence one of the cardinal principles of the Restoration movement is to establish a pure speech, or to call Bible things by Bible names.

Let me insist that when we ask the people to lay aside their creeds and articles of faith and take the Bible, and it alone, we are not preaching a new doctrine (2 Tim. 3: 16, 17; Rev. 22: 18, 19); neither when we promise salvation to the alien sinner on the condition of faith, repentance, and baptism in the name of Christ are we preaching a new gospel, but one that was taught long before Campbell's day—therefore not "Campbellism." (Mark 16: 15, 16; Acts 2: 36-38.) Then, brethren, let us in humility and love, yet with faith and confidence in the power of truth, invite the people to forsake their unscriptural names and their human creeds and practices and return with us to the "old paths," and in love endeavor to "keep the unity of the Spirit in the bond of peace."

The Lord's Supper.

BY DAVID LIPSCOMB, JR.

Most of the religions of the world are ceremonious. Stripped of their senseless formalities, they are nothing. Processions, pageants, blowing of horns, beating of tom-toms, priestly garments, fixed times and words for prayers, vain repetitions to impress the simple, make up the greater part of their worship. Even upon the religion of the Nazarene so many forms have been grafted that the simplicity of the gospel as taught by Christ and his apostles is swallowed up and lost in outward show and mummery.

The religion of our Master has in it only two ceremonies—baptism and the Lord's Supper—and these are the simplest possible. "And they were baptized of him in Jordan, confessing their sins." And "supper being ended, he took bread, and having blessed it, he brake it, and gave to his disciples," etc. Can anything be less formal or more impressive? As to time of day and way of observing this feast, there is nothing rigidly fixed. It is well known that the precise manner in which the Savior instituted it has been widely departed from. There is no table for all to sit around, for it is found more convenient to have the bread and wine carried to communicants than to have all gather about a table. Also the time—after dark—is very inconvenient for many, and it is usually celebrated in the forenoon.

The materials are bread and wine. As to the kind of bread, except that it was unleavened, no one can be dogmatic. Wheat, rye, and barley were the grains in common use for food in the country of Palestine—wheat for the well to do, and barley and rye furnished the table of the poor. Some strife has arisen as to the wine. Some stoutly maintain that it was fermented; others insist that fresh or unfermented grape juice will answer. What is the use of arguing about what is not told? There should be no unseemly squabbling about the time of day or about the materials. It is stated that the bread was unleavened, and that the liquid was the fruit of the vine (grape, beyond question). But let it be observed in memory of the Master, whose death and the reason for it is too great a mystery for mortal minds, but whose life and teachings are so pure, so simple, so far above anything and everything that the greatest of earthborn teachers and philosophers have given or can give us. "For never man spake like this man."

As to the necessity of weekly instead of quarterly or annual observance, the disciples set the example, having no doubt received the instruction from Jesus. And God, who knows the frailty of the human heart, has put this as a test of loyalty, as an oath of allegiance to be renewed each week of our Christian lives; and it is not too often to pay our homage to him, to consecrate afresh our lives to his service.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Humility.

BY ALICE TIDROW.

(Written especially for the Gospel Advocate.)

When the news was heralded forth
That a great King had been born,
Wise men went with hearts intent
To find him on that bright and glorious morn.
Diligently the search was kept,
But not a royal palace entered;
For—lo!—the star, gleaming from afar,
Over a manger was centered.

And there, wrapped in swaddling clothes,
The Babe of Bethlehem lay;
Humble from birth and the poorest on earth—
Jesus, the life, truth, and way.
Humility—'tis one of the grandest lessons
Earth's greatest hero taught.
His cross he bore, a crown of thorns he wore;
To do his Father's will was all he sought.

And he had not place to lay his head—
Such a meek and lowly King;
Yet his dear name—O, wondrous fame!—
From every mouth some day will ring.
As we walk the narrow way,
From pride and arrogance free,
We can stronger be, as we daily see
The beauty in his humility.

Pious Disobedience.

BY JOHN T. HINDS.

Every kind of disobedience is unquestionably condemned by the word of God. No contrast is more striking than that which the Bible makes in presenting to us the difference between obedience and disobedience.

That God is no respecter of persons is a truth stated several times in the Bible. This we use with much force when trying to show alien sinners that all men are required to obey God. Is it not equally true that God requires all Christians to obey him? Should Christians be less respectful of God's law than sinners? If any difference should be made, the disobedient Christian deserves the greater censure. He professes to know the right. To the sin of disobedience he adds inconsistency.

Christians may neglect known duty. James says: "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) But a Christian may pervert and change the word of God in his pretended obedience. This can be appropriately termed "pious disobedience." Jesus said that worship based on the doctrines and commandments of men was vain. No better example, perhaps, can be found of pious disobedience than the case of Nadab and Abihu. (Lev. 10: 1-7.) The principle of acceptance with God has always been the same—doing what he requires. Hence the case of these priests and their punishment is a solemn warning to the world against disobedience in general. There are a number of practical lessons easily derived from this case. We note the following:

1. It is possible that in offering the fire for which they had no command of God they "meant well." It may have been more convenient than what God commanded. They may not have been able to see why it would not do as well. Like many now, they may have concluded that it made no difference what kind of fire was used so they made the offering—that the end justifies the means. Still, the record says fire came forth from before Jehovah and devoured them. We certainly have no license to reject or change God's word because we do not see why something else will not do as well. It is presumption to sit in judgment on God's law.

2. This case shows that we need to act with fear when we have "no warrant" from God. The Bible says God is a "jealous God." "Uzzah put forth his hand to the ark of God, and took hold of it" (2 Sam. 6: 6), when he had no

command for it. The record says the "oxen stumbled," and Uzzah may have sincerely wished to save the ark; but the record also says, "God smote him there for his error," and he died. God had stated how the ark should be moved. If it had been done as God directed, there would have been no occasion for Uzzah's rashness. A failure of some one else to do what God says is not justification for us to do something else.

3. This case also shows that "an intention to do good" cannot excuse us for doing something else when God has revealed his will. Since God had revealed his will on where to get the fire for the offering of incense, to get it anywhere else was disobedience. It was not doing a thing directly forbidden, but doing a thing not commanded. It was indirectly forbidden by something else being commanded. We cannot obey God by doing something he does not tell us to do. Cain evidently offered a sacrifice he was not told to offer; for Abel offered his by faith, and it was accepted. Faith comes from hearing God's word. Thus in the morning of worship—the first recorded case—God places the stamp of his disapproval on doing as worship to him acts he does not command.

4. The higher position one occupies, the more extensive will be the influence of his sin; hence the need for greater care on his part and the stronger punishment for the sin; while the same sin is the same, no difference who commits it, but one may be in a position to make it more prevalent than another. Great preachers are watched and closely imitated. For them to preach or practice a falsehood will quickly spread the evil. These priests were God's representatives in religious service. If their disobedience had gone unpunished, the people would have had no respect for God's law.

5. It was not a "private matter;" they were acting in behalf of the people. Their disobedience would not only affect them in their religious exercises, but would influence millions of others in future ages. We never know where a thing will stop when it gets started; hence these priests who began this perversion of the tabernacle service deserved the severe punishment they received. So do preachers and others now deserve the severest condemnation for starting some unauthorized religious practice that may affect millions and may not ever be stopped.

6. This was the very beginning of the tabernacle service. To ignore such a flagrant disobedience at the start would mean all kinds of perversions in a short time. The first departure is always quoted as a pretext for others. Hence the first should be seriously condemned. It should be prevented if possible.

7. It was clearly a case of "will worship"—a case of "self-devised" worship in part at least. The result shows that the self-devised part was rejected. The apostle condemns "will worship" in Col. 2: 23. Such worship has a "show of wisdom" and may demand "humility and severity to the body," but is of no "value against the indulgence of the flesh." Devising elements of worship has never been acceptable to God. There is no occasion for it, when God has revealed the worship that pleases him.

8. It was not a "lack of worship," or that they were worshipping a strange God. They were in God's house, offering incense to the true God, but were doing it in a way not commanded. Like people now who in religious worship praise God in a way not commanded—that is, with instrumental music—these priests were piously disobedient. Their being killed for such disobedience should never be forgotten by those who engage in worship to God.

9. If people do not "glorify God" in his appointments, God will glorify himself in punishing them. He said: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Ultimately, if not now, God's will must prevail and his name be honored. Better honor his will now.

10. Aaron and his sons were silent in the presence of

their dead. God's law and acts were recognized as just and right. So will it be with us all at the judgment. Whether saved or lost, we will know that "pious disobedience" deserves as severe punishment as any other kind.

May this lesson help us all to "draw nigh to God" in his own way—in "full assurance of faith."

Things Preachers Should Avoid.

BY C. E. HOLT.

There are many things in this world which all Christians should avoid. It is much easier to prevent than it is to cure. There are many evils into which many good-intentioned, unsuspecting Christians fall. Preachers are very much like other people in regard to the weaknesses and imperfections of the flesh.

But there is one thing to which I wish to call especial attention in this article—one thing which preachers, especially young preachers, should avoid; and that is an old congregation which has been torn asunder by some preacher or by elders who have taken the "bit" into their mouths and, regardless of the consequences, have driven a wedge of jealousy and personal feelings and preferences into the body of Christ. When men do this, they are usually ruined for further usefulness in the Master's service. They not only lose the confidence and respect of the church and the community, but they suffer from cirrhosis of the conscience. One of the most fatal diseases to which flesh is heir is cirrhosis of the liver. The liver shrinks, gets hard, and dries up. So it is with a conscience that has been abused by a total disregard of the feelings, friends, and interests of others. In such cases the sinner suffers more than does the one against whom the sin was committed. It may not appear so at first; but as sure as effect follows cause, just that sure will the dire and hardening and poisonous effects of sin be seen and felt.

A family feud is a thing hard to manage, and is a curse to any community. Some feuds in Kentucky, Virginia, and other States have lasted for years, to divide and curse the people of those and adjacent communities. When a church has a feud among its members, especially where preachers and elders are involved, its usefulness is seriously crippled, if not entirely ruined. Unfortunately, in the majority of such cases, the aggressors are arrogant and selfish and stubborn. In vain are all the entreaties and admonitions and remonstrances by brethren of peace-loving and peace-making proclivities.

A preacher who undertakes to bring order out of chaos in such a case as I have mentioned has, indeed, an unenviable task. There is so much expected of him. Those who have been most active in tearing the church to pieces are often the most indolent and worldly-minded in the congregation. They usually call a preacher, turn the wreck over to him, and go on about their business as though nothing had happened, and then wonder why the preacher does not bring people to church and baptize them.

It is many times easier, and a thousand times more pleasant, for the preacher to go into a place where the work is entirely new, and where he is not handicapped by jealousies and bickerings among professed Christians. But do you ask what shall be done with such congregations? Now, my brethren, this is one of the hard propositions with which we so often meet. It is hard to answer this question with any degree of satisfaction to one's self. In this connection, I with diffidence mention one of the most serious obstacles with which we have to contend in our efforts to adjust differences and settle troubles in the congregations in which they occur. I shall not discuss this feature of the case, but simply call attention to it. It would, however, be well to have this subject thoroughly ventilated by those who are competent and whose courage is equal to

the work. It is an exceedingly delicate question among those who have accepted the Episcopal idea of church government. I mean by this the idea that the management of the local congregation is, of divine right, in the hands of the episcopacy. Of course we use other terms, such as the "eldership," etc.

Now, accepting, as I heartily do, the divine recognition of men of certain characteristics and intellectual and spiritual endowments as leaders in the churches of God, yet I am somewhat dubious about the absolute authority which is by some thought to inhere in the "eldership." Associated with this idea of virtually acknowledged infallibility of the elders is the lifetime tenure of office to which many tenaciously hold. I mention this to set wise and good men to thinking for themselves along this very important line.

But I am digressing from my main line of thought. I do not advise any one, especially a preacher, to slight a task nor shirk a duty, but hopeless and incurable cases will damage any preacher's reputation. If a physician just starting into the practice of his profession selects some of the most hopeless cases, he evidently takes a great risk. Wisdom and common sense would say that he would better practice a while upon those whose troubles are mild and easily handled. When a congregation has dissensions and disruptions, many weak members are driven out and are lost. They are not able to stand. But the most virile and aggressive and independent members will band themselves together and carry on the Lord's work despite the charge of insubordination that may be hurled against them.

In a sense, some of the strongest congregations have failed. In another sense, God's work will not and cannot fail. Men may prove recreant and false to the trust reposed in them, but the truth will rise and shine and finally reign supreme. The gospel is God's power to save; and its saving power is not lodged in the hands of pope nor priest nor preacher. No order nor conclave has a monopoly on the word of God. The humblest disciple can tell the story of love and truth and mercy and pardon, and no ecclesiastical court has a right to say nay.

Another article, and possibly others, may follow this.

What a Poor Sister Did With Her Dollar.

A few days ago a dear, good Christian woman handed Brother McQuiddy one dollar with the request that he have the Gospel Advocate sent to some needy person who would enjoy the paper. The beauty about this thoughtful act lies in the fact that she herself was a poor woman and had received the paper as a gift from the publishers. When, however, she came into possession of a little money, she immediately began to plan for the happiness of another. Jesus Christ said of his disciples: "Herein is my Father glorified, that ye bear much fruit." A branch does not bear fruit for itself, but for others. It seeks not its own glory, but the glory of the husbandman. Jesus explained that he is the vine, the disciples are the branches, and the Father is the husbandman. The only way we can glorify the Husbandman is to bear fruit; and Jesus expects not a little bit, but "much fruit." The reward is determined by the quantity in proportion to what we have. The dear old saint who gave that dollar is like the poor widow who gave all that she had. There are many more prosperous readers who have not yet contributed to the Gospel Advocate's Joy Fund, set apart to have the paper sent to the poor, aged, and invalid who would like to read it, but have not the means. Are you not moved by the beautiful action of this good woman to do something yourself? Send a contribution to-day to the Joy Fund. We will see to it that it brings great happiness.

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The Mystery of Godliness.

BY C. S. AUSTIN.

[So long as people are prone to ask questions that do not relate to their duty and cannot in any way help others, but that oftentimes create doubt and confusion, a simple "trust and obey" article is in order. We especially commend the effort of Brother Austin along this line.—EDITOR'S NOTE.]

There are two extreme positions with reference to man's ability to understand the Bible. In combating one of these extremes, men are likely to come to occupy the other. One class look on the Bible as being a sealed mystery from beginning to end. They regard its teachings as being far too profound for the ordinary man to understand, and, as a result, they make no effort to learn them. The other class purpose to understand all about the Bible; to answer any and all questions that may be asked about its contents, and to fathom all the knowledge displayed in the very secrets of God's great work.

Paul says, "Without controversy great is the mystery of godliness;" then, as a seeming contradiction to this, we hear him speak of the "simplicity" that is in Christ. The two utterances of the apostle can only be reconciled by saying that he had two different viewpoints under consideration. God's Book is written primarily to reveal his great plan of salvation. In this plan there are two sides—the human and the divine. Man represents the one and God represents the other. God's part is mysterious. We cannot understand God, his glory, his power, his work. This is mystery. But man's part, the part that God wants man to do, is simple and easily understood. When God speaks to man by way of commandment, it is always simple.

Mystery was in the very creation. What was that "tree of life" the eating of whose fruit was to cause Adam and Eve to live forever? And, stranger still, what was that "tree of knowledge of good and evil?" Why was it wrong to eat of this? Why did God forbid it? It is mysterious, so far as God's part is concerned. But man's part was simple and easy. God said: "Of all the trees of the garden you may freely eat, except this one tree in the midst of the garden; you must not eat of it." To understand how to obey God was easy.

When the Israelites were to cross the Red Sea, there was a great mystery shown. When Moses' rod went across the waters, they were divided. They stood back in a mighty heap on each side. There is no natural cause for such a phenomenon. It is absolutely unexplainable by natural law. It is mysterious because it is God's work. What was man's part? "Moses, stretch your rod across the water," was God's command. This was a simple thing. Then when the waters were divided, "Command that the people go forward," he said. No trouble to understand that part of it.

Take the building of the ark by Noah. There is mystery about it, but the mystery ceases when it comes to what man was to do. I used to wonder how it could rain enough to cover up the entire earth, and how even the tallest mountains were submerged. I would wonder, also, how all the wild and ferocious animals were collected and put into the ark, and I wondered why these animals did not prey upon and devour one another. All these things, however, worked in perfect harmony because God so ordered and controlled it. The part that man was to do was so simple that no opportunity was given for a misunderstanding. Noah could understand how to build the ark and go into it and be saved, even if he could not know all these things that God was doing for him.

When Naaman the leper was ordered to dip in the Jordan to cure his disease, this must have seemed like a strange

prescription to him. So strange, indeed, it was that he came very near refusing to do the thing commanded. The command was simple, but the cure was mysterious. The command was man's part, the cure was God's part. Naaman obeyed—the simple part; God cleansed—the mysterious part.

The above examples are sufficient to establish the fact that God's is the part of mystery. We cannot understand God for the reason that he is wiser, greater, and more powerful than we. His works are a mystery to us just like a man's works are a mystery to a little child. All the mystery in God's plan belongs to him, and he is amply able to take care of that part of it. In his dealings with us now, the plan is like that of the examples above in that he requires us to do things that are simple, while he does for us things wonderful and mighty. We do not understand God's motives, power, and purposes, but it is the part of faith to "trust and obey."

In the plan of salvation, do you ask why it was necessary for Christ to give up his home in heaven with the Father, come to earth and be born of woman, suffer pain, hunger, privation, and temptation as man, and finally to die on a Roman cross, that we might be saved? The only satisfactory answer to me is that this is God's way. If it seems mysterious to you, it is all the more certain that it is God's plan. Do you wonder why faith, repentance, confession, and baptism are necessary to man's salvation? All I know is that it is God's way. Man is required to do these simple things, and God does the saving. When man is called upon to go down into the waters of baptism for the remission of his sins, the process is no more strange than the process of curing Naaman's leprosy.

Now, because we do not, and cannot, understand all of God's dealings with man, is this sufficient cause for us to reject his plan? I think not. Suppose you try to solve all the mysteries connected with the simple process of eating, promising yourself if you find anything that you cannot understand, that you will refuse to eat any more. Physiology tells us that our food when assimilated goes, a part to make muscle in the arm, part to constitute the hair of the head, another part of the same food goes to make blood, and yet another part makes the gray matter on the brain. Can you understand how the same food can make all these different tissues of the body? Of course you cannot, but it would be very unwise to refuse to eat because you cannot understand all about how it benefits you.

Just so, in Christianity, we must not take the mysteries too seriously. God will take care of them. Do not worry about the state of the dead; get ready to die, and God will let you be conscious or unconscious, whichever is best. Do not worry about your burying place; God will find you at the resurrection. Do not set the day for the Lord to come; but work and watch and pray, so as to be ready. I have known people to spend a great deal of time trying to find just where heaven will be. God will put it where he wants it. That is his part. We had better be trying to be worthy to be there.

Let us be content in this life to do the simple commandments of our Lord. Let us walk by faith. Let us trust in God, and put our whole confidence in him who doeth all things well. So far as spiritual things are concerned, we can only see through the glass darkly now; but when we are ushered into the presence of our God, then we can understand him, then the hidden things will be made plain. Until then, let us follow diligently the light we have unto the perfect day.

The Song of the Christian Toiler.

BY ALICE TIDROW.

To-day while time is mine,
An earnest worker may I be,
Though ne'er my name be known to fame,
If only, Lord, 'tis recorded by thee,
The talent thou hast given me
Improved ere life's setting sun,
That I may hear those words so dear:
"Well done, thou good and faithful one."

"They Know Not What They Do."

BY GEORGE W. FARMER.

"Then said Jesus, Father, forgive them; for they know not what they do." (Luke 23: 34.) This is the language of Christ, and it was his intercession in behalf of those who were his crucifiers; and some have supposed that these words were used while they were actually nailing him to the cross. Isaiah (53: 12) said concerning him: "He made intercession for the transgressors."

Now, why did Jesus do such a thing? "They know not what they do." "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (Acts 3: 17.) "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." (Acts 13: 27.)

Again, Paul says of himself: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 12, 13.) We observe here how our Lord is the first to fulfill his own precepts, thus furnishing the right interpretation and the perfect model of them. (Matt. 5: 44.) And how quickly was it seen in the martyr Stephen, that though Jesus had left the earth in person, his Spirit remained behind, and himself could, in some of his brightest lineaments, be reproduced in his disciples! (Acts 7: 60.) What does the world in every age owe to these few words, spoken where and as they were spoken!

Those people looked upon Jesus as being an impostor, a blasphemer, and a very dangerous fellow in several ways. They did not know him—they did not understand him. They did not know he was the Son of God and the Savior of the world; "for had they known it, they would not have crucified the Lord of glory." They were ignorant, they were blind, they were prejudiced; and as these people were, so we have hundreds and thousands of people in the world to-day in the same condition. They are enemies to the cross of Christ, enemies to the truth of God, haters and despisers, misrepresenters and slanderers, persecutors and would-be crucifiers of people who prefer to just take the Bible for all they believe, teach, and practice, and who meekly and humbly repudiate all names, save that of the name "Christian."

Why do we have to-day such a host of enemies to the cause for which Jesus died? It is manifestly this: they are conceived in blindness, rocked in the cradle of ignorance, fed on the spirit of partisanism, and soothed by the siren lullaby of prejudice. Now, what more could we expect? "They know not what they do." They are taught from childhood that the doctrine as taught by the people whom they delight to dub "Campbellites" is rotten and most dangerous; hence they know nothing else and are to be pitied rather than censured, for they know not what they do.

Now it seems to me that each one should ask himself the question: What should be my attitude, and what course should I pursue, toward people of this kind? Paul says with reference to the Jews: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but

not according to knowledge." Now the people of whom I speak, many of them, have a zeal to be commended; in fact, many of them can put some of those who know the truth to shame because of their superior zeal over them.

Now, I believe I am right, and my suggestion is this: "Be wise as serpents and harmless as doves" among them. Treat them courteously and kindly; commend them where it can be done without flattery or at the cost of the truth; be patient; be kind and gentle; forbear their thrusts and threats; do not nag nor ridicule, but respect them for their honesty and zeal. Win their confidence and respect; make them your friends, if possible, by encouraging them in whatever truth they have, and then they will be in a mood to be reasoned with and thereby taught more and higher truth. This seems to me to be the only feasible way; for, as I see it, they know not what they do.

Preparedness. No. 1.

BY C. W. SEWELL.

"In time of peace prepare for war." It seems that our nation is being stirred to the consideration of the sentiment of this proverb as never before. Some contend that the nation's only safety is in preparedness; others contend that preparedness will bring war. As to which of these positions is true, I am not especially concerned; it is not my business. But if we apply the doctrine of this proverb to the church, I am ready to contend that the church of God should "in time of peace prepare for war." And I do not mean spiritual warfare, but real flesh-and-blood war. Is the church of God in these United States prepared for a war? Is the church of God prepared to do its duty if our nation should be plunged into bloody war? Have we made any preparation, or are we making any? I charge it upon our elders, preachers, and editors that we have been very much remiss in this duty. In the midst of a blissful peace we have not thought of the probability, or even the possibility, of a war being thrust upon us. The result of this inactivity and neglect is that if such a war should come, the church of Christ would suffer great loss. In some instances it would be almost, if not quite, obliterated.

But some one may ask: "What preparation does the church need?" In answering this, bear with me while I indulge in a little reminiscence. I grew up in part during the war between the States, commonly called our "Civil War." I was reared in Middle Tennessee, and did not see near so much of the horrors of the war as were experienced in many places; but I saw enough and heard more. I also began during those years to read the New Testament. When I read the Sermon on the Mount, I could not help but draw a contrast between the teaching of Christ and the spirit of war. The simplicity of my faith in Jesus caused me to wonder (and I am still wondering) how professed Christians, and especially preachers, could possibly, by word or act, encourage war. But they did. Professing Christians enlisted as soldiers as readily as others. Preachers preached war, prayed for the annihilation of the enemy, and became chaplains in the army. My father, Jesse L. Sewell, was an exception. He refused to act as chaplain, but went on preaching the gospel whenever and wherever there was opportunity.

What preparation does the church need to-day? Such teaching and drilling in the doctrine of the angel's message, "On earth peace, good will toward men," that it (the church) will refrain from any participation in warfare against "flesh and blood;" such teaching as will lead Christians to understand that they cannot go to war and be loyal to Christ.

"There can be no living unless there is life; there can be no life without birth; there can be no birth into the divine life without the processes of the Spirit of life."

Christ's Love for Us.

BY E. C. FUQUA.

Solomon's "Song of Songs" inspires to noble incentive the truly appreciative soul. The outbursts of passionate love spoken by Christ to his church, the bride, thrill us with reciprocal feelings toward him, if, indeed, there is within us a heart susceptible of the high tone of this divine love. It is vastly more than ordinary, human love; it is love on the grandest scale possible between divine and human affections. There seems to be no limit to human love, especially mother love, and yet there is a limit; but there is absolutely no limit to the love of Christ for the church. Even in her imperfections his love is astounding. Indeed, he can only love her in her imperfections, since she is never perfect as he is. He does not love her imperfections, her shortcomings, but loves her notwithstanding these. He expresses admiration for her "hair," "chin," "lips," "neck," "eyes," and the various parts of her body, showing his love for her form and features because these are exactly as God made them. He would in love correct her for any indiscreet or unholy use she might lend any one or more of her members, but he holds in the highest admiration the members themselves.

Christ loves the church, having given himself "for it." (Eph. 5: 25, 26.) He loves most marvelously every individual member of it. The admiration ascribed by "Solomon" to his "love" is precisely the admiration Christ holds for you—yes, and me—if we are really members of "his body, the church." He loves us as members, though kindly chastising us for foolishly lending our members "as instruments of unrighteousness." (Rom. 6: 13.) As members of his body, we are the product of God, hence perfect, since God himself "sets" all the members in the body. (1 Cor. 12: 18.) There is nothing wrong with me as a member in Christ's body—nothing wrong with the fact of my membership; the wrong consists purely in the manner in which I use my members. The fact of my membership is a work purely of the Creator, as much so as the fact of the world's existence; and he cannot be found at fault in any of his works.

The power that upheld the early Christians—and, indeed, all true Christians—in all their horrible struggles and patient faithfulness is the power imparted through the consciousness of the unfailling love of Christ for them as members of his body. Hence, with all the faults and astonishing sins of such members as those in the church at Corinth, the Holy Spirit addresses them as "the church of God" (1 Cor. 1: 2); and the apostle honors them as "brethren," notwithstanding he could only speak unto them "as unto carnal" persons (1 Cor. 3: 1). Not for one moment does the Holy Spirit indorse or approve of any of the sins or mistakes at Corinth, but these sins or mistakes did not sever the love of Christ for them and deprive them of being his "love" and "brethren" of even the great apostle Paul.

The knowledge of this great truth leads every appreciative soul to fear to do wrong, and, where wrong has been done, to undo it with all haste and certainty. Knowing Christ's dislike of sin in any and every form, and assured of his love for me at all times, I am overwhelmingly influenced to keep out of sin or to get out from under it when my subjection to it is discovered.

Everywhere I go, his love accompanies me and pleads with my soul. In whatever I do, he is there to love me and bless me, if only I acknowledge him and encourage his attentions toward me. I cannot go so far but his love reaches even where I am. It pleads with me to return with him and be content with his provisions; it warns me of the folly of listening to the love songs of others who profess to be my friends, and recalls to my foolish heart the evidences of the supremacy of his love in the price he paid for me as his bride and the joint heir of his vast possessions.

I am soon won by this love, and the return is inevitable. O, that we could have the same love for Christ as Christ has for us! Then would the church be perfect indeed. Such will her future be.

Brother, sister, if you are out of the Way, don't become discouraged and think Christ has forsaken you and with his gracious love turned to another, but return with him to the Way. He has all these sad days stood, unobserved by you, anxiously awaiting your acknowledgment of his presence and the sufficiency of his willingness and power to forgive and reinstate you to your former office. Open your eyes and behold him at your side—he whose love for you has never abated and whose interest in you and anxiety for you are as unchangeable as Jehovah. Take him to your breast, confess your foolish and sinful conduct, in his name implore the loving Father's forgiveness, and gladly return with him to the former relations; then all will be well. Thanks be unto God for his unspeakable gift!

But in the "Song of Songs" we are likewise struck with the love the bride has for her husband. This bespeaks the love Christ naturally expects as his due from the church. Read the song carefully and note the grandeur of the conjugal love as expressed by the bride. Christ gives to the church no more love than he justly expects from the church in return. We love him because he first loved us, but we should strive to see that we love him no less than he loved us. Surely a wife is under every obligation to love her husband as her husband loves her. If, then, Christ loves every feature of his bride's, every member in her body, the bride should love every word of admonition and invite every expression of admiration from Christ. He should be her daily joy—her desire should be toward him as her Head under the marriage vow. Hence, where the church's love toward Christ is not supreme and full of joy; where her chief delight is found in some one or something else; when she is seemingly as happy when his feelings are hurt as when she pleases him—then there is dire need of repentance and reformation; the heart is not right.

Pure and constant love for Christ will make the church as happy and contented under Christ as is the bride whose love is pure and constant toward her reciprocal husband. Has the world ever witnessed greater happiness than this latter? So should supreme happiness be written across the forehead of the church to be read by the world. "Rejoice in the Lord always; and again I say, Rejoice." There is no danger of our bestowing love upon one who will give us no returns when we love Christ. His love toward us is always true and fresh. Among human beings, a wife often loves where love is not returned. Not so where Christ is made the object of the church's love. Then what excuse, pray, can the church offer for not fully loving her divine Husband? Let us try loving him more. Our hearts will grow lighter, our faces will glow with happiness, our feet will be swifter to carry the glad tidings, our lips will utter more fervent prayers, our songs will consist in more "melody" unto the Lord, and our lives will be fuller of pure heavenly "sunshine" as our loving benediction upon the world about us. I say, let us try this from now on.

"If Smart Men Differ, What Am I to Do?"

BY W. L. REEVES.

The above question is sometimes asked by people who are not religious, but who live quiet, peaceable, moral lives; and if they could settle the above question, perhaps they would become true worshipers of God.

Only a short time ago I had a person to ask me the following question: "If there is but one church, why do so many educated ministers differ about which is the right one for men to join?" This question and the other one set before us a field sufficiently broad for one short article.

In the very beginning I assert that "smart men" do not

differ on what the Bible actually says, but they differ on their opinions about it. The Bible says the same to all men. All men see the Bible alike, if they see it at all, on any vital point. This statement can be verified thus: The Bible says that God created the heavens and earth. Who can see in this statement that Beelzebub created them?

It is stated that Jesus was born in Bethlehem of Judea. (Matt. 2: 1.) I have never seen a man who disputed this. Why? Because all men who read this passage see it as it is, so see it alike.

The Bible says, in speaking of Christ: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) All smart men see this just as it reads; but smart men—many smart men, not all smart men—say there is nothing in a name. Seeing in this that "smart men" contradict what the Bible says, "what must I do?" The answer to this question is easy. Just take what the Bible says about the matter and let what "smart men" say alone. We can understand the Lord as well as we can "smart men;" many times we can understand the Bible better than we can "smart men."

The Bible says: "The whole family in heaven and earth" is named for Christ. (Eph. 3: 15.) Many "smart men" contend that just any name will do, and that part of the saved may wear one religious name and part may wear some other name, even the name of some uninspired man—Luther's or Calvin's name, etc. What am I to do relative to this question? I must do by this just what the Lord in the Bible plainly tells all to do. He says: "Obey God rather than men." Paul tells us to touch not, taste not, handle not the ordinances according to the doctrines and commandments of men. (Col. 2: 22, 23.)

Men have ordained the various names which people wear in religion; in fact, they have ordained the different denominations also. Now I conceive that people disobey a plain commandment of the Lord Christ when they unite with these sectarian institutions and wear the religious names which are applied to them. I say this because Paul commands us to have nothing to do with them, as stated in Col. 2: 20-23.

As to "What am I to do?" relative to such things which are taught and practiced by some "smart men," I would say that I must settle all religious matters by the law and the testimony of the Lord. John says: "Beloved, believe not every spirit [smart man], but try the spirits [smart men] whether they are of God: because many false prophets are gone out into the world." (1 John 4: 1.) How does John mean for us to try these "smart men;" these teachers, who are abroad in the land? To show the Bible way of trying them, I now give an example of how the Bereans tried Paul's teaching, and am sure that this will be exactly the thing for all to do in such matters.

Of these Bereans, Paul said: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." (Acts 17: 11, 12.)

Paul was a "smart man." In fact, he was one of the most highly educated men of his time. (Acts 5: 34; 22: 1-4.) His speech as his own lawyer before King Agrippa is considered by those who are capable of judging as the finest literary production in the world. (See Acts 26: 1-23.) With all of his learning, he was also inspired; and yet he did not ask the people to believe his bare statements about religious matters, but he commended them for testing what he said by the holy Scriptures.

From this case we learn that it is the Bible way for us to first hear what "smart men" have to say and then test them by the Scriptures. If we find that the Scriptures teach what they teach, we should accept it; but if it is not to be found in the holy Scriptures, we must not believe

what they say. The holy apostles preached the whole counsel of God on all subjects that are necessary to life and godliness. Paul so declared thus: "For I have not shunned Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.)

Paul now testifies in this language: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 8, 9.)

From the above plain statements from the Scriptures it seems to me that it would be impossible for any one who can read with intelligence to fail to see what to do about the different doctrines which are taught by "smart men."

If you happen to hear one preach or read after one who is advancing some new doctrine, just turn to the Scriptures and search daily to see "whether those things are so" (Acts 17: 11, 12); and if you do not find a plain "thus saith the Scripture" for what he teaches, your duty is to reject both the man and his doctrine and not receive him into your house nor wish him success in what he is doing. The Bible so warns you. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeak: for he that biddeth him Godspeak is partaker of his evil deeds." (2 John 1: 10, 11.)

No one can beat what God has said in the Bible about what we must do about "smart men's" teaching on religious subjects. It teaches that we are to test them by the Scriptures and reject every one who does not teach what is found written therein.

"Big" Things and "Little."

BY H. W. JONES.

I want to say "Amen" to Brother John T. Poe's "Amen" to Brother A. B. Lipscomb's remarks on "When a Small Audience is Inspiring." It reminds me of a recent experience of my own. I went, on Lord's day, to fill my regular appointment at a schoolhouse, near which about a score of brethren live. It was on the same day of the annual reunion of "Old Southern Harmony" singers at Benton, the county seat, when thousands meet—some for singing, some for social chat and to meet old friends, many "to see and be seen," and some for revelry, eating and drinking, etc. (one man got his throat cut in a drunken fight). Only six met me at the schoolhouse to hear the old Jerusalem gospel and to worship God in his own appointed way, yet it seemed that the singing was better, the attention as good, and the worship as hearty as if the house had been filled. I preached to the six (and myself) the best I could, taking for my theme "The Church"—(1) *What is it?* (2) *Whose is it?* (3) *How enter it?* (4) *Why enter it?* Good was done, I believe. I have preached to large and small audiences on different occasions, and addressed one man on one occasion, he being the only one to meet me, the weather being bad.

Many of our brethren, it seems, are looking for "big things," from a worldly point of view, to attract them hither. The big crowds are at the "big meetings," "big singings," and other "big" occasions when the "big preacher" or "big orator" is present. Almost everything they take part in is something "big" in the eyes of the world. But—alas!—how they do miss it! Every faithful child of God has a "big meeting" each Lord's day. Christ is present, the Holy Spirit is there, and we should be happy in doing those things that are pleasing in God's sight. The "big things" are the things ordered of the Lord. Let us, then, do them heartily as unto the Lord.

Georgia and the Far Southern Field

By S. H. Hall

The Proper Subject of Baptism.

In the regular series of articles on this page, under the heading, "The Church of Christ," the proper subject of baptism was discussed. Since then the question has been raised as to whether a man to whose mind, at the time he is baptized, the subject is not clear about baptism being in order to the remission of sins is a fit subject. I submit the following, which I submitted to the consideration of a friend who raised the question. It is submitted to our readers for their careful consideration. We may have other things to say along the same line at another time.

Here is one false position taken on the proper subject of baptism. It is taught by some that faith in the fact that baptism is in order to the remission of sins is absolutely essential to the validity of the act. Is this true? If so, every lover of the truth not only should desire to know it, but will know it. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself," declares our Lord in John 7: 17. "The friendship of Jehovah is with them that fear him; and he will show them his covenant," says David. (Ps. 25: 14.) Please to remember that we are not discussing whether baptism is *in order to* remission or *because of* remission, for it is admitted by the writer that remission comes *in baptism*. But the question is simply this: If a man at the time of his baptism does not fully see that remission comes in baptism, does this lack of knowledge invalidate the act, in spite of the fact that the man believes with his whole heart that Christ is God's Son, has truly repented of his sins, knows baptism to be a command of God, and is hungry to meet God in this appointment, and cannot be satisfied not to be baptized? To make the question clearer still, I submit a case of one's being baptized to whose mind the subject was not clear. He had been taught by parents who believed baptism to be in order to pardon. In hearing one of their ministers preach on Acts 2: 38, the minister said that "for the remission of sins" in this verse means in order to pardon. He turned to Matt. 26: 28, where it says Christ shed his blood "for the remission of sins." The point was made clear that Christ shed his blood in order to pardon, not because of pardon. It was contended that Acts 2: 38 means exactly the same. The case looked very clear and strong to the interested party. But not long after this the same man fell under Baptist teaching on the subject, and it was contended that "for remission" in Acts 2: 38 means because of pardon. The minister labored hard to show that "for" sometimes means "because of." Mark 1: 40-43 was introduced as one of the proof texts. The leper came to Christ and was actually healed, then he was commanded to go and offer "for" his cleansing what Moses commanded. It was contended that "for" in Acts 2: 38 has the same meaning. Please to remember that this young man knew nothing of the fact that in Mark 1: 44 we have the Greek "peri," which is quite different from the preposition "eis" in Acts 2: 38. He was simply confronted with the preposition "for" in English, and it was shown, beyond a doubt, that it means "because of" in some instances and "in order to" in other places. But it was not clear to him which meaning it had in Acts 2: 38.

Well, now, what must this young man do? Hunt for a Greek scholar, or enter college and learn the Greek language for himself, and get his mind perfectly settled on the question? Who will say he should? This is what he did. He reasoned with himself this way: "I believe that Jesus Christ is the Son of God; that I am penitent of all my sins, I know; and that baptism is a command of God, I also know; and I cannot be satisfied not to obey God in this appointment. But whether it is *for remission* or *because of* remission is not clear to me, neither do I care which it is. I want it to be just as the Lord has willed it to be. I will be baptized and leave it absolutely with him." In this condition of heart he was baptized. Did God accept it? Was he a fit subject for baptism? I leave it with you, kind reader, to answer as you wish.

But some will say: "In John 6: 45 it says, 'And they shall all be taught of God,' and only those who have heard from the Father and learned cometh unto Christ." Ex-

actly so. But will you say the above soul had not heard of the Father? He knew him to be the God and Father of the Lord Jesus Christ. He knew Christ to be God's Son. He not only believed, but repented of his sins. Too, he knew baptism to be a commandment of his Lord and Savior, and for that very reason wanted to obey him in this command. Did his failure to understand the meaning of "for" in Acts 2: 38 make all the above knowledge null and void? This is for you to say. But we are told that Christ says: "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) Exactly so. But will you say the above soul did not know the truth? He believed that God is, and that he rewards those who diligently seek him. Was this the truth? (See Heb. 11: 6.) He believed with all his heart that Christ is God's Son. Was this the truth? (John 20: 30, 31.) He had turned his back on all his sins, being truly sorry that he had transgressed God's law, and felt deeply his need of Christ. In this was he obeying the truth? He knew baptism to be God's command. Was this the truth? He felt that the fact that Christ commanded baptism is enough to show it ought to be submitted to, and his soul hungered to obey him in this act. Is this the truth? It was not clear to him whether remission comes before or in the act of baptism; but he felt sure that God would do his own will about the matter, and he was perfectly willing to leave that absolutely with him. Was this right? Did he violate any truth in doing this? With all of this truth in his soul, was there enough to save him? Or is it a fact that his failure to fully understand the meaning of "for" in Acts 2: 38 invalidated the whole thing, and he should now go and be rebaptized? I leave it with you, honest reader.



The Work Grows.

The Georgia work seems to grow as never before. The most pleasant work that I have done since coming to this State was my two-weeks' stay, recently, with the brethren at Morven. The congregation there is small, but some of the best people that I have ever met are standing by the work. "Grandma Scruggs," as she is familiarly called, was at every service, and her soul certainly was filled with joy over the result of the work. Brother Hugh A. Price has been teaching at Morven for two years. The brethren have asked him to quit the schoolroom and give his whole time to the work. This he has agreed to do. So Brooks County, one of the richest counties in the State, will have a man giving his whole time to building up the cause. Brother Price had everything well arranged for my two-weeks' stay. On the three Lord's days I was there, Barney, Hahira, and Welcome Hill congregations brought their baskets and spread dinner with us. How good these days were together! It was, indeed, a foretaste of the time when we will all feast together "over there." We had three services on the first and second Lord's days of the meeting and five on the last Lord's day. Six souls were baptized into Christ and new life put in the work. It was my pleasure to preach at Welcome Hill on Saturday in the forenoon. A splendid congregation was out. I am under promise to hold three meetings in that county next year.

Brother G. E. Claus, of the Valdosta congregation, was over for a day and night. He and Price make fine collaborators. They will join each other the second Lord's day in this month in a series of meetings near Brother Adair Chapman's home, out from Moultrie. We are expecting good news from this meeting.

On my return to Atlanta, I stopped at Albany and preached on Monday night, June 26. Brother Wright had just closed his meeting the night before. He and Rogers did a most excellent work there which resulted in organizing a congregation of seventeen faithful souls and putting them to work for the Master. The nucleus could not be excelled.

The West End brethren enjoyed Brother White's stay very much. While but one was added while he was here, lots of good was done. Luton is stirring things at South Pryor and Constitution. More good news we have to tell, but space and time forbid.

INTER NOS

Montgomery, Ala., July 3.—We had two baptisms yesterday. The audiences were fine.—C. E. Holt.

Lawrenceburg, Tenn., July 3.—I baptized three in Lawrenceburg last week. We are now at Luna's Chapel in a good meeting.—Thomas C. King.

Winfield, Texas, July 3.—I am now in a meeting near Mount Vernon. Everything starts off nicely and we are expecting a good meeting.—D. L. Haile.

Elkmont, Ala., July 3.—Our meeting is now five days old, with increasing audiences at every service. We are expecting a good meeting. Pray for us.—Charlie Taylor.

Murfreesboro, Tenn., July 4.—My meeting at Hatchett's Schoolhouse, near Bean's Creek, closed with three baptisms. I am now in a good meeting at Nazareth, near Murfreesboro.—L. B. Jones.

New Orleans, La., July 3.—One (head of a family) was added at regular service at Forest Hill on Sunday night. Interest is keen and prospects for acquisition of some splendid material are good.—A. K. Ramsey.

Louisville, Ky., June 30.—Our first tent meeting of nearly four weeks' duration has closed with seven added—four by baptism. I preached twice; Brother Jorgenson, the remainder of the time. Parkland and Portland are in tent meetings at this writing.—Don Carlos Janes.

Hopkinsville, Ky., July 3.—I closed a twelve-days' meeting at Philippi, near Elkton, last Thursday night. We had large crowds and splendid attention, but those out of Christ said by their action that the carpenter's Son born in Bethlehem and cradled in a manger had no charms for them. I will begin a meeting near Cadiz next Lord's day.—H. F. Pendergrass.

Jasper, Texas, July 3.—The meeting at Jasper closed last night with three baptisms. One was a lady from the Methodists, seventy-five years old. The brethren were highly pleased with the meeting, as this completed just fifty baptisms for the writer in his four annual June meetings here. I will, the Lord willing, begin at Tenaha on Wednesday night.—J. S. Daugherty.

Scurry, Texas, July 3.—I began a meeting here last Thursday night, to continue as long as the interest demands. Then I begin a mission meeting at Rosser, Texas. On the third Lord's day in June I said the words that united in marriage Steward Ayres and Janie Glass. These young people are both Christians, and are earnest, devout children of God.—John Hayes.

Tracy City, Tenn., July 5.—Following is a report of meetings for April, May, and June: Pryor, three baptized; Tracy City, four baptized; South Pittsburg, none baptized, one reclaimed; Whitwell, eighteen baptized, eight reclaimed; Monteagle, no visible results; Summerfield, seven baptized, one satisfied with former baptism. I am now at Little Mountain Church, three miles out from Winchester. I will begin at Prairie Plains on the third Sunday in July.—J. D. Northcut.

Roaring Spring, Texas, July 4.—I spent the month of June in New Mexico in mission work. I had one baptism at Dereno and one at Vaughn, and started up the work and worship at the latter place with eighteen members. They have been meeting at Dereno for some time. Brethren A. S. Croom and A. N. Kennedy have done them some fine work. I am here in a mission meeting. Fine crowds, but no additions so far. I shall go on here ten days more.—T. H. Etheridge.

Plant City, Fla., June 27.—Brother J. Paul Kimbrell held a three-weeks' meeting here for us last February and another short meeting this month as he was passing this way. He is an earnest, zealous worker, and shuns no Bible truth. By his efforts our house of worship was filled, a thing which had not been done before. The church has been much strengthened, both in zeal and good material in new members. I heartily recommend Brother Kimbrell to any congregation of disciples.—J. T. Bushong.

Little Rock, Ark., July 7.—I am now in a meeting at Center Point, Ark., one of the oldest congregations in the State. This is my third year to hold meetings at this

place. The meeting is five days old and two have been added. We are using the "Little Singer" in our song service. It is a small song book, prepared especially for use in protracted meetings. It sells for eight cents a copy, \$3.50 per fifty, prepaid; \$6 per hundred, not prepaid. Order from E. M. Borden, Little Rock, Ark. My next meeting will be at Floyd, Texas.—E. M. Borden.

Clarendon, Texas, July 1.—I am here in a meeting. I have just closed a meeting with home forces at the South Side church of Christ. There were eleven baptisms, one reclaimed, and eight promised fellowship who were already Christians. We all rejoiced over the meeting, and we believe that the angels did also. The Central church of Christ cooperated with us and helped us much in singing. The churches of Christ at Fort Worth seem to have fellowship with each other.—A. O. Colley.

Albany, Ga., July 2.—God has surely blessed us in this little town. Brother R. E. Wright and I came here about the first of June and held a meeting. We now have a band of about nineteen members and are working away. Brother Wright has done a great work at this place. He has gone on his way, and I am to stay until September. We had two fine services to-day. Everybody seemed interested. We are going to have a hard time for a while. We are paying twenty-five dollars per month for a house to meet in. But we are coming. Pray for us, and especially for me, for I realize the responsibility I have on me. Rejoice with us.—R. H. Rogers.

Amarillo, Texas, July 4.—Brother John E. Dunn and I closed a good meeting with the little band of Christians in Beaumont on June 28. Brother Dunn did very fine work in that he trained the brethren to do more work, more efficient work, and more systematic work. We also had a fine work with a fine class of children. Results as follows: Two baptisms, several by relation, six fine brethren restored from the First Christian Church, and the church edified. While in Beaumont our home was a very pleasant one, with Sister Alexander and her three fine boys. We shall long remember their kind and courteous treatment. Brother F. L. Young and I are in an interesting meeting here.—O. M. Reynolds.

Summitville, Tenn., July 4.—This is the tenth day of the meeting here. One added and interest good. We have just begun. The people of Summitville are not "quitters," but "stickers." Brother Joe Ridley, of Nashville, is conducting the song service. He is a good worker. To me he is what Timothy was to Paul. The congregation at Summitville is only one year old, but they have a nice church house and all are workers. They number about seventy. The writer celebrated the Fourth of July by preaching three times—once in the courthouse yard at Manchester. The people of Manchester and Summitville enjoyed a visit from the Nashville Bible School quartet. These young men proved to the people that those who try can sing.—W. S. Long, Jr.

Beaverdam Springs, Tenn., July 3.—Since coming home from the Bible School, I have preached at the following places in Hickman and Lewis counties: Defeated Creek, Byers' Chapel, Sulphur, Indian Creek, Flat Rock, Brushy, and Aetna. I have many calls for Lord's-day sermons that I cannot answer. Brother John Lancaster, the rural carrier at Coble, is a faithful young preacher in this territory. I work with him occasionally, and we are "true yokefellows." Hickman County Christians are much pleased with Brother McCaleb's nice references to his "native heath." We expect him to revisit the scenes of his childhood again some time. I shall report the results of protracted meetings in my territory in September. My permanent address is Centerville.—James E. Chessor.

Thorp Spring, Texas, July 3.—The annual camp meeting begins here on the first Sunday in August, possibly a few days before that date. Brother A. O. Colley or Brother W. M. Davis, of Fort Worth, Texas, will do the preaching. We have here the finest camping grounds in the country—a beautiful park, running streams, springs, fishing waters. Come prepared to camp and enjoy the meeting with us. The outlook for Thorp Spring Christian College grows brighter. Many students are arranging to come. People are moving here to be ready for the opening of school in September. The University of Texas declares our faculty is superior. Every regular teacher in the high school and college holds a degree from a reputable university. All are faithful Christians. Write for a catalogue.—Carl A. Gardner.

What Does it Mean?

BY JOHN T. POE.

I do not think the baptism of John put any one into the kingdom of Jesus. Yet I met a preacher some time ago, who claimed to be a loyal preacher of the gospel, who boldly asserted that John set up the kingdom of Christ, and that "when he baptized Jesus, he then turned the kingdom over to him." But I am sure that Jesus set up his own kingdom, and that he did not do it until after his own death and resurrection, and, further, not till he ascended up on high and made atonement with his own blood. Then he set in the church the members "as it pleased him: first, apostles." The apostles were, therefore, the charter members of the church, or kingdom, of Christ. These may have been baptized by John; but whether they were or not, that baptism could not put them into the body, or kingdom, of Christ. Nothing but the baptism ordained of Christ could put any one into the kingdom, save and except the charter members, who were simply placed as charter members by the fiat of almighty power and authority. Charter members are never initiated, but placed by the fiat of organizing authority to form a nucleus to build to. So the apostles were organized as the beginning of that body we call the "church." That being true—and it is—there was no church, or kingdom, of Jesus set up, or built, till the apostles were first placed as charter members to build to. After placing the apostles, pastors (elders), teachers, and evangelists were added, by initiation, through faith, repentance, and baptism. This seems to be God's order in the beginning, and no man or set of men have any authority to change this order.

Divine wisdom does all things well, and to maintain God's order of things in the church should be our highest aim. The apostles were to be "the light of the world" and "the salt of the earth;" hence to them we must go for all the light that leads us to Christ. From the day the church was set up on the first Pentecost, seven days after the ascension of Christ, until now, no man has been able to tell sinners what to do to be saved only as he learned it from the apostles. So they are still "the light of the world." I know that song of ours which declares "*we* are the light of the world," but I do not believe it. Not one of us could tell an alien sinner what to do to be saved only as we have learned it from the apostles.

In the appointment Jesus made for the perpetuation of the church and the officers or leaders of the same, he placed the apostles in the front and pastors ("elders"—plural) second and evangelists third. Yet how common it is now for an evangelist, young or old, to locate as "pastor" of a church, have himself elected as an elder, and "take charge of the church" himself—set the elders aside, lay them on the shelf, and run the church to suit himself! I think a man has read the New Testament to little purpose if he has not learned that the evangelists are to be subject to the elders instead of bossing them. This is the way our churches are fast becoming subject to a *one-man* rule instead of a plurality of elders. What are elders for now, anyway? What are their duties? Who knows or who can tell these things in a congregation where an evangelist (elder) bosses things? We need a little house cleaning along here. No evangelist should allow a church to make him an elder if they wish to do so. He should never be the disciplinarian in the congregation. Either he will refuse to exercise discipline or, doing it, he will make enemies, and thus destroy his usefulness as a peacemaker—a reformer of those who are out of the way, those who have been withdrawn from. He should keep himself clear of such work and endeavor to reform and restore the erring. If he is the cause of their exclusion, it will be hard for him to restore them again. That work, I repeat, belongs to the elders, and not to the evangelist. Then if one comes teaching such doctrine as mentioned in the beginning of this article, the elders should stop his mouth promptly.

Elders who sit and allow evangelists to preach unscriptural doctrine to the church over which the Lord has made them overseers will be held to account by the Master. The elders occupy the same relation to the church that the father does to the family, and they must see that the sheep and the lambs of the flock receive proper food—things that are scriptural. They should reverence God and his word, and inspire the same feeling in every member of the flock over which they are called to preside. To do this, they must lead the way; they must be what they would have the church to be. And they must be filled with the knowledge of God. This requires constant study of God's word. The reason so many congregations are weak and sickly is because they are hungry—starved for lack of proper food. The eldership have not prepared themselves to feed and care for the flock as they should, and hence they are ready to transfer their duty to the hands of an evangelist—elect him elder, turn the church over to a one-man rule, sit down with the honor of the name "elder" and allow the church to be run in any way the one-man boss may choose to lead it. No man is fit for an elder who will not inform himself of the word of the Lord and be able to teach or guard the flock from false teachers. An inefficient eldership will oftener kill and destroy the congregation than build it up. How can a man teach what he does not know? You might as well try to dip meal from an empty barrel or pour oil from an empty cruse.

"Back to the Bible," brethren! Prepare yourselves for the work of elders by informing yourselves, and teach the flock, or know this: that God will hold you to account for the loss of his sheep and the straying and starvation of his lambs. You *must* do this; or if you do not, it were better for you that a millstone were hung about your neck and that you were cast into the midst of the ocean.

While it is perhaps the most honorable position a man may occupy on earth—to be an elder, overseer, or bishop in the church of God—yet it is the most responsible and fearful. Still, if the elder will study that he may be filled with the knowledge of God and will ask of God wisdom and strive for the purity and upbuilding of the church in Christ, it is the most noble and happy position a man may occupy. However, eternal vigilance and labor is the price. But the recompense of reward and the glory of souls saved will compensate it all. What are we here for, if not to study and do the will of Him who loved us and died for us, and who graciously promises to divide the inheritance of "all things" with us? What more could we ask or desire?

Commendatory.

BY JAMES E. CHESSOR.

I have not read anything much better on converting the pulpit into a moral and educational platform than Brother Price Billingsley's recent confession of "Another Mistake of Mine." When I heard Brother Billingsley thus lecture a few years ago, I thought he was making the mistake he has confessed; but I was a young man and incompetent and kept my thoughts to myself. But nothing has helped me so much in a long while. Coupled with Brother Kurfrees' two splendid articles on the moral and political prostitution of the pulpit and the true mission of the Christian minister, Brother Billingsley's article has thrown much light on my humble path. I was preparing notes for a rural school talk to be delivered about while I preached, to be entitled "Old Hickory and the Hermitage;" but now I shall be content with the old theme, "Christ, and him crucified." If we have no occasion to preach that, we had better hunt up the occasion, and we will not have to go far to find it.

Temptation is the beautiful doorway to a wretched interior.

Corrupt Speech.

BY E. S. LOVELL.

When one emerges from the watery grave of baptism, he is then a new creature in Christ, where old things have passed away and all things have become new. His mind is set on heavenly things, and the issues of his heart, his words, are pure and edifying, and his deeds are the deeds of our Savior, who went about doing good. But is this always true of the children of God? I am sad to say it is not.

The purpose of this article is to call attention to the low, vulgar speech used by some members of the body of Christ. This is one of the "old things" that passed away when we entered Christ, but, like the dog turning to his own vomit again and the sow that had washed to wallowing in the mire, a great many go back and resurrect the things they had once crucified and try to live in them again. Why, I have heard brethren, when they had come together upon the first day of the week to remember the death and suffering of their Savior, tell vulgar stories until time for services. Then, some make it a habit of repeating offensive language used by others, which is just about as bad. Shame on brethren who would stoop so low as to engage in speech so demoralizing to themselves and to the cause of Christ! Paul says: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4: 29.) In the face of this scripture can we afford to use speech so corrupting and so dishonoring to God and man? I think not. Do you not know, my brother, that such speech is very displeasing to your Heavenly Father; that it grieves him very much to hear one of his children engaging in such talk? Then why not repent and turn away from it, and from now on use only sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us? May God help you so to do.

Jesus of Nazareth, Our Christ and Lord.

BY MORGAN H. CARTER.

INTRODUCTORY.

More than nineteen centuries have passed into history since the heavenly host sang the anthem: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." And yet most of this world's people have failed to accept the Prince of Peace, to the degree that many millions are now engaged in one of the most destructive wars ever waged, and sin in its terrible plagues wrecks the life of multitudes throughout the world.

As we review the blood-stained pages of the past and look with sadness upon the present struggle, we come to believe that much of the woe and ruin resulting from sin could have been avoided had the servants of the King spent less time in wrangling over their opinions and more time in setting forth Jesus as the Christ and Lord by their life and testimony.

He is our Hope who said, "I am the way, the truth, and the life," and no one can come to God save through him. For "he that believeth the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." As I think of the importance of Christ and the need of him in the life of men, I am increasingly impressed with the profound need of testimony on the part of believers, both by life and word, that Christ may be manifested as the Savior of sinful men. And now I wish to set forth a few truths from God's word in a series of brief articles, hoping that they may prove helpful in leading sinners to Jesus and drawing those in Christ still nearer to our Shepherd. I especially hope that those interested will begin with article one, "The Hope of Israel,"

and continue the study long after the last of the six articles has appeared.

Our Father, in Jesus' name we pray that thou wilt hear us as we repent and confess before thee, and as we plead forgiveness as we have forgiven and request an open heart for the reception of thy truth and power to live as a testimony for Christ unto all we influence in life. Amen.

The Gain is Satisfactory.

This is the dull season for religious journals, but despite that fact the growth of the Gospel Advocate during the last month has been very encouraging. An increased number of new subscribers is being received, many are paying their dues and renewing for another year; so, on the whole, the prospects for the paper are brighter than they have been for a number of months. We take this opportunity to express our appreciation to our many friends who are rallying so nobly to the support of this journal. We wish again to emphasize the necessity for each subscriber examining the date on the address label that is attached to his paper. The date shows the time to which the subscription is paid. If you discover a mistake in the date, you should call our attention to it at once, so that correction may be made. When you send in your renewal, you should notify us within two or three weeks thereafter if proper credit is not given. This will enable us to correct mistakes without looking through our letter files covering a period of twelve months or more. It is more important to us all to keep the date correct than it is to acknowledge by card receipt of your remittance. This may be properly acknowledged and yet proper credit not be given on the list, as clerks and printers are liable to make mistakes. It is our desire to reduce mistakes to the minimum. To do this, we must have your coöperation.

If the Gospel Advocate does the work it should do, it is necessary for us to keep up a vigorous campaign. In order to do this, we are anxious to secure an efficient worker at each post office. With a worker at each post office, the growth of this paper would be much more rapid. There are many disciples who are not reading any religious paper. These would all find a religious paper very helpful and beneficial to them. Many people have been influenced to obey the gospel of Christ by reading the Gospel Advocate. Members of the church may have a good preacher in their houses every week at the cost of three cents per week. What an insignificant sum to a person who is interested in the cause of Christ! Will you not help us to greatly increase the usefulness and circulation of this paper? We are encouraged to believe you will. We have never called in vain on many of our subscribers. If we will humbly trust the Lord and put ourselves in his keeping, he will guide us to usefulness and finally to life everlasting. But while we are in his keeping, let us be diligent to improve the talents he has given us. No work is more important than the salvation of souls and the enlargement of our Christian influence. It is true that where the Gospel Advocate is circulated the churches are doing the best work. The paper has an inspirational value that should grow from year to year. PUBLISHERS GOSPEL ADVOCATE.

God's Law.

We must learn to set God above his own laws—not that he will reverse them, but use them as we know not how. We are not to think that where we see no possibility God sees none; that when all human skill has been fruitlessly spent there is no more that God can do; that when everything goes wrong with us and we are ready to sit down and wait for ruin there is no help for us in God.—Marcus Dods.

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Some Questions and Answers.

BY E. A. E.

THE NAME OF THE CHURCH.

Canoe, Ala., April 18, 1916.—Dear Brother Elam: Please find inclosed a clipping taken from the Nashville Banner, dated April 15, 1916. I have been seeing these notices in the Banner for nearly a year under the heading "Christian," and classed with Vine Street and others of like kind I find Russell Street Church, South College Street, and Green Street. Is not the church the "church of Christ?" Does this notice carry with it the right impression in your estimation? To my mind, it carries an impression of compromise and fellowship, besides the fact that the notices are not given under the proper name. If there is anything in the name, these notices should appear under consistent headings and in company with those whom we fellowship. If I were a stranger in Nashville and should go to these notices to direct me to a house of worship (since I belong to the "church of Christ"), I should not feel very much at home to accidentally select Vine Street Church and go there (as I did do once). This may seem a matter of no consequence, but to me it seems somewhat vital. May I hear from you on the matter either through private letter or through the *Gospel Advocate*?

Yours sincerely,

(Miss) LUCILE WATSON.

The notices of the services of different congregations in Nashville made in the Nashville Banner, which were inclosed in the envelope with the request, were arranged by the paper and not by the congregations themselves. No doubt some of these notices are sent in as "the Christian Church" and some as "the church of Christ;" but the paper puts them all under the one head, "Christian Church." The paper does this for convenience, order, and uniformity, and in respect for the church. The paper draws no distinction between these names. I say this to show that the brethren who send in the announcements are not necessarily responsible for their appearance under the head "Christian Church."

The name, "the church of Christ," may be used as much in a denominational sense or sectarian spirit as "the Chris-

tian Church." I much fear that "loyal" is. Whatever of the gospel is preached by some brethren is preached, we fear also, in a partisan and sectarian spirit. The only right thing to do is to preach the whole truth in the love of truth and in humility and firmness; to be in name, practice, and character just all, and only that, which God requires.

In the days of the apostles there were no denominations from which to distinguish the church. In the New Testament the church is more frequently than anything else called simply "the church," with the emphasis on "church," not on "the." Sometimes it is called "the church of God," "the church of the Lord," "church of the firstborn," meaning the people of God in given places, "the churches," "the churches of God," "all the churches of Christ," "all the churches of the saints," "the churches of Galatia," "the seven churches of Asia." Jesus says: "Upon this rock I will build my church." "The church" is God's house, his household, his family, his children, his saints, his building, his temple, a royal priesthood, a holy nation, and citizens of his kingdom. To be Christians is to be in the church; "the church" embraces all Christians.

Let us take a complete concordance and Bible and learn just how the New Testament speaks of the church, and let us then so speak of it.

In the midst of so many and various denominations with so many names and so much sectarianism and so much sectarian jargon, it is difficult to speak of the church and Christians in the language of the Bible and be understood. So much the more careful, however, must the children of God be to speak only as the Bible speaks and strive to be free from a partisan and sectarian spirit. We should speak of the church and announce the services in Bible language so as to let all know what is meant. No brethren should make an effort to see just how sectarian or denominational they can be in both language and practice without being numbered with such. It is better for the church for such brethren to go at once to some denomination. There is a wise and just, faithful and righteous, firm and scriptural, loving and loyal course to pursue; let us all pursue it in the fear of God.

SHOULD WOMEN ANSWER QUESTIONS IN THE CLASS?

Guntown, Fla., April 27, 1916.—Dear Brother Elam: There is a question which is causing some trouble here, on which I wish you to give us some light. We meet on the first day of the week to break bread and to do all the New Testament requires. We read the Scriptures, one reading a part of the lesson, another reading another part, and so on until we are through with it. Questions embraced in the lesson are then asked. Since 1 Cor. 14: 34, 35 says let the women keep silent in the churches, is it wrong to ask them to answer questions? One brother and sister say it is. I do not want to cause any one to do wrong. All the rest of the congregation think it not wrong for women to answer questions.

Your brother in Christ,

C. E. WATERS.

1. This brother is right in the spirit of not wanting to cause any trouble over a certain way of teaching and reciting a lesson, when God has made none. This is the spirit of unity and peace.

Where God has made no rule for doing a thing, that thing should be done in the most efficient way; and if it cannot be done in that way, then in the way upon which all can harmonize. But one or two should not force some inefficient way upon the whole church. The blessed rule of yielding opinions and preferences to others ought to work "both ways"—that is, with all parties. All congregations should commit to memory Phil. 2: 1-11, and then, if not doing so already, practice it. This will heal many a breach, stop many a trouble, still many a tempest, and restore peace and love.

Having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but

in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

This will send a wave of peace—gospel peace, the peace of God which passes all understanding (Phil. 4: 7), sweet peace which knows no ending—over the church in all places, which numerous congregations have not experienced in many years. Instead of theorizing and causing trouble and division over many things, all should study and practice the things which make for peace. If all were as anxious and as studious to both understand and to practice Phil. 2: 1-11 and similar instruction as to split hairs over theories and force opinions upon others, the church in many places would make great development in spirituality and rapid strides toward saving the lost. One of the greatest curses of the church in many places to-day is the strife which has been caused by the petty notions, theories, pride of opinion, vanity and speculations of not a few who have failed to study and contend for the practice of Phil. 2: 1-11.

I am most anxious to persuade brethren in many places to strive in self-sacrifice for peace and harmony and the greatest good of all—"the unity of the Spirit in the bond of peace"—which can come only through submission to God; and submission to God embraces all that he teaches on forbearance, bearing the infirmities of the weak, pleasing not oneself, but one's neighbor unto the edification of the neighbor, following "after things which make for peace, and things whereby we may edify one another." (Read Rom. 14; 15: 1-3.) Submission to God is not obedience to one or two of his commandments only, but to all his commandments—his will entire.

2. This brother is right in contending that the Scriptures do not forbid asking women questions in a class or in a private way, or women's teaching in the same way. When Paul says, "Let the women keep silence in the churches," he is discussing the delivery of public speeches—making addresses to the congregations or to mixed audiences. Had he been discussing answering questions or teaching in a private way, or singing, when he said, "Let your women keep silent," then he would have forbidden their singing, answering questions, and teaching in this way. Women must not do that which God forbids, but "learn in quietness with all subjection." (1 Tim. 2: 8-15.)

AVOID EVERY FORM OF EVIL.

Culleoka, Tenn., May 16, 1916.—Dear Brother Elam: Please explain if, in the light of the Bible, Christians should attend a concert on Sunday afternoon given by a brass band.

MRS. JOSH GREGG.

Much depends upon the character of an entertainment, its associations, the circumstances under which and the purpose for which it is given, as to whether Christians should attend it at all. Christians do not want to do wrong. They are children of God; they have the Spirit of Christ; they seek first the kingdom of God and his righteousness; they are the light of the world and the salt of the earth; they desire to exert an influence for good at all times; they endeavor to keep unspotted from the world and to do all they do in word and deed in the name of the Lord Jesus.

Within itself there can be no more sin in hearing a concert or a brass band than on any other musical instruments—an organ recital, for instance. The time, place, associations, and nature of some things have much to do with their being wrong or right. At certain times and places certain things are wrong, when they are not wrong at other times and places.

That which people want to do and places to which they desire to go depend upon the conditions of their hearts—their intentions and aspirations, purposes and hope. If their hearts are right and set upon the things which are

above, they seek to set a good example, to be separate from the world in its practices and spirit, and will not attend many places of amusement with the world on Sunday afternoons and some such places at no time.

Some in the church are young and not so spiritual-minded as older and wiser ones; with such the older and wiser ones and the more godly ones must forbear, endeavoring all the while to influence and teach them the good and right way.

A question on Rev. 7: 1-4 and one or two other questions, I regret to say, have been misplaced by me in my numerous letters; but if the querists will be so kind as to repeat them, I shall as kindly attempt answers.

Election, Foreordination, and the Foreknowledge of God.

BY M. C. K.

The question of God's choice of the Jews discussed in our columns last week suggests the general subject of election and foreordination, and we make it the occasion of some reflections on the latter theme. Just as from the fact of God's choice of the Jews certain erroneous conclusions were drawn and certain false theories constructed, so, from the words "election" and "foreordination," or "predestination," as it is given in the Common Version, certain conclusions are drawn and certain theories are advanced which the premises in no sense warrant. The only way to understand the Bible doctrine of divine foreknowledge, election, and reprobation is, of course, to ascertain the Bible usage of these terms with such other facts as throw light on them; and to this task we now invite attention.

That there is such a thing as the foreknowledge of God, foreordination, election, and reprobation in some sense, is a fact beyond all reasonable controversy, because the Bible repeatedly uses these terms. (See Rom. 8: 29; 11: 5; Eph. 1: 5; 1 Pet. 1: 2; etc.)

The one vital and all-important fact in the solution of the problem, and which, by the average reader of the Bible, is often overlooked, is the marked difference between the human and the divine conception of time and of the time element in connection with the events of history. Even with men, the same fact or event, viewed by different persons or by the same person from different angles of vision, may appear very different at different times, although the fact or event is one and the same in reality at all times and under all circumstances. The only conception which finite minds can have of time is that it is past, present, and future, and the only way in which they can conceive of events is that they are either past, present, or future; but with God, according to the facts, there is no such limited conception of time. On the contrary, it is distinctly said of him: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90: 4.) And the apostle Peter admonishes us: "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3: 8.)

Now, let us get at the full import of this significant teaching about God and his conception of time, and it will shed a bright light on our theme. According to the teaching of these passages, a thousand years which, in our conception of time, is a period yet future is already virtually present before the Lord. In such expressions, of course, a definite number is figuratively put for an indefinite one, and hence it means that any other number of years or period of time yet future to us is already virtually present with the Lord; and hence such a period of time, with all that is to transpire in it, stands now before the divine prescience as if it had already transpired.

Hence, so far as a knowledge of what it is or is to be is concerned, what men, of their own free will and choice, are going to do at some future time is already present to the mind of the Infinite. We have both from Moses and from Isaiah a significant illustration of this matter of Jehovah's relation to time in an attempt to give expression to his existence. Isaiah says: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy." (Isa. 57: 15.) Please note here that, as to Jehovah, all time, as we conceive it, is totally obliterated, and his very habitation is eternity. He is thus present and existing at one time, whether past, present, or future, quite as much as at another. The Hebrew language, in which the Old Testament was written, has only two tenses, one of them expressing an action as *finished* and the other as *unfinished*; but, unlike the tenses in English, neither of these tenses, strictly speaking, takes any note of time; and hence, so far as the time of an action denoted by a verb in Hebrew is concerned, it may be either past, present, or future, the context alone being the determining factor. The tense determines nothing except that the action contemplated is, or is conceived of as, either finished or unfinished, as either complete or continuous. Hence, in an effort to express the existence of Jehovah, we have the following significant use of one of the tenses in Hebrew: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3: 13, 14.)

Now, in this significant effort to make known to Moses who the divine Being is, the verb *to be* in Hebrew is used and the tense is that of unfinished action or of continuous being. The translators express it in English by "am," the first person singular present, but that does not fully express the tense idea in Hebrew. The tense, as there used, neither expresses exclusively the idea of one who *has been*, nor of one who *is*, nor of one who *is to be*, but it merely expresses the idea of *continuous being* regardless of the particular time, whether past, present, or future, and hence it here denotes the *ever-existing One*, or *one of continuous existence*; or, as Isaiah would express it, the One who "inhabits eternity."

Now, in the light of these facts, we are prepared to appreciate how men are called and elected, or, as the case may be, how they are reprobated. Paul says: "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2: 13, 14.) It is here distinctly declared that men are called and chosen "through the gospel" and by the "belief of the truth"—that is, men hear the gospel and believe it, and if they respond with obedience to its claims, they are thus called and elected; but if they refuse persistently and ultimately to accept it, they are reprobated. Thus, in an important sense, men elect or reprobate themselves by accepting or rejecting the conditions on which God calls them; and this accounts for the fact that Peter clearly makes it out that the election of men is in their own hands. He says: "Wherefore, brethren, give the more diligence to make your calling and election sure." (2 Pet. 1: 10.) If the election of men had been determined unconditionally from eternity, they could not properly be exhorted to make it sure. It would, in that case, be sure in spite of anything they might do.

Hence, finally, our subject becomes plain. No matter what men at some distant period of the future may, of

their own free will, choose to do either in accepting or rejecting the call to eternal life, He who "inhabits eternity"—the Being whose existence has no past and no future bounds—sees and knows, or rather "foreknows," it all at this moment because it is, as it were, already before his eyes. And his foreknowledge of things yet future no more causes their existence than our knowledge of things now present causes their existence. In fact, there is nothing in "knowledge" that is *causative*. Our knowledge that a given thing exists does not cause it to exist, but rather its existence causes our knowledge. And there being nothing *causative* in the prefix "fore," there is, therefore, nothing *causative* in "foreknowledge." It follows that, just as finite minds can know what men, of their own free choice, have chosen to do after it is done, so the Infinite mind can know what men, of their own free choice, will choose to do before it is done; and neither the knowledge in the one case nor the foreknowledge in the other causes the choice to be made. In the one we have the operations of the finite mind, hampered by a thousand limitations and knowing things only when they have transpired; in the other we have the operations of the Infinite mind, hampered by no limitations and knowing things before as well as after they have transpired, and who, "inhabiting eternity," says to the world through the evangelical prophet: "I am God, and there is none like me, declaring the end from the beginning." (Isa. 46: 9, 10.)

QUERY DEPARTMENT

Brother Freed: If not asking too much of you, please answer this question: Does the word "him" in Matt. 18: 2; Mark 9: 36; and Luke 9: 47 indicate boy? If not, what does it indicate?
G. W. HALE.

The word "him" in each of the above scriptures has for its antecedent "child," which is common gender, either male or female, boy or girl. The word "him" is often common gender.



Brother Freed: Please explain Rev. 18: 6; Matt. 23: 14; Mark 12: 40; Job 34: 11; also, Rev. 19: 12. This angel had many crowns on his head. In Rev. 6: 2, this one had a crown on his head. Also, explain Zech. 6: 11.

J. C. SULLINS.

(1) "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." (Rev. 6: 2.) Let the reader remember that the book of Revelation is highly symbolical. We are not to look for a literal fulfillment, but must seek the meaning of symbols. The horse, its color, the armed warrior, the crown, and his mission must represent some conqueror. May the symbol not signify the conquest of Christ through the gospel? The crown was a "garland crown," given in honor of victory in battle, hence one crown. (2) "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." (Rev. 19: 12.) This sublime picture shows the King of kings in his march and conquest. The armies of the saints, led by him, are marching to the great conflict with the hosts of evil. "Upon his head were many crowns," diadems, indicating that "all authority in heaven and on earth" is delegated to him. Here diadems are distinguished from the garland crown of Rev. 6: 2. To this scene, no doubt, the prophet Zechariah (chapter 6: 11) refers when he says: "Then take silver and gold, and make crowns." (3) "Reward her even as she rewarded you, and double unto her double according to her works:

in the cup which she hath filled fill to her double." (Rev. 18: 6.) The divine principle of judgment is that every one shall be rewarded according to his works. Babylon is no exception. What she sows, that must she reap. Hence, this power, Babylon, shall have returned upon her in double portion what she has meted out to others. (4) "Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." (Matt. 23: 14.) The parallel scripture is Mark 12: 40. Our Savior delivered a scathing denunciation against the hypocritical practices of the scribes and Pharisees. They sat in Moses' seat as expounders of the law of Moses. They bound heavy burdens on men's shoulders. Their works were done to be seen of men. They loved uppermost rooms at feasts, and to be called "Rabbi." They devoured widows' property under holy pretenses. On account of occupying prominent places, and from whom better things were expected, they "shall receive the greater damnation." (5) "For the work of a man shall he render unto him, and cause every man to find according to his ways." (Job 34: 11.) This thought is expressed when God says he "shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12: 14.) Again: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5: 10.)

Publishers' Items.

Send ten cents for one dozen of the tract, "What Must I Do to Be Saved?"

Buy a number of good tracts and circulate them. Tracts will not do any good if not read.

"Sincerity Seeking the Way to Heaven" is a good tract. Price, five cents the copy or fifty cents the dozen.

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Our Bible Lesson Helps are growing rapidly. The present quarter is decidedly the largest in the history of our Bible quarterlies and lesson papers. The orders for the third quarter of this year are still coming in rapidly. If you have not forwarded your order, mail immediately to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

From H. C. Shoulders, Winchester, Ky.: "I received the copy of 'Christian Treasures,' Volume I., and have just finished reading same. I read this volume with great interest and pleasure. I confidently believe the book has the right name. I consider the book a very valuable one for the library of any person who is trying to gain a knowledge of God's word and live a true Christian life.

From W. L. Karnes, Cookeville, Tenn.: "I received the little book, 'Christian Treasures,' that you sent me. While I have not had time to read the whole book, still I have read a part of it. To my mind, the book is a little gem. In four respects the little book reminds me of the Bible. It is true to God; it was written by a number of authors; there is agreement of thought, so far as I know, among the authors; and the subjects discussed are many."

From Sister I. C. Hoskins, Florence, Ala.: "Having carefully examined the new book, 'Christian Treasures,' Volume I., I am impressed with the appropriateness of the name. Many gifted writers have here given the rich treasures of their thought. In addition to this, I would mention especially the appropriate and helpful selection made by Brother A. B. Lipscomb. This will be a valuable book for any home. I wish for it a large circulation."

From J. D. Walling, Monticello, Ky.: "I have before me 'Christian Treasures,' Volume I. I think it is rightly named. It is truly a treasure, for it contains the gospel. Paul said: 'We have this treasure in earthen vessels.' It is Christian because its teaching and purposes are Christian. It will make any one a better Christian to believe and practice its teachings. If succeeding volumes are to be up to the first, they will be worthy a place in the best of homes."

From Fred Cowin, Toronto, Canada: "Your 'Christian Treasures,' Volume I., came to hand, for which I sincerely thank you. Since coming here I have had little else to read besides my Bible and—well, I won't tell you the only other book I brought with me. I have, therefore, appreciated very much 'Christian Treasures.' I have read through the book; and though I read the articles as they appeared in the Gospel Advocate, I enjoy reading them now better than then. There are many helpful chapters for the Christian in general and the preacher in particular. I hope you will be able to send out many such volumes. I am delighted to add this volume to my no-small library."

From James E. Scobey, Nashville, Tenn.: "I have read every line in the book you have prepared and published, 'Christian Treasures,' and it has been very properly named. My judgment is that every disciple of Jesus would be greatly edified and wonderfully strengthened, spiritually, by a faithful reading of the book; and aliens could not fail in learning the truth as to what is required on their part in order to become citizens of the kingdom of God, children of the Heavenly Father, heirs of God and joint heirs with Christ. Every preacher of the gospel should have a copy, and by its study better prepare himself for his work. The book deserves an extensive circulation."

From E. C. Fuqua, Olathe, Col.: "Through the courtesy of Brother A. B. Lipscomb, I have been permitted to carefully examine Volume I. of 'Christian Treasures,' edited by himself and published by the McQuiddy Printing Company. 'Christian Treasures' consists of various articles on vital questions, written by some fifty-eight authors selected from among the most consecrated and able writers in the brotherhood, excepting one; and I gladly commend the book as indeed a treasure to all who seek a closer walk with God as his coworker. It should be in every library. It is the book for God's worker, for the man who yearns to be a 'profitable servant' to God. Splendid thoughts enable the grandeur of Christianity to impress itself upon the mind of the careful reader in the form of a call to action. No one can read it without inestimable profit."

A Weekly With Half Tone Illustrations.

We have made an arrangement whereby we will be able to use the newest and best half-tone illustrations in our new weekly, which is a combination of The Young People and The Bible Study Helper. The first issue will appear on August 1. Clean stories for the boys and girls, with bright pictures. The international lessons will be covered by A. B. Lipscomb, the first-page editor of the Gospel Advocate. There will be articles of special interest to teachers and scholars. While the new journal will be a great improvement, the price will be the same as that asked for The Young People. Single copy, forty cents. Five or more copies to same address, thirty-five cents each. Send in your order to-day, so as to have a complete file.

MCQUIDDY PRINTING COMPANY.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. G. Allen reports a good start in the meeting at Mead's Chapel, this city.

C. H. Black changes his address from Garrett, Texas, to Bardwell, Texas.

The editor of this page will begin a meeting Sunday at Coopertown, near Springfield, Tenn.

Hal P. McDonald will begin his summer's evangelistic work in McNairy County, Tenn., on July 23.

Max Cole, one of our Birmingham, Ala., readers, writes to tell us of his appreciation of the Gospel Advocate.

J. M. Dennis, of Franklin, Ky., is in a meeting at Covington, Tenn., to continue so long as the interest lasts.

A physician desires a location in Tennessee, and in which there must be a church of Christ. Address G. H. M., care of the Gospel Advocate office.

Just at a time when a fine interest had been developed, F. W. Smith was called away from the meeting at Paducah, Ky., by the death of a little grandchild, the daughter of Phelps Smith, this city.

From J. I. Foster, Olathe, Col.: "E. C. Fuqua is in an interesting tent meeting at this place. Two additions to date—one from the Presbyterians and one from the Baptists. Others have promised to come into the church."

On account of a change in his schedule, Andy T. Ritchie, of Madison, Tenn., has time for a meeting the last two weeks in August. Here is an opportunity for some congregation to secure the services of a humble and very efficient evangelist.

From W. S. Long, Jr.: "This is the fifteenth day of the Summitville meeting. Four baptisms to date. We may have a good meeting before it is over. I go next to Hickerson, Tenn., with two tents—one tent for services and one for our camping."

J. W. Richardson writes from Cookeville, Tenn.: "T. Q. Martin is with us now. He began preaching the first Lord's day in this month, with a full house. Good crowds up to now (July 7) and fine attention. I hope and pray that we all may be ready when called."

Brother Elam's folks celebrated the birthday of Mr. Edwin A. Elam, Jr., and Mrs. Samuel Patton Thomson, at the Thomson home, near Lebanon, Tenn., on July 4. A large number of friends were present, and all enjoyed the unstinted hospitality of these good Christian people.

C. G. Vincent writes us that he and Mrs. Vincent reached Battle Creek, Mich., on July 3, and that his wife is now under treatment. Brother Vincent seems hopeful of her recovery. Offerings from the churches at this time are much needed. Send to Brother Vincent at Battle Creek, Mich.

From F. L. Young, Amarillo, Texas: "O. M. Reynolds, of Memphis, and I began a meeting here on July 4. Fine audiences day and night. At a great sacrifice the brethren have built a neat church home. We trust that in twenty days we may accomplish some good in His dear name."

Among our visitors last week were O. T. Bearden, the valiant pioneer worker at Atlanta, Ga.; R. L. Whiteside, the well-known evangelist, of Denton, Texas; and Jesse P. Sewell, president of Abilene Christian College, at Abilene, Texas. Brother Whiteside was on the way to a meeting in Maury County, Tenn., and Brother Sewell was en route to Alexandria, Tenn.

From J. B. Nelson, Youngsport, Texas, July 5.—Austin Taylor and I are in a meeting at this place. On June 30 I closed an excellent meeting at Irving, Texas, with five baptisms and one restored. On June 16 I closed a meeting at Mineral Wells, Texas, with three baptisms and one restored. W. C. Scruggs helped much in this meeting. We succeeded in getting a divided church together."

T. B. Larimore passed the seventy-third milestone last Monday, and celebrated his birthday, as usual, by preaching the gospel. He is now in a meeting at Mount Pleasant, Tenn., with splendid interest. Four persons had been baptized at last report. Brother Wrye, who has heard Brother Larimore in meetings for twenty years, tells us that his preaching at Mount Pleasant is the best of his career. May the good Lord spare him to us for many years.

C. E. Holt writes from Montgomery, Ala.: "I wish to say through the Gospel Advocate that I have severed my connection with the Catoma Street church of Christ as regular preacher for said church, to take effect on October 1, 1916. I have the following meetings in Tennessee: Iron City, the second Lord's day in August; Gordonsburg, the fourth Lord's day in August; and Petersburg (Chestnut Ridge), the first Lord's day in September."

From R. E. Wright, Hornbeak, Tenn.: "The meeting here continues to grow in interest from day to day. Five confessions to date. This is the home of John R. Williams, a most noble minister of the gospel. No man, perhaps, has done more for the cause of Christ in West Tennessee than he. He is loved and respected by all who know him for his work's sake. It has caused our hearts to rejoice to have him with us most of the time during this meeting."

From Willis H. Allen, Jacksonville, Fla.: "Our work here continues to move along in an interesting way. Splendid audiences at both services last Lord's day. At the morning service a splendid young man confessed his waywardness and renewed his stand for the Lord. A recent tent meeting in one of the suburbs resulted in three additions. There is much to be done yet, and many difficulties to be overcome, but we have every reason to believe the Lord is with us. We solicit the earnest prayers of the brethren everywhere. Stop with us while in the city."

From I. B. Bradley, Dickson, Tenn., July 7: "There have been two persons baptized at our regular services this week. One was baptized last Lord's-day night and one at our prayer-meeting service last Thursday night. Both of these were men, one being the head of a family. The work will be entirely in the hands of the elders for about two and one-half months. I leave to begin my regular annual evangelistic work Saturday evening. I will, the Lord willing, begin a meeting of a week or ten days with the Brown's Chapel congregation, four miles northeast of Bon Aqua, Tenn., next Lord's-day morning, the 9th inst. From there I will go to Cannon County for about six weeks, holding meetings with Auburn, Antioch, and New Hope churches."

From Mrs. W. E. Pittman, Childress, Texas, July 4: "I have never written to the Gospel Advocate before, but I read it, and certainly enjoy the many good pieces it contains. I want to tell you how our Bible study is increasing since we began using the literature published by the McQuiddy Printing Company. Our little card class is so interested that eternity alone can only tell the results of this teaching. We have a number of children who never attended a Bible study before. We not only have the little tots, but are interesting the larger ones. The intermediate class is progressing nicely. I am sure it will be of interest to our brethren and sisters in Christ, whom we have known at other places, to know that we are not idle in the Lord's work, but are up and doing and having good results. To God we give all the praise."

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Shall We Evangelize South Mississippi?

BY H. R. STRINGER.

Brethren, permit me to give a brief history of the cause of Christ in South Mississippi. Some twenty years ago Brother N. L. Clark first preached the gospel in this country. Four or five congregations established were the fruits of his labors. Since that time he and other preachers have labored occasionally in this country, but mostly among those established congregations, as it seemed necessary in order to keep them alive.

Ever since I learned that the gospel is the power of God to save the believer and that faith comes by hearing, I can truly say, as Paul of old: My heart's desire and prayer to God for my countrymen is that they may be saved; for I bear them record [some of them] that they have a zeal for God, but not according to knowledge. But how can they believe the gospel unless they can hear it? How can they hear it without a preacher? How can a preacher preach without a support?

Do those people need the gospel? Should some one carry the gospel to them? Surely all my brethren will agree that somebody should carry the gospel to them.

Now listen. Brother T. E. Smith, of Brookhaven, Miss., and I have desired to put at least one able man in this needy field. We have the promise of some help from a few scattering brethren in this country. We all are among the very poorest of the poor, financially; but we have strong faith in God and our brethren, and believe you will help us in this much-needed work.

Dear brethren in Christ, we appeal to you, one and all, in Jesus' name and in behalf of perishing souls, not to pass this heedlessly by; but send in a contribution, and it will be thankfully received and acknowledged and duly reported in the papers. We also want to correspond with a loyal, God-fearing preacher, who is able to take care of such work as this, and who is willing to put in all of his time, in regards to taking up this work.

Brethren, pray for us, that we may have a strong and earnest faith and unwasting zeal, a prayerful heart, and a courageous will that will know no rest until our efforts are crowned with victory. Send all contributions to Brother T. E. Smith, Jr., Brookhaven, Miss., Route 2, or H. R. Stringer, Bogue Chitto, Miss.

REMARKS.

The foregoing statement needs little explanation. Brother Stringer is a very worthy Christian whose zeal for

the cause of truth impels him to raise his cry for help in the Lord's work. Every statement he makes about conditions in Southern Mississippi is correct. In addition to what he says, I add the following: (1) The country is in most places timbered, reasonably healthful, and fairly accessible. (2) It is thickly settled with white people and negroes, many of whom are eager to learn more of the will of the Lord. (3) Religious prejudice in some places is strong, but in very few places will it keep the people from hearing the gospel. (4) I have spent nine summers, entire or in part, in Lincoln County, Miss. There I have baptized several hundred people and built up the churches mentioned by Brother Stringer. Those churches are supporting Brother N. F. Jacks for at least part of his time. The work is in need of several able evangelists, if arrangements can be made for their support.

I doubt that another field so inviting for evangelistic work can be found in the United States. All we need is the men to do the preaching and the disposition of the churches to support them. I earnestly urge that any capable and consecrated gospel preacher who is entirely satisfied with the Lord's way and who desires to enter a great field for gospel work write Brother Stringer or Brother Smith at once. Let the churches that desire to do fruitful mission work arrange to give regularly to this cause. I have sacrificed much to plant the cause of simple New Testament Christianity in that region. I cannot go there to stay permanently, but I expect to assist these brethren.

N. L. CLARK.

One Hundred Dollars for One Cent.

It will cost you a one-cent postal card to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club, which will explain to your thorough satisfaction how the Club of One Hundred Piano Buyers saves each member one hundred dollars or more on the price of high-grade pianos and player-pianos. You cannot afford to buy a piano until you have investigated the club, for you cannot afford to throw away the money-saving opportunity it offers you.

As an individual buyer, purchasing at random, you are weak; but as a member of the club, you have the strength of an army of one hundred buyers, and, therefore, secure the lowest possible factory price. The club makes the payments easy, ships your piano at once, freight prepaid, subject to your approval after one-month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Where Drugs Fail.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gallstones, kidney or liver disease, uric-acid poisoning, or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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Christian Education.

BY C. A. BUCHANAN.

Brother Jesse P. Sewell recently spoke in Wichita Falls, Texas, on the above subject. He said some things we all should know. I hope every preacher who reads this much of this article will read right on through and then resolve to agitate this question more. Brother Sewell's address was two hours in length. I took no notes, but I believe I can reproduce some thoughts from his address that may provoke more study of the question of Christian education.

Brother Sewell's text: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4.) Our attention was called to the woeful neglect of most Christian parents in obeying this command. This is just as much a commandment as the commandment to "repent, and be baptized." We preach that the man who neglects or refuses to obey the gospel will be lost; and that is the truth. Then how may we expect to be saved when we neglect or ignore a plain commandment addressed to us? We were shown that parents should not only live the Christian life before their children, but that they should see that their children learn at least one lesson from God's word every day, or, at least, as often as they see that they learn a lesson in grammar or arithmetic. If there is any difference made, the favor should be shown in the Bible lesson, unless we should consider grammar and arithmetic more essential to our child's welfare than the Bible. Some parents are afraid they will turn the child against the Bible when they force him to study it. Then, to be consistent, they should think this about all subjects the child seems not inclined to study.

Christian education should begin in the home. There will be no Christian education where the Bible is neglected. During the formative period of life is the best time to implant the principles of Christianity. The marvelous growth of the Catholics in our country is due to their regular and endless child training. Every day the Catholic child is in school he is taught Catholicism as well as the secular branches. When the child finishes the grammar grades, the higher grades are offered him in schools under Catholic influence until he has finished the highest degree. They are never forced to turn the Catholic student over to the State school or to some Protestant school for his finishing work. It is Catholic influence from the cradle on up, and only Catholic influence. The statistics show that

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during the ten years previous to 1910 ninety-nine per cent of the children in Catholic homes were turned out Catholics, while less than forty per cent of the children in Protestant homes became members of any church at all. The Catholics are never seen conducting great revivals or evangelistic campaigns. They educate the child to be a Catholic, and he is a Catholic till he dies. We depend too much on preaching of sermons constructed and delivered mainly for adults. Brother Sewell here emphasized our need of schools where the Bible is taught daily, and the importance of schooling our children under Christian influence. Only two Christian schools in Texas run by loyal brethren have even junior college standing, whereas we should have a school able to confer the highest degrees. He called attention to many instances where the children of Christian parents had gone to State schools after finishing high school and had returned with their faith in the Bible weakened forever.

We have contented ourselves with the fact that we have the truth. It is true that we do have the truth. This, however, is no reason why we should be intellectually inferior to other folks or should have inferior schools. This fact should make us want to have the best. We can have the best when we get the brotherhood aroused to the point where they can see our great need of them. The Methodists had no trouble in raising one million dollars in one year for educational purposes. The Baptists raise their hundreds of thousands every year. Their preachers have educated their brethren along these lines. They see what it means to their cause. One Baptist in the "black land," when it was too muddy to drive his carriage, walked twelve miles to attend an educational rally and to make a contribution to Texas Baptist schools. A few generations ago the Primitive Baptists were more numerous than the Missionary Baptists; but now there are few communities where enough of the former can be found to have a church, while the latter are the most rapidly growing of the denominations in Texas. Why? Because the Missionary Baptists have done mission work and built schools, while the Primitive Baptists have done neither.

We have the truth, and the truth will win if we give it a chance and do not cover it up with a lot of rubbish. The old song, "We are poor in this world's goods and few in number," will not excuse us much longer. The church of Christ has many wealthy members, and we are at present the third largest religious



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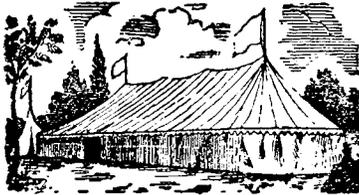
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*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

body in Texas. If every member could be aroused to do just a little every year, we, all working together, could accomplish anything we might undertake.

Brother Sewell showed that our deficiency in educational work under Christian influence made us that far short of apostolic practice. The Jewish synagogues were used as Jewish schools during the week and as places of worship on the Sabbath; and when those Jews were converted to Christianity, they used the synagogues as places of worship on Lord's days and as schools under Christian influence throughout the week.

Brother Sewell thinks that the future for the church of Christ is bright; that our brethren nearly always do the best they have been taught; that there is a general awakening along practical lines; that when we get the brethren as well educated along these lines as we have on meeting on the first day of the week to break bread, singing without the organ, praying without the organ, taking the Lord's Supper without the organ (and some folks can't do these things without the organ), then they will gladly do their duty. It is in the hands of the preachers and elders and other leaders in the church to teach the brethren and agitate these practical questions until activity is aroused. This is no new question; it is an old one, but one that has not been talked about enough. I am ready now to do my part of the talking.

Brother Sewell emphasized the fact that he was not talking for Abilene Christian College alone, but for this school directly and specifically and for Christian education in general. He insisted that every Christian should regularly assist some Christian school. Abilene Christian College naturally expects the support of her territory; but if there are those who for any reason do not wish to assist this school, Brother Sewell insists that they help some other school, such as those at Thorp Spring, Lockney, Cordell, etc.

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The Prospect in Louisiana.

I began preaching in the State of Louisiana on October 31, 1915—not regularly, but as often as I could. I am living about ten miles west of Hope, Ark. When I lived in Shreveport several years ago, I learned that there was but one colored Christian in the whole State. If there were others, no one at that time had found it out. This state of affairs respecting my race put me to thinking. There lived an old preacher in Shreveport by the name of Gamerway, formerly of Texas. I talked the matter over with him, and he agreed to help establish a congregation in Shreveport. We began at once to look for a place, and secured the front yard of an old colored woman. I preached eight or ten nights, with no visible results. We gave up with that meeting. I told Brother Gamerway that if I lived I was going to establish some Christian work in Louisiana. From that day until to-day I have held Louisiana in my mind, and have succeeded in starting two congregations in the State since last October, having made only three trips to the State. I am sure that the work will succeed if I can continue it. While it is hard with no financial backing behind me, yet I am courageous, hopeful, faithful, and strong in the Lord and the power of his might. My dear colored brethren, what are you doing for the salvation of your race? Remember that you save yourselves by saving others. I need your help in this very needy field. I cannot do the work without your aid. What church will give to this work one Lord's-day's collection? At present I am not making railroad expenses. Yet I must go, for I have started the work; and if left alone, it will die. So you see I must keep going. I doubt that another field so inviting for evangelistic work can be found in the United States among the colored people. I earnestly urge earnest and consecrated Christians to put my case before their people from a scriptural viewpoint. The colored people are not so prejudiced as they are in Texas, Arkansas, and other places. All who wish to fellowship me in this work may do so by writing me at Hope, Ark. As to the importance of this work, write Brother J. L. Davis (white), Route 1, Randolph, La.

T. H. MERCER.

Heaven is. Already its atmosphere touches this lower firmament; already the heavenly minded breathe its air. The same love throbs in their hearts that stirs in the souls of those who have passed on beyond all mortal hindrances. A little while, and the realities in which they both live will be fully unveiled.—Selected.

Iron the Greatest of All Strength Builders, Says Doctor

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Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown (People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

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The Home at Bethany.

BY MRS. I. C. HOSKINS.

"If you were breasting a keen wind,
 which tossed
 And buffeted and chilled you as
 you strove,
 Till, baffled and bewildered quite,
 you lost
 The power to see the way and aim
 and move,
 And one, if only for a moment's
 space,
 Gave you a shelter from the bitter
 blast,
 Would you not find it easier to face
 The storm when the brief rest was
 past?"

The shelter, hospitality, and love so graciously tendered the weary and lonely Savior shall, like a fair picture, be forever enshrined in the universal Christian heart. Each gentle ministration gave a little gladness and strength to Him over whose pathway the shadows of the cross was already lying.

A glimpse into the home reveals the presence of two sisters and a brother. Lazarus was spoken of as him whom Jesus loved, and the two sisters, though opposite in disposition and temperament, were blessed with the same tender regard of the Savior as was he. Mary's spirit seemed more in tune with that of her Lord. She dwelt more in the realm of thought and spiritual perception; while Martha's life was manifested most in service of practical utilities. Martha, no doubt, loved her Savior; and Mary's adoration of her Lord found expression in kind and gentle ministries. Christ would not undervalue practical duties nor disparage the hospitality so generously accorded him. He recognized deeds of mercy as the very fruit of the Christian heart. He plainly tells us that at the last great day we shall be judged by our service to the poor, the suffering, and the sorrowing. When he speaks to Martha, who "was cumbered about much serving," he refers to the unrest of her spirit in these words: "Martha, Martha, thou art anxious and troubled about many things." In the next sentence he shows the superiority of the soul over the body when he says: "One thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." Mary had peace of soul as she looked through the visible into the invisible.

"She who has comfort of soul, who has risen into communion with divine things, has that one grand fountain from which all satisfaction flows." A gifted writer has said that "all civilization reaches away from the visible and sensuous to the invisible and spiritual; as a tree throws out its blossoms upon its highest and outermost boughs, farthest removed from its

earth-root, though still vitally connected with it."

Our hearts love to linger in imagination and view the other two scenes associated with this home where Jesus loved to go. Christ is called from his peaceful security in the desert to show forth his power and sympathy at the grave of Lazarus. To Martha's heartbroken cry, "I know that he shall rise again in the resurrection at the last day," the sublime answer comes in the present tense, bringing with it a floodtide of light from the great beyond: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Precious words, glorious in their sublimity and world-embracing in their import—a citadel against which the archenemy can never prevail.

The third scene—Mary's anointing—transpired only a few days before the Savior's death and is precious and familiar to every Christian heart. Sweeter far than the fragrance exhaled on that occasion are the Savior's words: "She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Let us be thankful for what the Bethany home contributed to the comfort of our Lord; and may we remember that the cry of the orphan and the piteous wails of the destitute reach to our very door, and God will not hold those guiltless who leave them to die alone in the cold world.

When he comes surrounded by his angels, he will say, "Depart," if we have failed to help the needy; but if we have been faithful to those who are unfortunate, he accepts it as service to himself and will say: "Inherit the kingdom prepared for you from the foundation of the world."

A Nervous Breakdown,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Reno-vine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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The Master's Vineyard

Alabama.

Dothan, June 29.—I am to begin a tent meeting to-night in this town of about nine thousand people. I am going to preach a series of sermons on the prophecies and types of the Old Testament and see whether I can get the people interested in the gospel plan of salvation. The church at Winchester, Tenn., gave me twenty-five dollars and the church at Lewisburg, Tenn., gave me five dollars toward this meeting; so I have rented a room and intend to do what I can toward the establishing of the cause of Christ here. W. T. GOALEN.

Arkansas.

Lamar, June 27.—Brother Joe L. Netherland, of Yuma, Tenn., engaged D. N. Jackson, Missionary Baptist, in debate at Mangrum, Ark., beginning on June 20 and continuing four days. The general church questions were discussed. Brother Netherland told Jackson that if he would read in the Bible anything about a Missionary Baptist Church he would quit the debate and go home, and said that when he came to affirm the church of his proposition, the church of Christ, that he would quit the debate if he could not read about the church which he was affirming in the Bible. It is strange, indeed, that men will claim a thing to be scriptural which is not even hinted at in the Scriptures. Jackson did not come out with hardly any of his doctrine till Brother Netherland brought it out himself and compared it with Bible doctrine, and he did a good work in showing the many contradictions between Baptist doctrine and the truth. On Brother Netherland's proposition, Jackson denied the church of Christ being scriptural; and in regard to the name "Christian," he said it was only mentioned three times in the Bible. Brother Netherland replied that that is just three times more than the name "Missionary Baptist" is mentioned in the Scriptures. All the brethren were well pleased with the debate. While there I signed propositions to meet W. E. Liddell, a Missionary Baptist, in debate. The time and place have not been arranged yet. I am glad to defend the truth against error whenever called upon. T. A. PHILLIPS.

Kentucky.

Hardin, July 3.—I preached at a schoolhouse in the southeast corner of this county yesterday. None of our brethren had ever preached in that community before. There were several present who had never before heard one of our brethren preach. Some of them expressed themselves as well pleased with the discourse and invited me back again. There are just such "nooks and corners" near many of us where the pure gospel has never been preached, and it is a pleasure to me to carry the gospel in its fullness to such places. H. W. JONES.

Louisiana.

Shreveport, June 20.—A few weeks ago I made an appeal for more gospel preachers to come to Louisiana. So far I have received three answers, and I believe that we are going to make the arrangements for them to come. Let me appeal to young men who are just starting out to preach, those who have had about two or three years' experience in preaching. I want you to come, and when we can arrange it you help these older or more experienced preachers at a certain place, then, after the meeting is over, stay with that congregation; no matter if there is only just a handful, stay with them and build up the work. If you will pardon me, I will give you an example of my work in Shreveport. When I came to this city to help Brother John E. Dunn a little over a year ago, I had only had a little over a year and a half's experience in preaching. I led the singing for Brother Dunn, Brother Stovall helping. After Brother Dunn closed the meeting more than twenty charter members were left here. I stayed with the congregation, and to-day we have sixty members, and this congregation is only fourteen months old. All I received for my work from the first of April to the first of January was a place to sleep and my food. I did not have any other money. Young men, we must sacrifice; and we never lose anything when we sacrifice to the Lord. My dear young preacher brother, this is the opportunity of your life. Think of a State as large as Louisiana, and only about fifteen congregations of Christ in it. I want to hear from the young preachers as well as the old; for the young preachers can stay with this work, but the older preachers cannot, for as yet there is not sufficient support for them. Now do not let any one scare you with the idea that this country is not heathful, for it is. I have never had a chill or fever since I have been living here. Young men, do not let this opportunity pass you by. My dear older brother preacher, come and help us get this good work going. But if you are a hobby rider, please do not come. Please let me ask those who have friends of the church of Christ who are in Louisi-

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The special attention of the elders and song leaders in churches of Christ is called to the very low introductory offer now being made by the Firm Foundation Publishing House, of Austin, Texas, on their "New Songs of Praise," the late song book for the churches. See advertisement in another column.

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ana, no matter what part of the State they are in, to send me their addresses. I want to get in touch with every member in Louisiana. Do not delay this important matter, for I must have this information at once. A two-cent stamp does not cost much, and think of the precious souls you may be able to save. My address is 1906 Walnut Street. B. U. BALDWIN.

Tennessee.

Pope, June 27.—I have just returned from Senatobia, Miss., where I assisted the brethren in a meeting. I am sure that much good was done, although only one person obeyed the gospel. The audiences were not large, except on Sunday nights. There were baseball games several afternoons and picture shows frequently at night, and there was one big Sunday-school picnic right at the time that interest should have been the highest. All these attractions, seasoned with an abundance of old-fashioned prejudice, kept the people away from the services. Senatobia is the home of Brother J. P. Lowrey. He was with me in the meeting and rendered valuable assistance. Brother Lowrey has charge of the work in Tate County, and is supported largely by two or three congregations—Thyatira, Looxahoma, and Senatobia. He is evidently doing a good work, and one that few preachers are suited to do. Mississippi is a great mission field. It is Brother Lowrey's native State, and he seems to love it more on this account. Preachers are astonishingly few and congregations scarce. Indeed, this section of the State might be called the "skirmish line of the battle." So if any preacher of our brethren wants some real fighting, let him take up his position in Mississippi. The little congregation at Senatobia treated me nobly, and I hope and pray that they may grow until their influence shall be felt all over North Mississippi.

C. S. AUSTIN.

Nashville, June 23.—Our meeting at Monticello, Ky., closed on last Monday night. The audiences were good through all the meeting, considering the rainy weather and that it was held in a tent. There were six who gave up the innovations of the innovators and agreed to worship with the brethren as the New Testament teaches. I feel sure we could have done better in our meeting if we had had a house instead of a tent. Brother Walling was called to McMinnville on account of the sickness of his mother, and we had to run the meeting the best we could without him. Jesse Walling has done a fine work in this mountain country, and I hope the brethren from other points will help him and the few brethren of Monticello build a house there. When he went to that county, there was not a congregation in it that met every Lord's day. They now have four in the county that meet regularly. One new meetinghouse has been built and another is in course of construction in the county. Besides, they have contracted for a lot in Monticello, and with some help from the outside they can build there. Brother Walling is anxious to establish the cause in every district in the county. He keeps busy in the county in protracted meetings from the time he can use

his old tent in the early summer till cold weather in the late fall. He has had two debates, with another in soak for next winter, and has borne all kinds of persecution, but nothing moves him. He is patient, persistent, and not at all easily discouraged. This is the third meeting in succession I have helped him hold in Monticello, and we all thought it was the best one. I hope they may get the assistance asked for in building there, and pray that the cause may be permanently established in that county. There ought to be a good man in every county in Eastern Kentucky and Tennessee.

F. B. SRYGLEY.

Texas.

Spur, June 24.—Brother Austin Taylor and I are here in a meeting. As yet we have experienced no spiritual upheaval. Drought, hot winds, sand and hail storms keep the spiritual thermometer a little below normal. In the shade the patent-medicine thermometer registers one hundred and four degrees; down at the tent, counting all, we register below freezing—not quite thirty-two.

F. L. YOUNG.

Childress, June 21.—I am home again from a five-weeks' campaign, closing a fine meeting at Madill, Okla., last Sunday night—the best meeting I have had this year. Some say they feel like they fail when there are no visible results; but it was no failure at Madill, for the church needed teaching, and they got it, and universally declared it fine. Brother J. O. Shults, wife and daughter, of St. Joe, led the singing, and it was of the very best. They are fine singers. The brethren at Madill treated us splendidly, paid me well, and paid Brother Shults till he was satisfied, and gave us all a standing invitation to return, all in spite of the work of the enemy to hinder. I begin at Tell to-night, and hope for a good meeting; if it lacks anything, it will not be hard work on my part. I will begin at Munday on July 8, and until then will you pray for us?

TICE ELKINS.

West Virginia.

Buffalo, June 21.—During the last six months I have received help in my work as follows: From F. L. Wisner, \$10; Miss Annie Brashear, \$8; church of Christ at Portersville, Cal., \$6.35; James G. E., \$1; C. Heinselman, \$1; B. Culbertson, \$2; T. J. Smith, \$2.50; Peter Haubert, \$10; H. H. Chase, \$3; Mrs. Katie Jones, \$2; May Cole, \$1; W. S. Blakemore, \$2; "A Brother and Sister," Lewisburg, W. Va., \$1; Mrs. M. E. H., \$3; "A Sister," stamp book. I have also received some help and encouragement near home. I am very thankful for all favors received, and I earnestly pray God that they may continue for a while, with some increases. If I could do the work here without help, I would not ask for a penny. Since I am not strong, if my brethren would help me financially and allow me to cultivate this immediate field according to my means and strength, it would be a Godsend to this people in time. Our facilities for holding meetings here are very poor; but we are growing some. One more added recently.

F. P. FONNER.

**Belle Haven Orphans' Home,
Luling, Texas.**

Many who read this appeal may reside outside of Texas, but please do not pass it by if you are out of Texas, because Belle Haven Orphans' Home will receive children from the churches of Christ from any State. Several different States are now represented; even distant California has furnished three children in the past year; therefore our support is not restricted to Texas. We have fifty-one children in the Home now. This means quite an expense during the war crisis confronting us with Mexico.

For several years we have celebrated July 20, the birthday of our superintendent, Sister Jennie Clarke, and the offerings are special on this occasion, and used for some good purpose decided on by the inmates of the Home. A big fire in Luling last week reminds me that we are taking great risks in having the laundry work done in the main buildings; so, in order to secure better protection for Belle Haven, we want to erect a laundry building sufficiently removed from the main buildings. Please send a special offering for this purpose.

ANNIE PETERS, Secretary.

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Send us the names and correct addresses of five song leaders or vocal teachers (specially among churches of Christ), and we will send you, postpaid, a copy of our new gospel hymn book, "New Songs of Praise." FIRM FOUNDATION PUBLISHING HOUSE, Austin, Texas.



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Among the Colored People

In Behalf of Bible Education.

I have been interested in the Silver Point Christian School, at Silver Point, Tenn., for three years, and I am becoming more and more so each day as I see and realize the conditions of my people. When I go into the various homes and the different localities of my people and see how ignorant they are of the holy Scriptures which are able to make them wise unto salvation, my heart almost melts within me. I find many that are highly educated, but are as ignorant of the Bible as an infant, and even among many Christian families they fail to study the Bible as they should. Our people are even taught the dead languages, the arts and sciences, but the one great book, the Bible, is neglected everywhere. When I see these things and think over them, I can readily sympathize with Jeremiah when he said: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Now, dear reader, I believe with all of my heart that there is a remedy for this, and I believe this remedy comes through the medium of the Bible schools; but I am sorry to say that we have one only in part. I believe if we had a real Bible school where our people could be given a Bible training together with their literary and industrial training, ignorance would be pressed to the walls and the blessed spirit of the Savior would have a home in our hearts. The reason I say we have a Bible school only in part is because we have

no place to accommodate our pupils and comparatively no library, and, to make a long story short, we have scarcely anything to work with. Nevertheless, we shall never give up until the victory is won.

I highly appreciate the interest the white sisters and brethren are manifesting in this work, and my aim is to merit all that they do for us. I have visited the white disciples at Murfreesboro, Tullahoma, Manchester, and Summitville, and have been greatly encouraged by them both spiritually and financially. I am now in McMinnville in the interest of the school, and will leave in a few days for Chattanooga, if the Lord permits. We are trying hard to raise funds enough to erect a school building by the next term, and would be glad for all who will to help us in this work. For the sake of my people I will not hold my peace, and for the cause of Christ I will not rest until I see a real Bible school among my people and the students going forth as burning lamps, showing in their lives that the sacrifice was not in vain. I realize this will require some hard, steady

work and a great sacrifice, but I am willing to undergo it all, and look for the reward in the world to come.

ANNIE C. TUGGLE.

It is strange that those who contend most stoutly for their own way in everything never think other people ought to have their way about anything.—Selected.

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Singers, we have solved the problem for you. We are offering to send you for introduction one hundred copies of "New Songs of Praise" for \$16.50. The cheap and almost worthless books—books that cost little to make and contain very little that is classical in the realm of song—will cost you this much and even more. Every selection in "New Songs of Praise" is a high-class song. It is a book brimful of the very best songs for the churches. It is not to be classed with the ordinary cheap book that is being offered every summer from almost every town and village in the country. It is a great book, a book that will live, a book that cost many hundreds of dollars to produce and that singers everywhere have but to use to appreciate.

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 San Angelo, Texas, May 15, 1916.

A copy of your 1916 song book reached me in due time. I have examined it carefully, and I, in my humble judgment, pronounce it the best book you have ever put out, and I predict for it a very large sale.
W. W. SLATER.
 Maud, Okla., May 21, 1916.

I began a vocal school at Waggoner on Monday. In this school I used "New Songs of Praise" put out by the Firm Foundation Company, and tested its merits fully, and can say that it is the best book I ever used. There are many songs in it that are well worth the price of the book.
T. P. BURT.
 Commerce, Texas, May 10, 1916.

The "New Songs of Praise" is the best song book we have found. The church at Bonham purchased one hundred copies.
TOM WALKER.
 Bonham, Texas, May 10, 1916.

It is doubtless the best book yet published by the Firm Foundation Company. I should like to see the churches use it extensively. It is scriptural and well adapted to all kinds of church work.
W. F. LEDLOW.
 Lockney, Texas, May 15, 1916.

To the Churches

Few of the brethren, perhaps, realize how much effort has been put forth, how much time was required, and how much money has been spent in order to furnish the brotherhood with this valuable collection of hymns and songs. The editors have selected only such songs as should be used by Christians who speak where the Bible speaks and are silent where it is silent. Brethren Taylor and Showalter are well known in the brotherhood for their integrity and faithfulness. They have earnestly tried to produce a book that the brethren will appreciate because it is filled with sound gospel teaching and the sweetest melodies that have been composed by the great masters in musical composition. We hope the labors of these good brethren will be recognized and appreciated by the loyal churches. They have done a good work. If all other things were equal, if their book were simply as good as the book of some other publisher, it would be a matter of loyalty to truth for friends of primitive Christianity to order and use "New Songs of Praise." But we really think that from every right standpoint the book is the best song selection that has been issued in recent years. We should sell at least one hundred thousand copies at once. We earnestly request the churches and brethren who teach vocal school to give this matter serious attention. You need these books, and we have thousands ready to ship at a moment's notice. Let the orders come by mail or telegram. They will receive prompt attention. The price is right. The hearty and prompt cooperation of the brotherhood in this good work is most earnestly desired and solicited.

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Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am, Yours very sincerely,

JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

Commerce, Ga., R. F. D. No. 11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

Others Failed but the

Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today at Marshall, Mich.

relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
Jamestown, N. C. SAM A. HOOVER.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.
Brooks Rupture Appliance Co.

Gentlemen:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

C. E. BROOKS, 2023-C State St., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated Book and full information about your Appliance for the cure of rupture.

Name.....

City.....

1. F. D..... State.....

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BY A. B. LIPSCOMB

An Intimate View of Paul.

We never see a man as he really is until we look, as God looks, upon his heart. We never know a man at his best or at his worst until we know the purpose behind his life. To obtain such a view of a man, it will hardly suffice to dwell upon one circumstance in his life to the exclusion of others, to consider one victory or one defeat separately, but to study a number of them, enough to show us clearly and positively the manner of his life. Thus, if we wish to get well acquainted with the apostle Paul, we could not do better than study his farewell charge to the elders at Ephesus. In it we find a review of three years' work, a revelation of his great heart that is unequalled, a laying bare of the purposes of his being that fills us with wonder and admiration.

The first part of his charge is an autobiographical retrospect of his labors and aims. It is very brief, but comprehensive. "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you

anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20: 18-21.)



We Must Be Ensamples.

Note that Paul first calls attention to his own example. Deeds speak louder than words. Emerson said: "What you are speaks so loudly that I cannot hear you say what you are." The subject-matter of much of the preaching of our day is: "Heed what I tell you." Paul's theme was: "Follow my example." Simon Peter, in his exhortation to elders, says you must not act as "lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 3. Paul commended the Thessalonian church by saying: "Ye became an ensample to all that believe in Macedonia and in Achaia." (1 Thess. 1: 7.) We should bear in mind that he is not only commending the elders of the church, but all the members. The story is told of an English clergyman, that he called for an offering from his congregation for the India famine fund. The offering amounted to six pounds. The preacher was disappointed and not a little bit indignant. The next Sunday he preached on liberality, and at the close of the sermon he said: "You all know my family—there are eleven of us—and most of you know the amount of my income. I shall give ten pounds." The second collection was not six pounds, but ninety.

Brother, if you should differentiate yourself for a moment from the rest of the congregation, what kind of an ensample would you be? Would your life be an inspiration to others to give, to spend and be spent for the gospel's sake? Would it be an example of prompt, efficient, faithful service in the matter of attending to God's worship? Would it be a study of holy living every day in the week? Or would you feel like saying: "One day is my sample day; the other days are not for public observation?" Paul says to the elders of Ephesus: Consider my life—"from the first day that I set foot in Asia," and observe the "manner I was with you all the time."



Something Better Than Interest.

And then he states the earmarks of his ministry. He had been "serving the Lord with all lowliness of mind," which means he had not exalted himself, but the Lord Jesus Christ. He had served "with tears," which indicates the intensity of his anxiety for the Ephesian church. We often weep over our temporal misfortunes, our financial losses, and our family bereavements; but how often do

you find a Christian shedding tears over the lukewarm condition of the local congregation, bemoaning the fact that it has departed from its first love, or manifesting the deep anxiety of Paul, who said: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ?" We often rack our wits in an effort to create a certain amount of interest in the affairs of the church. But interest is not enough. May the Lord help us to attain unto that zeal that is deeply anxious even unto tears for the simplicity and truth of the gospel. Get a reasonable number of the members saturated with such zeal and it will be hard—yea, almost impossible—for the spirit of worldliness and human innovation to creep in.

* * *

Profit Should Be the Standard.

But in what way did Paul's zeal express itself? It expressed itself in not keeping back anything that was profitable. Profit was Paul's standard in teaching and preaching. It should be ours. Not what will entertain or

merely interest those who sit at our feet, but what will really profit them. A boy who seemed to take special delight in going to Sunday school was asked what kind of a teacher he had. "O, she's fine!" he exclaimed. "She tells us every Sunday about her old home in the country and what good times she used to have." Very entertaining, but not very profitable. I note in the daily papers that a good many of the popular pastors these days are conducting special services for the departing regiments of soldier boys. It is the order at these services to preach on "Patriotism" and tell the boys how brave they are in being willing to go down and shoot their Mexican brothers. Very entertaining, perhaps, but dangerous and dishonoring to the teaching of Jesus Christ, the lowly Nazarene, "who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him who judgeth righteously." Let us be content, like Paul, to declare the things that are profitable, publicly and from house to house, and remember that while the word "profitable" is wide in its scope, permitting a great variety of teaching and exhortation, yet all things must bear a vital relation to Paul's central theme, which was "repentance toward God, and faith toward our Lord Jesus Christ."

Next week we shall consider Paul's prospective view.



OUR CONTRIBUTORS



A Statement of Faith.

BY J. D. WALLING.

Since the church at Monticello, Ky., is asking for the fellowship of the brotherhood, it might be well to make a statement of their faith, that all may know for what purpose their money will be used. I state, therefore, that the restrictive clause is in the deed to the lot upon which the house will be built. They believe that God has an organized government on earth; that this government is variously called in the New Testament "the body," "the church of God," "the kingdom of God," "the kingdom of God's dear Son," "the kingdom of heaven," and many other like expressions to mean the same thing. They believe that, in church government, Christ is absolute Monarch, "the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6: 15.) They believe that his kingdom was set up on the first Pentecost after his resurrection from the grave. We believe this for the reason that, while on earth, Christ said: "The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 15.) We understand, therefore, that, if his kingdom was not to be set up till his second coming, as some contend, then his second coming must have been at hand. But more than eighteen hundred years have gone, and no one can yet say his second coming is at hand. But was the second coming really at hand? Paul said that the day of Christ was not at hand. (2 Thess. 2: 1, 2.) Peter tells us it will come at the end of the world. (2 Pet. 3: 10.) Moreover, Christ tells his disciples that the kingdom was to come in their lifetime, and that the kingdom and power were to come together. (Mark 9: 1.) When asked by the apostles, "Lord, dost thou at this time restore the kingdom to Israel?" he said: "But ye shall receive power, when the Holy Spirit is come upon you." (Acts 1: 6-8.) We learn from these statements of the Savior that the kingdom, the power, and the Holy Spirit were to come together. The Holy Spirit came on the first Pentecost after the resurrection of Christ. Therefore the kingdom and power surely came at that time. Again, Christ said: "I appoint unto you a kingdom, even as my Father appointed unto me,

that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." (Luke 22: 29, 30.) If the church and the kingdom are not one and the same thing, as some contend, then how is it that we have the Lord's Supper in the church? Who is it that has taken the Supper out of the kingdom and put it in the church? When was this done, and by whose authority? Jesus is the head of the church. (Col. 1: 18.) He is "the author and perfecter of our faith." (Heb. 12: 2.) But when and where did he ever take the Supper out of the kingdom and put it in the church? We believe that Christ has received his kingdom and is now seated on David's throne; that David's throne is the Lord's throne (1 Kings 2: 12; 1 Chron. 29: 23); that David's throne is in heaven (Ps. 89: 35-37; Ps. 11: 4; Rev. 3: 21). "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return." (Luke 19: 11, 12.) "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 9-11.) Beloved, we believe Christ to be that certain nobleman; that after his resurrection he went into that "far country"—heaven; that he came to God the Father; that he received his kingdom and is now seated on his throne. We believe that he will be revealed "from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed

in that day. (2 Thess. 1: 7-10.) We believe that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) We believe that "whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) It is our sincere purpose and desire to so teach and practice. We, therefore, earnestly solicit your fellowship and prayers. We need it, we want it. Won't you help us, and do it now?

"False Teaching."

BY F. W. SMITH.

The Baptist Builder, published at Martin, Tenn., representing one "wing" of the many "wings" of the Baptist Church, or denomination, speaks as follows on the subject of "false teaching:"

Doctrines may be judged by their fruits. This is true in every line of life. True principles of business will bring success. False teachings insure failures all down the line. Bad principles of government result in national calamities. Why doubt that wreck and ruin must follow in the wake of wrong religious teaching? Look on the debauched conditions of the heathen, pagan, and Catholic peoples and be convinced that false teachings will ruin any country. Look close about you and see the victims of false doctrines. Note splendid men and women that could have accomplished great good, but errors have been accepted and the results are ruinous. Antimissions is the fruit of wrong teaching. Infant baptism would unite the church and the world. Victims of Russellism, Eddyism, Mormonism, etc., are numerous. The salvation of the soul from sin and this life from destruction depends upon sound doctrine. (Read 1 Tim 4: 13-16.) No wonder Satan hates the truth and the light. But it is strange indeed that any saved one does not appreciate the truth—yes, all truth. In no way can you benefit others more than by teaching them the pure truth. And in no way can you injure people more than by teaching them error. False teachers are the worst enemies to the race. One false teacher may wreck thousands of precious lives, ruin families, communities, and whole nations. Those who hear them are aiders and abettors in their sins. But the Lord has said those who labor in word and in doctrine are worthy of double honor, for they are the benefactors of humanity.

The first sentence in the foregoing, which serves as a text for the author's preaching, is a splendid basis for sound teaching; but, on the principle that "those who live in glass houses should not throw stones," it places the author at a great disadvantage in the development of his theme.

Since "doctrines may be judged by their fruits," we would like to know what kind of doctrine produced the religious institution called the "Baptist Church." It will not do to say that the doctrine of the New Testament produced such fruit, for that doctrine was preached in all creation during the apostolic ministry, and not *one single time* is there the slightest hint of such fruit resulting from that ministry. It must, then, have resulted from a doctrine or doctrines of a later date than the New Testament. Again, we have the fruit of applicants for baptism relating an experience that "God, for Christ's sake, had pardoned their sins." No such requirement was ever demanded of an applicant for baptism in Bible times and no such experiences were given. Whence came, then, the doctrine that produced such fruit? And then we have the denominational name "Baptist," of which we read not one word in the New Testament. Wonder whose doctrine brought forth that fruit? There is also the fruit of the "mourner's bench," or the system of "get religion," growing on the Baptist tree. Say, neighbor, whose doctrine caused that to blossom, bud, and fruit? We must not overlook that other fruit growing in the Baptist orchard, called "inbred, Adamic, original, and inherited sin," so clearly (?)

seen in the smiling face of the helpless infant on its mother's breast. That is such precious golden fruit hanging from the boughs of the Baptist denomination, so full of comfort and consolation! Why, without the fruit of original, Adamic sin, there could not have grown that other twin fruit, the "direct" operation of the Spirit. Without such a work of the Holy Spirit, how could that little helpless "sinner" keep out of eternal torment? The sin is there, and must be removed before the infant can go to glory. Again we ask, Whose doctrine brought forth such tempting fruit as that? Many more specimens of Baptist fruit could be plucked from that denominational orchard, but enough has been mentioned to show that the author of the above article should see that he lives in a glass house and, therefore, should not fling a stone.

Now, it is a well-known fact that Baptist doctrine says that neither baptism nor the church has *anything to do with one's salvation*. Why, then, all this criticism of "other denominations" who hold to and teach what the Baptists claim is the *one and only* essential to salvation—viz., faith in the Lord Jesus Christ—that is, faith *alone*, without any overt or outward manifestation? No doubt Christian Scientists, Mormons, Russellites, Roman Catholics, and others claim to believe that Jesus Christ is the divine Son of God; and if so, they have the *one* essential. What *destruction, wreck and ruin* can, according to Baptist doctrine, befall any soul out of the church or who has not been baptized? With the Baptists, baptism, the church, and other things commanded of God are nonessential to salvation. Suppose "infant baptism would unite the church and the world," what difference would that make in so far as salvation is concerned, since the church is a nonessential? What is the church intended to be, anyway? Is it just a playground, a kind of park for those who are already saved to romp in or rest in? Neighbor, what does the vineyard represent in the parable (Matt. 20: 1-16), and how many were rewarded *out of the vineyard*? Eh? To be sure, "doctrines may be judged by their fruits."

The Activities of Brother G. W. Riggs and Other "Boys."

BY S. F. MORROW.

Some weeks ago I received a letter from Brother G. W. Riggs, who resides at 3319 Barbee Street, Los Angeles, Cal. He writes as follows:

Dear Brother Morrow: If the Lord wills, I expect to spend August and September of this year in Tennessee. It has been nearly ten years since I have seen the dear old State and the many friends and relatives there. I have the meeting at my home place to hold, and while I am there I would like to hold other meetings, if possible, so I can be kept busy in my Master's vineyard. If, therefore, you see any chance to use me during this time, you may make arrangements to do so.

We are getting on nicely here in every way. The church is doing well, our family has increased to the number of six husky children (five boys and one girl), and we have had no lack financially, all of which we appreciate and thank God for.

Hoping to hear from you at your convenience, I am,
Yours truly, G. W. Riggs.

I publish the above letter, first, to let the brethren know that they can receive Brother Riggs' services during the months stated by him; also, to those who do not know him, I wish to say that he will suit any place where the Bible only is wanted to be taught. I have known Brother Riggs from a "Bible School" boy, and I know he has never looked for the rich and easy places to labor. Well do I remember his first call to another State where there were only a few members of the church of Christ. He, as a boy without experience, was afraid he might make a failure in going and have no means of returning. I told

him, as I have told others, to preach the truth in the love of the truth, and, if necessary, check on me. I write this for the encouragement of the younger preachers. I have never been called on for one cent by one of the boys for expense money, and I do not think I ever shall be, if they will preach the truth in the love of the truth. We all should understand that when a brother goes to a new field he should be supported until the cause is established. I feel sure that every lover of the blessed Lord and Master rejoices in the work that has been done by our boys—as Brother S. H. Hall and the great good he has accomplished at Atlanta, Ga.; John T. Lewis, at Birmingham, Ala.; C. E. Claus, at Valdosta, Ga.; G. W. Riggs, at Los Angeles, Cal., and many others that are doing well in his service. The great need of the day is brethren who will stick to a place until the cause is well established. What these brethren have done, others can do. Think of the many cities in America without a church of Christ, to say nothing of the many millions of places in foreign lands; then think of the great number of church members we have who are doing so little to carry the gospel to those dying and perishing for the bread of life. Dear brethren, what is the cause of this great sin of neglect? May each one examine himself or herself in the light of the word of truth to see if it is I. May the good Lord help us all to awake in the strength of our God to the great work that is before us to be done.

The Answer to "Who Is Sound?" Is an Unknown Quantity.

Who can answer the question in this caption? Whom can one recommend and by whom can one be recommended? Whom should one support and who should support one? All these are unanswerable questions to-day, or, at least, the answers given depend entirely on what section of the country you live in and what "party" answers them. No longer is truth (?) the same in the different sections of the country. Even truth (?) has become a varying quantity and depends on the paper you read, the country you live in, and the "party" you belong to. It is deplorable. It certainly takes a carload of courage for a preacher of the gospel to preach unity among Christians before an intelligent audience of the world. As the boys name it, "he has plenty of gall" who risks himself to handle the subject nowadays. Still we all preach it and have to preach it even as we do baptism.

There has been a time when a gospel preacher could in all confidence stand before an audience and urge the importance of all Christians' being one and with telling effect refer to the great brotherhood of Christ and its beautiful oneness, but these are days of yore. Even in those days the disciples of Christ were no more one in minor details than they are to-day. Matters of inference and judgment and other minor matters have always been as they are to-day, save the undue emphasis and stress that are put upon our differences now. If Christians are allowed to keep their individualities and are permitted to make individual effort and progress in Christian growth, there must be, there will always be, differences among growing, developing children of God. The New Testament disciples had these differences. We find references to this fact throughout the New Testament history. In what period of the church's history would we not find differences like ours on the indwelling of the Holy Spirit, on the eldership, on "special providence," on prayer, and so forth? When I was a boy, the disciples were not alarmed about it; no disturbance of peace came up over it. Brother Jones might not agree with Brother Smith, but nobody was alarmed at it. When I entered the Bible School at Nashville, it was well understood that Brother Sewell and Dr. Brents differed on the appointment of elders, on the millennium, and other questions like them. So it was understood respecting Brethren Lipscomb and Harding, Taylor and Lipscomb, and so forth. Each freely discussed his side, or phase, of the controverted point. That anybody would consider one "unsound," "disloyal," or unworthy of the most hearty fellowship never entered one's mind. Different ones of these noble brethren were invited repeatedly to visit the school and present earnestly and ardently his knowledge of the subject, and we boys loved them all, admired them all. "Parties" or "divisions" among us over

such things were foreign to all of us. Such an idea would not have been tolerated for a second. I am satisfied that there was not one on the scene that, had it been hinted that somebody was "unsound" because he did not agree with some one else, would not have fought it to a "finish."

I never saw the time after I studied the question that I didn't disagree with Brother E. G. Sewell on the Spirit question, the eldership question, and somewhat on the question of God's care for his children, and yet I never saw the day that I didn't love Brother Sewell and would have fought for him. I would have supported him in a mission meeting as readily as I would have supported any other gospel preacher. Why, it never entered our minds in those days that one was "sound" or "unsound" because of his position on any of these questions. One would have been regarded wicked to have advocated it.

Abraham Foster, a brother to our Brother Foster who lives near Paris, Texas, and I entered the Nashville school the same fall, he from Texas and I from Tennessee. We became strongly attached to each other. In the beginning we would go together to preach, and he would preach in the morning and I would "fill the pulpit" at night. Once I remember we did this at Tenth Street congregation. This was Brother Sewell's congregation, and is now known as "Russell Street" congregation. Brother Sewell was away from home that day, and Abraham and I were glad of it, and Brother Sewell was, no doubt, glad, too. Anyhow, Brother Foster and I did team work in preaching and working for the Lord. We had warm discussions sometimes, both public and private, over our differences on the "sect-baptism" or "rebaptism" question, but we never saw the day we would not have fought (in the Lord's way) for each other. We never dreamed of either's being "unsound" because we differed on that matter. He would have recommended me to preach at a place as quickly as he would some one who agreed with him on that "dangerous" question. That there should be made any difference respecting each other's loyalty never occurred to either of us. He is dead now, and I believe he was one of God's noble men. He and I lived real friends and brothers. We believed in each other and we were one in Christ.

As I have said, in those days our differences in these minor things were equal in every way to our differences now. What makes the difference? Ah, it has been the work of a few factious spirits that have infused into hearts a wicked, divisive spirit. The devil has been at work, and he has been urging that, no difference how nearly united we are on the great cardinal points of the gospel, these minor differences, after all, should be the final test of "soundness," and if one does not believe just right on prayer, indwelling of the Holy Spirit, and such matters, he is not sound. Not a month ago I heard of an elder's saying of three preachers: "I can't indorse him because he is wrong on the eldership; and I can't indorse the other two because they are wrong on the Holy Spirit and baptism questions." Neither one of these preachers was "sound" and worthy of his commendation. Just can't indorse a man as a faithful gospel preacher, just because he doesn't agree with me on some pet theory of mine about that mysterious Person known as the Holy Spirit. He himself knows so well this great Person of the Godhead that anybody that does not agree with him on him is "unsound" and he can't conscientiously support that one. My, isn't it terrible! What terrible! This divisive spirit; this party spirit; this self-righteous, dogmatic, intolerant spirit, that has made a determined effort to divide an otherwise united brotherhood and that has succeeded in shattering into a dozen parties, sects, the only people on earth that stand for God and his church and his Book. My dear brethren, every one of you, listen to me! May I beg you not to be wicked? May I entreat you and your goodness of soul not to think of one of your faithful brethren's being "unsound" because of his position on any of the differences now among us? The very thought is wicked. Let these differences be discussed fully, freely, and brotherly among us, but may our great Father forbid our ever regarding one sound and the other unsound because of their positions respectively on these matters. Brethren, whosoever does so is a factious man. He is a sower of discord and a builder of faction among the faithful of God. I know we are standing for better things, and I want to beg the readers of this paper to stand firm for this better ground. Don't tolerate and allow to grow around you the sentiment that would measure soundness by this intolerant, sectarian spirit. The progress of our beloved people and of that brotherly spirit so necessary to the peace of this people will not allow that divisive spirit. Let each conscience be free and

settle the matter for himself and believe on all these questions what he believes; the Bible teaches about them. Let him not be afraid to make known his convictions lest he be called unsound; let us be real brethren, faithful brethren, loyal to one another, in spite of these matters. Verily, brethren, there is no road to peace among us but this one. He who travels another approaches the station of the destruction of the peace and harmony and brotherly love of the best people in the world.—J. N. Armstrong, in the Gospel Herald.

Have You Volunteered?

We are still very much encouraged over the showing our friends and workers made in June and the first ten days of this month. On July 10 of this year we received four and one-half times as many dollars on subscriptions as we did the same date last year. If we can just keep up the pace at which we are now going, our field of operation will be increased tenfold in a very short time.

We are receiving words of encouragement concerning the merits of the paper from almost every quarter. We have not space to publish the many complimentary expressions.

Last week we announced that we wanted a good agent at every post office. Will you not volunteer and undertake to send us a number of new subscribers from your post office? Is it not a thousand times better to volunteer in such a cause than it is to volunteer to go to war to destroy and to kill your fellow-man? Christians fight in the noblest cause of all. Hence they should ever be ready to enlist in every good work. By cooperating with us you may be instrumental in teaching the truth to thousands. Don't you want fellowship in preaching the gospel to thousands fifty-two weeks in every year? We can think of no way in which you can do more good than by cooperating with us. A little effort may result in the salvation of a soul or souls.

If you cannot act as our agent, will you not send us the name of some suitable person to represent the Gospel Advocate at your post office? We want one who loves the truth and is zealous of good works. Write and send us the names of persons whom you would be glad to have us send samples of the Gospel Advocate. Anything you may do to help us increase the subscription list of this paper will be appreciated. We want many volunteers at once. Will you not send us your name as a worker to-day? We want to publish a long list of volunteers in the next issue of this journal.

PUBLISHERS GOSPEL ADVOCATE.

An Invalid Sister's Letter.

We have received a letter from an invalid sister which indicates a fine spirit of faith and trust in God and patience in the face of adverse conditions. Omitting name, place, and date, we here give her letter:

Dear Brethren: I have been planning to write to you for some time, but kept waiting, thinking I would get the money to pay my back dues, but it seems like it is impossible for me to get it; so I decided to write and tell you about my condition, then you will understand why I haven't sent it in. I have been confined to my bed for seven months with indigestion and rheumatism—just able to sit up in bed a little. Have just one boy and girl to work and take care of me. It certainly has made it hard on them to pay the rent, pay doctor's bills, and make a living; but we have been wonderfully blessed, and I certainly feel thankful. I will have to stop taking the Advocate, as much as I love it. I think it gets better all the time. I think the special numbers just fine. I thought the "Faith" Number the best. I would have written a piece on faith if I could have kept my mind together long enough. I am proud of the publishers of the Advocate. I feel that as long as we have as strong-minded men that the church of Christ will never suffer. While I have been an invalid for three years, I never get discouraged. I am perfectly resigned to lean on God's everlasting arm. What more could I ask? I can't do anything but read. Some-

times I have two or three Advocates on the bed at once, and read and reread them.

X.

It is hardly necessary to add that the publishers charged off this good sister's back dues and marked her subscription paid up for twelve months free of charge. We have many other readers of this class that we would like to continue. We need the help of our readers to do this. How many are ready to brighten the lives of the invalid and infirm by sending them the Advocate for one year? We will make a special rate of one dollar, which hardly covers the cost of production. Send us a contribution for the Joy Fund, and do it to-day.

PUBLISHERS GOSPEL ADVOCATE.

Publishers' Items.

If you want a good book of sermons, send us \$1 for "Sweeney's Sermons."

Mail us to-day \$2 for a copy each of Volumes I. and II. of "Christian Treasures."

"Gospel Sermons," by Dr. T. W. Brents, sells at \$1.50 a copy. This is the last great production of a master mind.

"Larimore and His Boys" is a splendid book. The book will prove a blessing to any one that will read it. Price, \$1.

We have printed a new edition of "Seventy Years in Dixie." This book is instructive, entertaining, and helpful. Price, \$1.50.

Send us five cents for the tract, "Walking by Faith." This is a most splendid and convincing tract. Many thousands have been circulated.

"Instrumental Music in the Worship," by M. C. Kurtees, is a thorough, critical, and scholarly investigation of this subject. Send us \$1.25 for this book.

Have you sent us a new subscriber to the Gospel Advocate? If not, send one to-day. The paper is making many new friends, but we have room for many more.

Now is the time to buy a number of select books at greatly reduced prices. The books are going at almost cost of manufacturing. See advertisement elsewhere in this issue.

Write for sample copy of all our Bible Lesson Helps. We are constantly improving our Bible-school literature and ask you to give our series a careful investigation. We challenge comparison with others.

Do you wish to buy a number of first-class books? If so, read our "List of Select Books" in this issue and send us your order for fifteen dollars' worth of these books. We will give you forty per cent discount.

Commendations of "Christian Treasures" continue to come in. Volumes I. and II. are now ready for delivery. The price is \$1 per volume. Brother Larimore says "it is easy to find single chapters" that are "well worth the price of the volume." Read his statement and others from appreciative brethren.

From T. B. Larimore: "Having just received and carefully examined 'Christian Treasures,' Volume I, I hasten to say it is easy to find single chapters, if not, indeed, single pages, in the book well worth the price of the volume. The book is restful in appearance, being neatly bound and the type being large and plain. Other volumes are to follow at short intervals; and I am sure the entire set, or series, will be a valuable collection of treasures rare. Buy this volume, then save pennies enough to pay for Volume II, when it comes from the press, and so on to the end, is valuable advice for which I offer no apology."

From M. L. Moore, Bowling Green, Ky.: "I am highly pleased with 'Christian Treasures.' I feel that it is greatly worth while to place in more substantial form these things that have been so highly enjoyed in the special numbers of the Gospel Advocate."



BY J. M. McCALEB.

Japanese Farming Implements. No. 4.

BY J. M. McCALEB.

(Read before the Asiatic Society, Tokyo, Japan.)

V. RELATIVE PRODUCTIVENESS OF ORIENTAL AND OCCIDENTAL METHODS.

That Japan, with improved methods and better implements, could greatly increase her annual products cannot be questioned. If we compare the productive power of the farmer in other countries with that of the Japanese farmer, we may see what a tremendous waste of labor there is on the part of the latter. According to the latest issue of the Kokumin Nenkan (The Nation's Yearbook), in 1911 the entire output of rice for Japan proper was 51,694,000 koku; of other kinds of grain, 21,901,000 koku. In bushels this would be 265,190,220 for rice, and for other kinds of grain 112,352,130 bushels, a total of 377,542,350 bushels. Taking eighteen yen as the average value for one koku of rice and seven yen as the average for other grains, this would give a total value of 1,083,799,000 yen, or \$541,899,500. The land area on which these cereals were produced was in round numbers 13,000,000 acres. According to the official figures of the Agricultural Bureau for 1914, the number of farmer families is 5,510,000. Allowing that there are three full farm hands to the household, this would give 16,530,000 farmers. The total area of tilled land is in round numbers 17,000,000 acres. This makes about three acres to the family, or one acre per hand. Of cereals, the 16,500,000 farmers produced in 1912 nearly 418,000,000 bushels of grain (including beans), valued at 1,246,416,000 yen, which makes about twenty-five bushels to the farmer, valued at seventy-five yen, or \$37.50. If all other products (including live stock) put down as "industrial crops" are included, the estimated value is put at 1,800,000,000 yen. This would bring the farmer's gross income up to 109 yen per hand, or \$54.50.

In the United States for 1909 (and the difference now is still greater) the acreage for cereals was 191,395,963, and the production 4,512,564,465 bushels, valued at \$2,665,539,714. In round numbers, the United States has only 13,000,000 farmers, as against Japan's 16,500,000. This gives nearly fifteen acres of grain lands to the hand and a production per individual of 347 bushels of grain, as against twenty-five bushels in Japan per individual on one acre. To put it briefly, the American farmer, with lighter labor to himself, gets results over thirteen times as great as the Japanese farmer. This in reference to cereals only. Including all other products of the farm, which means also poultry and live stock, Japan produced in 1912 the value of 1,800,000,000 yen, or \$900,000,000. The United States in 1913, with three million less farmers, produced to the value of over \$9,000,000,000, or more than ten times as much, or a ratio of over twelve to one. That is, one man in America gets results twelve times as great as one man in Japan. The American farmer's gross income is \$692, while that of the Japanese farmer is only \$54.50.

Another point of interest that appears in these figures is that the yield per acre is not so much greater in Japan than in the United States. It is usually supposed that the Japanese intensive method of farming produces far greater results, but the intensive part of it is in reference to the extra waste of labor only, as a comparison of figures will show. The average yield of rice in Japan for 1911 per acre was 36.9 bushels; in the United States, 36.8 bushels. Other grain in Japan, 24.5; in the United States, 23.5.

Practically the same yield for rice and only one bushel difference for other grain; while the American farmer cultivates fifteen times as much as his fellow-laborer in the East, and with far more ease.

But I shall likely be met with the objection that America is a large country, while Japan is small, which accounts for the tremendous difference in results. Of course this is a factor which cannot be wholly ignored; but the chief difference, as I believe, lies in the difference of methods. For instance, comparing America now with America according to primitive methods, a like difference appears. In 1830 it required three hours and thirty minutes to produce a bushel of wheat in the United States, whereas in 1896 the time "required to produce a bushel of wheat, from beginning to end, was "on an average only ten minutes." (New International Encyclopedia, Volume I., under "Agriculture.") This marvelous difference was brought about solely on the ground of improved methods. The excuse, therefore, that Japan is too small to farm to better advantage is not well taken. If she had the whole world at her disposal, according to the slow way she does things now, it would still be impossible for the farmer and his family to cultivate more than about three acres, while the rest of the world would be a vast unconquered wilderness. Even Japan, as small as it is, is yet unconquered. Great Britain, with only about 2,000,000 farmers, has an output of 2,100,000,000 yen's worth of produce; while Japan, with 16,000,000 farmers, only produces 1,800,000,000 yen's worth—a difference in productive power of over nine to one.

Making due allowance, however, for the limited territory of Japan as compared with the United States, let us admit that she is not able to go to the full length in modern methods, but is only able to accomplish with two men what she now does with three. Instead of needing 16,000,000 farmers as at present, she would require only a little over 10,000,000, and, as a result, nearly six million farmers would be thrown out of work. Would it not be better, then, to go on in the old way? Supposing there would be nothing else for them to do, doubtless it would; but, small as the country is, much of it is yet unconquered. Not including Korea, the Japanese empire contains 162,153 square miles of territory, or 103,777,920 acres. The entire cultivated area amounts to only 13,948,862 acres, leaving 89,829,118 acres not in cultivation; in other words, less than one acre in seven. According to the Japan Yearbook (page 156), there are in old Japan, exclusive of Hokkaido, only 12,500,000 acres under cultivation, with 5,000,000 more that could be tilled. This means that nearly one-third more land in old Japan alone could be brought under cultivation. This would in itself almost supply the nearly six million farmers whose place had been supplied by machinery. Hokkaido, with an area of about one-seventh of all Japan, has only a population of 1,800,000 people, less than the city of Tokyo alone. Here is room for several million farmers. Karafuto is practically unoccupied, having only fifty thousand people. Only ten thousand acres of its tillable land is now under cultivation, while it has 325,000 acres that are available. Much land also could be redeemed from the sea.

CONCLUSION.

To conquer the soil of one's own country is a greater achievement than to conquer the people of another. It means better health, more of the comforts of life, and more time for self-culture. Too much leisure is not good, neither is too much toil. While the Israelites were bending beneath their burdens, they had but little time or disposition to listen to a story of better times. In like manner the Japanese farmer is a sort of slave, and he looks with more or less suspicion on any suggestion for a change, regarding it as only another scheme to squeeze out from him more of his earnings, and he turns away, saying:

"The old is better." Though he must keep everlastingly at it to keep body and soul together, he hardens himself to the task with a sort of settled conviction that, since his forefathers have always done it this way, he, too, is destined to follow their steps. His children may be able to read and write, but this is meager; while something of interest to read and about which to write is more meager still.

In Japan the farmer's home is almost entirely destitute of comforts. There is not even a chimney to carry off the smoke. The fireplace is a square opening in the center of the floor; the fuel, usually pine brush, produces more smoke than heat. The dingy, smoked walls have no portraits or pictures, and no windows to let in the light, while there are no chairs on which to sit. As often as otherwise he is not able to have *tatami* on the floor, but must substitute with a coarse matting laid on undressed boards. When he eats, he doubles up his knees and sits flat on the floor, and is content with a little vegetable soup and three bowls of rice for his dinner. Meat is a rarity. The mother and daughter, in addition to keeping the house, must also work in the field, often doing the drudgery of it, and not infrequently carrying the baby on the back at the same time. This condition, while due in part to various causes, is in large measure because of the primitive and slow methods of agriculture. Instead of spending three hours and thirty minutes, as America once did and as Japan is still doing, to produce one bushel of wheat, the farmer certainly could greatly shorten the time. If he could not reduce it to ten minutes, he might reduce it at most to one hour and save two hours and a half, which he could devote to something else—some other profitable industry, reading, social enjoyment, or in attending a farmers' institute.

But more leisure without higher ideals becomes a peril and a snare instead of a blessing. Along with better methods of agriculture there must be an awakening for higher things of an intellectual, moral, and spiritual nature—something more than sleeping, eating, and the gratification of the flesh. Wealth and leisure without good morals only sink man lower in vice. Along with the gospel of better methods of farming must also be the gospel of a broader and a brighter outlook on life and an aspiration for better things.



Scatter Them Out.

Free four-page leaflets suitable for handing out at church and for inclosing in letters will be sent on the following subjects: "Daily Bible Readings," "Conversion," "Baptism," and "Missionary Work." Send postage at the rate of four cents a hundred for a supply. If interested in a leaflet of the same size on "Dancing," please let me know.

2225 Dearing Court, Louisville, Ky. DON CARLOS JANES.



Acknowledgment.

The following amounts were received on June 13, through the Gospel Advocate office: "A Sister," Murfreesboro, Tenn., \$10; A. Travers, Arkansas, \$3.60; Mrs. E. T. Collins, Arkansas, \$19.88; J. K. P. Timmons, Columbia, Tenn., \$2; G. B. Harris, Tennessee, \$1.60; L. M. Culp, Tennessee, \$1; J. W. Beasley, Tennessee, \$5; Mrs. J. W. Miller, Tennessee, \$2.50; J. O. Rushing, Tennessee, \$2; H. T. Hundley, Alabama, \$3; C. Rudosill, Arkansas, \$5; J. M. Blackman, Missouri, \$10. Total, \$65.58. For Miss Sarah Andrews: J. P. Ezell, Alabama, \$2; E. J. Purcell, Canada, \$5. Total, \$7. Many thanks to all and gratitude to God. "He will withhold no good thing from them that love him." J. M. McCALER.

A Fifteen-Year-Old Girl's Pathetic Story.

BY A. B. L.

The most urgent appeal this week is that written by a fifteen-year-old girl describing the sufferings and distress of her family occasioned by the great storm that wrought untold havoc in Alabama last week. The letter was written by Mary Boothe, who lives at Fairhope, Ala., to her uncle, and tells its own story:

Dear Uncle Halle: Well, Uncle Hallie, we are homeless now. The gulf roared all day Tuesday, Tuesday night, and about twelve o'clock Wednesday it was something bad. At two the wind blew away half of our house, and finally it got so bad until we went to the horse stable and stayed there until four o'clock, then we went under the cow shed, and about five we had to go to the crib, and stayed there until a cyclone came up about daybreak and blew everything off of us and took all of a new crib except where we were.

The horse and pigs are all alive, but we don't know where our cows are. It got nearly everything we had, but did not damage any one else around here near so much.

At six o'clock papa went home with a little boy who had been with us during the storm. Then he went over to Mr. Stelznmuller's. There were not any of his folks in Baldwin. He was better off than we were, and he told papa to go home and get his bunch. When we got there, we had a fire and some dry things to put on. We got something to eat to-day, the first we have had since Wednesday morning. Mamma hasn't a dish of any kind, and the stove is gone, too.

Papa fixed up the fence so that the cattle could not get in. All of our fruit trees are lost. Papa found a half middling and some scraps of meat. The storm lasted twenty-four hours so hard. Uncle, tell all of our kinfolks that we are all alive, but that is all. Let us know if you are all alive, and let us hear, or mamma will go crazy. She hasn't nerve enough left to write.

We will stay here until times are better, at Mr. Stelznmuller's.

Our crops are all ruined—corn, cotton, potatoes, and everything. The watermelons are bursted in the field and all our fruit trees are up by the roots. Our chimneys are gone, too. None of the trees have any leaves on them.

Hoping you are all safe, I will close, as Mr. Stelznmuller wants to go to Fairhope, and papa and mamma want to go as far as our place with him and pick up all that is left.

Write soon. Be sure and let grandpapa and all the rest know. May God bless you all. MARY BOOTHE.

The writer of this letter evidently did not write it for publication nor intend it as a public appeal, but we have the confidence in our readers that its pathetic call will not go unheeded. Send your contributions quickly to Annie M. Boothe, Naffel, Ala., or to W. D. Boothe, Fairhope, Ala.

Clean Stories for the Young People.

In these days when there is so much literature of the light, "trashy" variety that is likely to fall into the hands of the young people, it is highly important to safeguard against this danger by providing them with clean, wholesome reading. Our weekly, The Young People, is intended to supply this need. Its stories are carefully selected and are brightened with half-tone illustrations. The comments on the International Lessons are written by A. B. Lipscomb, the first-page editor of the Gospel Advocate. The use of this weekly will greatly help to create an interest in Bible subjects and to develop the youth along spiritual lines. We will send The Young People to a single address for one year for forty cents, or we will send five or more copies to a single address for thirty-two cents each. Send in your order to-day.

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If you would enjoy reading an instructive, interesting, and entertaining biography, send us one dollar for the "Life of John Smith."

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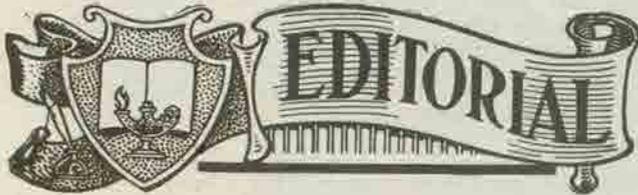
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More on the Question of Divorce.

BY M. C. K.

Following almost immediately upon the surprising disclosures on the divorce evil presented in our columns in a recent issue, we are treated to another astounding disclosure in the columns of the *Courier-Journal* of July 2, 1916. What may still be in store to be added to the disgusting record, no mortal can forecast. From a lengthy and revolting account of court proceedings in one of the Louisville courts we take the following item:

FIFTY OTHER DECREES.

Fifty other decrees were granted by Judges Wallace and Kirby yesterday, making a total of fifty-one divorces, forty-four of which were to wives and seven to husbands. This is the greatest number of decrees handed down at one time by the chancellors in many months and shows that divorce actions are on the increase in Louisville, according to a statement made by Judge Kirby yesterday. The latter also handed down eight decrees during the week. Judge Kirby said he had a number of other divorce actions under submission, but that it was impossible for him to decide them all before the beginning of the summer vacation because of the importance of matters before him other than divorce actions.

Now, is not that a shameful and disgusting picture to spread out before the eyes of this enlightened and so-called "civilized country?" "A total of fifty-one divorces" granted in the city of Louisville in one day! Not only so,

but there are so many more cases of the same kind on hand "that it was impossible for" the presiding judge "to decide them before the beginning of the summer vacation!" That court record is a disgrace to the country, and all right-thinking people, when they see it, will hang their heads in shame and sorrow. What are the pulpits of our country doing? What are the religious journals doing? What are Christian parents and guardians doing? In short and in fine, what are any and all persons doing whose business it is to teach the Bible and to lead the people in right paths?

So far as the legislatures of the States are concerned, the only way by which we can hope to reach and influence them in any great degree is to create the right sentiment among their constituents, which, in time, might result in legislation that would show at least a decent regard for the legislation already made on the subject in the word of God. As matters now stand, both the legislative and judicial branches of the civil government favor and encourage divorce, and men and women who have never had the principles of Christianity instilled in their hearts and lives take advantage of such lax legislation and equally lax judicial proceedings, and they marry with no thought of living together permanently if, for any passing whim, they should prefer to separate! This is a most lamentable condition, and it cries out aloud for attention. All idea of the sacredness which properly belongs to the institution of matrimony is practically destroyed in such cases, and marriage is little short of the mere cohabitation of lustful hearts. It is a blot on the church; it is a blot on our national life; and it is a blot on society in general.

But it is not proper to spend all our time in either describing or decrying against an evil condition. The supreme and pressing need of the hour is a remedy for the deplorable condition. What is the remedy? Cannot something be done? Is the church of the living God powerless, and is there no remedy for such a deplorable social situation? Must we concede that good men and women can do nothing for the removal of such a foul and leprous spot, that those in whose nostrils this widespread laxness in divorcing married people has become a stench have no means of redress, but must sit still and continue to witness this lustful and disgusting violation and desecration of one of the most sacred ordinances of God?

So far as the *Gospel Advocate* is concerned, we make no such concession, but we contend that there is a remedy, and that the application of this remedy is in the hands of the religious element of the country. But what can this element do? We answer, first of all, that the sacredness of marriage and its inviolable obligations must be emphasized in proportion to its most solemn demands. There is great deficiency at this point. Those who profess to teach the Bible, whether by precept or by example, are responsible here. The pulpits and religious journals of the country must speak out with no uncertain sound on the question, and Christian parents and guardians must assist in enforcing the teaching by refusing, in the first place, to countenance any marriage which is itself a violation of Bible principles regulating marriage, and by faithfully and diligently instilling these principles in the hearts of the young of both sexes who are to be the candidates for future marriage. Let them be faithfully taught and solemnly warned that marriage, regardless of likes or dislikes on the part of the contracting parties, means either a union till death shall separate them, or a separation with no future marriage except where the one solitary biblical cause of separation exists; and let these principles be diligently taught and pressed upon the public until the civil lawmakers of the land are brought to their senses, so that they, too, will incorporate in their laws the prohibition of any other marriage after separation except where the biblical cause of separation obtains.

When these principles are thus diligently taught and observed, those contemplating marriage, whether Christians or not, will realize that it is not only a serious step, but a step for life, and that in all cases it must be taken with this distinct understanding by both the contracting parties. Then, and only then, may we expect that this frightful and disgusting divorce record in the courts will cease; and then, and best of all, marriage will be a sacred and happy union of two hearts that love, and the home will be permeated by the atmosphere of heaven.

No Time for Long Private Discussions.

BY E. A. E.

I have so much writing to do for the Gospel Advocate and on the Quarterlies (Advanced, Intermediate, Primary, and Little Jewels), so much preaching to do, and so many home and other duties to perform, that I have not the time for private discussions, however much I would be pleased to do so.

A few months ago I wrote some articles on the reasons stated in the Bible why all, including preachers' families, should have useful employment; on Jesus' being a carpenter, self-supporting, industrious, and independent while a boy and young man, never asking any one to educate him free of charge because he intended to preach; on Paul's being a tentmaker and working with his own hands at times to support himself and company while preaching to others, not allowing anything, not even poverty, to interfere with his proclaiming the way of salvation, and never threatening to stop unless better supported, yet gratefully accepting the fellowship of churches in furtherance of the gospel, and teaching most clearly and fully all churches to support the gospel, help the poor, and care for the aged and infirm; on the Bible way of making preachers and against making merchandise of the churches, commercializing the gospel, and turning godliness into a way of gain; on the duty of individual Christians and churches to support generously all true and faithful preachers of the gospel, showing that God has *ordained* that the ones who preach the gospel shall live of the gospel, as much so as the soldier is supported by his wages—not going to war at his own charges—as he who plants a vineyard eats of its fruits, he who tends a flock eats of its milk, the ox must not be muzzled when he treads out the corn, those who ministered "about sacred things" ate "of the things of the temple," they who "waited upon the altar" had "their portion with the altar," and that when one sows spiritual things it is no great matter to reap carnal things; on the Bible meaning and use of "minister" and against making a title of "minister," "pastor," "evangelist," "elder," or any word signifying any work; and in a lesson in the Advanced Quarterly at the beginning of the year I wrote that "according to Jewish tradition, this feast [Pentecost] was not only a day of thanksgiving for the first fruits of their harvest, but it also commemorated the giving of the law from Mount Sinai. Jesus, 'our passover,' was slain on the day the passover lamb was killed, and fifty days after that, on the day the old covenant was given, the 'new covenant,' or law, went forth from Zion, and the word of the Lord from Jerusalem." Different brethren have written me privately about different features of these different subjects. Some of these brethren have showed their letters to others, which prove that they feel satisfied with them, to which I raise no objection whatever. I object only to having to discuss these things privately; yes, I object, too, to the complaint some make at my showing their letters. Since we discuss matters of public interest privately, we should not object to the publication of our letters. I have no objection to any of my letters being published, and in writing to parties on one side of a

trouble or controversy I request that my letters be showed to the other side. I stated in a letter recently that in regard to the disposition of some private letters I would act differently from the publishers of the Advocate in that I would publish a few of these letters, not in a tit-for-tat, good-as-he-sends, paying-back-in-the-same-coin, revengeful spirit—but by no means—but to let our readers see the partisan and unpleasant spirit that speculation and untaught questions can beget in otherwise good and wise men, and to show that all the humility and forbearance and goodness are not on one side. All private letters should not be published, I admit; but a man should not write in private unpleasant things, harsh criticisms, and ugly charges which he is ashamed and unwilling to publish and to meet in public. To treat others in all circumstances and conditions, trades and transactions, in mercy and justice and righteousness, as one would be treated, is one of God's commandments, which is not the very easiest thing to do, but which all Christians endeavor to do. In private letters and public print, as well as in all other things, all must manifest the spirit of Christ.

I think it is due the Advocate to say this, and due it to publish some of these letters. The Advocate has endeavored to be patient, forbearing, and persuasive.

A prominent preacher and writer told me recently that he had heard that one of the brethren who wrote me in regard to two of the subjects named above simply riddled my position, or words to that effect. I trust that this report was not started in the spirit of some modern debaters who seem to like to boast of the number of public discussions they have had, and every discussion a victory. If I unfortunately hold any positions contrary to the truth, I shall count it a great victory for me to have them overturned and riddled. I trust I have no positions of my own, but that I seek with my whole heart the Bible position on "all things that pertain unto life and godliness;" that I have no partisan spirit, but the spirit of the Master; that I do nothing through faction [to produce or maintain a faction, or teach some truth in a factious spirit] or through vainglory [to carry a point, gain a victory, in pride of opinion to maintain a position of my own], but in lowliness of mind count others better than myself; that I seek not my own things [temporal comfort and ease, welfare and interest, preferment and position], but also the things [the good and peace, spiritual welfare and happiness] of others; and that I am, at least, trying to cultivate and to have the mind of Christ. (See Phil. 2: 1-11.) I am praying that I may do all this, be open to conviction, and ready to receive the truth from any source. He is my friend who teaches me more and more of the truth and, therefore, helps me out of error. Frank, honest, open, straightforward and Bible-searching investigation can do nothing but good. Jesus says:

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. (John 8: 31, 32.)

In order to get what my articles teach, all things must be taken in proper connection. Only the truth, the word of God, can stand.

No fair and just man objects to honest and courteous criticism, because he loves and seeks the truth; but he does object to impugning of motives, unjust insinuations, and misrepresentation.

In a letter recently I asked a good brother if one must study, strive, and pray to practice "the whole counsel of God" on "all things that pertain unto life and godliness" and preach *it all* in all earnestness, or must one preach only that part of the will of God which one practices—I do not mean practices (?) in theory, but in *life and reality*. The true and faithful preacher of the gospel has no choice of what he must preach; he must have no favorite themes, must not be partial to particular subjects. God has made

the choice—the gospel, the word, his whole counsel, “Christ, and him crucified”—and has forbidden all “un-taught [unrevealed] questions,” “profane babblings,” “vain talking,” “old wives’ fables,” the opinions and theories and commandments of men. All preachers and teachers are commanded to study in order to present themselves approved unto God, workmen who have no reason for being ashamed, handling aright the word of truth. God’s word is truth, and it is “the word of truth” which must be studied and handled aright, or properly applied, and not unrevealed things or any of the subjects which God says must be avoided. No true and faithful preacher of the gospel or teacher of “the word” seeks or even desires to have any choice of what he preaches or teaches, or any favorite themes. As Jonah, he preaches the preaching which God bids him. He presents the entire will of God on all subjects to the people, regardless of consequences—any particular consequence or all consequences. Whether Nineveh stands or falls, he preaches the preaching of God.

What Is It to Hunger and Thirst After Righteousness?

BY E. G. S.

It is to earnestly desire to know and to do righteousness. The words “hunger and thirst” signify a sort of impelling desire to know and to do that which is right. When a man is literally hungry for food, he is uneasy and uncomfortable till he gets something to satisfy the demand; he will do everything that he can do till he secures that which will satisfy his hunger. And when a man is thirsty, he cannot and will not be easy for a moment till he finds that which will satisfy his thirst. So when one desires to know and do that which is right, he must seek to know and to do the will of God as revealed in the Bible. For this is the only thing that will fill with joy in eternity.

One with a real desire both to know and to be what is right will make every effort in his power to find out what is right, that he may do it. When I began to hunger and thirst after righteousness, there was great confusion in that community as to what was right in religion. Some said one way and some another, thus causing confusion and trouble in the whole matter of becoming and being righteous. So I decided finally to read the New Testament for myself and see if I could learn the right way; and so I did. And this is surely the right way to learn what is righteousness and how to become righteous.

Very many religious teachers then, as now, taught the opinions of men on the subject of conversion. They taught that repentance comes before faith in conversion and that pardon of sins comes before baptism. In fact, they claimed that baptism is only a command and has nothing to do with the conversion and salvation of sinners; and yet they would not receive people into their churches without something they recognized as baptism. But they made a great blunder in what they called “baptism.” Again, they were very inconsistent in what they called “baptism.” If a man had been immersed by what they called an “ordained preacher,” some of the preachers admitted that he had been baptized. However, the Baptists of that community laid very great stress upon the administrator of baptism. If a man presented himself to join the Baptist Church, claiming he had already been baptized, they at once demanded to know who had baptized him; and if he could not show that he had been baptized by what they called a “properly ordained minister,” they would not receive him into their churches until baptized by one of their regularly ordained ministers. Thus, while they denied that baptism had anything to do with the salvation of souls, they refused to recognize the immersion of any one that had not been baptized by a regular ordained min-

ister of their church, thus placing the validity of baptism in the hands of the administrator rather than in the act of the man who was baptized. This was making a wreck of the purpose, the design, of baptism as given in the New Testament, which shows that baptism is the act by which alien sinners enter into Christ. Jesus said to the apostles: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” A better rendering would be: “Make disciples of all the nations, baptizing them into the name,” etc. This shows that baptism, instead of being a nonessential, is an act of personal obedience by which people enter into Christ, and without which aliens can never enter into him. Hence, to say of baptism that it is a nonessential sets aside a very plain and positive command of God. To do this is to reject the word of God and put the words of uninspired men in its place, which is an awfully dangerous thing to do. To fail to enter into Christ is a failure to become a new creature. For Paul says: “If any man be in Christ, he is a new creature.” (1 Cor. 5: 17.) This shows beyond all controversy that no one is a Christian, a new creature, till baptized; for no one is in Christ till baptized into him. We make these points that all may see what a dangerous thing it is to denounce the very step that puts people into Christ as a nonessential; for no man can scripturally claim that he is in Christ till baptized into him. Hence the man that discards immersion is still out of Christ and can make no claim to be a new creature, a Christian; for the word “baptism” never means “sprinkle” and is never one time so applied in the New Testament. Therefore the man that has only been sprinkled can make no scriptural claim that he is in Christ. Surely, then, all should be careful not to say anything unfavorable to baptism, since an entrance into Christ depends upon it. To underestimate the ordinance of baptism is surely a thing not to be desired; no one should hunger and thirst after doing such a thing. But a penitent believer should hunger and thirst after baptism, should sincerely desire to be baptized, and should never delay his submission to that ordinance. He should go forward at once and attend to it. Then he will be in Christ, will be a new creature. Since baptism is the step that puts people into Christ, it is surely a very great sin to call it a nonessential. Hence to hunger and thirst after righteousness is to desire earnestly to do all God commands people to do to be saved.

But not only must people believe, repent, and be baptized; they must then go right on living the Christian life as the word of the Lord directs. To hunger and thirst after righteousness is to desire heartily to do all that the word of the Lord requires people to do in order to be righteous in the sight of the Lord. They must go right on and add to their faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and love. It takes the continued doing of these things to continue to be Christians, the followers of Christ. Whenever a Christian ceases to do these things, he ceases to be a Christian, a follower of Christ. The word of the Lord plainly teaches that this service must be continued to the end of life in order to reach heaven when we die. There is no other passport to the glory home but to continue faithful in the service of God until this life is ended. Then, if we have thus been faithful, we shall be called up higher, even into the glory home. Is it not worth while, then, to be faithful in doing the will of God till that call to go up higher shall come? Surely nothing else in all the world is so important. This is something well worth spending a lifetime for. This is about what Jesus means when he says: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Those that hunger and thirst after righteousness in this way through life will be certain to be filled with happiness through eternity.

QUERY DEPARTMENT

Brother McQuiddy: (1) How long was it after Paul was converted on his way down to Damascus before he and Barnabas were set apart by laying on of the hands of the church at Antioch? (2) What work did he and Barnabas do before laying on of the hands at Antioch? (Acts 13: 1-5.) (3) Can a young minister baptize, minister the Lord's Supper, and marry folks before he is ordained, scripturally?

W. M. ROBINSON.

(1, 2) Barnabas had been preaching and teaching the gospel thirteen years and Saul ten years, and both had been endowed with gifts of the Holy Spirit to enable them to preach the word of God, before hands were laid on them at Antioch. It is said of Barnabas, who was preaching in Antioch: "For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." (Acts 11: 24.) Barnabas brings Saul from Tarsus unto Antioch. "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Verse 26.) Immediately after his conversion Paul went into Arabia and then returned unto Damascus. After three years he visited Cephas at Jerusalem. Then he came into the regions of Syria and Cilicia. Read the first chapter of Galatians. We do not read of Paul's working any miracles until after the laying on of hands at Antioch. About this time Paul receives a higher measure of the Holy Spirit, for soon after this we find him performing miracles. It is undoubtedly true that hands were laid on to impart the Holy Spirit. (3) Any Christian may baptize in an emergency. It is not necessary to ordain a person to give him authority to baptize or to eat the Lord's Supper. I read of Christians eating the Lord's Supper and not of "ministering" it. One may lead in giving thanks; but all Christians should give thanks with him. Each should follow in the thanksgiving so as to be able to say "Amen." A Christian brother should be recognized as a minister by the church before performing the marriage ceremony, otherwise the marriage might be held illegal. The law of the land recognizes as a minister of the gospel any one so recognized by the church.

Brother McQuiddy: (1) How would you go about teaching a church where practically every male member of age is pretty well mixed up in politics and thinks it a great neglect of duty not to vote? If you preached much about the Christian's true relation to government as I believe it is set forth in the New Testament, it would be to them as the "idle wind which they regard not." Would it not be well to argue the matter much privately to begin with? (2) If every Christian officeholder, from constable up, should lose his position, in the end would it not prove a "blessing in disguise," that they might be unhampered by political activities and worries in running the Christian race? (3) Does not the practice of law tend to draw one into politics more than any other profession? (4) Is there not something wrong with the sermon that has much to say about Wilson's Mexican and European policies? (5) Mr. Bryan is not a safe religious teacher, is he? (6) Finally, merely to preach "Christ, and him crucified," makes us appear "narrow" to many, does it not?

JAMES E. CHESOR.

(1) I would preach to them the word of God, gently, kindly, and firmly. I would not mix up with them in politics, knowing that if I did I would lose my influence with some of them as a minister of the gospel. It is always proper to preach to the people, all kinds and classes, the gospel of Christ, which is God's power unto salvation. As Paul did in Corinth, so should our brother do. Hear him: "And I, brethren, when I came unto you, came not with

excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.) In answering this question I have practically answered all the others, save question two. This question has been very thoroughly discussed by Brother David Lipscomb in his book, entitled "Civil Government." Price, seventy-five cents. Our brother is referred to this book for a fuller answer than I can here give.

Brother McQuiddy: For the benefit of any reader who has ever been affected by false teaching along these lines or may be touched by the same in the future, please answer the following questions in a kind, strong, truthful manner: (1) Who transgresses God's law—the preacher, the candidate, or both—when a preacher refuses to baptize into the name of the Father, Son, and Holy Spirit, and insists that he should only say "in the name of Jesus Christ for the remission of sins?" Has a man been scripturally baptized who, believing this error, conscientiously submits with the purpose of obeying God? (2) Explain the application of the great commission to the church today.

MORGAN H. CARTER.

(1) Christian baptism is in the name, or by the authority, of Christ, into the name of the Father and of the Son and of the Holy Spirit. (Matt. 28: 19.) It is true there are passages in Acts of Apostles that speak of baptizing in the name of the Lord. They read: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "For as yet it was fallen upon none of them; only they had been baptized into the name of the Lord Jesus." (Acts 8: 16.) "And when they heard this, they were baptized into the name of the Lord Jesus." (Acts 19: 5.) These last had been baptized into John's baptism, and so informed Paul that they had not heard that the Holy Spirit was given. As Paul knew that Christian baptism is into the name of the Father, Son, and Holy Spirit, he knew there was something wrong with their baptism. So when they were baptized into the name of the Lord Jesus, they were baptized into the name of the Father and Spirit. So the man who does not baptize into the name of Father, Son, and Spirit does not baptize as did Paul. When Christ ordained baptism, he commanded it into the name of the Father, Son, and Holy Spirit. It is always safe to follow the Bible. As to whether God will accept the baptism of a man who believes it is not into the name of Father and Holy Spirit, and only into the name of Christ, I am not able to say. I know it is wisest and safest to believe what the Bible says. (2) "Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 20.) The promise was made primarily to the eleven; but inasmuch as they were not to live to the end of the Christian age, or the end of the world, it properly extends to the entire church, of which they were the recognized representatives. While the world stands, therefore, Christ, who has all authority in heaven and in earth, is pledged to be with his church.

Our Bible Lesson Helps are growing rapidly. The present quarter is decidedly the largest in the history of our Bible quarterlies and lesson papers. The orders for the third quarter of this year are still coming in rapidly. If you have not forwarded your order, mail immediately to the McQuiddy Printing Company, Nashville, Tenn.

"Who Is Sound?"

BY J. C. McQUIDDY.

Sister R. F. Gill, of Allensville, Ky., sends us an article from Brother Armstrong for publication, which appears on page 724. We cheerfully give the article to our readers with our most hearty indorsement of the course pursued by the men mentioned in the article. I have been active in the management of the Gospel Advocate for almost thirty-two years, and during all these years it has vigorously opposed the propagation of speculative opinions as tests of fellowship. It has stoutly maintained that opinions should be held as private property, and not pressed to the division of churches. "The faith [conviction] which thou hast, have thou to thyself before God." (Rom. 14: 22.) Things that are not fundamental to salvation should not be exalted to the position of essentials. Things that one must not believe in order to be saved should not be taught and pressed to the disturbance of the churches. Instead of stifling investigation, the Gospel Advocate pleads for the right of each individual to study the Scriptures for himself and formulate his own faith without citation or hindrance from any one. While I have through all these years pleaded for unity in faith and liberty in opinions, I have never bound myself to teach the same thing through all the years of my life. My mind has undergone some changes. I have held some things as important that I do not now regard so important. The change is not in the truth, but in me. The truth is the same through all the eternal years of God. We should honestly teach the truth as we see it. We may be sincerely wrong, but never insincerely right. But through the years that have come and gone we have never been vicious enough to seek to bind our opinions as matters of faith upon the consciences of men. Brethren Lipscomb, Sewell, and Brents never presented their views on ordination, the millennium, etc., as their faith, convictions, and as vital to salvation. These brethren do not hold their views so important as that any one's salvation depends upon a knowledge of them. Dr. Brents, in his sermon on the millennium, very frankly says: "We do not see cause for alarm, even were we to indulge a little speculation about it, so long as we make no effort to force our speculations on any one else." Dr. Brents gave comparatively little attention to the millennium, preached on it seldom, and then for the purpose of drawing a large crowd. He spent many nights in my home and much time in the office during his life. If he ever mentioned the millennium to me in private conversation, I cannot now recall it. He was far from teaching that the best way to be a *practical* Christian was to be anxiously looking for the millennium. But read what he says on the millennium in "Gospel Sermons," pages 325-327:

There is surely something taught in the Bible on this subject, and it can do us no harm to study it. While it is vastly interesting, it is not so important as that any one's salvation depends upon a knowledge of it. A mistake concerning it, therefore, would be entirely harmless. Hence, we do not see cause for alarm, even were we to indulge a little speculation about it, so long as we make no effort to force our speculations on any one else.

We have read much of what has been written on the subject, and Brother M. E. Lard is the only man, whose writings have fallen under our notice, who seemed to have a tangible theory as to what the millennium really will be. On this point we believe his theory is correct, but we shall write as though he had not written.

Others think that it will consist in the breaking down of denominationalism; and the universal acceptance of the pure gospel of Christ, as taught by Mr. Campbell and his coworkers. However desirable this may be, we see no prospect of it; nor can we find satisfactory evidence on which to base such a belief. Denominationalism is here, and it is here to stay. It will be here when Jesus comes, perhaps about as it is now. Some of the denominations that are here now will doubtless pass away. Some are dying, and have been struggling in the throes of death for

a number of years. The handwriting is on the wall, and they must go, and he is but a poor reader of the signs of the times who does not already see this; but perhaps other parties will rise up and take their place, and thus denominations will continue as long as time endures. All the world has never accepted the pure word of God, and never will. He is dreaming who expects the millennium to come about in this way.

Still others believe that the millennium will consist in the return of the Jews to Jerusalem, as a nation, and their conversion to the Christian religion, and that Christ will literally come to Jerusalem and reign among them in person. Some go so far on this line as to assume that after the Jews shall be converted they will go out as missionaries to convert the world, and that through their agency the world is yet to be converted to Christ—that the nation that rejected and crucified the Lord of glory is to be the means of converting the world to him. This may be all true; but it is, to our mind, not only unscriptural, but wholly unreasonable. We have two good reasons for not believing it—(1) the Bible does not teach it, (2) the Bible teaches just the opposite.

Thus Brother Brents held one view of the millennium, Brother Campbell another, and the premillennialist still another. But Brother Brents held his views on the subject so unimportant that a mistake about the millennium would be harmless. What a blessing if all the brethren would do as did he! If to teach a millennium is vital, whose view shall we accept—Campbell's, Brents', or the premillennialist's? Dr. Brents says of the premillennialist's view: "The Bible teaches just the opposite."

I am sure that Brother Armstrong is correct when he says that "the devil has been at work." Does he wish us to understand that Satan was at work in the pioneers of the restoration when they said, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," and advocated unity of faith and freedom of opinion, meaning by freedom in opinion that opinions should be held as private property and not forced on the consciences of others? He certainly does not mean to say that the devil was in such men as David Lipscomb, E. G. Sewell, Dr. T. W. Brents, G. G. Taylor, and a host of others who have sought to maintain the unity of the faith by teaching that speculation and opinions should not be pressed to the division of churches. The Gospel Advocate is doing the same thing now, not because the pioneers and the noble brethren mentioned did it, but because it is right. Would Brother Armstrong have us understand that the wicked spirit is in those who are teaching that the kingdom spoken of in Dan. 2: 44 has not been established, and that when it has been established in the future there will be new conditions of entrance into it, and that on account of changed conditions it is reasonable to expect new revelations from God? Is the evil spirit in those who are teaching that the kingdom of Christ is yet to be established by physical force, and that force a rod of iron, during the millennial age; that Christ shall rule in a material body on the earth, with Judaism as the center of his kingdom, the temple rebuilt, and the bloody sacrifices restored; and that those who do not believe that Christ is to come again in the flesh have the spirit of Antichrist? Would he have us understand that the spirit of faction is in those who are declaring that such views are their convictions, their faith, and are vital and important, or in those who urge that such views should be held to one's self, and not pressed to the disturbance of the churches? Can we maintain the unity of the faith by exalting opinions to the realm of faith, and is this what Brother Armstrong means to do? I am sure he does not, but that he will insist that speculations be not taught to the division of the churches, just as we are doing. He will do this because God requires him so to do.

Send for sample copies of Bible Lesson Helps, published by the McQuiddy Printing Company.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Charley Taylor is in a meeting at Philippi, in Davidson County, Tenn.

Don't fail to read that pathetic letter from a fifteen-year-old storm sufferer on another page.

J. C. White, of Brownwood, Texas, is in a meeting at Roxton. He will begin at Santa Ana on August 5.

A physician desires a location in Tennessee, and in which there must be a church of Christ. Address G. H. M., care of the Gospel Advocate office.

Among our visitors last week were Dr. Albert Seitz, of McMinnville, Tenn., and Prof. Eph Smith, of Martin, Tenn. The latter is now in a meeting at Dillton, in Rutherford County.

G. A. Dunn reports a twelve-days' meeting at Midway, Texas, that resulted in thirty-one additions, including twenty-four baptisms. He is now in a meeting near Union City, Tenn.

Mrs. John Hundley, of Mooresville, Ala., and Mrs. M. E. Blanton, of Hines, Ala., have sent contributions for the "Joy Fund," which we use to send the Gospel Advocate to invalids and poor people.

W. A. McCullough is anxious to do evangelistic work this summer in rural districts and destitute places, and would be glad to correspond with any one from any place where the gospel is wanted. This is the true apostolic spirit. Address Brother McCullough at 1607 Whiteside Street, Chattanooga, Tenn.

I have reread with pleasure and profit E. M. Borden's book of sermons, called "Jacob's Ladder." In my judgment, this is one of the best collections of sermons for protracted-meeting purposes to be obtained anywhere and deserves a wide circulation. Send \$1.25 to the Christian Book House, Little Rock, Ark.

Mitchell Pullias closed a week's meeting at Nolensville, Tenn., on July 10. Mitchell is a nephew of C. M. Pullias and a graduate of the Nashville Bible School. He is a humble and conscientious worker who bids fair to be one of our best. The church at Nolensville was greatly pleased with his preaching and conduct among them.

I would like to urge churches and individual Christians to send a contribution to H. C. Shoulders at Winchester, Ky., to be applied to the building fund for the church at Lexington, Ky. This little band is making an heroic effort to get a start and deserves the sympathy and encouragement of all those who believe in simple New Testament Christianity.

From E. M. Borden, Cove, Ark., July 11: "I am now at Cove in a short meeting. The meeting at Center Point came to a close last Sunday night, when I preached to the largest audience I ever addressed at that place. Six were baptized and one restored during the meeting. This was my third meeting at Center Point. I will begin a meeting at Floyd, Texas, on July 22."

C. G. Vincent writes from Battle Creek, Mich.: "If all goes well, I hope to begin visiting among the churches north of the Ohio River about the middle of August. I have brought nearly one hundred good lantern slides, which will give a splendid idea of Japan and our work. I shall be glad to hear from the churches soon, so I can arrange my trip to the best advantage. Write me, in care of the sanitarium."

From A. G. Freed, Marietta, Miss., July 13: "The meeting at Marietta continues with increasing interest. The

crowds that come cannot be accommodated. It is raining almost every day, yet the people come. Five were baptized yesterday evening. It will be remembered that this is the place of the Freed-Pigue debate of about two years ago. The church here is alive. The coming session of school promises to be great. Write for catalogue to A. G. Freed, Henderson, Tenn.

Many of our readers will be grieved to learn of the death of Dr. J. M. Dill, who died at his home in Rutherford County, Tenn., on June 23. Our hearts go out in loving sympathy to the bereaved family. Dr. Dill was the mainstay of the church at Dillton, and many of our best-known evangelists have shared his hospitality. He had been a reader of the Gospel Advocate from its very beginning. G. C. Brewer, of Columbia, Tenn., conducted the funeral services.

From John A. Klingman, Midland, Ind., July 13: "I left Cincinnati for this place last Monday. We had splendid meetings there in the homes in different parts of the city, and also in Ludlow and Bromley, on the Kentucky side of the river. The visible results were two restored, one added by relation, and three baptized. The Cincinnati brethren are doing a good work. I began near here, at Summerville, last Tuesday night. We are having good interest in the meetings."

From J. M. Dennis, Covington, Tenn., July 13: "Our meeting here, which began on the first Lord's day in this month, closed on Wednesday evening after the second Lord's day. The attendance during the meeting was fairly good; the singing, conducted by F. J. Rogers, was good; the attention to our humble efforts to preach the gospel was good; and while there were no additions to the one body during the meeting, we feel like saying we had a good and very profitable meeting. May the Lord bless all of the faithful."

From R. V. Robinson, Washington, D. C., July 10: "The church of Christ in Washington has changed its place of meeting from the Pythian Temple to the Masonic Hall, at Eighth and F Streets, N. E. Visitors or strangers should take a car labeled 'N. E.' Eighth and F Streets, and go to the end of the line, and the Masonic Hall is just across the street from where the car stops. L. S. White, of Dallas, Texas, is to begin a meeting with the church here on August 6, and continue three weeks. We hope for a great meeting."

From C. R. Nichol, president of Thorp Spring (Texas) Christian College: "The readers of the Gospel Advocate who are interested in Christian education will rejoice to learn that the outlook for Thorp Spring Christian College appears brighter than ever. The University of Texas has just written us that our school was given an 'A' grade by the classification committee on Texas colleges. No other junior college in the State received a better grade. Thorp Spring Christian College was the only Christian college which received so high a grade. The brotherhood will appreciate the advancement the school is making. Substantial people are now moving to Thorp Spring."

From Dr. Jesse F. Love, Bristol, Tenn., July 13: "The tent meeting here has resulted thus far in nine accessions to the church of Christ. I think now, with the members already here, that the brethren will continue to grow, and we will have a foothold for the true worship of God in this section of country. There is not a loyal congregation of the church of Christ anywhere in this country of the mountains for fifty miles. I shall close my work with the congregation here next week till another time. The congregation here meets at 818½ State Street, in Brother F. B. Barnes' picture studio. Brethren stopping in Bristol are invited to worship with them every Lord's day at 10:30 A.M."

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

KINDLY send me your name and address. I will greatly appreciate the favor.

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The Master's Vineyard

Alabama.

New Decatur, July 1.—On Thursday night, June 22, it was my pleasure to begin a meeting with the little congregation at Anniston. This congregation is the result of our meeting there last October. Brother R. S. King, who has been principal of the Calhoun County High School for the past three years and who has been reelected for the fourth year, has been an untiring worker. He has preached for the congregation three Sundays in each month; and not only so, but at the same time he has borne cheerfully his part of every financial burden, in all of which his faithful wife has been a partner. Some six or eight have enlisted themselves in the work since October under his preaching, and it is seldom that one is more appreciated and that love rules more supremely than here. This was in many respects one of the most pleasant meetings of my life, "for the people had a mind to work." I was called home on last Monday, and Brother John T. Lewis, of Birmingham, continues through this week. To date six had come from the Christian Church, two from the Baptist Church, and one who had made no pretensions. Others were interested, and we hope to hear that they have become obedient to the faith. In my judgment, there is not a more deserving, consecrated, and self-sacrificing little band than the eight-months-old congregation at Anniston. What say you, Brother Lewis? The work in New Decatur is growing.

J. PETTEY EZELL.

Sheffield, July 6.—Between here and Tuscumbia (about two miles) is a neighborhood of which about fifteen or twenty are Christians who cannot easily go to either place to worship. About a year ago it was decided to have services each Sunday afternoon at three o'clock from house to house in the neighborhood. Brother C. E. Coleman was here at that time, and went out each Lord's day, preached for them, and assisted in the worship. Soon after it was decided to have Bible study at two o'clock, and, later, prayer meeting on Tuesday nights (afterwards changed to Friday nights). These have all been very successful. Different brethren who have been here have preached for us, among whom was Brother J. T. Harris. We decided to have a tent meeting, and Brother Harris was chosen to do the preaching. We failed to get the tent we had planned to get. While trying to decide on the better way to solve the problem, a Methodist house near was offered to us, which we readily accepted. This matter being arranged, we immediately made ready to fight. The meeting began on Monday night, June 26, and was expected to continue until Friday night, July 7. Good crowds greeted us, and it was thought that a glorious victory would be won. When our meeting was only three days old, the pastor of the Sheffield Methodist Church announced in the neighborhood that he would begin a series of meetings in the

house on the next Sunday afternoon. We were allowed to use the house until that time, however. We immediately set about arranging to continue near by. Rough lumber was procured and seats made and placed in order near the house and sufficient lights put up. On Sunday night a large crowd was out, and had not rain interfered we would have continued to have good crowds. God knows best, and perhaps he saw the need of not continuing longer. The meeting came to a close last night. Only one soul was persuaded to turn from the power of Satan to God. Though this one was all we can see, we are assured that this was only a seed sowing and that God will cause the harvest to be gathered in. The Lord willing, we plan for Brother Harris to hold a tent meeting in the same neighborhood early next spring. In the meantime we shall continue our work, and hope in course of time to have a permanent meeting place there.

H. G. HANLIN.

California.

Armona, June 28.—On the first Lord's day I was with the congregation in Fresno. This bids fair to be one of the largest congregations in California. They have quite a few members from Tennessee, and all who are acquainted with this stripe of Christians know the teaching they were brought up under, and it means to go forward. I am to preach for them the first Lord's day in each month for the present. On the second Lord's day I was with the new congregation at Tulare. We always have a fine service at that place. We have some of the best workers on earth there. On the third Lord's day I was with my home congregation at Hanford, and we had a splendid service. On the fourth Lord's day I was at Tulare again, and we had an all-day meeting, with dinner on the ground. We had fine audiences, especially in the afternoon. Next Lord's day I go to Fresno again. The San Joaquin Valley is one of the finest bodies of land on earth, if not the finest. Land can be bought reasonably cheap and on good terms, and we have a body of disciples in nearly all the prominent places. We would advise the elders in the East not to give any members letters of recommendation, but find out where those who are coming to California are going and write the elders direct that they are coming, and they will be met and cared for and helped to get suitable locations.

L. D. PERKINS.

Tulare, July 2.—The brethren are still meeting at our home, 259 South F Street, for worship. We have about twelve or fifteen loyal members at this place now, and we are reaching out for others. The interest is increasing from time to time. On June 25, Brother L. D. Perkins, of Armona, was with us. Brother Perkins is doing some good preaching, and his good wife is holding up his hands in the work. Brother Perkins

is giving all his time on Lord's day to the work, while he works with his hands during the week for a support. We feel sure we will establish a loyal church in Tulare. On next Lord's day, the Lord willing, Brother Perkins will be with us again. We expect to be able before the year is gone to have some one come here and hold a series of meetings. This is surely a mission point. We have some bright boys and girls who are being taught the word of God and who will be sufficiently informed to obey the gospel before this year is gone. Brethren, pray that we may not become weary in well-doing, for we know we shall reap if we faint not.

L. MEADE WILLIAMS.

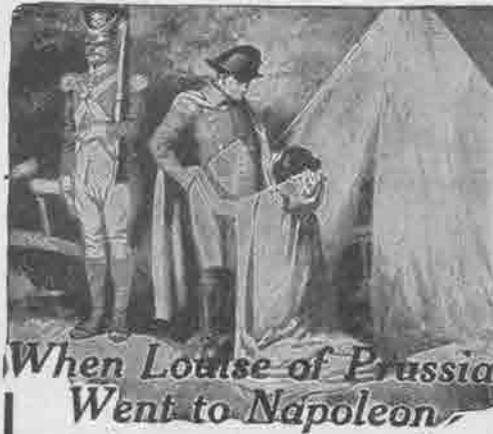
Florida.

Pensacola, July 1.—Since the beginning of this year I have held six meetings and one debate and have baptized eighteen souls into Christ. I am now at home in Pensacola for a day or so to rest up and arrange for future work. At Pfafttown, N. C., where, with Brother W. L. Reeves as moderator and helper, I held a public discussion with the Socialists in August, 1915, I closed a very successful meeting on June 8, with eleven baptisms. Leaving North Carolina on June 9, I went to Corinth, Miss., and remained over Lord's day, meeting with the church of Christ at that place, at which time I heard three fine discourses by Brother A. G. Freed, president of the National Teachers' Normal and Business College, of Henderson, Tenn. On Monday I left, in company with Brother P. G. Wright, for Booneville, Miss., and remained over for the debate between Brother N. B. Hardeman and D. A. Leak on the instrumental-music question. This was an enjoyable event, although I believe the "digressive" brethren could pick a stronger man for such work. Something like fifteen or twenty preachers of the church of Christ were present, some "shore-enough" preachers among the number. From Booneville I went to Alabama, where I held a short meeting at Blacksher, closing with five baptisms. After arranging to hold a debate with the Russellites and one with the Mormons, both to be held in the fall of the year, possibly at Bay Minette, Ala., I left for home, arriving here on June 29.

W. J. BUTLER.

Illinois.

Brookport, July 7.—The work at this place moves on nicely. The little, but faithful, band is much encouraged by the aid that brethren and congregations have given us to help pay off the indebtedness on the house. Our lot and house cost eighteen hundred dollars, but, with the help of brethren and what the congregation has done, the debt now is only one thousand dollars. We can eventually pay for the house; but what about all the souls that need the gospel during that time? Our hopes and prayers are to clear the house of its debt so we will be able to have preaching, hold meetings, and do mission work. As to our worthiness, we can refer to many of the preaching brethren: C. M. Stubblefield, Paducah, Ky.; D. N. Barnett, Paducah, Ky.; A. L. Wilson, Mayfield,



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Louise went to Napoleon on a delicate and humiliating mission. A clever woman, a beautiful woman, was Louise of Prussia. Had she accomplished her mission that night, the history of Europe would be different today. Beneath the surface of the mighty war now going on are the secret, twisted threads of intrigue and passions of a hundred years. To understand the fearful upheaval in Europe you must know that hidden history frankly told in imperishable form in

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Ky.; T. B. Thompson, Murray, Ky.; and W. F. Mathis, Vienna, Ill. We are a band of Christians that became disgusted with the evil practices of the Christian Church and left them. So you know what that means. A small offering from any one will be gladly received. Following are the names and amounts of those who have already helped to pay off the debt: Church at Holcomb, Mo., by H. H. Bodine, \$2.50; church at Corinth, Ind., by D. M. Mathis, \$5; church at Dongola, Ill., by Harvey Karraker, \$3; Richard Mathis, Vienna, Ill., \$25; W. F. Mathis, Vienna, Ill., \$25; Washington Baker, Lebo, Kan., \$50; W. A. Reckard, \$1; W. M. Riepe, \$1; Albert Golightly, \$1; Will Henson, \$1; Reuben Riepe, \$1; J. S. Weaver, \$1; Mrs. Sophia Golightly, 50 cents; Laury Krugar, \$1; Luther Phillips, 50 cents; Sam Phillips, 50 cents; George Krugar, Sr., \$2; George Krugar, Jr., 50 cents; Ed Krugar, \$1; W. F. Gowers, \$2; Henry Stucker, \$1. Total, \$125.50. This is as correct a statement as I am able to give. We are thankful to the donors and the brethren who aided us. We now lack one thousand dollars being out of debt. May the Lord help us in the great warfare, and some day you will hear of our congregation being out of debt and doing a good work. E. S. KERR.

Kansas.

Edna, June 27.—I closed a debate with A. L. Eaves, Baptist, on June 21. We debated four propositions—two on the establishment of the kingdom and two on the plan of salvation. Eaves was represented as a very strong debater, but I found my job easy. Our brethren were well pleased with my defense. We are to meet on the general church proposition in the fall, at the same place—Stockman, Texas. The debate was well attended, good feeling prevailed from start to finish, and no doubt much good will result from our work. I am in a meeting nine miles from Edna. I will go from here to Rockdale, Texas. W. F. LEMMONS.

Kentucky.

Louisville, July 10.—Three were added at the Highlands yesterday. Two of them, who had been Catholics, were immersed. DON CARLOS JAMES.

Bowling Green, July 10.—We are having a good meeting here. Brother Hall Cullom, of Nashville, Tenn., is here. We are glad to have him with us. Brother T. H. Burton is located here and is held in high esteem by all. We had a pleasant day last Wednesday at the Potter Orphans' Home and School. All are cordially invited to be present at a similar meeting there on the first Wednesday in next July. May the Lord bless us all and use us for his glory. M. L. MOORE.

Paducah, July 6.—Brother F. W. Smith began a meeting here on Monday evening after the first Lord's day in July and continued it just one week. During his stay we learned to love him, not only as a faithful preacher of the gospel, but also as a Christian "in whom there is no guile." There were two additions while he was here and one since.

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For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

The meeting continues with home forces. Just as a splendid interest had been created, our brother was called home on account of death in his family. From many earnest hearts prayers have ascended to the throne of our Father in behalf of the bereaved ones. Some day, the Lord willing, we hope to have him with us again. C. M. STUBBLEFIELD.

Sedalia, July 11.—I have just closed a fine meeting at Mount Olive. The people were very busy in that section, but we had large crowds and a splendid interest. There was one baptism. At the close of the last sermon I received a challenge to debate. The challenge came from a Baptist preacher (Newsom). So I announced that when the doors of the Baptist Church were opened we would be ready. The Baptists in that community need something to settle their trouble. They have "turned out" about twenty-nine of their members in the last year on the charge of "getting sanctification." Impossible for a child of God to so live as to be finally lost; yet if one gets "sanctification" and claims that he is now better than ever before and that he can live without sinning, "we'll turn you out!" I go to Sugartree, Tenn., for my next meeting. I. A. DOUTHETT.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Rector, Ark., began on June 11 and closed on June 25. Eight were baptized, one came from the Baptists, and one was restored—in all, ten. Twenty-three years ago I set in order the congregation at Rector, and have held eight or nine meetings and a six-days' debate with J. H. Peay, Baptist, since that time. I do not know whether I have given satisfaction or not, as some of them want me to go back and try it again. The Rector congregation is made up of good men and women, and I am looking for greater things from them in the future.

Brother R. E. Wright is now engaged in a meeting at Hornbeak. Four baptized to date. He is a great preacher, and I am so thankful for the privilege of hearing him for a few days. Brother Harry Hayes is leading in the song service, and is doing it well. No one enjoys these services more than the writer. No one needs preaching more than the preacher—some preachers. I am among the "some."

Brother T. M. Carney, of Obion, is engaged in a meeting at Mount Zion. Good hearing, good preaching, but no additions to date. This is where I started up the work on August 28, 1904, under a brush pile—twelve years ago. Now they have a good house and a good congregation. May God bless them in their efforts to do good.

At an early date Obion County will have two more great and good preachers, J. Paul Slayden and R. C. White, to proclaim the old gospel to lost sinners—Slayden at Glass and Rives, White at Oak Ridge. I hear that Brother Eph Smith, of Martin, is to come to Troy for a meeting. Troy is also one place where I had a hard, hard fight to establish a congregation, but now they are doing a great work for the Lord. Brother L. E. Jones lives there and preaches for the congregation. Brother Carney is to be at Bethel some time in September, and a good meeting is expected.

Next Lord's day (July 9) I will begin the camp meeting at Glady Hill. This is where I began on July 2, 1912, under a tent. There were three members in the neighborhood; now there is a good congregation with a beautiful meetinghouse, and it paid for, all but one hundred and eight dollars, due next January. I have not served them quite long enough yet to be swapped off, but this meeting may end my labor there for a while. They may want another man after this meeting. If so, they

should get another, and I will look out for some other destitute place and pitch tent and try to build another congregation and get them housed.

I hear of some preachers who claim that they cannot get work to do; but at my age and with the destitute places near me, I have no fear of running out of a job. I may soon reach the point where the established congregations will not want me, but they cannot control the new fields where we have no congregations; so I am not worrying over the thought of going on the shelf. I just do not intend to go on the shelf as long as I am able to preach and my tent and new territory holds out. Of course, when my tent wears out and all the territory in Lake and Obion counties has been worked, then, perhaps, a shelf will be needed, but not until then. Pray for me in my efforts to sow the seed of the kingdom. Subscribe for the Gospel Advocate and get all the reports of meetings held by sacrificing preachers—preachers who are preaching to do good, and not for the money only.

Roanoke College.

Roanoke College closed its sixty-third year of service in the cause of liberal education on June 16 with a successful commencement.

Among the students enrolled the past session were many from various States and foreign countries, including Mexico and Japan.

The substantial growth of the college is manifested in the notable progress being made in the erection of new buildings, according to a harmonious group plan, which will form a double quadrangle when complete; a handsome new gymnasium, a commons, three sections of a new dormitory system, and a president's house having been completed. Two additional sections of the dormitory system have now been completed, making a row of dormitories two hundred and fifty feet in length. This imposing building is modern in every respect, having steam heat, electric lights, toilet and shower baths on every floor.

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There is rest to the soul in the word everlasting, because there is weariness in the soul for the rest which that word supplies. To believe with all the heart that "underneath are the everlasting arms"—that is the very peace of God.—Selected

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"From that time many of his disciples went back, and walked no more with him." (John 6: 66.) And no wonder; they could not understand him. The idea that they must eat his flesh and drink his blood in order to eternal life, they could not see. It was too hard for them. Could you have understood his language that day, had you been there? You certainly could not. Even the apostles did not understand it; and had it not been for subsequent developments, the apostles themselves could never have understood it. It took that last paschal supper and the Lord's Supper at that time. It took more. It took a Gethsemane, with its agony and its bloody sweat. Yea, more—the judgment hall, the cruel whippings, a crown of thorns, the cross on Calvary, the tomb, and the resurrection of Jesus. It took all this and more to open up to the apostles even the whole of what was meant by eating his flesh and drinking his blood. I have no doubt but many went away saying: "The man is crazy. What! Give us his flesh to eat and his blood to drink! What is he talking about? He is surely crazy." The apostles had been with him long enough to believe that at some time in the future, somewhere, somehow, he would explain these mysterious sayings and make it plain to them. They certainly did not understand him then. But their faith in him as the Son of God led them to trust him even where they could not trace him. On the night of his betrayal, he "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." This, with subsequent events, explained to the apostles the hard lesson taught in John 6. For Jesus said to them, "This is my body," and, taking the cup, he said, "This is my blood"—figuratively, of course, for he had not yet given his body nor shed his blood, but he would, and did; and then, when he arose from the tomb and proved to them his divinity, they saw it all and understood. And from that time forward, on the first day of every week, they assembled themselves together to eat his flesh, his body, and drink his blood—an assurance to them that, since Jesus had become the propitiation for sin, they could gain eternal life. And the man or woman who does not eat—he who is not in a condition to eat—whether in the church or out of it, has no eternal

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life and no legitimate hope of eternal life. A member of the church, to be in communion with Jesus, must be morally and religiously in such condition that he can lawfully and worthily partake at the Lord's table as often as it is set for the use of the assembly of other members, and the main purpose of it is that he may eat of the Lord's body and drink of his blood. If he can do this worthily, it shows he has eternal life dwelling in him. But when, from any cause, either from withdrawal of fellowship by the church or his own secret sins which render him unwilling or unworthy to approach and partake of the Lord's body and blood, then, in that case, it seems to me, he has put himself without the reach of eternal life; and if he does not repent in due time and receive pardon, but dies in that condition, he is lost. Not really because the loaf and the wine can give eternal life by eating and drinking the same, but because of his sins, unrepented and unforgiven, which separate between him and the loving Father. Should he repent, God stands ready to forgive and to restore to him the promise of eternal life. For we know that God has said: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness [his own right way of doing], and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." (Ezek. 33: 13.) "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; . . . he shall surely live, he shall not die." (Verses 14, 15.) So we see that when a Christian backslides into the old life of iniquity, God takes from him the promise of eternal life. If he repents (provided it is not presumptuous sin), God pardons and restores to him the promise of eternal life; for God delights to show mercy, and is always ready to pardon the erring Christian when he repents. He is then once more a partaker at the Lord's table, and can eat and drink of the body and blood of Jesus—that is, the emblems of his body and blood—and may enjoy with all saints the glorious privilege of showing forth the Lord's death till he comes again, while he also rests in the promise of eternal life.

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Among Our Workers

Georgia.

Trenton, July 12.—Our meeting at Durham, on Lookout Mountain, was rained out after the fourth day. The people were very kind and extended an invitation to return when the rains were over. We have no house or worshiping congregation there, but a few believers. I am to begin a meeting next Sunday at Shiloh, on Sand Mountain. It is my intention to begin a meeting every other Sunday till the weather is too cold for meetings in the Sunny South. C. E. COLEMAN.

Louisiana.

Amite, July 12.—Brother A. K. Ramsey, of New Orleans, is conducting a series of gospel meetings under canvas at this place. His lessons are plain and instructive. The attendance is increasing, and the meeting continues. W. J. JOHNSON.

North Carolina.

Winston-Salem, July 12.—Our work in North Carolina, still moves upward. We are now in our third meeting in this city since spring opened. We have our tent right in the heart of the city, with Brother M. C. Kurfees doing the preaching; so you see we are doing our best to get the gospel planted in the hearts of the people. Rain hindered the first three services, but our fourth service (last night) was well attended. Our expense in this meeting will be heavy, but we count it worth while and shall continue indefinitely. All good seed sown in good soil will grow. W. L. REEVES.

Tennessee.

Nashville, July 10.—Our tent meeting on the Brick Church pike closed on last Friday night. Immediate results, six baptized. Fine interest among sectarians makes us hope for many others by and by.

V. E. GREGORY.

Tracy City, July 5.—I am in a good meeting in Lankford, one mile from Tracy City. The meeting is ten days old; six have made the confession, and three are to be baptized next Lord's day. Three came from the Methodist Episcopal Church. We have good crowds every night. We are preaching in a schoolhouse. BAILEY BROOKS.

Alexandria, July 10.—Our meeting at Brownwood, Texas, was attended by very large audiences, and we think much good was done. In spite of almost constant rain, our meeting started here yesterday with good crowds. We are hoping for clear weather and a good meeting. Prospects for Abilene Christian College are very fine. Every mail brings inquiries, and far more have arranged to come than ever before this early. We have a very pleasant surprise for all who are going away anywhere to school, who will write us at Abilene,

Texas. I hope to spend a few days in Nashville while in Tennessee.

J. P. SEWELL.

Lexington, July 3.—Perhaps it might be well to let the readers know where we are and what we are doing. We have been laboring in Henderson County since February 22, 1915. We have nine places of meeting in the county, most of which are weak, but we have three live and acting churches. Through the sacrifice of several of the brethren we have purchased a tent to be used in the interest of the cause in mission work. It has been rather hard to interest some in this kind of work, and several will not be interested at all nor give anything to the work of this kind. This makes the burden fall heavy on a few, and also makes the support light for such work. We are doing the best we can, however, to keep the work moving on. Brother Paul Slayden and A. J. Veteto began a meeting with the church here yesterday. The meeting started off with good interest and a large crowd. Brother Slayden holds to the grand old Book "as it is written." Brother Veteto places his stress on the singing "with the spirit" and "with the understanding." Whether you hear from us or not, just remember that we are doing what we can in the Master's work. E. P. WATSON.

Decherd, July 12.—I have just closed a twelve-days' meeting at Coalmont, with twenty-three additions. I baptized six Methodists, one Methodist preacher in the number. This was one of the most interesting meetings I ever held. Brother J. C. Moseley led the song service. Last November I held a meeting at this place and had forty-six additions. There is a congregation established at Coalmont with a membership of seventy-two. They have recently built a new house. They lack some having the house paid for, and any help that brethren may send will be appreciated. I preached for the brethren at Dans, in Sequatchie County, on the second Lord's-day morning, and for the Whitwell congregation at night, also on Monday night following. I stopped over at Bridgeport on Tuesday, where I found many brethren. This is the home of Brother Bob Jernigan. On the third Lord's day in this month I will begin a tent meeting in Bedford County. There are but few members there, and they have no place to meet. Brethren, cooperate with us by praying that we may be instrumental in bringing many souls to Christ through his word. R. E. L. TAYLOR.

Texas.

Fort Worth, July 10.—I closed a very fine meeting at Alvord last night, with twenty-seven additions (fifteen by confession and baptism) and an ugly church fuss settled. I go next to Baird. T. W. PHILLIPS.

Scurry, July 10.—The meeting here grows in interest and attendance. Four confessions and one restored. One of the number baptized is an old lady, seventy-seven years old. She has been a member of the Methodist

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Church over fifty years. I go from here to Rosser for a mission meeting.
JOHN HAYES.

Van Alstyne, July 8.—I am just beginning the second week of a meeting at Pilot Grove. This is one of those hard places where we are boycotted under the guise, as "they say," of being "Campbellites," whatever they are. It is sweltering hot now. Both the extreme heat and the boycott make it pretty tough on a fellow. One man was baptized the first day of the meeting. I will begin a meeting next Lord's day at Garrett. Interest good here. I expect to reach home about August 10.
JOHN E. DUNN.

Longview, July 12.—I closed a good meeting with Kickapoo Church, nine miles from Mexia, on Sunday night, July 9. Seven were baptized, two restored, and a run-down church revived—once a large and working congregation. Hobbies have almost killed this church. It is now almost a mission point. Though they have fifty or sixty members, they are dead, or most of them. All they do is to hinder those who try to work. They paid me seventeen dollars over expense of travel.
JOHN T. POE.

Chireno, July 12.—The fourteen-days' meeting here closed at the water this morning. Thirty-one were added—twenty-one baptized. Among those baptized are the leading doctor, merchant, barber, ginmer, blacksmith, and other business men. The Methodist preacher's daughter, five other Methodists, three Baptists, and other church folks gave up a false religion and obeyed the gospel. This is my second meeting with the church. They have a new meetinghouse. I am to hold a twenty-days' meeting for them in 1917 and a short meeting this fall. Two good singers from Brookeland and two from Martinsville—a fine quartet—led the singing. I begin to-night in Broadus.
BEN WEST.

Dallas, July 11.—I recently held a two-weeks' meeting at Terrell. We had two services daily. The audiences were fine and the interest good all the

time. Brother C. A. Norred has been laboring with this church for the past two years. He is a young man of splendid ability, and is not only held in high esteem by the church, but by the entire town. He has been a great help to the church there. There were six additions during the meeting. I have not been in a more pleasant meeting. The spirituality was of the very best, and the members love each other very much. They have one of the nicest church houses in the town, centrally located. I expect the church to continue a great work. We had a fine day at the Pearl and Bryan Streets Church, in Dallas, last Sunday. There were four additions at the morning service. This church is doing the best work I have seen it do in many years. My son, Joe W. White, is holding a meeting at Grand Prairie. This is his first meeting. There has been one confession in that meeting. I expect to begin a meeting in Washington, D. C., the first Sunday in August, to continue throughout the month.
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FROM THE FIELD

Louisiana.

Plain Dealing, July 10.—I preached twice yesterday to large and appreciative audiences at Pleasant Hill, near here. We had dinner on the ground and a most enjoyable time. I am to be in San Antonio, Texas, on the fourth and fifth Lord's days in July. Following this date I have a meeting at Louise, Texas.

GEORGE M. RANCE.

Missouri.

Springfield, July 10.—Our meeting at the corner of Ramsey and Turner Streets is one week old. Crowds and attention splendid. Both congregations are taking an active part in this work. We are very hopeful of another congregation in this part of the city in the near future. Berea congregation all attended the tent meeting yesterday. My son, Charles, is leading the song service. We have some splendid singers in Springfield. The meeting is to continue all of July. A welcome awaits one and all.

O. L. HARDIN.

Poynor, July 10.—I have conducted two gospel meetings and have now entered into the third. The first was at home, with the church at Waldo, Ark. We had a short meeting, but it served as a church revival. We have done two hundred dollars' worth of work on our house in improving it inside and out, and now have a neat church home. My second meeting was at Nichols' Schoolhouse, sixteen miles north of Waldo, in Nevada County. Waldo church, through me, has been doing mission work there for two years. In all, we have had about thirty additions there. The work is doing well. We will soon have a church house, then I think the kingdom will be permanently established in that region. We raised something over one hundred and fifty dollars the last night of the meeting for building purposes. I am now in a very promising meeting at Poynor.

OSCAR E. BILLINGSLEY.

New Mexico.

Hope, June 23.—At the request of Brother W. A. Watson, who recently moved to this place from Tennessee, I make a statement concerning the Redeemer's cause at this place. Last December, just before Christmas, the church sustained a great loss in church workers by Brother J. D. Tant and his Christian family moving to Cleburne, Texas. This loss, however, has been partially regained by the moving in of the Watsons from Tennessee and the Pucketts from Arkansas, most of whom are faithful worshippers and zealous workers in the Lord's vineyard. Through their efforts and that of the tried and faithful few of the old band, the cause began to take on new life during the months of March and April and still continues. At our monthly appointments, one, two, three made the confession and were baptized; one erring sister returned to her first love; and two, who had been satisfied with their

The Creoles of Louisiana.

the descendants of the original Spanish and French settlers, prided themselves upon their hair; and rightly they should, for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods—La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago; but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light, and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original luster; and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Baptist baptism, became dissatisfied and were baptized by Brother Joe Puckett for the remission of their sins. During April the church decided to build a house of worship, and at this writing the foundation is laid and the forms constructed for the erection of a concrete building, forty by sixty feet. The building will cost between twenty-five hundred and three thousand dollars above the cost of seating. Contributions from brethren who are able and willing to help us in this work will be duly appreciated. Send to Dr. Puckett, Treasurer of the Building Committee, Hope, N. M. In a few months we hope to be worshipping God in our new house and working faithfully in the Lord's vineyard as we have opportunity. I have just returned from Lower Pecos and Mayhill, where I preached the word to attentive hearers from the second Lord's day till the third Lord's day night, stopping over at Dunken for a sermon on Monday night. I will return to these mission points during July, at which time we hope to reap the harvest of what has been sown. May the Lord send other laborers into the mission fields of New Mexico and justly reward those already in the field.

A. J. Cox.

Oklahoma.

Elk City, July 3.—I closed a mission meeting of fifteen-days' duration at Foss last Friday evening. I did not have this meeting scheduled when I left home to come West, but, on account of a meeting being called in, I had the time to give somewhere. There was a call for a meeting at this place. The first week was a rainy, stormy one and the services were rained out fully two-thirds of the time, yet we held on and did better the second week. Brother L. F. Martin led the singing. There was only one addition to the church, but much prejudice was removed and considerable interest worked up. While there

are fifteen or sixteen members there, yet they are all spiritually dead, except three or four. Brother R. L. Vaughn, a godly, self-sacrificing man, is directing the work there, and they will have their worship every Lord's day. If anybody wants fellowship with us in this meeting, it is not too late yet. I am at Taylor now, with good prospects. I go from here to Crandall, Texas. GEORGE W. FARMER.

Tennessee.

Hornbeak, July 3.—Our meeting at Albany, Ga., was quite a success in every way. We left a nice little congregation there of seventeen souls. We leased a nice building for them to meet in every Lord's day and left Brother R. H. Rogers to stay with them until we can secure a man for the work in that part of the State. I began a meeting here yesterday with fairly good hearing and interest. R. E. WRIGHT.

Nashville, June 24.—I leave to-morrow night on my ninth annual missionary tour to North Florida and South Alabama. I begin Sunday morning in Esto, Fla., and expect to preach every day for six weeks, holding short meetings at the following places: Esto, fourteen days; Elton, Ala., eight days; Gum Head, Fla., eight days; Liberty, Ala., eight days; Tennille, Ala., four or five days. I have labored with three of these congregations for the last eight years and with the other two for a short while. No one of these congregations is large, hence the support has never been burdensome. I have managed to live all this time without calling upon the brethren for help, and am leaving now, not in the hope of filling my pockets, but because I love those brethren and others whom I hope to reach with the gospel. There are calls in this field that I shall not be able to answer, because I must hurry home to begin my winter's work. I teach for a living and preach when I can. If the remuneration were sufficient to give me a living, I would be glad to locate in this field and labor with these brethren all the time. VAN A. BRADLEY.

Memphis, June 26.—Since my last "Notes" appeared we have conducted two protracted meetings and held one debate in Memphis, in addition to our regular work. The writer preached about two weeks at Olive Avenue to attentive audiences, but there were no additions. One person who had been scripturally baptized has abandoned the Baptist denomination and taken his stand with this congregation since the meeting. The debate with A. G. Canada, Pentecost Holiness, was held at the Holiness meetinghouse on Olive and was largely attended, and we think much good was done. Brother C. M. Stubblefield, of Paducah, Ky., did the preaching in the meeting at Harbert Avenue, and it was well done. Four persons were baptized and one reclaimed during the effort. Brother Cullum is in a tent meeting out at Highland Heights, but it has been hindered much by rain. The writer will assist Brother Bunner in a meeting in New South Memphis, to begin next Sun-

Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.,—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later

on. No matter what one tells you, if you are not strong, and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all druggists.

day. When this meeting is over, I will hold a tent meeting near the car barns. Our preaching force has been reinforced recently. Brother W. T. Wilson has returned to Memphis, and Brethren H. J. Sudbury and J. W. Dixon are attending the Normal and will assist in the work in and around our city. Brother Denton has been suffering some with rheumatism of late, but he is still able to preach each Sunday morning at Olive.

W. HALLIDAY TRICE.

Elora, July 5.—On the first Sunday in May we had our yearly meeting at Greenwood, in Giles County. A large crowd gathered about 10:30 A.M., and I am sure that for about thirty minutes we had as fine singing as I have heard in many a day, if not the best. Brother John Kincaid led that day, and he did it well. I think he is the principal leader in song at Greenwood. I tried to preach for about fifty minutes with the same earnestness as in days of yore, and many old brethren and sisters remarked at the close: "Brother Bradley, we think you preach just as well as you did thirty years ago when you and W. B. McQuiddy were here, if not better." Of course this made me feel good. We then had a bountiful dinner under the green trees, and rest for an hour, with hand-shaking and greeting. Many of the old-time friends who were there when Brother McQuiddy and I were there are gone. Then another service in the afternoon closed my meeting at Greenwood for this year. They tell me that I have a standing appointment

for that time every year as long as I am able to go. The next Sunday was spent at Ethridge. We have a loyal congregation at Ethridge, and I heard of no dissensions among them. They furnished me two good-sized audiences. I visited old Robertson Fork on the second Sunday in June. We lived and labored with these dear people many years ago. This was my first visit after an absence of twenty-nine years. They have a nice, new house of worship. We intended to have had preaching at night, for a few nights at least, at the "Blue Creek" Schoolhouse, not far from Robertson Fork, but so much rain prevented a single service. On the third Sunday in June I was at Wilson Hill. They had two sermons and dinner. This is in Marshall County. I preached there many years ago a great deal. Pleasant faces that used to greet us there are seen no more. We had splendid audiences at both services, and dinner enough for as many more people. Old Brother Ben Phillips was buried there just a few days before our visit. On the fourth Sunday in June I was at Cornersville. We had services on Sunday and Sunday night and on Thursday night. These brethren seem to be at peace with each other; no troubles that I heard of. Last Sunday I had a splendid audience at Beech Grove, in Marshall County. I preached only once. I preached and held meetings there many years ago. Quite a lot of the old ones are there no more. I will be at Ostella, in Marshall County, on the third Sunday in this month. May the Lord help us. J. R. BRADLEY.

MACEDONIAN CORNER

Funds Needed at Ripley, Tenn.

One of the trustees and elders of the church of Christ at Ripley, Tenn., sends us the following:

To the Brethren: We are struggling to build a house of worship at Ripley—a neat, little, modern building. There are only about thirty-two members of the church of Christ here, and only seven male members, heads of families. We have the building plans and have just let the contract. The excavations have been made and the work of construction will begin at once. We have enough confidence in the brotherhood to start the work. We hope you will come to our rescue, though the offering be ever so small. We need and must have seven hundred dollars to finish the building. We ask you to send us a liberal free-will offering, and we assure you that we are ready to pass the gift on to others in need as soon as we get in our new house. Brethren D. H. Friend, S. P. Pittman, L. K. Harding, S. T. Nix, and O. C. Houston have preached here and know the situation. Donations may be sent to J. A. Byler, Ripley, Tenn., Route 2, or to T. H. Green, Ripley, Tenn. Your gift will be reported to the congregation here and a receipt will be mailed to the sender.

A Call from Alabama.

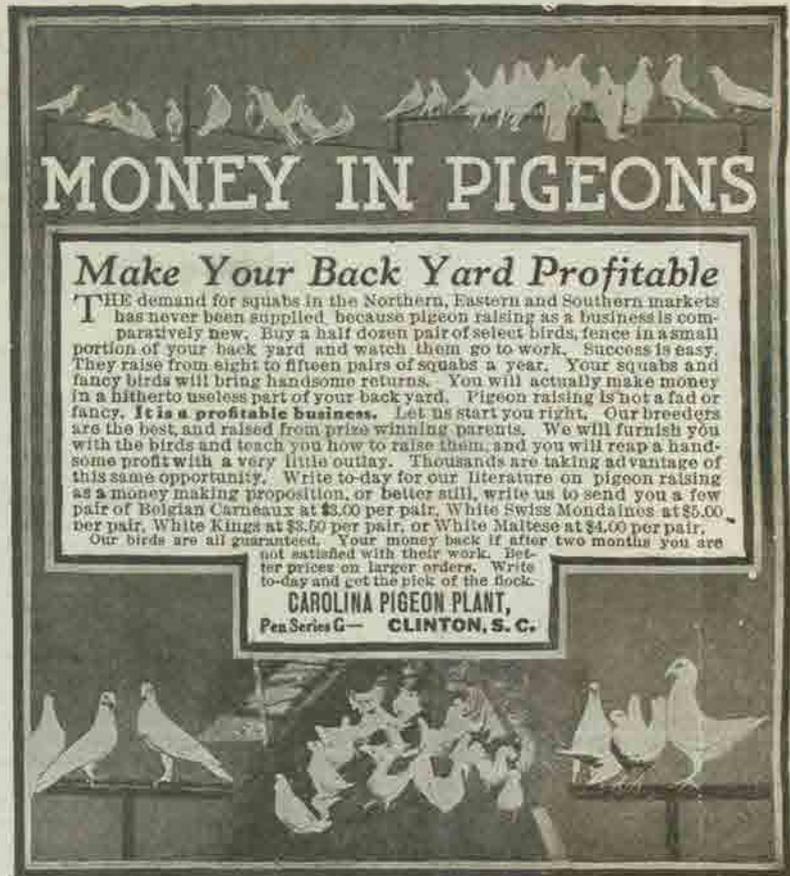
The following note, signed by W. O. Norton, W. C. Morgan, G. W. Thompson, and J. T. Aston, of Route 3, Town Creek, Ala., was sent us for publication:

Brethren, we are trying to thoroughly establish a congregation of loyal Christians at Hatton, some nine miles south from Town Creek. We meet each Lord's day at the home of Brother Morgan. There are only a few of us, but we keep up the worship. The brethren, by the help of churches at other places, have bought a half-acre lot and put up the framing of a church house thirty-five by forty feet. The deed contains the restrictive clause. We want the house ready for a meeting this season. We are not strong enough to finish this work. Those who are able and willing, will you not help us? Send all contributions to W. C. Morgan, who will report the same through the Gospel Advocate.

Notes from India.

BY W. HUME M'HENRY,

We are sorry to relate that Dr. James Umrao Singh, the laborer in Northern India, is now (March 10) in the hospital at Lucknow, India, paralyzed from the waist down. From this you will see that for the present (and who knows if not for all time?) his labors have ceased. Brethren, pray that God may restore him again, that he may be used to advance the Lord's cause among the



MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$8.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series G— **CLINTON, S. C.**

more than forty-five million souls in that part of India.

The activities of Satan are not confined to heathen strongholds, but, arraying himself in religious garb, he parades himself as a respectable fellow. Our workers write that a certain mission in their parts is sending its leaders through the country, offering to build schools, give the farmers oxen to cultivate the land, or even to give them money, if they will but join their missions. Who says that this is the spirit of the Lord Jesus Christ?

Notwithstanding I had sent word for two of my workers to come to Satara for instruction, they requested that I permit them to remain a while longer, saying that many of their people were calling them to immerse them. Satan may buy his followers, yet God's word is still full of power, and through it souls are being drawn to God, to the Savior in whom there is redemption. We thank God and take courage. Let the armies of the Lord mobilize and fight in earnest, not with flesh and blood, but with all the powers of evil, ever looking to the Captain of our salvation; and not only looking to him, but, being prepared, look for his appearing.

Invigorating to the Pale and Sickly.
The old, standard, general strengthening tonic, **Grove's Tasteless Chill Tonic**, drives out malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. **Fifty cents.**

Roanoke College

SALEM, VA.

- **Location** Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.
 - **Rank** A Standard American College for men—its A. B. degree accepted by best American universities.
 - **Courses** Courses for degrees arranged in groups, preparing for life and looking to the various professions.
 - **Facilities** A strong faculty of twenty. Library of 25,000 volumes; working laboratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium. Roanoke is devoted to Christian education for the service of church and State. Sixty-fourth session begins Sept. 18. For free catalogue and illustrated circular, address
- J. A. MOREHEAD, President.

A Song Book is Offered to You.

Send us the names and correct addresses of five song leaders or vocal teachers (specially among churches of Christ), and we will send you, postpaid, a copy of our new gospel hymn book, "New Songs of Praise." FIRM FOUNDATION PUBLISHING HOUSE, Austin, Texas.

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for Christ's sake, is of as much value as a long prayer; and the time is not lost which is spent in the practice of meekness and patience.—The Young People.

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BY A. B. LIPSCOMB

The Man Who Went.

We next consider the prospective portion of Paul's charge to the elders of Ephesus: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 22-27.) Paul states that he was about to "go bound in the spirit unto Jerusalem," and, furthermore, that "the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me." There has been not a little speculation as to how Paul received this testimony of the Spirit. That is not a matter for profitable discussion. The really important point for us to consider is that Paul, constrained by

conscience and duty, went. Nothing could keep him back. It reminds us of that time in Elijah's experience when God commanded that he show himself unto Ahab. In one verse is recorded God's command. In the next verse appears the simple statement: "And Elijah went to show himself unto Ahab." On his way he met Obadiah, a good man, who was over Ahab's household. The prophet said: "Go, tell thy lord, Behold, Elijah is here." But Obadiah objected strenuously to delivering any such message to Ahab. "As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not." But to every objection that Obadiah advanced, Elijah turned a deaf ear. How magnificent the courage of the man who could say: "As Jehovah of hosts liveth, before whom I stand, I will surely show myself unto him to-day!" "Go tell Ahab that I am coming." Such is the dauntless spirit of the apostle Paul. "The Spirit tells me I must go to Jerusalem in the face of trials and afflictions, and to Jerusalem I must go." You talk about patriotism. That is the kind of patriotism that God honors.



How Do You Think of Mexico?

Some are willing to go to Mexico and "fight for your country," as you think, but how many would be willing to go down there in times of peace to preach the gospel to their perishing souls? I stand ready to give credit to any man for a fine sentiment whenever and wherever uttered, and, therefore, I do not blush nor apologize for quoting the words of Francis Xavier, a Roman Catholic, who, speaking about the dangers and difficulties of a missionary's life, said: "If those islands had scented woods and mines of gold, Christians would have courage enough to go thither, nor would all the perils of the world prevent them. But they are dastardly and alarmed because there are only the souls of men to be saved. But this I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." What a pity that a man with such a spirit did not deliver the message like Paul!



Is Your Life Dear Unto Yourself?

The apostle said: "I hold not my life of any account as dear unto myself." Not long ago a metropolitan paper recorded the death of a prominent citizen. The notice stated his name, a historic one, and mentioned his family; then it gave the various social clubs with which he had been identified, and concluded with these words: "He was

a well-known patron of the turf; he was one of the best connoisseurs of wine in America, and was always present at every first night at the theater and opera." This man was the exact opposite of the apostle Paul. He held his life as dear unto himself, not as dear unto his Maker.

"I lived for myself, I thought for myself,
For myself, and none beside;
Just as if Jesus had never lived,
As if he had never died."

Sometimes a young man approaches you with an air of self-complacency and says, "My idea of life is to take things easy," by which he means that his idea is to get just as much for himself as possible, regardless of others. It would be a hard thing to say, but the truth, no doubt, to tell him: "Young man, it would be better for you and for the world if some one would hang a millstone around your neck and throw you into the river."



Climbing the Hills on High Gear.

Paul's great purpose in life was to accomplish his course and the ministry which he had received from the Lord Jesus. In automobile phraseology you hear a good deal about "high gear" and "low gear." The car that can go up the highest hill on high gear always receives favorable mention. And the Ford, which has become the butt of many a joke, has been facetiously likened to the Bible because it carries you up "on high." But, seriously, this remark affords a striking figure of Paul's high purpose of living. The lever that operated was always marked "high." His eye was ever on the goal. What were such things as bonds, imprisonments, and afflictions? Nothing more than hills that he felt abundantly able to climb so long as kept "in high." The prophets used to call the service of the Lord a "burden." It was an awful weight upon them which they would have gladly laid down if the Lord had permitted. Never once does Paul use the word "burden" in reference to his work. It is not something that he carries. It is something that lifts him up, gives lightness to his feet, expansion to his heart, grace and power to climb the hills of life. How truly has some one said: "There is nothing to be done unless we are contented to live *on the stretch*. Easy-going lives are always contemptible lives!" Let us resolve not only to go to heaven, but to go on high gear, "stretching forward to the things which are before," pressing on "toward the goal unto the prize of the high calling of God in Christ Jesus."



When Paul Heard the Hoof Beats.

Longfellow, in "Evangeline," has a beautiful bit of verse about the "shrinking mimosa," a tender plant that closed its leaves when the horses' hoofs were tramping on the turf of the prairies. Just so the apostle Paul heard the hoof beats of his enemies. Scenting danger, he turned to those Ephesian elders and said: "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more." He spoke only of this life. Those Ephesian elders, if they were faithful, and you and I, if we are faithful, shall see his face in heaven and thank him for this lesson.

If the governor of your State should call upon you to go and fight the Mexicans, and you should refuse for conscience' sake, it is my belief that Jesus Christ would be pleased. If I should ask you, and I do ask you, in his name, to become a volunteer in his army, and you should refuse, he would be disappointed, he would feel ashamed of you. Jesus Christ calls for volunteers. What will you do?



Brother Huntsman's Criticism.

BY F. W. SMITH.

Brother L. E. Huntsman, of Beamsville, Ontario, Canada, files objections to some points the writer recently made on "The End of Christ's Reign." It is with pleasure that his criticism is laid before the readers of this journal. Truth loses nothing from the crucible of the severest test, but, on the contrary, is made to shine brighter with each fiery trial. Read carefully what our brother says:

In the Gospel Advocate of June 29, 1916, is an article under the heading, "The End of Christ's Reign," by Brother F. W. Smith. While I agree with him in believing that the writers he criticizes teach a theory that is contrary to the Scriptures, I cannot accept all of his article as correct.

In discussing the force of "then" in 1 Cor. 15: 24, the first meaning of the English word "then" is given, with 1 Cor. 13: 12 as an example, and also the second meaning, with Matt. 5: 24 as an example. As the word translated "then" in the first passage is "eita," while in the last two it is "tote," this has little or no bearing on the force of "then" in the first passage.

The word under consideration (eita) is used (a) of time, i. e. *afterwards, after that*, in Mark 8: 25; Luke 8: 12; John 13: 5; 19: 16; 20: 27; James 1: 15; and as a redundant in Mark 4: 17; (b) of *order and succession*, in 1 Tim. 2: 13; 3: 10; Mark 4: 28; 1 Cor. 12: 28; 1 Cor. 15: 5, 7, 24; (c) as a particle of continuation, in Heb. 12: 9. In no case has it quite the same force as the first meaning of the English "then," i. e. at a specified time, as a careful consideration of the context in each case shows; but rather as given above, afterwards, after that. On the other hand, "tote" has more nearly the force of the English "then" in 1 Cor. 13: 12, where it refers to a specified time (future), and in Matt. 13: 26, where it refers to a specified time (past).

When immediateness was intended, another word was used—viz., "eutheos," meaning straightway, immediately, forthwith. In Mark 4: 28, 29 we find both "eita" and "eutheos." "The earth beareth fruit of herself; first the blade, then [eita] the ear, then [eita] the full grain in the ear. But when the fruit is ripe, straightway [eutheos] he putteth forth the sickle, because the harvest is come." "Then" (eita) is here used to give the order or succession of events; but when it is desired to specify immediateness as to a point of time, "straightway" (eutheos) is used.

In 1 Cor. 15: 23, 24 the expression is of *order*—first, Christ; second, they that are Christ's; third, the end. Incidentally the time of the second is expressed by the phrase "at his coming," while an event simultaneous with the third is expressed by the clause "when he shall deliver up the kingdom." The idea of immediateness or remoteness of one event with either of the other two is entirely absent.

In Rev. 20 it is said that there is a "first resurrection," and that "the rest of the dead lived not until the thousand years should be finished." And again: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire." Since we are told in 1 Cor. 15 that the last enemy to be destroyed is death, we are forced to conclude that the end of Christ's reign will be after the thousand years and the giving up of the dead by death. Further, if we place the resurrection of those that are Christ's, and his coming, after the thousand years, we have only one resurrection besides Christ, which contradicts Rev. 20. Though this may seem to support a theory that carnalizes the reign of Christ, it does not teach such a carnalizing. The real support (if such it may be called) of such a theory is to be found in assumptions and speculations.

I am gratified to know that Brother Huntsman repudiates in the main the theories I have been combatting, and that he regards them as contrary to the Scriptures. While this is true, I am persuaded that he has missed the mark

in his criticism. In dealing with 1 Cor. 15: 23, 24, the writer said: "The kingdom over which Christ now rules, and the only one over which he *ever will* rule, will 'then'—*at that time*—the coming of Christ—pass out of his hands into the hands of the Father, who will be all in all, the supreme Ruler of the universe." This contention was based upon the context and the meaning of the word "then" as related to Christ's coming and the end. It was shown that "eita" was the word for "then" in 1 Cor. 15: 24 ("then cometh the end"); and as J. H. Thayer, in his Greek-English lexicon, says of "eita," "adv. of time, then; next; after that," I argued that as there was nothing in the context to show that the "end" did not immediately follow his coming, "eita" had the force of immediate occurrence, and gave one passage to sustain the position—viz.: "Then saith he to Thomas, Reach hither thy finger and see my hands." (John 20: 27.) From this position our brother dissents, and, like many others, sees "one thousand *literal* years" between "at his coming" and "the end." Now this point, *abstractly*, is not worth contending for one way or the other, for it in *no way* affects the salvation of a single soul. But as used by some, it is made to support other theories destructive of the spiritual reign of Christ by the reestablishment of Judaism—denying Christ his seat *now* on David's throne.

Brother Huntsman says, "In 1 Cor. 15: 23, 24 the expression is of order," and: "The idea of immediateness or remoteness of one event with either of the other two is entirely absent." He then gives the same passages given by Thayer in which "eita" occurs. Very well, I shall take a few of these and show from the context that not only is "order" expressed, but immediate occurrence of events as well. Remember that "eita" means next, i. e. *the next thing*. "Then [eita] again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly." (Mark 8: 25.) Now take the context: "And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes," etc. Then, *when?* Does not the very nature of events show the "when?" Would any one conclude from the nature of the case that much time elapsed between the man's answer to the question, "Seest thou aught?" and Christ's laying his hands on him the second time? Again, in John 20: 27, after appearing in the midst of the disciples and saying, "Peace be unto you," we read: "Then [eita] saith he to Thomas, Reach hither thy finger," etc. Does not this indicate immediateness of occurrence? Would any one, in the absence of a single fact of history, qualifying word, phrase, or clause to the contrary, even *dream* that "the idea of immediateness with the other" events mentioned was "entirely absent?" I think not. What, let me again ask, is there in the entire context of 1 Cor. 15: 24 to show that "then cometh the end" does not immediately follow "at his coming?" Brother Huntsman, like many others, must *sandwich* verses 23 and 24 of 1 Cor. 15 with *one thousand literal years*. But how does he do it? He proceeds to the book of symbols, the book abounding in figurative language, and finds something said about reigning a thousand years. He just *knows* this must be a thousand *literal* years, and that they must be between the coming of Christ and the end of the world. I cannot express my convictions on the matter so well as Adam Clarke, who says:

Some think that, by *them that are Christ's at his coming*, we are to understand Christ's coming to reign on earth a *thousand years with his saints* previously to the general judgment; but I must confess, I find nothing in the sacred writings distinctly enough marked to support this opinion of the millennium or thousand years' reign; nor can I conceive any important end that can be answered by this

procedure. We should be very cautious how we make a *figurative* expression, used in the most figurative book in the Bible, the foundation of a very important *literal system*, that is to occupy a measure of the *faith* and no small portion of the *hope* of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to reason or religion.

It seems to me that Christ himself has forever removed this doctrine of a thousand literal years from between his coming and the end of the world. He said: "No man can come to me, except the Father that sent me draw him; and I will raise him up in the last day." (John 6: 44.) Again: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (Verse 54.) It was generally understood by the Jews that the resurrection would take place in the last day. Hence, Martha said: "I know that he shall rise again in the resurrection at the last day." (John 11: 24.) Christ says of his word: "The same shall judge him in the last day." (John 12: 48.) Paul fixes a *specific* day for judgment: "Inasmuch as he hath appointed a day in which he will judge the world," etc. (Acts 17: 31.) The apostle tells us this judgment will take place at or by the *appearing* of Christ. (2 Tim. 4: 1.) He also says his crown will be given him "at that day." (2 Tim. 4: 8.) In all of these passages we have mentioned a *specific* time in which certain events are to transpire, and it is termed "the last day." In the "last day" they that are Christ's shall be raised, *for he has said so*. What, then, is the meaning of the word "day" in these passages? Does it refer to an *indefinite* period of time, or to a period covering a thousand *literal* years? The latter would have to be its meaning to meet the demands of our brother's contention for a thousand literal years' reign between the coming of Christ and the end of the world. Mark you, Christ does not say, "I will raise him up in the last *days*," but "in the last *day*"—in the singular. "Hemera" is the word translated "day" in these passages, and J. H. Thayer says it means "a day according to Jewish reckoning, i. e. from sunrise to sunset (Luke 2: 44; Matt. 12: 40); *the civil day*, i. e. a period of twenty-four hours." On its third meaning he says: "*Of the last day of the present age*, the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the following expressions are used." Among the expressions cited are John 6: 39, 44, 54; 12: 48; 11: 24. Now, unless *all the dead*, both saints and sinners, are raised in the "last day," *when* will they be raised? Will not the "last day" be the winding up of time? I see no place *after* the last day for a thousand literal years, do you? Hence, I conclude that no valid objection can be filed against "then cometh the end" as an immediate sequence to "at his coming" in 1 Cor. 15: 23, 24. We are told that Christ must reign till the last enemy, which is death, shall be destroyed. Well, if all the dead are raised in the last day, will not death be destroyed?

But, again, Christ says: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 28, 29.) In the light of this declaration by the Son of God, will our brother undertake to separate the resurrection of saint and sinner from *the same* hour and sandwich them with a thousand literal years? Christ says that in the same hour, the same period of time, both the good and the evil shall *hear his voice* and come forth. When will this be? "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4: 16.) It avails nothing to contend that the wicked dead will not then be raised because not specifically mentioned, because Christ had already plainly stated that they should

be raised at that time. In First Corinthians Paul is discussing the general resurrection. "For as in Adam all die, so also in Christ shall all be made alive"—that is, raised from the dead. "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom of God," etc. (1 Cor. 15: 22-24.) I maintain with all confidence that but one impression can be received from these scriptures taken in their connection—viz., when Christ comes, the end of time will be—unless the mind is preoccupied with some other theory not deducible from the context. He says "eutheos" means "immediately." Not always, as we generally use the word "immediately." (See 3 John 14; Matt. 24: 29.)

To the Ex-Students, Teachers, and Friends of the Nashville Bible School.

This college has just completed the first quarter of a century of her history in the educational world. "The first session opened on October 5, 1891, in a rented house on Fillmore Street, with nine young men in attendance. During the session thirty-two students were enrolled. The second session opened on October 4, 1892, in a rented house on South Cherry Street. During this session the enrollment was forty-two. In the summer of 1893 property was purchased and buildings were erected for the school on South Spruce Street. Here the third session opened, enrolling fifty-two pupils. During the summer of 1894 a larger dormitory was built for boys. Forty-eight students were enrolled during the fourth year. From the fifth session to the thirteenth session the yearly enrollment averaged about one hundred and twenty-five pupils. On February 2, 1901, the school was chartered. In the fall of 1903 it was removed from South Spruce Street to its present permanent location, on the Granny White road, about four miles from the Public Square and about one mile from the corporate limits of the city. The following (thirteenth) session one hundred and sixty-four pupils were enrolled. The enrollments of the following sessions have varied from about one hundred and fifty to two hundred. The enrollment for 1915-1916 was two hundred and twenty."

The present home of the school is upon a beautiful, shady, blue-grass campus and farm of sixty acres. The location is ideal, one of the most picturesque to be found in the famous blue-grass region of Middle Tennessee. The buildings are modern brick structures with stone trimmings and slate roofs. They are well lighted, well ventilated, heated with steam heat, lighted with electricity, and equipped with the latest modern equipments for school work.

The Nashville Bible School is in a healthy and growing condition. The faculty is strong and harmonious. The board of trustees and faculty are in perfect sympathy with each other and united in their efforts to keep this school abreast of the times in all modern methods and equipment in the educational world and at the same time on a firm and substantial basis and in perfect keeping with the highest ideals of true education, true to the original purpose of the school. The original design of this school was set forth in the following language: "The Nashville Bible School originated in the twofold desire on the part of disciples of Christ to see schools in which children, while obtaining a literary education, will be taught daily also the Bible as the most important study of life and as the only rule of faith and practice, and, therefore, excluding all additions and devices of human wisdom from the work and worship of the Christian." The school has college affiliation. "Students' credentials from the Nashville Bible School are recognized by the University of Tennessee, the State Normals, and other State universities, and

each pupil will be given the class standing in these institutions that his credentials justify."

After mature deliberation and consultation with the board of trustees and faculty, a number of the graduates and ex-students decided to form an association of all ex-students and teachers of the school. Any one who has ever attended the school as a student or taught in the school is entitled to full membership upon enrollment of his name on the secretary's book. Any friend of the school may be elected to honorary membership. We request every one to send his or her name to the secretary, Prof. Charles R. Brewer, Nashville Bible School, Nashville, Tenn. We hope soon to be able to mail a copy of the constitution and by-laws of the association to every ex-student and ex-teacher of the school.

The purpose of this association is to foster the spirit of loyalty to our Alma Mater, stimulate our fraternal relations, and to work for the upbuilding and the enlarging of the influence of the Nashville Bible School. We who have kept a watchful eye on our Alma Mater bring to our friends and schoolmates of the Nashville Bible School a message of hope and cheerful news for the future of the *mother* of schools in which the Bible is taught. The outlook for her future is most hopeful.

There are many ways by which we can render valuable service to our Alma Mater. She served us faithfully as a nursing mother when we needed her service, and now it is our privilege to widen her influence and increase her powers. The college issues a quarterly bulletin. We hope to make use of its columns as a medium of communication and dissemination of news. We need a substantial endowment. We can make donations to this fund. We can seek gifts from those who have means and bequests by wills. Yet the best plan is for people to do good with their means while they are living. In the future one of the programs during commencement will be rendered by the Alumni Association. It is our purpose to make the Alumni Association an active working force in coöperation with the trustees and faculty of the college. JOHN E. DUNN,
President of the Alumni Association.

1406 Linden Avenue, Nashville, Tenn.

Report of Silver Point Bible School for Negroes.

The following contributions have been made for the purpose of assisting the Bible School for negroes at Silver Point: Mr. and Mrs. David Lipscomb, Sr., \$100; J. E. Acuff, Nashville, \$3; cash, \$383; Bible Union congregation, Latham, Tenn., \$7; Cora M. Brooks, Kansas City, Mo., \$5; Frank Jones, Nashville, \$3; congregation at Lewisburg, Tenn., \$25; W. B. London, Cornersville, Tenn., \$5; congregation at Manchester, Tenn., \$4.41; J. C. McQuiddy, Nashville, \$10; W. T. Selley, Nashville, \$5. Total, \$550.41. Brother David Lipscomb, Jr., gave a horse that will be of much use to the school.

A few other congregations and individuals have indicated their wish to contribute, but have not yet been heard from. The colored brethren think they will be able to raise about two hundred dollars among themselves.

As recommended by the trustees, lots costing two hundred and seventy-five dollars were purchased, and one hundred and fifty dollars has been paid on same.

We need very badly at least four hundred dollars to complete work started. It has been decided to build the chapel of brick. The initial cost will be a little higher than a frame building, but it will be cheaper in the long run to have a substantial brick building. The material in the old chapel building (that was almost ready to fall down) will be used as far as practical in the girls' dormitory.

The brick, cement, gravel, and lime for the work contemplated will cost about four hundred dollars, delivered

at Silver Point. The other material and the expense of putting the building up must be met, and any contributions to this most worthy cause will be greatly appreciated. The colored people will do all they can, but they have but little money, and need our help to place their Bible School on a firm financial basis where it can do a grand work in educating the youth of the negro race and fitting them as Christian workers among their people.

The trustees are as follows: White—J. S. Hammond, Sam Pittman, O. P. Barry, and A. M. Burton. Colored—Brethren Campbell, Womack, Black, Clay, and Keeble. A. M. Burton is treasurer.

The Booneville Debate.

BY W. H. OWEN.

According to previous announcement, the debate on instrumental music between N. B. Hardeman, of Henderson, Tenn., and D. A. Leak, of Columbus, Miss., began on June 13 and continued four days. For two days Brother Hardeman affirmed that such use of instrumental music in divine worship, and for the two remaining days Brother Hardeman affirmed that such use of instrumental music is sinful. Space will permit only a very brief statement of some of the arguments presented and the general impression made by the discussion.

The debate was an important event for Mississippi, first, because of the confidence the State Board people have in their representative, Elder Leak (they consider him among their strongest and ablest debaters), and, second, because the subject of instrumental music has received very little attention in that part of the country. I have found many honest people in the State who are willing to be taught on the subject and ready to accept the truth when they see it, but, never having heard the question discussed or had occasion to study it in the light of Bible teaching, consider instrumental music as a matter of expediency and almost a universal practice among all churches. For this reason the debate should be held in many places in Mississippi.

More than twenty preachers from six or seven States were present; and from the reports we had received through some of the society papers and from some of their leading men, we expected to find Elder Leak a very scholarly man and an able defender of their cause. While he is not a novice nor a man of insignificant ability, we will have to say that we were considerably disappointed. As a speaker, a scholar, a logician, and a debater, he fell far below our expectation. In the main he is gentlemanly and fair, but when hard pressed he will seek to gain advantage by misrepresentation. This he did several times during the debate, both with respect to his opponent's position or argument and to authorities quoted. The general impression made by the debate was good. Some of the sectarians are reported as saying that, while they believe in instrumental music, Leak failed to prove it by the Bible.

Elder Leak spent a great deal of his time showing that instruments of music were used in the Jewish worship—a thing that was not questioned at all. When, after much exhortation on the part of his opponent, he did undertake to show that they are allowed in Christian worship, he made the principal part of his fight on the meaning of the Greek word "psallo;" in fact, in his summary, he practically abandoned all other arguments and made his final stand on the proposition that "psallo" means to sing with an instrument. Brother Hardeman easily showed from the highest authority that, while in ancient or classic Greek the word carried the idea of instrumental accompaniment, it has no such meaning in New Testament Greek, and no respectable lexicographer so defines it. Let the reader judge as to the strength of a cause that must depend on

the meaning of one Greek word with the best of the world's scholarship against it.

In his affirmative, Brother Hardeman, in a clear, logical, and convincing manner, set forth the definition and essentials of acceptable worship. He showed that instrumental music cannot be an act of faith; that it is an addition to God's law and a going beyond his decrees, and therefore sinful.

At the close of the discussion Brother Hardeman announced that six churches had requested that the debate be repeated with them, and asked Brother Leak if he would meet him at those six places. He answered in the affirmative. So far as I can learn, however, the "digressives" at these places do not seem to want the debate, and the general impression is that debating between Hardeman and Leak is over, especially so far as Mississippi and Henderson, Tenn., are concerned.

The prospect for school is excellent. Many are writing for catalogues and expressing their intention to be with us. The session opens on September 6. Write for catalogue.

Publishers' Items.

Send us only 10 cents for one dozen of the tract, "What Must I Do to Be Saved?"

"Gospel Plan of Salvation," by Dr. T. W. Brents, is a splendid book. Price, \$2.

Send us \$1 for a copy of the "Folk-McQuiddy Discussion on the Plan of Salvation."

Do you want one dozen of the tract, "Walking by Faith," by M. C. Kurfees? Send us 50 cents.

Send us 50 cents for one dozen of the tract, "The Faith That Justifies." Read and pass it on to your friends.

Write to the McQuiddy Printing Company for tracts. See list of tracts advertised elsewhere in this paper.

If you want to read a book of sermons that will be helpful and uplifting, send us \$1 for "Sweeney's Sermons."

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is a good book. It is chaste, simple, and convincing. Price, \$1.

Our Bible Lesson Helps are steadily increasing. The present quarter is decidedly the largest in the history of the series. Write for samples.

Brother Kurfees writes that the heavy rains have interfered with the progress of the tent meeting at Winston-Salem, N. C., but the attendance is "fair."

Send us \$1.50 for a copy of "Seventy Years in Dixie." If you would like to be entertained by reading of the good old times in Dixie, you should have a copy.

Have you seen our new hymn book, "Praise Him?" This book is edited by W. J. Kirkpatrick and A. B. Lipscomb. Send us fifty cents for sample copy. Published in both shaped and round notes.

If you would be correctly and thoroughly informed on the subject of instrumental music in the worship, you should send us \$1.25 for the book, "Instrumental Music in the Worship," by M. C. Kurfees.

The Bible Study Helper has been combined with The Young People. The best of the two papers is retained in The Young People. One of our managing editors is editing the Bible lessons in The Young People. He is to be congratulated on the thoroughness and helpfulness of these lessons. The other three pages are made up of original matter. The articles are appropriately illustrated, entertaining and instructive. They are very carefully edited by A. B. Lipscomb. Write for sample copy, or, better, send us your subscription. Price to single subscriber, 40 cents a year; in clubs of five or more to same address, 32 cents each.



BY J. M. McCALEB.

Strange, But Not Rare.

I relate the following incident, not because it is unusual, but rather because it is one of many that are constantly coming up. It was the Lord's day, and at the close of the meeting for the Lord's Supper, or, rather, just before its close, for we had not sung the usual closing hymn nor "pronounced the benediction." When the Supper had been served and the offering taken, a brother rose and said he had just a word. I sat down (for I had preached that day and had charge of the services) to see what the brother had to say. He said: "As the emperor returns to-day from the coronation ceremony at Kyoto, let us sing the national song to close with." He sat down, and I remained silent, in the meantime looking for a suitable song, for I intended to pass the suggestion over in silence and close as usual. A sister promptly rose to her feet and started the national song. The audience rose and joined in. They sang it twice, as the custom is; but I remained silent. When they had finished and sat down, I remained standing. I then spoke as follows: "I sometimes sing the national song of Japan when the occasion is only to honor the emperor. I sometimes also sing the national song of America, but not on an occasion like this. This meeting is not for the purpose of celebrating the emperor, but Christ; it is the meeting for the Lord's Supper; hence to close this meeting with the national song was a great mistake. For this reason I could not sing it with you." I then prayed that God might be merciful to our sins and forgive us.

As I said, this is only one instance of many of a similar nature that are coming up almost constantly. It takes no little courage and much patience to deal with such things. The most stubborn thing the gospel of Christ has to meet in Japan is this extreme nationalism that sometimes borders on to fanaticism. With many the emperor is their god, their supreme being.



Moving Pictures.

One of the young men came up to my room one morning to ask some questions. The first was: "Who was Jesus Christ?" The second was: "Why was it necessary for Christ to suffer and die on the cross to save us from sin?" I endeavored to explain both questions. After about an hour, he went away thinking.

In the afternoon a brother called and asked an explanation of the following questions: "Did two different authors write the first and second chapters of Genesis, and did Moses borrow these two stories and put them together? Or did Moses write these chapters himself?" We decided that Moses undoubtedly wrote both chapters. Another question was about the tree of knowledge of good and evil: "Was it a real tree?" We decided that if it was not a real tree, there was no means of knowing what it was. But since Adam was a real man and Eve was a real woman, the most natural way of thinking was to accept the tree also as a real tree and the serpent as a literal serpent. "If Adam had not sinned, would it have been necessary for Christ to die?" was another question. "Probably not," was our conclusion. But though reached, it is of but little value. We must deal with matters as they are, and not as they might have been.

Two little boys of one of our nearest neighbors in Louisville, Ky., send us fifty cents and ten cents. The father in sending it asks if I can tell him what these little amounts can do in some definite way. Just now I am

having printed fifty thousand tracts for the great festival on May 5, at a cost of fifty yen or one yen per thousand. As fifty cents amounts to one yen, it will pay for just a thousand of these tracts, and the ten cents will pay for just two hundred of them. In this way these two little boys enabled us (and them) to preach on that day to twelve hundred people. No small crowd for two small boys to preach to.



"When Thou Prayest."

"But thou, when thou prayest, enter into thine inner chamber," said Jesus. The Greek word here translated "inner chamber" originally meant "treasure house." It would be good for some Christians to open the heavy iron doors of their safes and look upon the books and papers—the records of their wealth—and pray; some, to enter their granary and pray; some, to enter their bank vault and pray for the suffering, the needy, and the lost everywhere!



My Strawberries.

As they were sent me from Shorewood Farms, in Michigan, I have taken a special interest in them. About one year ago they were only the tiniest little seed in an envelope; now they constitute three rows across the garden. They are not much in rows now, however, for they have spread out till they almost cover the ground. The way strawberries have of spreading themselves is both interesting and suggestive. It is done by means of runners. These runners stretch out about a foot from the parent plant, then put down roots and form a new one. In course of a season one plant will in this way have at least a dozen children planted all round it. All, however, do not come out directly from the parent. The children also send out runners even to the third and fourth generations, so that the most remote plants may be quite a distance from home. In looking over them, I noticed that a misfortune had befallen one of the parent plants and it had died. Around the dead parent, though, there were four living children. In this way it saved itself from extinction and its work lived after it.

While looking at my strawberries I was thinking, and my thoughts ran something like this: This is the way God intends his churches to spread. Every church should put out runners and plant itself in the form of new churches in all the region round about; these, in turn, should push on to regions still further away; and so on till there is no more land to be occupied. Then there must also be a going back over the same ground to fill up the vacancies. Churches, like strawberry plants, must die sooner or later. They must live in their children. Not one of the churches planted in the first century is now in existence. The early scenes of the gospel have again become fields for missionary operations. Those of each generation that have the light must make it shine out to those of their own generation who have it not.

Another point of peculiar interest was that the young plants, while still connected back home by the "runner" cord, were at the same time putting out runners of their own. One parent, I noticed, had four young, sturdy children growing around it, all still connected back home. In like manner mission churches, while still receiving help, should be reaching out to help others. "To give is to live; to deny is to die."



Paul felt and wrote, "I am debtor to the Greeks and to the Barbarians, both to the wise and foolish;" but many modern preachers have no such sense of duty and no such unselfishness and broad vision. Judging from their utterances and actions, one is forced to conclude that they have altered the above quotation to "I am debtor to Americans only."

Georgia and the Far Southern Field

By S. H. Hall

The Revival Season.

The Georgia forces are now in a big way sounding out the word of the Lord. Brother Flavil Hall has finally made a landing at Chickamauga, and we are expecting much to be done there. Brother Hugh A. Price, Jr., has just closed at Welcome Hill, and he and Brother Claus are together in a meeting near Moultrie. Brother Carter is in a tent meeting in Macon, and goes from there to Hardie's Chapel, Austell, and Liberty Hill. Brother Luton is in a very interesting revival with the South Pryor Street brethren, of this city. He baptized one there at the regular services on the first Lord's day in this month. Brother Clark, of Chattanooga, Tenn., is now in a meeting at Rockmart. The writer is now in a tent meeting at East Point. Brother Brumit, of Buchanan, will begin his protracted work by the time this reaches our readers. Good reports from all the meetings. Good reports come from the new congregation at Albany. Brother Larimore's meeting at Lafayette resulted in several baptisms and much good done otherwise. May the Lord strengthen us all.



Meeting at Chickamauga.

For two years I have been looking for a chance to hold a tent meeting at Chickamauga, Ga. The opportunity has at last come. We have Brother Fred M. Little's tent, and held our first service in it last night (July 6), though I had been preaching five days in the homes of the small number of disciples here.

The tent was shipped here from Ooltewah, Tenn., where Brother R. N. Moody had just closed a fine meeting, concerning which Brother Claud Neal writes as follows: "Brother Moody is a forcible speaker. Some of the people here heard the truth preached as never before. There were two confessions. Outsiders complimented the preaching very favorably." (I quote Brother Neal from memory.)

We had the tent shipped to Chickamauga before securing a place to put it, it always having been easy to find a place for a tent in other towns. But for about twenty-four hours it looked like we were going to fail here. The Crystal Springs Bleachery Company said they had decided not to allow any more tent meetings held on their property, and this seemed to be the decision of all the wealthy individual owners of real estate. The claim was that those who had before held tent meetings kept the people up too late at night, and they could not do good work, also that it was against the denominations of the town who had their houses of worship. But every one who had held a tent meeting here had taught and practiced the same things, in the effort to "get people saved," that the denominations of the town have always taught and practiced—viz., faith only, the direct operation of the Holy Spirit, and the "altar exercises." Nor was any one of them a "Holiness" of the unknown-tongue variety. If the "altar exercises" is the thing in the meetinghouse, why not in a tent? And if this is the most effective way to get people saved in a revival, how can the religious "workers" consistently leave the mourners as long as they linger at "the altar" for salvation? Good work in the bleachery and cotton mills is nothing to compare with the importance of getting people saved.

A Missionary Baptist preacher came to Chickamauga with a tent a few months ago; secured a place for his tent from the only man in town, besides the company and wealthy people above mentioned, who had property con-

venient for a meeting; was setting up his tent; but at this juncture somebody gave the information that the preacher "kept up so much fuss in his meetings and held on so late, even till four o'clock in the morning, sometimes, that it disturbed the people who stayed at home." Then the said company and wealthy citizens made an appeal to the man whose property the tent was on to have the preacher leave with his tent. In this they were successful. That preacher is one of the Billy Sunday sort and succeeds in stirring the emotions of the people and making them think they have "got religion" where other preachers fail, that's all. The leaders of the town, though affiliating in religious work, have no confidence in such delusive doctrine and practice, but they will tolerate it in others, less successful, at the houses of worship, because these are places of pride and fashion. Thinking people can see something delusive and spasmodic in the methods of the revivalist who stirs the passions, feelings, and emotions of the people and calls this "salvation," whether it be in a house or a tent.

But, without any guile, in talking with the president of the above company and with the man on whose property the foregoing preacher was putting up his tent, but had to take it down, we have, in much gladness, succeeded in securing permission to set up our tent at the same place, and we hope to continue the meeting for some weeks.



The Nashville Bible School.

It is now time for fathers and mothers to consider the question, "To what school shall we send our boys and girls this fall?" Too, there are young men and young ladies who will pay their own way, hence are asking the question: "To what school shall I go?" I want to help you answer this question to your best advantage.

It was my pleasure to be in the Nashville (Tenn.) Bible School for five years. It has also been my pleasure to be with the student body and faculty in two revivals since graduating there in 1906. I feel safe in saying: *I know the school*, and can recommend it to you in the strongest terms. There you will find the courses of instruction that meet the demands of the day and the needs of the boys and girls of this age. Too, you will find a faculty which is competent, experienced, successful, interested, and consecrated, and will spare no pains and sacrifices in doing their very best in helping your boys and girls to abundantly prepare themselves to grapple with the stern realities of life. The buildings, equipments, laboratories, etc., are modern, convenient, and practical. And the location cannot be excelled: it is inspiring, encouraging, healthful, and beautiful. I have known Brother Boles, the president, and his splendid wife, for a number of years. To say they are the right persons in the right place is putting it mildly. They love their work, and, with their splendid faculty, will send your boys and girls from their great institution thoroughly prepared for the battles of life.

The literary work done in this institution is standard—fully accredited by the State Normals, University of Tennessee, and other universities of the South. The faculty consists of sixteen experienced teachers. It maintains eighteen departments—Bible, Greek, Latin, English, Philosophy, Mathematics, Natural and Physical Sciences, History, Modern Languages, Expression, Voice, Music, Art, Sight Singing, Domestic Science, Business, and Primary and Academic Departments. It does not matter what grade you are in, you can enter the Nashville Bible School and find classes to suit you.

If there ever was an age in the world's history when education counts, this is the age. A good education is one of the greatest investments you can have. If fuller information you would like to have of this institution, write Prof. H. Leo Boles, Nashville Bible School, Nashville Tenn., and he will give it to you.

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Some Commands Impressed.

BY E. A. E.

1. Giving diligence to keep the unity of the Spirit in the bond of peace.

We all know that not only preachers, elders, and other teachers, but all Christians and all congregations of Christians, are commanded by the Lord, and are, therefore, bound to both God and men, to walk worthily of the holy calling wherewith they are called "with all lowliness and meekness, with long-suffering, forbearing one another in love," and to give "diligence to keep the unity of the Spirit in the bond of peace." "Lowliness," "meekness," "long-suffering," "forbearing one another in love," and keeping "the unity of the Spirit in the bond of peace" are plain and direct commands of God. These commands must be obeyed as much so as the ones to believe in Christ, to repent, to be baptized, and to worship in the public assembly "as it is written." A failure to cultivate these graces and to obey these commands is disobedience to God, a lack of faith in Christ, and ruinous to the church. Here, as elsewhere, faith without works is dead. The sad lack, if not an entire destitution, of "lowliness," "meekness," "long-suffering," "forbearing one another in love," has done as much or more in late years to disturb the peace and to destroy the unity of the church in many places as all other wrong things put together; because where

there is a lack of these qualities of heart and this obedience, there are vanity, self-esteem, self-assurance, self-seeking, pride of opinion, ambition for titles and chief seats and preferment, and other vile things.

2. The commandment of God to avoid certain questions is as authoritative and essential as to preach the word. Again, to fail to do this is disobedience to God, and to refuse to do so is rebellion. These questions are specified—foolish and ignorant questionings, untaught questions, unrevealed things, questions about the law, and genealogies, vain babblings, old wives' fables, human opinions and speculations, etc. The command of God to hold all such scruples and opinions to oneself must be obeyed. To fail or refuse to do this destroys the unity and peace of the church. Unity and peace can never come through the opinions, speculations, scruples, hobbies, parties, sects, denominations, and vainglory of men.

3. God commands the church to "mark them that are causing the divisions and occasions of stumbling, contrary to" the teaching of Christ, learned through his apostles, and to "turn away from them." This command must be obeyed, as much so as all others, and however unpleasant it is to the flesh to do it. God declares that all such characters "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) "The innocent" are not familiar with, and are unsuspecting of, the subtle and insinuating evils of all these questions which God commands all to avoid; they are deceived to think "smooth and fair speech" is good preaching, whether the truth or not, for they do not know, while some are more captivated by vain speculations than the plain gospel.

Just here let us seriously study the following declaration of Jesus:

He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. (John 7: 18; see verses 16, 17.)

What is it to speak from oneself? It is to speak one's own opinions, theories, speculations, and teaching. "He that speaketh from himself"—whose theories and teaching originated with, and is propagated by, himself or his party or sect—"seeketh his own glory." Every man who teaches these things seeks not the glory of God, but his own glory. He who teaches only and all the will of God in the love of the truth seeks God's glory. This marks the great difference between men. There are "things which have indeed a show of wisdom in will worship, and humility, and severity to the body" (Col. 2: 23); through these some seek their own glory. Others with no pretensions to learning, wisdom, humility, and superior piety go straightforward in implicit submission to God, preaching and practicing his word only. These are the truly wise, humble, meek, and submissive ones, who seek God's glory. All theories, notions, opinions, and speculations of men, however pleasing and plausible, when pressed upon others, injure the church and dishonor God. All who love and honor God and seek his glory only avoid all these things. This is the standard or test, erected or set by the Lord, by which all can tell who seek their own glory or the glory of God and good of men.

BROTHER BILLINGSLEY'S CONFESSION OF "ANOTHER MISTAKE."

I heartily commend Brother Billingsley's article, and especially his determination to know nothing except Christ, and him crucified. I also commend that which Brother Chessor has said in regard to this.

Brother Billingsley will allow me to make some general observations based on his confession and determination.

Brother Billingsley is a good man, a pleasant and interesting speaker, and reads much of certain literature. But for his own confession and determination, many would

never have suspected but that he had always sought first the greatest good of men and the glory of God. He reveals in his confession that which, it is feared, moves many hearts—an ambition primarily to glorify oneself, in one way or another, and secondarily to glorify God (!) by reflecting upon him the glory of oneself. It may be, one is unconscious of this primary ambition or has been deceived to think it is right. Brother Billingsley confesses that he has been moved by the ambition to become a popular lecturer on popular moral subjects, or words to that effect. I know that for this reason he has failed to satisfy many thoughtful, truth-loving, and truth-seeking brethren in not a few places. I have heard him apologize for quoting so much poetry. It is not wrong to quote either poetry or prose. Paul quoted poetry when it was applicable. But—ah!—it was not Paul's ambition to appear "literary," learned, philosophic, or to be a moral lecturer and popular platform speaker. The man who attempts to shine makes a flash. Paul shone out upon the world, and still shines, a learned and wise and good man, all because he stood only in the light of the gospel and sought only the glory of God. He served God, which means, not doing a few moral and religious things which God commands, but working in God's plan, according to God's directions, to carry out God's purpose to save mankind, that God's will may be done on earth as it is in heaven. He says, "whose I am and whom I serve." He preached not himself, but Christ Jesus as Lord, and himself a servant for Christ's sake. Time and again I have tried to emphasize the fact that Paul's "one thing" in Phil. 3—his sole ambition, his high and holy aim—was, not to be a great literary character, a great lecturer, a great orator, a great polemic or debater, a great commentator, a great teacher of a great school, a great editor, *but a great Christian*, if by any means he might "attain unto the resurrection from the dead." For this "one thing" he let the dead past bury its dead; he forgot the things which were behind and *stretched forward* to things which were before, and pressed on "toward the goal unto the prize of the high calling of God in Christ Jesus." His being a preacher—a true and faithful and mighty preacher of the simple and powerful gospel—came out of his being, sincerely and earnestly and first of all, *a Christian*. Being a *Christian*, he was without pretense or show of piety, humble, meek, devout, righteous, and godly. Being a *Christian*, he wronged no man, defrauded no man, corrupted no man, took advantage of no man (2 Cor. 7: 2), never in any way turned godliness into a way of gain, waived his personal rights, became all things to all men that he might save some, and had "anxiety for all the churches"—sought the unity and peace and greatest spiritual development of all the churches. He sought no church of which to be "the pastor" or even "the regular minister."

When the secrets of all hearts are revealed, how many will appear as having made saving souls, the good of the churches, and the glory of God secondary considerations, if considerations at all? How many will appear as serving the creature rather than the Creator; being ambitious to be considered literary and wise; great pulpit orators, great debaters, great evangelists, great reformers, great writers of books; or desirous of attracting attention by being sensational and doing strange and odd things? In every meeting which some preachers hold something out of the ordinary or something wonderful is done—that is, *according to their reports*. With some, every convert made under their preaching is a "glorious" one, every Sunday where they preach is a "glorious" day, and there is glory all around about *them* and all they do. After they have been glorified, if there is any glory left, God can have it; so they add, "Unto God be all the glory."

SECRET PRAYER IN PUBLIC PLACES.

Why do some offer secret prayers in public places? Jesus says when you pray, enter the closet and close the door. One G. Campbell Morgan, of London, ends some of his writings with a printed prayer. Some young preachers—*only a few yet*—have caught this. Let us not strain at piety, be overmuch righteous, or make a show of devoutness. Why should frail, fallible, weak, vain, proud mortals be so desirous of appearing religious as to print private prayers? Are their prayers inspired, or even better than the tens of thousands which go up from the closets of the purest and most godly men and women of earth? Or must they make prayers for all the rest of mankind? To put it mildly, recording these prayers cannot come from a deeper piety, truer and more genuine humility, or greater learning than all other Christians have.

Let us not imitate a man's vanity and other faults, but his virtues. Let us not try to be great, except in God's way; the servant of all is the greatest of all. A brother told me on the street in Nashville the other day that he heard a young preacher a few Sundays before that emphasizing one of my *faults* by *imitating* it. The preacher quoted what he had heard me say about "three-story sermons"—one before prayer, one after prayer, and one after the invitation song—and justified himself in preaching so many by that which he had seen me do. Sermons warm from the heart to the hearts of the people in the love of truth and for the salvation of souls cannot be delivered always in measured sentences, rounded and numbered periods, and of just twenty and one-half minutes in length; but I certainly would have no one make *my mistakes* his precedent. Of course, I should avoid such mistakes myself, since I would have no one follow them.

ABOUT ENCOURAGING YOUNG PREACHERS.

A young preacher said to me recently that he had heard that I do not like young preachers. I did not ask who told him this; but I named some worthy, earnest, good young preachers, and asked if he had ever heard them say such a thing. He said, "No." Then I told him this is a great mistake; that I like all young preachers and all young Christians, all old preachers and old Christians, and I do not dislike sinners, but that the sins of sinners and the ways of some preachers and other church members I could not like; that these ways in some young preachers I had sought in love for them and the truth to correct, and in this way had incurred their displeasure and the displeasure of a few of their relatives. Some young preachers, as well as some older ones and some who are not preachers, think of themselves more highly than they should; some seem to seek titles of some sort, if they do speak against "Rev.," "D.D.," and some others; some seem to desire to form a class unto themselves; some are lacking in the principles of industry, economy, honesty, integrity, and other Christian virtues; some warp the truth, if they do not do worse; some fail to pay just debts and to meet other obligations; and some actually defraud others. I am glad that I do not like, but that I abominate, such unrighteous and unholy ways, while in all earnestness and sincerity I seek to save the wrongdoer from them. The word of God condemns all dishonesty, all fraud, pride, vanity, egotism, worldly and selfish ambitions, in preachers as much so as in all others. I have wondered what thoughts must fill some preachers' hearts while they are preaching to others on humility, honesty, meekness, speaking every man truth with his neighbor, etc.; or do they ever preach on such themes? Do they preach the whole counsel of God on all duties, or do they preach only on favorite themes and such things as they have already done?

Brother Billingsley and all others can preach and must preach in preaching Christ, and him crucified, on all

things men and women ought to know and to do and to be. His confession reveals another mistake, which many make—namely, that preaching the gospel is one thing, and teaching honesty, integrity, uprightness, purity of life, submitting to the powers that be, rendering to all their dues, performing all duties of husbands and wives, parents and children, neighbors and friends, all the Bible says on marriage and divorce, etc., is another and quite a different thing. But all that God wants men and women to be in all conditions and relationships in life is in the gospel. Of course, all this can be preached in a light, sensational, and popular way, as a lecture, or in the dignity, seriousness, and strength of the word of God. All must be preached and taught otherwise with all the power of the gospel and in the name and spirit of Jesus Christ.

With all other reading, let us read and study and preach the word of God.

A sad thing is true of almost all who begin to speculate, to desire to be sensational, to seek titles and notoriety and their own glory, to aspire to become great evangelists or debaters or reformers—they never return to the simple gospel. Some find that which they seek among the denominations or start a denomination of their own.

(To be continued.)

"The Peace of God."

BY M. C. K.

There is a well-written and interesting little book bearing the significant title, "Peace, Perfect Peace," by F. B. Meyer, of London, England. With the exception of a few minor points, its four brief chapters are a treasure indeed, and they not only impress the thoughtful reader with the inestimable value of the peace which Christ alone can give to men, but they emphasize the utter failure of men to find genuine peace anywhere else. At a time when cruel and bloody war rages in so many parts of the earth, and the peace which man can give is found to be so evanescent, unsatisfying, and unreal, it is well to think of that peace which alone deserves the name.

Jesus distinctly says: "My peace I give unto you; not as the world giveth, give I unto you." (John 14: 27.) And Paul says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.) And again he says: "Let the peace of Christ rule in your hearts, to the which also ye were called in one body." (Col. 3: 15.)

In order to emphasize this genuine peace, the peace which Christ gives and which is called "the peace of God"—this peace which, ocean-wide, is so vast that it passes the human understanding—we quote some extracts from Mr. Meyer's book as follows:

There were many obstacles to our peace, but they have been entirely met and put out of the way. God's holy justice, which would pursue us with its drawn sword, can say nothing against us, because it has been more vindicated in the death of the Son of God than it could have been in the perdition of myriads of worlds. The broken law, which might press its claims, is silenced by the full and complete satisfaction rendered it in the obedience and death of the Lawgiver himself. Conscience even, with its long and bitter record of repeated sin, feels able to appropriate forgiveness without scruple or alarm; because it understands that God can be just, and yet justify the believer in Jesus. "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Pages 15, 16.)

Again, he says:

"In me ye shall have peace." 'Twas our Savior who said those words. Let us abide in him. Let us live in

him. Let us walk in him. Let us make of him the secret place unto which we may continually resort. And as we are joined to him, in the intimacy of deepest union, the peace that fills his heart, like a Pacific Ocean, shall begin to flow into ours, until they are filled with the very fullness of God; and the peace of God, like a dove, with fluttering wings, shall settle down upon our hearts, and make them its home for evermore. (Page 27.)

Pointing to the trials, the conflicts, and sometimes the suffering, which lead to "the peace of God," he further says:

The way of the cross, rightly borne, is the only way to the everlasting light. The path that threads the Garden of Gethsemane, and climbs over the Hill of Calvary, alone conducts us to the visions of the Easter morning and the glories of the Ascension Mount. If we will not drink of his cup, or be baptized with his baptism, or fill up that which is behind of his sufferings, we cannot expect to share in the joys of his espousals and the ecstasy of his triumph. But if these conditions are fulfilled, we shall not miss one note in the everlasting song, one element in the bliss that is possible to men. (Page 47.)

That which the world calls peace is, after all, not peace. It is not worthy of the name. Hence, when Christ said to his disciples, "My peace I give unto you," he immediately added: "Not as the world giveth, give I unto you." Let us thank God that there is a peace far above that which the world gives. Nations are sometimes said to be at peace with one another; but, as a rule, this means nothing more than a suspension of actual hostilities until some excuse is found for entering into carnal warfare, and then they are ready to ruthlessly deal to each other death at the cannon's mouth. Such a suspension of hostilities is unworthy of the name of peace. But when men surrender to God, and Christ, with his sublime doctrine of sweet forgiveness and the nonresentment of evil, is enthroned in their hearts, then they not only love and would not kill each other, but rather they would die for each other. This is "the peace of God which passeth all understanding;" and, like a faithful sentinel at his post of duty, it "guards our hearts and our thoughts in Christ Jesus." May this peace not only "rule in our hearts," but may it be extended farther and farther over the earth.

Some Reflections.

BY J. C. M'QUIDDY.

On Saturday, July 15, I boarded the "Dixie Flyer" for South Pittsburg, Tenn. The run to Bridgeport, Ala., was made in about three hours and twenty minutes. Arriving at South Pittsburg, about the first thing I heard was that two children had fallen from a sleeping porch, a distance of about twenty feet, and were so seriously injured that they were not expected to live. Both were little girls, one six and the other three years old. These were the only children in a happy home, the home of Dr. Ferguson. Lucile, the older, lived until ten o'clock, just about five hours after the accident occurred. In this very unexpected and sad accident is an important lesson for us all. The little girls were playing happily together, with no thought of danger, when, like a flash of the lightning, a break of the wave, they both passed from a happy consciousness to an unconscious condition. The younger rallied, regained consciousness, and is spared to be the light and joy of a devoted father and an affectionate mother. The other lingered a few hours on the borderland and then passed away from this life of joy and sorrow, sunshine and shadow, success and failure, into the glory light of heaven. To me such a death is most triumphant. Just a few hours of unconscious suffering and then came to Lucile the eternal years of happiness with God; "for of such is the kingdom of heaven." Her spirit, freed from the shackles of the body, sped away to the throne of God to dwell forever in undisturbed happiness. Such a transla-

tion is the most glorious moment of life. Without the bitter disappointments and failures, without the rugged discipline of life, and without excruciating sorrow and painful sickness, she is transplanted to bud, bloom, and grow in the heavenly Eden above.

There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death.

Such a death should impress upon us all the uncertainty of life and the certainty of death. Death will come as a thief in the night. If we are wise, we will always be ready. The way to be ready and watching is to be about the Master's business.

On Sunday morning, at ten o'clock, I met with the church. A brief time was devoted to the study and teaching of a portion of God's word. The Bible school was not large. The church at South Pittsburg is not strong. At eleven o'clock I delivered a brief discourse to a small but attentive crowd. With a systematic, determined, and enthusiastic effort, more interest should be aroused in teaching the Bible and in the salvation of souls. The church remembers very kindly Brother Northcut, who recently conducted their protracted meeting. Brother Charles Holder preaches monthly for this church and is appreciated. The great need of the hour is consistent, Christian living. A consistent, Christian life is perfectly irresistible. It tenderly woos and draws people to Christ. Along with gospel preaching we must have Christian living. Humble, devout, and consistent Christians are our dear Lord's best interpreters. I shall pray for greater achievement on the part of this church. May God lead it in the way of life everlasting. Its light is very much needed, as the people of South Pittsburg are not very devoted to the service of God. I would not, however, leave the impression that there are no zealous Christians in South Pittsburg. A number appear to be much in earnest and are laboring to increase the zeal and piety of others.

On Monday night following I preached to a hastily assembled crowd at Pikeville. At 4 P.M. I promised the brethren I would preach. By eight o'clock they had assembled considerably over a hundred people. This of itself bespeaks the zeal and earnestness of the brethren. I was delighted with the reception given me. They have a splendid new brick house. Brother Price Billingsley, who held a meeting for them not very long ago, is held in high esteem by the church. A number spoke to me of the most excellent preaching he did. The church appeared to be deeply in earnest. May its knowledge and zeal grow.

Many members in both the above-mentioned churches subscribed to the Gospel Advocate. They are not like the brother whom I telephoned. He had nothing but criticism for our efforts. He found fault with the teaching of Brother Elam in the Quarterlies. In the church over which he is bishop they do not use literature. He informed me that they just take the Bible, but from his admission I am sure they do not follow the Bible. When I inquired if the church did any mission work, he replied that the church was taking care of itself. I replied that the engine that would pull only its own weight was worthless and would be ditched by the officials. "The light that shines the brightest at home reaches the farthest away." Too many churches are dying while simply trying to save themselves. Some people are so busy criticizing their brethren that they do not find time to do the will of the Lord. Churches should let their light shine. No, this brother does not take the Bible and follow it. The Bible commands: "Go ye into all the world, and preach the gospel to every creature." Paul said of the church at Thessalonica: "For from you hath sounded forth the word of the

Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (1 Thess. 1: 9.) The faith of the Roman church "is proclaimed throughout the whole world." It is not enough to criticize the method of teaching of others, while we labor to bind our own method on the consciences of our brethren. The Lord commands us to teach, but the Holy Spirit does not reveal any method of teaching to the exclusion of other methods. When God has not revealed a method, he demands that we exercise our judgment in finding and developing the most efficient method of teaching. May the Lord lead us all into the full light of the truth and into greater activity and usefulness.

The Outlook Is Hopeful.

I have just recently made a visit in a section of the country where the number of members of the church of Christ is small and where the circulation of the Gospel Advocate is very limited. I was out of the city for only a few days, but visited two congregations and found a goodly number who were glad to subscribe to the Gospel Advocate. One thing is very encouraging to me in the work of securing subscriptions, and that is to note the readiness with which one will subscribe who has formerly read the paper. It has ever been so. If the preachers generally would make an effort to induce people to read good, religious papers, the circulation of religious journals would be greatly increased. While many reasons might be given why preachers should encourage the circulation of religious weeklies, I will just give one out of the many. The religious weekly is a partner and helper of the preacher in his work. The paper is continually creating a demand for the preacher in his work. People who read a first-class religious paper are more active in the work and read the Bible more than those who do not. Hence no preacher can afford not to help circulate a first-class paper in his field of labor. The preachers and the Gospel Advocate should be fellow-laborers together in the great work of preaching and advocating the gospel of Christ. We are calling for volunteers among the preachers.

We are managing, publishing, and helping to edit the Gospel Advocate, not for any earthly consideration, but for the good we may do in winning souls to Christ. While we do not get money out of it, we do get satisfaction and joy out of such work. Our greatest happiness comes from doing good. When we earnestly and faithfully teach the truth, we lead people to Christ. We rejoice to have the coöperation of so many in this work, and for their encouragement we are pleased to say that the Gospel Advocate is on rising ground. The receipts are much larger than they were at this time last year. But while this is true, much more is needed, as our expenses are much heavier. The demands made on us are much greater than our present income will enable us to meet.

Here is a letter that speaks for itself: "I would be glad for you to continue the Gospel Advocate, but as I am getting old *and have not the money*, will have to stop taking it." I like the frankness and honesty of this dear old brother. He wants the paper, is old and out of money; so he must stop taking it, as he is not able to pay. He is too honest to read it, leaving us to think he will pay, when he does not expect to be able. Poverty is very trying, but *honesty* is a virtue that is always rewarded. The paper will be cheerfully continued to his address for another year.

We do not want our friends and workers to discontinue their efforts. The work *must* go forward to still greater victory. We want more and more active volunteers. Send in your name as a volunteer to-day.

McQUIDDY PRINTING COMPANY.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

A Deadly Parallel.

The Western Recorder is responsible for the following parallel:

BIBLE BAPTISM.

"And Jesus, when he was baptized, went up straight-way out of the water," etc. (Matt. 3: 16.)

"And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized." (John 3: 23.)

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc. (Acts 8: 38, 39.)

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 4.)

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.)

PITCHER BAPTISM.

And Jesus, leaving John the Baptist on the bank, went into the Jordan, and John took a pitcher and poured some water on his head, etc.

And John was also baptizing in Ænon near to Salim, because there was a pitcher and some water there.

And the eunuch went down into the water while Philip stood on the bank, and the eunuch came up out of the water, though he was not under the water.

Therefore we are buried with him by pouring into death, according to imaginary pictures in the catacombs.

Poured with him in baptism, wherein also ye are risen, though not buried in a liquid grave.



Watch and Pray.

This is to be a summer and fall of great political excitement. The whole nation will be engaged in a strenuous campaign, and from President down to township officers hundreds of thousands of men will be running for office. It will not be a time for abating religious earnestness. The very safety of our nation rests upon its Christian citizenship. Our country needs to be kept on a basis of faith and prayer and Christian integrity. There was never a time when a pervading revival spirit was more needed. Let Christian people not forget to watch and pray.—Herald and Presbyterian.

Christians should ever be watchful and prayerful, but there is special need for devotion in the perilous times through which we are now passing. With war very seriously threatened between the United States and Mexico, with the war in Europe, and with the election of a President and many other offices to be filled, we should not neglect to ask God to give us the strength that we need to conquer the temptations that surround us. We should have the courage to do right regardless of the consequences. We should not fail to cultivate those graces that characterize the religion of Christ.



Is Ours a Christian Nation?

The above question should stimulate our readers to very serious thought. All reflecting people must concede that our government is not run by Christians. While some reflect unfavorably on Christians for the conduct of our government, the reflection is an unjust one. The following is clipped from the Journal and Messenger:

In his book entitled "Kingdom Preparedness," Dr. Bruce Kinney asks the question: "Is ours a Christian nation?" And he argues that it is, by citing several of the charters issued by British sovereigns to those about to migrate to and settle in this Western land. It is notable, however, that though the word "Christian" is used several times and God is appealed to in several instances, the name of Christ, or Jesus, is used only in the Massachusetts and the Connecticut charters. In all other instances it is simply a recognition of God and the undefined "Christian religion." It may be said that ours is a deistic nation, but it cannot be said truly that it is a Christian nation. Dr. Kinney himself admits that the "great bulk of the voters" are not Christians, and there are only six States in which fifty per cent of the population belongs to any religious body whatever. Of the whole nation, only 39.1 per cent belongs to any religious body.

Though he greatly desires to reckon ours as a Christian nation, Dr. Kinney admits that it is not such. He says: "No country can be really Christian when more than sixty per cent of its population makes no profession of any kind of religion, and when thousands of others are infants who have no influence on the government at all. It is a well-known fact, also, that man for man the one who is not a member of an evangelical church has a larger influence on politics than one who is. This is accounted for by two reasons: there is a tendency on the part of good people (?) to avoid the nasty pool of politics, and the other kind will stoop to measures that a really good man cannot utilize." All this is too true. It is to be greatly regretted that, in a country boasting of its high moral and religious character, the political machinery is largely in the hands of men who are not only non-Christian, but who are not reckoned among the truly religious forces of the republic.

It is also too true that Christians in politics too often ignore and trample upon the religion of Christ.



Must Accept the Whole Bible.

The whole Bible is one. Made up of many books, these books are closely coordinated. If we accept one, we must accept all. To reject one is to reject all. If we only accept that which coincides with our reason, we do not accept any part as the word of God. We are walking by sight, and not by faith. If we believe with all the heart that Jesus is the Christ, the Son of God, we must believe that the whale swallowed Jonah. Christ indorsed the fish story. The man who cannot believe that God could make a fish large enough to swallow a man and then keep the man alive in the fish does not believe that Christ was conceived of the Holy Spirit and born of the Virgin Mary. Neither does he believe that God spoke worlds into being and that he created man out of the dust of the ground. The man who believes with all his heart that Jesus is the Christ, the Son of the living God, believes all the Bible from the first of Genesis to the last "amen" in Revelation. J. Ambrose Dunkel, of Saginaw, Mich., in a recent sermon, said correctly and emphatically:

The time has come for an end to the quibbling over the word of God. The man who takes and believes a part of the Bible, or casts other parts into the rubbish heap as allegory or legend, is not honest. I believe the story of Jonah is a fact, not a myth, not an allegory. If it is a mere legend, we have no assurance that the rest of the Bible is true.

The man who cuts out part of the word of God is doomed to failure. He may be brilliant, he may have the power to attract and charm by his eloquence; but if he does not speak as do the oracles of God, his greatness will fade away in a night, as did Jonah's gourd vine. The greatest and most useful preacher is the one who the most faithfully preaches the word of God. Whenever men outgrow the Bible, they outgrow their usefulness. The preacher who would destroy his usefulness can easily do so by caviling at the word of God.

Send for sample copies of Bible Lesson Helps, published by the McQuiddy Printing Company.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. F. McCalester sends us a dollar for the Joy Fund. Who next?

W. H. Carter will begin a meeting near Camden, Tenn., on the third Lord's day in August.

C. E. Wooldridge will begin a series of meetings with the Wells Hill (Tenn.) brethren next Sunday.

Uncle David Lipscomb is in a weakened condition, but we are thankful to say he is not suffering physically.

From Sarah Andrews, Tokyo, Japan: "I acknowledge with sincere appreciation the receipt of seven dollars sent through the Gospel Advocate."

From Fred L. Wallace, McMinnville, Tenn.: "Our meeting at Piney, Van Buren County, lasted ten days. During this time two were baptized."

James A. Allen, with the assistance of S. F. Morrow and other white brethren, is conducting a tent meeting for the negroes at the Kayne Avenue mission, this city.

C. M. Pullias closed a meeting of ten days' duration at Decherd, Tenn. Fine interest was manifested and four persons were baptized. He is now at Smyrna, Tenn.

Brother Kurfees writes from Winston-Salem, N. C.: "Rain! Rain!! Rain!!!"

Same here, Brother Kurfees. Think of Noah and cheer up.

We rejoice to report that J. D. Floyd, of Flat Creek, Tenn., is slowly gaining strength after a serious illness. He will not be able to preach for some time. May the Lord bless him.

T. B. Larimore, of Nashville, will begin his seventeenth annual meeting at Hurricane Mills, Tenn., on July 30 and close it on August 6. Services will begin promptly at 11 A.M. and 5 P.M. each Sunday, 10 A.M. and 5 P.M. each week day. Everybody is cordially invited.

T. Q. Martin came to see us Saturday. He had just closed a splendid meeting at Cookeville, Tenn., in which there were sixteen baptisms. Brother Martin preached for the Twelfth Avenue Church, this city, Sunday. He will begin a meeting next Sunday for the Liberty Valley Church, at Belfast, Tenn.

Alabama Christian College has an opening for a teacher in the college department; preacher preferred. There is also a proposition to make a teacher of bookkeeping and stenography. Hal P. McDonald has been elected president of this institution for a term of five years. We wish for him and the school great success.

From Ed S. Duncan, Mount Pleasant, Texas, July 29: "I have just closed a two-weeks' meeting with the Dudley Avenue church of Christ, Texarkana, Ark., with six added to the congregation. This meeting was my sixth meeting there, and was hindered much by my being sick. I am now at home, helpless. The doctors say I have gallstones and hold out little hope for me. Pray for me and my family, brethren. God bless the faithful."

H. J. Miller, of Bowling Green, Ky., sends us a clipping from the Warren County Courier containing a report of the second annual meeting of the Potter Orphans' Home, held on the grounds on Wednesday, July 12. The meeting was very enthusiastic and encouraging, fully two hundred visitors being present from Tennessee and Kentucky. There are at present twenty-nine charges in the home. Brother and Sister J. L. Hines take care of them. This Home was established through the munificence of Brother and Sister C. C. Potter.

From W. T. Beasley, Belleview, Tenn., July 22: "On the third Lord's day in this month I began a series of meetings at Cedar Grove, in Benton County, which continued, with services day and night, until the following Friday night, with one confession and baptism. This meeting should have continued longer. I go from this place to New Lasea, Maury County, to begin a meeting to-morrow, to continue over two Lord's days. From this point I go to Granite, Okla., and I expect to spend the month of August in Oklahoma. Any one wishing to write me can address me at Granite."

From C. S. Austin, Henry, Tenn., July 17: "I have just recently been in a meeting with the Oak Grove congregation, seven miles east of Fulton. The meeting continued eight days. There were no additions to the church. We had splendid audiences and reasonably good interest. We made a special effort to teach church members their duty. I preached one discourse on the Lord's Supper and one on the contribution. On the last Sunday of the meeting nearly every member of the congregation was present to break bread and the offering was nearly fifty dollars. I am sure that good was done in this way."

A. O. Colley writes from Fort Worth, Texas: "On the fifth Lord's day in this month I am to begin a meeting at Thorp Spring. I have promised to stay three weeks. To those who wish to camp and take an outing I wish to say that the spring lot or park will be an ideal place. Let all who desire to camp arrange to be with us. Let us have a good meeting and enjoy ourselves at the same time. The church and the school are planning for great things. Let all join in with them to make this session a record breaker. Let any one interested in the meeting or the school, place to camp, etc., write Carl A. Gardner, Thorp Spring, Texas."

John E. Dunn labored in Port Arthur, Texas, from May 24 to June 10, and at Beaumont, Texas, from June 11 to June 28, doing the work of an evangelist. In the two meetings there were twenty-four baptisms, restorations, and confessions of faults. Brother O. M. Reynolds, of Memphis, Texas, was colaborer with Brother Dunn in this work. Brethren Dunn and Reynolds were happy over their work at Beaumont and Port Arthur. They separated on the morning of June 29. Brother Reynolds went to Amarillo, Texas, and Brother Dunn went to Pilot Grove, Texas, to begin meetings on July 2. Word comes to us that Brother Dunn is preaching the old Jerusalem gospel with effect at Pilot Grove. One man confessed faith in Christ and was baptized on the second day of the meeting. Brother Dunn says O. M. Reynolds is one of God's noble young men—pure, clean, cautious, earnest, zealous, spiritual-minded, and withal a sweet singer in Israel.

From A. G. Freed, Henderson, Tenn., July 20: "The meeting at Marietta, Miss., closed at the water on July 19, after eleven days. Notwithstanding the rains, the meeting grew in interest and attendance until the close. There were five confessions the last service. I had to close in the midst of intense interest to meet other promises. There were, in all, seventeen baptisms and one reclaimed. Three of these were from the Methodists and two from the Baptists. I made my home with A. C. Cox. He and Sister Cox know how to treat the preacher. The church at that place is active, and they are planning greater things for the coming year. There have been forty-five baptisms since the Pigue debate there. Let all know that R. H. Pigue has refused to repeat the debate for publication as he agreed to before a large audience on the last day of the discussion. He does not propose for the 'stuff' he uses in debate to go in print. The interest in the coming session of our school, opening on September 6, is good. Write for catalogue."



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The Master's Vineyard

Alabama.

Spruce Pine, July 17.—I have just closed a short meeting at Williams' Schoolhouse, three miles east of this place. Six made the good confession and were baptized. Five of the number came out from the Methodists.

J. H. STONE.

Arkansas.

Waldo, July 17.—My meeting at Union Ridge closed last Wednesday night, with seven baptized and one restored. Five of these were young men. Old Brother E. N. George was with me part of the time, and enjoyed the meeting so much. His work is nearly done. I am now at Hickory Ridge, in Columbia County. Crowds and attention good. I go to Bernie, Mo., next.

J. H. CURRY.

Colorado.

Nederland, July 14.—So far as I know, I am the only member of the church of Christ at this place. Nederland is a mining town located near the top of the great Rocky Mountain range; only five miles to perpetual snow. This is certainly a mission field. The needs of the world and the calls of Christ's cause are so great that they often run overwhelmingly beyond our individual power of response. There is so little I can do that I grow discouraged and feel that my efforts are useless; yet I realize it is only when every one does his part, each in his own place, that the work goes forward at all; and whether our power be great or small, we cannot, for the sake of our love and loyalty, fail in our part. So I send you one dollar, for which send me some copies of your tract, "What Must I Do to Be Saved?" I shall put forth my best efforts to place them where we will get the best results, in the hope that I can interest others so that we may be able to have some brother come and hold a meeting for us. I feel that I can ask no greater favor than an interest in the prayers of the entire church in this work.

MRS. C. L. SMITH.

Georgia.

Morven, July 11.—Our meeting began on June 11 and closed on June 25. There were three services the first two Lord's days and two services each day the first week. Because of the Methodist District Conference, we had services only at night the last week, except on the last Lord's day. On that day we had four sermons at the church house and two baptismal services. Dinner was spread on the ground every Lord's day. There were six baptized. Notwithstanding the prejudice and opposition we have here, there were good crowds and most excellent preaching all the time. Brother S. H. Hall did the preaching, and it was well done. Barney, Hahira, and Welcome Hill congregations assisted us very much in the meeting. Their presence was greatly appreci-

ated. Morven, Hahira, and Welcome Hill have booked Brother Hall for meetings next year. The writer has just closed a most excellent two-weeks' meeting with the Welcome Hill congregation. There were seventeen additions—fifteen baptized, one from the Baptists, and one restored. Several of those baptized were from the Methodists. This congregation has a greater mind to work than ever before. The four congregations for which I am preaching are going to buy a tent to be used by me in this and adjoining counties. We hope to have the tent by the first of September. The writer, with Brother G. E. Claus, will begin a meeting at Moultrie next Lord's-day night. This is a mission point.

HUGH A. PRICE.

Kentucky

State Line, July 18.—I began a meeting here last Sunday. Everything starts off well for a good meeting. Brother A. B. Reavis is leading the song service, and is doing it well.

R. E. WRIGHT.

Susie, July 17.—We began here yesterday with a good hearing. We have Brother Hamilton Wray to lead the song service, and a good leader he is. Also a young brother, O. F. Shearer, is assisting in devotional work. Brother Shearer should make an able minister. He has many of the earmarks; and we hope that by proper encouragement we will have an able assistant of our own. We also have one other young brother that bids fair to enter the service. The Holiness people have just closed a camp meeting of four weeks' duration here; so we have much rubbish to remove. Pray for us.

J. D. WALLING.

Louisiana.

Shreveport, July 14.—Other donations to our church building fund are: Mrs. E. A. Walker, \$1; N. Y. Queen, \$1; J. E. Jones, \$1; church at Aspermont, Texas, by J. S. Cameron, \$3.45.

H. H. MONTGOMERY.

Oklahoma.

Stigler, July 17.—Our meeting at Talihina was very successful, considering the surroundings. Six made the good confession and were baptized into Christ—two heads of families and their wives, together with two daughters. Talihina is more of a mission point than anything else. We have several members there, but only about four that are trying to do anything at all, but through their untiring efforts the cause is being planted there. I think I shall take Brother Nelson with me next year and let him do the preaching, while I will look after the song service. I am now in a meeting at a schoolhouse near Sallisaw. Large crowds are attending and much interest is being manifested, and we hope to do much good at this destitute place.

W. W. SLATER.

Tennessee.

Bolivar, Route 3, July 14.—F. O. Howell began a meeting at Middleton on July 3; and the rains descended, and a flood came; but the people came, the gospel was preached, and five were baptized.

C. W. THOMPSON.

Bon Aqua, July 17.—Last night we closed an eight-days' meeting here. The meeting was almost rained out at first, but we had large audiences at night the latter part of the week. No additions. We begin next Sunday at Luna, in Marshall County.

J. H. SISCO.

Obion, July 14.—Last night I closed a twelve-days' meeting with the Mount Zion congregation, five miles northwest of Hornbeak. Five were baptized. Of these, two had been Methodists, one was a Baptist, and two young men of Christian families. We believe this was a good meeting. Many attended and heard who previous to this would not attend our services.

T. M. CARNEY.

McMinnville, July 15.—The meeting at Mount Olive Schoolhouse, in Grundy County, lasted five days, in which time three were baptized. There is no organized congregation at this place; but it is a community of splendid prospects, and it is my intention to visit these brethren regularly with the hope of establishing a strong congregation of the church of God here. Brethren, pray for us in this great work.

FRED L. WALLACE.

Bemis, July 14.—C. M. Greer preached for the church of Christ in Bemis last Sunday, morning and night, with large crowds and good interest. One lady came from the Methodist Church and was baptized on Monday night. There is a great work to be done here, and we know of no one that is better fitted for the work than Brother Greer. We hope to have him with us once a month in the future.

H. C. HARDY.

Big Sandy, July 17.—On the second Lord's day in July I began a meeting with the Liberty congregation, near Paris Landing, and continued it one week. Five souls were baptized into Christ, and we hope much good was done otherwise. This congregation has a unique plan for conducting a meeting, having one service at two o'clock and one at four o'clock each afternoon, thus saving one trip back and forth. It is easy on congregation, preacher, and work stock.

DAVID THOMPSON.

New Providence, July 17.—The meeting at New Providence, conducted by Brother John T. Smithson, began on the first Lord's day in July and continued eleven days. It was a good meeting. Everybody seemed interested, and there were large and attentive audiences throughout the meeting. The truth was clearly and forcefully presented, and we believe that much and lasting good was done. Brother Smithson is an earnest, zealous worker who shuns no Bible truth, and who, like the apostle Paul,

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is "not ashamed of the gospel of Christ" or to declare "the whole counsel of God." Six were baptized—two young men and four young ladies—and others were "almost persuaded." Everybody was anxious for the meeting to continue longer, but other engagements previously arranged made it necessary to close. Brother Smithson will be busy in meetings until the last of October, when he will return to his home in Hopkinsville, Ky. V. A.

Texas.

Kilgore, July 17.—I have just closed a meeting at Boon Prairie, near Franklin. Two baptisms were the results. I go next to Red Oak, near Kaufman, for a meeting. I hope for a harvest of souls. JOHN W. HEDGES.

Concho, July 12.—Our Rock Springs (my home) meeting closed on the first Sunday night in July. Crowds and interest were good and one was baptized. I began here a week ago. There is a very deep interest on the part of the large crowds attending, but no additions yet. I must close to-morrow night. I begin at Krum next Sunday. C. D. CROUCH.

Forney, July 14.—I am in a meeting near Forney, which will close to-night, I think, and will begin at Heath next Lord's day. Owing to recent changes made in my summer's work, I have some time to engage for one or two meetings. As I have two or three meetings in Tennessee, I shall gladly put in the other time while there. Any one wanting my help will please write me at 401 Montreal Avenue, Dallas, Texas. J. C. ESTES.

Rosser, July 16.—The meeting at Scurry closed last Tuesday night, with eight baptisms and one restored. I began a tent meeting here last night. This is a mission work. There are only four or five here who claim to be Christians only. Many that promised to give me a dollar each month have failed to do so, and meeting my promise to hold this meeting is causing me to fall behind financially. Who will help me keep busy all the time? My address is Cedar Hill, Texas. JOHN HAYES.

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The Work at Shreveport, La.

BY B. U. BALDWIN.

Our work here is moving along nicely. Our Lord's-day services are well attended and much interest is being manifested in all of our work and worship.

We have with us Brother W. D. Humphrey, of Trenton, Tenn. He came to us from the "digressives" some two or three years ago. He is a worthy man and a good, strong preacher. Brother Humphrey's heart is in the work, and he has consented to go into the different States to the churches of Christ and solicit funds to erect our meetinghouse. Brethren, we mean business. We commend Brother Humphrey to all of the loyal congregations wherever he may go. He is doing this work just for his expenses. Will you sacrifice accordingly?

I have been writing some letters to the preachers of the church of Christ asking them to send us one dollar to help build the meetinghouse here, and in reply I have received the following donations: B. F. Hart, Petersburg, Tenn., \$1; M. C. Kurfees, Louisville, Ky., \$1; W. T. Hines and wife, \$1; C. C. Merritt, Odessa, Mo., \$1; I. A. Douthitt, Sedalia, Mo., \$1; T. A. Foster, Sparta, Mo., \$1; Charles E. Fogle, St. Marys, W. Va., \$1; Isaac C. Hoskins, Florence, Ala., \$1; church at Jordanton, Texas, \$1.70; John A. Cook, Buckner, Ark., \$1; George Douglass, Red Oak, Texas, \$1; W. N. Luton, Atlanta, Ga., \$1; A. J. Bochman and P. M. Newman, Portsmouth, Ohio, \$1; Don Carlos Janes, Louisville, Ky., \$1; W. M. Davis, Fort Worth, Texas, \$1; J. D. Borden and three others, Delight, Ark., \$1; J. E. Acuff, Nashville, Tenn., \$1; A. M. Burton, Nashville, Tenn., \$1; George McNeal, Green Forest, Ark., \$1; church of Christ at Fargo, Texas, \$3.50; Sisters D. A. Cole and May Cole, Granby, Mo., \$1.50. Many thanks to these good brethren and sisters for these amounts.

Another Debate.

BY JESSE F. LOVE.

There will be a debate at New Albany, Ind., between Jesse F. Love, M.D., of the church of Christ, and G. W. Moore, of the Advent Christian Church, beginning on August 23. The following propositions will be discussed: "The Bible teaches that man is wholly mortal, and unconscious between death and the resurrection." Moore affirms. "The Bible teaches that the spirit of man is immortal, and conscious between death and the resurrection." Love affirms. "The Bible teaches that the church of

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tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

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Christ is the kingdom of heaven, or kingdom of Christ, and was established in the lifetime of the apostles of Christ." Love affirms. "The Bible teaches that the wicked will be destroyed and cease to exist." Moore affirms. "The Bible teaches that the punishment of the wicked will be eternal pain or suffering." Love affirms.

The discussion will last ten days. I hope that every one who can will attend and encourage such investigations of the teaching of the word of God by their presence. I want to thoroughly expose the teaching of materialism in this discussion. Materialism is one form of infidelity, and

one of the things on which Russell bases his deceptive teaching. We have only a few brethren in New Albany, and they are having a struggle to pay for their house of worship. Because they are few in number, I ask every brother who can do so and is in reach of New Albany to give us the encouragement of his presence. New Albany is just across the river from Louisville, Ky.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Wyatt.

"Uncle" Rol Wyatt was born on August 6, 1823, and died on February 3, 1916. His wife, "Aunt Jack," died about two years ago. To their union were born ten children, all of whom lived to be grown and nine of whom are still living. All are married, and most of them have large families. No family in Graves County, Ky., is better and more favorably known than the Wyatt family, a number of whom are devout members of the church. Brother Wyatt obeyed the gospel after most of his family were married, together with his wife, and they were faithful attendants at Lebanon as long as they lived. Brother Wyatt was a financial success. When he came to Graves County many years ago, he was a share worker, but his great ingenuity won for him plenty of this world's goods, much of which he distributed among his children some years before the death of his much-loved wife. Brother Wyatt was a dear lover and great indulger of children, and was familiarly known and much loved by every child in the entire country. We have every reason to believe that Brother Wyatt's life was such that with him all is well. May the generations after him so live that they will be prepared to meet him in the home of the blessed.

F. O. HOWELL.

Channell.

On June 8, 1916, the death angel visited our home and took from us our darling baby, Abbie Lou Channell. She was given to us on May 17, 1916. Her stay on earth was short, but we had learned to love her. It was so hard to give our darling baby up so soon, but "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She budded on earth to bloom in heaven, and has joined her brother in the sweet beyond. May the Lord bless this sorrowing home, and may we so live that there may be a happy reunion "some sweet day," where God will wipe all tears away and parting will be no more.

MOTHER.

Elrod.

Brother John Elrod, the subject of this sketch, was born on September 25, 1838, and died at his home in Cookeville, Tenn., on June 9, 1916. He came into the church under the preaching of Brother Rice Sewell nearly forty years ago. Brother Elrod was the father of five children—three boys and two girls. All of Brother Elrod's children, together with his good wife, are still living, and all of them are members of the church of Christ. God has been exceedingly

good to Brother and Sister Elrod. They lived together about forty-nine years, and never had a death in their immediate family until God took Brother Elrod. When we say that Brother Elrod is gone, it is equivalent to saying that the church has lost a good, brave-hearted, consecrated member, and that his home has lost a loving husband and a kind father. Our brother was full of life and health until stricken a few months ago. He was patient in his sickness and seemingly died without a fear. May God help Sister Elrod and her sons and daughters to live faithful, that they, too, may die in full assurance of meeting God in peace.

W. L. KARNES.

Rees.

It is with sadness that I chronicle the death of our dear nephew, Aaron Rees. He was born on January 2, 1877, and died on April 21, 1916. He was united in marriage to Miss Annie Gill, of Mulberry, Tenn., on July 5, 1902. To this union were born two children, a boy and a girl. Aaron was a good son, a kind husband and father. He became obedient to the gospel when quite young, and was always strong in the faith and satisfied to worship "as it is written." He had no patience with the fads and societies that man has introduced into the worship of God. Aaron was taught when a very little boy that the only true and safe way from earth to heaven is through faith and obedience to God. He became a victim to that dread disease, tuberculosis. He suffered long and intensely without complaining. He said that he wanted to stay with his family, because they needed him, but that he was willing to go; and the nearer the time came, the more anxious he was to depart. The large concourse of friends, neighbors, and relatives who attended the funeral showed the high esteem and love in which he was held. The funeral was conducted at his home on the Fayetteville pike, after which his body was carried to Fayetteville and interred in Rose Hill Cemetery, there to await the resurrection. Dear wife and parents, brothers and sisters, relatives and friends, Aaron is not dead, but is asleep in Jesus; and if we hold out faithful in the service of the Lord, we will one day meet him at the Beautiful Gate, where he is waiting and watching for loved ones.

AUNT MATTIE.

Bearden.

I write to announce the death of my brother, W. C. Bearden, of Commerce, Texas. He was also my brother in Christ. He was born in Bedford

County, Tenn., near seventy-nine years ago. His wife, five daughters, and one son survive him. All of them are members of the church of Christ. I pray God that they may all live the life that God would have them live, that they may all meet an unbroken family in the great beyond.

J. J. BEARDEN.

Worley.

In the dispensation of God's providence the church at Isom, Tenn., has been called upon to part forever, so far as this life is concerned, with another of its members. Brother Samuel Alonzo Worley passed over the river on March 22, 1916, aged seventy-four years, four months, and twenty days. He became obedient to "the faith" in the nineteenth year of his life and lived a faithful member of the Ca-they's Creek congregation for more than fifty-six years. During the last thirty years of his life he was an acting elder of this congregation. He was married on December 14, 1865, to Miss Mattie Strong, who patiently lingers on this side of the river in full assurance of a happy reunion later on. To them were born several sons and daughters, all members of the church of Christ. As a student at Franklin College, he resigned to enlist as a soldier in the Civil War. He served through those four years of duty, as he understood it then, and came out with a clean record. Early in life, like Daniel of old, he "purposed in his heart that he would not defile himself" in sin—that there should be no blot upon his name. Through his whole life this resolution was faithfully kept. His associates in the army testify to his faithfulness to this principle and its effect upon them. Four years of stainless service in the "lost cause" and fifty-six years of faithful, stainless service in the cause of the Lord—a cause that will never fail. While Brother Worley was a gentle, modest man, he was firm in his convictions and steadfast always for the church and its teaching. The many friends who assembled at his funeral, notwithstanding the cold, windy day, the tear-dimmed eyes and the words of commendation all indicated that he had not lived in vain, but that he was loved and honored by the people of his community. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

J. S. W.

Wyrick.

The death angel visited the home of Brother D. Wyrick and took from them their oldest child, Hazel, who was born on August 25, 1894, and died on May 16, 1916. She was married to Mr. Cecil Turner on November 29, 1914. Her life was one glad ray of sunshine to all who knew her, and especially her husband, who is so sadly missing her. She and her husband were born into the family of God last August, and up until her death she lived the true, devoted life that God would have us live. We cannot help but weep, as there is a vacant place that cannot be filled; but we should not weep as those who have no hope. Her husband, father, mother,

four brothers, and three sisters, besides a host of relatives and friends, are left to mourn her loss, but our loss is her eternal gain. May we arouse from sleep, realize that life is uncertain and death is sure, and be prepared when we are called from this toilsome world to live with her again in that sweet home where neither sickness nor sorrow ever come, but happiness ever reigns supreme. Quite a number of people gathered at the Mount Pisgah church house, where funeral services were held by Brother Sam Litton, after which her body was laid away in the cemetery near by. While we are made sad to know we can see Hazel no more here, we hope to meet her again in a fairer clime, where there will be no more partings. May the Lord bless the bereaved ones, keep and use them for his glory, and at last call them into the home prepared for the faithful.

MRS. ORTON HARTSELL.

Ricks.

Aleck Ricks was born in 1844, and died on June 16, 1916. In early life he joined the Christian Church and remained true to its teaching. When a young man, he was a slave. He and his owner were great friends, and this friendship lasted until death separated them. He was of a quiet nature, never caring for rowdy crowds. He never wandered from the old plantation, for no other place to him was so dear. Most of us were acquainted with our departed brother and knew his daily walk. He said to his faithful companion just a few days since: "My name is written in the Lamb's book of life." Jesus has said: "Let not your heart be troubled, neither let it be afraid." "In my Father's house are many mansions. . . . I go to prepare a place for you." Now let us think of our brother as happy in that beautiful home, not racked with pain, for our Father has promised to wipe all tears from our eyes. X.

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Help the Tennessee Orphans' Home.

BY W. T. BOAZ.

I have a letter from Brother Alex. J. Parks, of Greenbrier, Ind., with a conditional promise of a donation from one to two hundred dollars to the debt fund of the Tennessee Orphans' Home, and he requests that this be made known to the readers of the *Gospel Advocate* and brethren encouraged to assist in this undertaking. The condition on which he offers to give from one hundred to two hundred dollars by October 1 toward the debt fund is as follows:

I will donate from one to two hundred dollars toward paying the Tennessee Orphans' Home out of debt by October 1, on condition that from ten to twenty brethren will join me in this undertaking with a like donation of from one hundred to two hundred each. So, brethren, hurry up and let's pay this Home out of debt by the appointed time. I would like to be there at the board meeting next October and have a hearty handshake with the brethren who will assemble upon that occasion.

[Signed] ALEX. J. PARKS.

Greenbrier, Ind., July 10, 1916.

Now, brethren, with this liberal offer of this good brother in the State of Indiana, can we not find nine others who will give two hundred dollars each toward this work, or nineteen others who will give one hundred each for said purpose? We have been fairly successful in raising funds toward the debt fund, but have fallen behind on the maintenance fund. Many donating to the debt fund have only donated the amount that they otherwise would have sent to the maintenance fund. So, while getting out of debt in one sense, we have been compelled to go in debt in another, and we are hoping by a concert of action all along the line upon the part of churches interested in work of this nature, also individuals, we will be able by the time the board meets to meet every obligation, which I am confident the readers of this and other papers will enable us to do.

Will you please let me hear from you immediately, stating the amount that you will contribute toward this fund by October? I must make these appeals frequently, keep this matter constantly before you, up to the very time of the meeting in October, unless I can see sufficient funds in sight to meet all obligations without further effort. Cannot I hear from ten to twenty men like Brother Alex. J. Parks, of Indiana? Will you be one? How many more?

Address W. T. Boaz, Superintendent, Tennessee Orphans' Home, Columbia, Tenn.

Our Bible Work.

BY W. F. LEDLOW.

It is my pleasure to be head of the Bible Department in Thorp Spring Christian College, and I shall instruct personally most of the classes. I have spent more than twenty years as a preacher and have studied the Bible much longer. I regard it as the greatest book on earth, and the only one that contains the true principles of correct living.

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Our other Bible classes will study the Bible itself as a textbook. It is my purpose to do some good, honest work in the Bible, and I shall be pleased to have as many students as possible enroll with me.

We believe that Thorp Spring Christian College has the best faculty ever assembled in a Christian school. This is true both as to experience and scholarship. The work we offer has full recognition at the university and is standard in every way. It is our purpose to make this school the strongest and best school in the Christian brotherhood, and to this end we ask the friends of Christian education to assist us by sending us names of prospective students.

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W. F. LEDLOW,
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Two Letters from Brother Yohannan.

BY J. W. GRANT.

Yes, since my last message through the Gospel Advocate in regard to the Persian mission work I have had two letters from Brother Yohannan. The first was written on March 2, a little before I mailed my last remittance to him; and as it was brief and could not tell of receiving the draft, I decided not to publish anything of it till I should hear from him again. The other letter I received yesterday (July 18), and in it he tells of having received our last contribution sent to him on March 16. This letter was written on May 21, and indicates that my letter to him was delayed en route. But he got the draft, and that was what we that are helping him cared most for. I suppose that the letters were detained, or one of them, at least, by the British war policy.

The letters are both short, and each contains some matter not necessary to publish. So I shall give copious extracts from each, and not give either in full. In the first he says:

Dear Sir and My Beloved Brother in Christ: I send you much Christian greeting, and my best wishes to my dear "mother" and sister in Christ, Mrs. Grant. Please present my best greetings to all brethren and sisters in Christ. Please, brethren, remember me in your prayers, as I do the same for you all.

I let you know that our country is a little better from the Kurds and Turks, now that our Russian friends are successful everywhere. Now we are a little quiet.

In this letter he mentions preaching in his "own village," and that the people greatly enjoyed it. He also in this spoke again of coming to America until the war is over. In my last letter to him, which he had not then received, I advised against this step at this time, on account of the trouble with Mexico and prospect of war here. So he does not mention coming in his last letter.

This last letter is dated May 21, but was not postmarked till June 3; and as it had been "censored" (cut open), I suppose it was detained that long by the authorities in Oroomiah before they mailed it. In it he says:

Dear Sir and My Beloved Brother in Christ: I have received your welcome and kind letter in which was the draft for twelve pounds, eleven shillings, and six pence, for which I thank you very much, and for your love and kindness, that you remember me again at this needy time. I say, "Thank you very much." Also give my best regards to my dear mother in Christ, Mrs. Grant. Give my best greetings to all brethren and sisters in Christ. Please, brethren, remember me in your prayers, as I do the same for you all.

Also I let you know that I am preaching and teaching the gospel of Christ

to the poor sinners. We must bring them from darkness to light, from the power of Satan unto God. This is the duty of every Christian.

The war in our side is very hot with the Turks, but our Russian friends are gaining the victory. Not long ago they took a big city from the Turks and destroyed nearly thirty-five thousand of them.

The little son of my sister died [I asked about him in my last letter.—J. W. G.], and her husband is in America. So I am taking care of her. My mother is with me, too.

Give my best regards to Brother Abernathy and wife; to sisters in Christ, Mrs. Roberts, Miss Inez Dalton, and Mrs. Maupin; and to Brother W. C. James. I have received your encouraging letters, and I thank you very much.

I preached in my own village, Dizza, and the hearers enjoyed it very much. This year we cannot accomplish as much as I want to, because the war is a great hindrance to our cause.

Some of those he mentions above by name sent with their donations letters written direct to Brother Yohannan for me to send to him. The others wrote such good, encouraging letters to me, with their donations, that I inclosed the letter of each in my last letter to him. We see what a pleasure these were to him and how grateful he is for them. I think it well that several such personal letters be sent with each remittance. So I suggest that the friends send short, encouraging notes, written on thin note paper, that I may send them to him with my letter each time that I send him a contribution.

And now I want to send another contribution of sixty dollars just as soon as I can get it. I have some on hand, but not enough; so if you wish to be one to help in the next remittance, please send your donation to me as soon as possible. We see that

our brother is caring for the dependents of his own family and preaching the gospel to those who need it. Let us, then, be prompt to help and encourage him. May I hear from you right away? Address me thus: J. W. Grant, West Station, Nashville, Tenn.

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FROM THE FIELD

Colorado.

Olathe, July 14.—The tent meeting at this place, after continuing three weeks, closed on Sunday night last. It was remarkable in many respects. There were two additions (two persons were baptized just before the meeting, and one confession without baptism. This latter case was peculiar. The lady made the confession and asked to be baptized "like Jesus was." She had only been sprinkled into the Presbyterian Church. The time was set for the baptizing, but the Presbyterian minister, hearing that one of his "flock" desired to do things "like Jesus" desired to have them done, immediately set himself about the task of preventing it if possible. Accordingly, he requested a conference with the lady before she was baptized, which was granted. As a result, the baptism was postponed. She will yet be baptized, but claimed "reasons" for postponing it. I expect to baptize her next Sunday. I have preached no less than one hundred and ninety sermons in Olathe since I came here in December, and not one of the four preachers in the little town has ever heard me preach. The opposition is strong, but, notwithstanding this, my tent was well filled throughout the meeting and an exceedingly healthy interest was kept up till the end, the last night's audience being considerably the largest during the meeting. At least three from the Christian Church took a decided stand with us and are fully lined up for that service that is divinely ordered. We have every advantage here now. The denominations are afraid of us. In the Methodist Church there is a serious trouble now regarding baptism, as many who were sprinkled are "dissatisfied" and seeking more light. The seed is sown triumphantly. I have shipped the tent to Dolores, Col., where I am preparing to hold my next meeting. I wish to say to the brethren generally, on behalf of the brethren here and at Dolores, that this work at Dolores needs the fellowship of those who are able to help get the word planted. At Dolores there are only three brethren; and when they pay the freight on the tent and arrange seats, etc., they will have exhausted their strength. The brethren at Olathe are not able to help in this Dolores work. This leaves the expense of reaching the place, boarding while there (none of the brethren are fixed to keep us), and of the return home resting on my shoulders solely. I have not a dollar on hand and am seriously in debt as I undertake to do this work. It will cost me at least fifty dollars; but a congregation at Dolores will be worth far more than fifty dollars, and I have determined to do the work. I will be there at least three weeks, after which I will return to Olathe. Those who desire to fellowship the Dolores work may, if they elect, send their fellowship to A. W. Arnold, Dolores, Col., or to me, at Olathe, Col. E. C. FURQUA.

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MACEDONIAN CORNER

In Behalf of the Cause at Lexington, Ky.

The church of Christ in Lexington, Ky., began meeting in the home of Brother and Sister J. L. Morrison on the first Lord's day in March, 1915. For five weeks they met in their private homes. They then rented Jackson Hall and continued to meet there until the first of March, 1916. From there they moved to the second floor of the New Masonic Temple, on North Broadway, one block and a half north of Main Street. The congregation is gradually growing in numbers and influence.

For some time I have been trying to raise money to buy a lot on which to build them a house of worship. To buy a lot suitable to locate the congregation where it will grow will cost about eight hundred dollars. I now have in bank for this purpose \$479.90, with \$30 more promised. You can see I lack very near \$300 on the lot. When the lot is all paid for, they plan to build a house to cost \$2,000 or \$2,500. They are not able to pay for the house, only on the monthly-payment plan. Now, if they had the remainder of the cash on the lot and \$1,000 for the building fund, they could build and soon pay for their house and at the same time soon be self-supporting. Now there are thirteen hundred brethren and sisters in the several congregations of the churches of Christ that could give one dollar each to this work, put it on a solid basis, and thus be instrumental in winning souls for Jesus. Will you, my brother or sister, place a one-dollar bill in an envelope and send it to me at Winchester, Ky., for the work in Lexington, Ky.? If there are some congregations that will give more, it will be appreciated by these brethren. I will acknowledge all money received for this purpose in the papers.

Brethren, I am not asking for any great amount from any one, but just a small crumb. Will you give it in the name of Jesus for this work?
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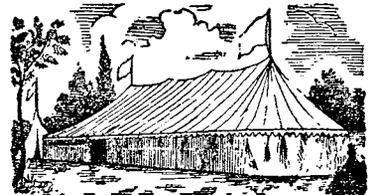
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The theory of the club is "co-operation." The fact is "perfect satisfaction." The theory is: "A square deal to every member." The fact is: "Every member is delighted."

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RAILROAD WAGES

Shall they be determined by Industrial Warfare or Federal Inquiry?

TO THE AMERICAN PUBLIC:

Do you believe in arbitration or industrial warfare?

The train employees on all the railroads are voting whether they will give their leaders authority to tie up the commerce of the country to enforce their demands for a one-hundred-million-dollar wage increase.

The railroads are in the public service—your service. This army of employees is in the public service—your service.

You pay for rail transportation three billion dollars a year, and forty-four cents out of every dollar from you goes to the employees.

On all the Southern railroads in 1915, seventy-five per cent of the train employees earned these wages (lowest, highest, and average of all), as shown by the pay rolls:

	Passenger		Freight		Yard	
	Range	Average	Range	Average	Range	Average
Engineers	\$1972 3810	\$2306	\$1455 3505	\$1916	\$1156 2424	\$1566
Cond'ct'rs	1552 2696	1847	1353 2358	1580	1055 1749	1245
Firemen	943 1652	1209	649 1638	979	406 1302	777
Brakemen	957 1736	1109	755 1854	958	754 1405	990

The average yearly wage payments to all Southern train employees (including those who worked only part of the year), as shown by the 1915 pay rolls, were:

	Passenger	Freight	Yard
Engineers	\$2144	\$1712	\$1313
Conductors	1723	1488	1157
Firemen	1096	865	688
Brakemen	1013	845	868

A one-hundred-million-dollar wage increase for men in freight and yard service (less than one-fifth of all employees) is equal to a five-per-cent advance in all freight rates.

The managers of the railroads, as trustees for the public, have no right to place this burden on the cost of transportation to you without a clear mandate from a public tribunal speaking for you.

The railroads have proposed the settlement of this controversy either under the existing national arbitration law or by reference to the Interstate Commerce Commission. This offer has been refused by the employees' representatives.

SHALL A NATION-WIDE STRIKE OR AN INVESTIGATION UNDER THE GOVERNMENT DETERMINE THIS ISSUE?

National Conference Committee of the Railways

ELISHA LEE, *Chairman*

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BY A. B. LIPSCOMB

Spiritual Exercise.

Spiritual exercise is encouraged by Paul's admonition to Timothy: "Exercise thyself unto godliness." In our study of this text we should note that it was originally addressed to a young preacher of the gospel, one who had been brought up in the nurture and admonition of the Lord and from his youth had been acquainted with the Holy Scriptures, which had made him wise unto salvation. From this fact we conclude that there is no preacher so gifted or so pious but what he does not stand in constant need of spiritual exercise. It is sometimes falsely assumed that the minister's life, as compared to others, is a sheltered life, free from ordinary temptations. But to show the primary purpose of his letter to Timothy, the apostle Paul writes: "These things teach and exhort." Although addressed to Timothy in particular, it is intended for the church at large—for anybody and everybody who wants to do his or her duty as a Christian under all circumstances and who feels the need of more strength than he now possesses.

Before we take up the matter of exercise, let us consider the meaning of the spiritual life. Its very essence is the recognition of things that are unseen and eternal. From start to finish it is a life of faith. Throughout the Christian's course he walks by faith, and not by sight. He

must believe that there is a God, that there is a heaven, that there is a hell, that the spirit of man is immortal and of inestimable worth, that the will of the Father is supreme, that he has manifested his love toward man in the gift of his Son for his redemption and ultimate salvation.



A Dangerous Bit of Sophistry.

It is necessary that we place great emphasis upon these fundamental truths; for there are a great many people who have been more or less influenced by that cheap and superficial talk, of which there has been a great deal during the last thirty or forty years, that these great matters of belief are not of vital importance. They say that conduct and character are the only real essentials; that if a man does right, it makes no difference what he believes about Christ or what he does about the gospel plan of salvation; that unseen things are necessarily uncertain; that ethics is better than religion, and that our one effort should be to make this world fit for the people who are now here to live in, rather than to spend our time trying to get them ready for a world to come, which, they argue, may not come.

This kind of unbelief has been strikingly called "the real fall of man." It takes the crown from his head. It takes the glory from his life. It leaves him, so far as his inner life is concerned, with no intelligent or worthy purpose back of him, no authority above him, and no destiny before him. It limits him to the here and now, to things tangible and perishable. It confines his moral relations to his fellow-men and takes away God from his thoughts. It draws a small circle around him, the circle of the earth, and says: "This is big enough for you: with the circle of the heavens, the unseen, and the eternal you have nothing to do." It is unquestionably true that the noblest belief is worth little or nothing unless put to a practical test and given substance and reality by noble conduct; but to say that the fundamental truths of the gospel are of minor importance, as compared with the duty of the present moment, is the same as if some ignorant landsman should say to a navigator in midocean: "Why do you waste your time taking observations on the sun and the stars and watching that trembling needle and studying those mysterious charts? These winds, this water, these waves, this ship—these are the things that demand your attention." Would they ever reach the port?



Requisites for the Spiritual Life.

If the spiritual life be such as we have defined it, the first great requisite for its culture is a study of the word of God and prayer. We must exercise ourselves along these

lines. If we wish to guide our lives by the heavenly vision, we must get the vision. If we wish to apply spiritual ideals to our dealings with spiritual things, we must get the ideals. And these are things which can only be accomplished in that place which Walter Lander has beautifully called "the audience chamber of God." No fact in the earthly life of Jesus stands out in bolder relief than that he constantly renewed his strength through communion with the Father.

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

If he could not do without prayer, neither can we. Timothy was versatile and well read, and yet the apostle Paul urged him in this wise: "Study to show thyself approved." If he needed that exhortation, we need it, too. We must exercise ourselves unto godliness.

The second requisite that we shall mention as highly important in spiritual culture is a regular attendance upon God's worship. Without stopping here to point out all the items of scriptural worship, without considering the question of its comparative quality, let us say that the question of attendance is an inherent duty which no thoughtful man can fail to recognize. The spiritual life is primarily an individual life. Every one must give an account of himself before God; every one must work out his own salvation with fear and trembling. But we must remember, too, that because its essence and excellence is love the spiritual life has a social aim. It craves love and friendship, and it wants to give love and friendship. It pines away and starves if this desire is denied. The true disciples of Jesus both need and wish to confess their sins, to render their thanks, to offer their prayers, to enjoy their blessings, and to speak of their hopes together. In order that our social service may not fall short of its scriptural purpose, there are two characteristics which should be kept in mind. In the first place, one must be qualified to worship. That means he must be a member of the church. He must have rendered obedience to the divine conditions of salvation—he must be buried with his Lord Jesus Christ in baptism and through this open door enter into his spiritual kingdom. Going to church all of one's earthly life will not save a man if he is not completely incorporated into its membership and does not add his contribution to its work and worship. I make this point clear because so frequently we hear it said of a man after his death, as if it were a commendation: "This person was a constant attendant upon such and such a church, although he was never a member of it." That very fact would speak volumes against him before the judgment of God. The question that would confront him then would be: "How could you willfully neglect so great salvation in the face of so many wonderful opportunities?" Our attendance upon God's worship should be regular. If we observe a man staying away from his place of business with great regularity, we will not be surprised any day to hear that man has failed. If we observe a pupil attending school only at intermittent periods, we will not be surprised to find that pupil deficient along all the lines of his education. With corresponding exactness, when we observe a man or woman attending the Lord's worship at irregular intervals, we will not be surprised to find that their service ends in disastrous neglect.

But the man who worships God must be devout. He must worship him in spirit and in truth. He must realize that he comes to church, not to have everything done for him, but to do something himself that will redound to God's glory and praise and help his fellow-members. I could not emphasize this thought in a better way than by emphasizing the word "exhorting" in the familiar passage: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

"Bodily Exercise Profiteth Little."

There never was a time when so much care and attention were given to the exercise of the body as there is to-day. The idea of bodily exercise in the open air is the most popular one in the physician's realm. It has pervaded the schools and colleges until it actually threatens to disrupt the study of arts and sciences. It has become the most attractive feature of the various young men's organizations throughout the world. And yet in the face of all this activity and all this popularity, the apostle Paul said: "Bodily exercise profiteth little." The exercise that the world needs is the exercise which builds up the soul. The exercise that is worth the time, pains, and endeavor is the kind which promotes a spirit of godliness, which always belongs to the perfect man. In this light the text before us becomes more than an apostolic exhortation. It is the embodiment of a divine law; it is the divinely stipulated price of possession. If we would gain the victory, we must make the effort; we must exercise ourselves for it; we must make constant application of God's teachings to our conduct; we must do the things about which we think and talk and pray and sing. There are two overwhelming reasons that should inspire us. First, there is the infinite value of the soul. There is the question of the Master, "What shall it profit a man, if he gain the whole world, and lose" the priceless thing? Second, there is the welfare of those around us. There is the message which says: "Do good unto all men, especially those of the household of faith." It has been said: "The times are big with change and destiny. God only knows the kind of people with whom we deal. Perhaps the next man we meet will be like Ishmael, son of the desert and son of strife, his hand against every man and every man's hand against him. Perhaps he will be like Isaac, son of laughter, whose tents are spread in green pastures and beside the still waters." But whoever that man is, we must do him good. And for our own encouragement let me say, in conclusion, if we give to our spiritual exercise that same thought which some of us bestow upon our bodies; if we bring to His service that same eagerness and enthusiasm that we waste upon the games of life; if we use the tremendous forces that are in our hands, not for the selfish interests of time and sense, but for the salvation of our souls, the strength of our brethren, and the betterment of the world, we shall have done our part in raising the church of Jesus Christ toward that high plane of usefulness and goodness toward which it has been climbing for two thousand years.

The Nashville Bible School Quartet.

This quartet has visited several congregations in the interest of the school, and has everywhere been accorded a cordial reception. For the convenience of those who would like to hear the boys sing and learn more about the good work and prospects for the Nashville Bible School, we herewith print their schedule of engagements. Admission is free and all are invited. The program begins about 8 P.M. at each place.

Gainesboro, Tuesday, August 1; Antioch, Wednesday, August 2; Livingston, Thursday, August 3; Hilham, Friday, August 4; Willow Grove, Saturday, August 5; Celina, Monday, August 7; Tompkinsville, Ky., Tuesday, August 8; Filppin, Wednesday, August 9; Fountain Run, Thursday, August 10; Scottsville, Friday, August 11; Franklin, Saturday, August 12; Shocoh, Monday, August 14; Olmstead, Tuesday, August 15; Little River, Wednesday, August 16; Hopkinsville, Thursday, August 17; Clarksville, Tenn., Friday, August 18; Stayton, Saturday, August 19; Charlotte, Monday, August 21; Rock Church, Tuesday, August 22; Linton, Wednesday, August 23; Russell Street, Nashville, Thursday, August 24; Jordan's Home, Friday, August 25; Sharpeville, Saturday, August 26; Woodbury, Monday, August 28; Gassaway, Tuesday, August 29.

FOUR CONTRIBUTORS

Bible Wines.

BY E. S. JELLEY, JR.

I wish to indorse Brother M. C. Kurfees' conclusion in the Gospel Advocate of March 23, that grape juice, whether fresh or intoxicating, is fruit of the vine. I, however, beg the privilege of making a few corrections to the definitions he quotes in his article.

Young's Analytical Concordance gives the meaning of "yayin," which occurs one hundred and thirty-two times, as "what is pressed out." Brother Kurfees says it is from a root, "to boil up." No doubt he is right, but the reference was to the "boiling up" or "gushing out" of the juice from the press.

Brother Kurfees only refers to six Hebrew words rendered "wine," although Young gives eleven of them. However, only the two words "yayin" and "tirosk" are commonly used in the Old Testament, one of them being used six times, the other four times, and the remainder once each. "Tirosk" is used thirty-eight times. Young says it means "what is possessed"—mead, new wine. Gesenius quotes Hos. 4: 11 to show it was capable of intoxicating. Gesenius is a very prejudiced authority; for, of the thirty-eight references, the one he quotes is the only one which could possibly lead to that conclusion. He might have referred to Isa. 65: 8 to prove the opposite, for it says "tirosk is found in the cluster." Certainly every one knows there is no fermented wine in a cluster of grapes. Tirosk was not looked upon as possessing a man's head, but as being a valuable possession of the man—a possession that God repeatedly promised him. If it was necessarily intoxicating and God considered it a blessing, then we may as well vote prohibition out and patronize the barroom.

But does Hos. 4: 11 indicate that tirosk was necessarily intoxicating? It reads: "Whoredom and wine [yayin] and new wine [tirosk] take away the heart." Whoredom is scarcely intoxicating, although yayin (grape juice) is so when it becomes spoiled (fermented); but tirosk (new wine, in contrast with yayin which often was old) might take away the heart of a man from his duty or business, just as any other soft drink will do if taken to excess. "Tirosk" is found in Gen. 27: 28, 37; Num. 18: 12; Deut. 7: 13; 11: 14; 12: 17; 14: 23; 18: 4; 28: 51; 33: 28; 2 Kings 18: 32; 2 Chron. 31: 5; 32: 28; Neh. 5: 11; 10: 37; 13: 13; 13: 12; Ps. 4: 7; Prov. 3: 10; Isa. 24: 7; 36: 17; 62: 8; 65: 8; Jer. 31: 12; Hos. 2: 8, 9, 22; 4: 11; 7: 14; 9: 2; Joel 1: 10; 2: 19, 24; Mic. 6: 15; Hag. 1: 11; Zech. 9: 17. Please read the references. You can find them grouped together in a concordance for convenience.

Turning to the New Testament, we find "gleukos" in Acts 2: 13 only, and "oinos" twenty-eight times, which latter is the Greek word for wine, beer, grape juice, cider, etc. "Put young wine (oinos neos) into new skins ("bottles," in Matt. 9: 17), not to ferment, as that would burst the bottles or skins, new or old, but into new ones to avoid the refuse of the old wine, which may be sour [and cause fermentation.—Jelley]." (Smith's Bible Dictionary.)

Finally, Brother Kurfees says "methuo" means "to be drunken." Donegan says it means literally to "indulge to excess." It is translated "well-watered" in Ecclesiasticus (Septuagint) in regard to a "well-watered garden." "Methuo" is the liquid equivalent of gormandizing. I do not believe even the Corinthian Christians would have rep-

resented Christ's pure and life-giving blood by that which steals a man's brains and makes him worse than a beast. They, however, feasted and gormandized at the Lord's Supper. Their course was not approved.

Finally, it would take a great deal of Hebrew and Greek to convince a great many disciples that God contradicted himself by both approving and disapproving of alcoholics, and that our Savior actually countenanced the trade in intoxicants. "Look not thou upon the wine when it is red. . . . At the last it biteth like a serpent." (Prov. 23: 31, 32.) "Abstain from all appearance of evil." (1 Thess. 5: 22.) "Let all things be done decently." (1 Cor. 14: 40.) Yes, intoxicating wine doubtless is fruit of the vine, but it is less fit for the communion of the body and blood of our Savior than moldy bread (which is none the less bread).

"This Generation."

BY F. W. SMITH.

C. M. Wimberly has written a book, entitled "Behold the Morning." This is one of many books written by different ones on the "millennium," and, like all the others, is filled with speculative assertions without *one iota* of divine truth to support them. When an appeal is made to the word of God, it is so *twisted* and *perverted* that it is made to teach what God never intended. On the subject of what he terms "the rapture," at the "invisible coming" of Christ (he has two comings, visible and invisible), he says: "Headlines telling of 'missing ones' will appear on the front page of all the big dailies, but it will be an overwhelming catastrophe which will not be fully understood or explained." We have heard of this prophecy (?) before, and now know from whom it was borrowed. This prophetic utterance is based upon the passage: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." (Luke 17: 34-36.) Mr. Wimberly may try in vain to sandwich the taking and leaving here with a thousand literal years. What, then, is the thought involved? Simply this: When the end of time comes and the world is called into judgment, the most intimate and close relations existing between many who are then living on the earth will be severed, because of the difference in their relation to God.

But Mr. Wimberly must get in a thousand *literal* years between those taken and those left, during which time the "big dailies" will be flaming with "headlines telling of the 'missing ones.'" Indeed, how many false prophets are gone out into the world!

But it is more particularly of his utterances on "the great tribulation" that I desire to speak. He, like all those who are filled with what they are pleased to call "the pre-millennium," confounds the Scriptures, and uses passages which have no relation to each other at all to prove the same thing. For instance, Mr. Wimberly uses Rev. 7: 14 to support his theory of the "great tribulation" mentioned in Matt. 24: 21, 22. He forgets, however, that he and those who stand with him have the saints *escape* the great tribulation of Matt. 24: 21, 22 by being "caught up in the air," to which position 1 Thess. 4: 17 is made to testify. But now he comes with Rev. 7: 14 as proof of the great tribulation of Matt. 24: 21, 22, which he affirms will take place at the end of the millennial reign. If, as he and they affirm, the saints *escape* the great tribulation of Matt. 24: 21, 22 by being caught up in the air, how could it be possible for those mentioned in Rev. 7: 14 to have come "out of" that same tribulation? It would be impossible to come out of a thing without having been in it. Truly "the legs of the lame are unequal." Would it not be more in harmony

with the Scriptures to associate Rev. 7: 14 with Acts 14: 22; 2 Thess. 1: 4; 2 Cor. 1: 4; Rev. 1: 9?

But on what ground does Mr. Wimberly and others place the "great tribulation" of Matt. 24 at the wind-up of the world? They do it on what they claim is the meaning of the word "generation" in Matt. 24: 43: "Verily I say unto you, This generation shall not pass away, till all these things be accomplished." Among the things that were to be accomplished was the "great tribulation;" and since their theory places this tribulation at the end of time, they must have a meaning for the word "generation" that will make it last until Christ comes. But even with their *strained* meaning of the word "generation," they cannot make out their case, for a prediction could be fulfilled during the existence of a race—"men of the same stock, a family"—at any time, and meet the demands of the prediction, unless *limited* to the *close of the race*. So what is gained by contending for the second and not the *primary* meaning of "generation?" Thayer, in his Greek lexicon, gives as the first meaning of "genea" (generation): "*The whole multitude of men living at the same time.*" What is there in the whole of Matt. 24 to demand the meaning of "race" instead of "men living at the same time?" Nothing, *absolutely* nothing at all. But, on the contrary, there are *facts* recorded in connection with the "great tribulation" mentioned in that chapter that forestall any and all efforts to place it after Christ comes. Mr. Wimberly and those of his school claim that the saints living on the earth when Christ comes will *escape* this great tribulation by being *caught up from the earth*. But that is *not* the way the saints were to escape the great tribulation mentioned in Matt. 24: 21, 22. Begin with verse 15 and read through verse 22, and you will see that they were to escape by fleeing to the mountains; were told to pray that their flight be not on the Sabbath nor in the winter; and, "Woe unto them that are with child and to them that give suck in those days!" Why should "woe be unto them that are with child and to them that give suck," if they were to be "caught up from the earth" to escape the tribulation? Men in their zeal for human theories become blinded to plain facts right upon the surface which completely upset their contentions. I will here introduce J. W. McGarvey's comment on this disputed point, and would like to see the living man that can overturn it:

"This generation." Some very superior scholars understand the word rendered "generation" (genea) to mean "race," and the passage to mean, This Jewish race shall not pass away till all these things be fulfilled. (See Alford.) But, as we have just seen, the expression "all these things" designates things to be witnessed and experienced by the Jews, and it would be a mere truism to say that their race would not pass away till all of their own experiences had terminated. The true key to the interpretation of this much-disputed passage is found in the expression "all these things," repeated from the preceding verse. It must here have the same meaning as there; for an identical expression repeated in consecutive sentences always has the same meaning, except where something is introduced in the new connection to force upon it a different meaning. There is certainly nothing of the kind here. We therefore conclude that in the two statements, "This generation shall not pass away till all these things be fulfilled," and, "When ye see all these things, know that he is near," the expression "all these things" has the same meaning. But in the latter instance, as we have shown under verse 33, it means all the events previously mentioned in the speech *except* the coming of the Son of man. This last event, then, is not included in "all these things," and is not one of the things which were to take place before that generation passed away.

With all of the above facts submitted, I am fully convinced that the word "generation" as used in Matt. 24: 34 refers to the Jews then living on the earth, and that the "great tribulation" predicted in Matt. 24: 21 has passed; that it actually occurred during the lifetime of those on earth when Christ uttered the prophecy, and has no reference at all to something yet future.

Slough and a Syllogism.

BY G. C. BREWER.

Brother E. D. Slough, of Terre Haute, Ind., has written a book which bears the sensational and legal-sounding title, "Indictment of Eternal Torment." "A Universalist," you say at sight of the book. But you will soon discover your mistake; he is not a Universalist.

"Well, but if he does not believe the wicked will suffer endless punishment, he must think the punishment will end," you say.

But you are wrong again; he tells of an endless punishment that ends quickly. You must observe, however, that he does not use the word "punishment;" "torment" serves the purpose better. To indict "eternal punishment" would be to impeach the Lord Jesus Christ (Matt. 25: 46); hence the ingenuity of error long ago devised an eternal punishment for the wicked that does not punish them long. Here is the same old fallacy that assumes that a man can cease to exist and his punishment continue.

The author of this book is an annihilationist, and he has written a four-hundred-page book to prove that man is wholly mortal, and, therefore, ceases to be at death. The same old, gloomy, carnal materialism that was advocated by Dr. Priestly is advocated by all Adventists, and of which the illustrious Charles T. Russell is the present-day champion. Our author says it is prejudice that calls his book "Russellism;" but if his life depended upon it, he could not show one iota of difference between his doctrine and Russell's doctrine on the nature of man and the destiny of the wicked. But he protests that it is not Russellism; it is the truth. Very well; then you must admit that Russell is the present-day champion of this truth. At least, he *was* the champion before this book appeared. I am not sure now but that we will have to accord the honors to Brother Slough. I freely admit that he makes the strongest fight for the doctrine that I have yet encountered, though I have debated the question. His contention is not strong because of any new affirmative arguments, for he did not make any, but because he made a desperate effort to meet the opposition. He "bearded the lion in his den," truly. And if I may be pardoned for expressing my honest judgment frankly, the biggest and newest thing about the book is the boundlessness of its assumptions. The author examines such men as Alexander Campbell, Alex. Wilford Hall, J. W. McGarvey, B. W. Johnson, Clark Braden, Henry Drummond, and such less-widely-known writers as A. M. Morris, D. Sommer, and Charles R. Nichol. They are all criticized and indicted. They are charged with illogical reasoning, inconsistency, tergiversation, prejudice, an indomitable determination to establish an eternity of the direst torture of the wicked, and actually *with being afraid to see and accept the plain truth*. Yet I have the assurance from a good source that this brother is not bigoted and does not mean to be overweening in his assumptions. I accept the assurance, and I do not criticize him for reviewing and opposing these men if he believes they have taught error, but I must say that he was rather unfortunate in some of his expressions. And it does seem to me that his love for his theory and his manifest aversion to a certain idea of eternal punishment led him to some rather strong charges against his brethren as well as some rather obvious errors. He seems to have stood in the gruesome glare of the lurid lights of a literal lake of liquid fire until he has become morbid on the subject and has embraced what I consider an insidious and a fatal error.

Far be it from me, however, to incite any bitter feeling against this brother or to arouse any prejudice against his book. Bitterness is unchristian and prejudice is cowardly and dishonest. I wish to examine the book carefully

upon its claims and see if it is the acme of all logic. If Brother Slough has solved the problem of life and death, he has put us all under everlasting obligations; and if he has disposed of eternal punishment without mutilating the Bible, I, for one, am ready to come down at his feet. Did he do it?

I can give only one example of his efforts to dispose of the texts that are used to prove immortality, and I cannot do that without an apology; for how can I presume to offer criticism on a man who has reviewed and assumed to answer such profound productions as "The Problem of Problems," "The Problem of Human Life," "Life and Death," "Natural Law in the Spiritual World," etc.? I do not mean to be sarcastic. That is the way I feel, but here is both the apology and the criticism.

In discussing Christ's answer to the Sadducees, Brother Slough says:

"We will throw the argument into the syllogistic form, and you will gather its force more readily.

Major premise: God is the God of Abraham, Isaac, and Jacob.

Minor premise: He is not the God of the dead, but the living.

Conclusion: Therefore there is a resurrection of the dead.

This is a simplified, condensed presentation of the argument. How came the conclusion to be, "There is a resurrection?" There is no mention of it in either premise, and the moment we admit the conclusion of the Lord to be correct, we logically eliminate all conscious life till the resurrection occurs, or else we must conclude that Abraham, Isaac, and Jacob are raised from the dead.

Here is the usual way of presenting it, which destroys the Lord's argument and makes him prove that the dead are living in a separate place without a body, a point not found in the proposition—to say:

1. God is the God of Abraham, Isaac, and Jacob.
2. He is not the God of the dead, but of the living.
3. Therefore, Abraham, Isaac, and Jacob are living in a disembodied state.

This is an interpretation void of logic, and is just what the Lord refuted. He did not conclude they are alive. No, indeed. He concluded that since God is not the God of the dead, there must be a resurrection so he can be the God of the living, for Abraham, Isaac, and Jacob are dead.

In his "Elements of Logic" (page 82), Whately said: "No term must be distributed in the conclusion that was not distributed in one of the premises." That it would be an illicit process of reasoning. This rule is profoundly reliable; and since the Lord distributed the resurrection in the conclusion, it must be involved in the premises. And as Christ is the resurrection and the life, it must be wrapped up in the word "living"—that God is not the God of the dead, but of the living.

His arguments, to meet the requirements of the proposition as proof of a resurrection, which silenced his disputants, shows conclusively that the life spoken of concerning the patriarchs is dependent upon the resurrection." (Pages 161-163.)

If that isn't confusion worse confounded, please let me know when you find something that is. I quoted him at length; for the more he said, the worse he made it. There are so many baseless assumptions and glaring fallacies here that one hardly knows which ones to point out. And some of the assumptions are so bald that one can scarcely keep within the bounds of moderation in dealing with them. If this does not manifest a disposition which our author so often charged upon others—viz., a thorough prepossession by a theory and an invincible determination to find his idea in a text—I am sure I never saw that disposition manifested; and if our brother's most ardent admirers cannot see it after an analysis of his argument, I shall be surprised, to say the least.

The first thing I wish to bring to the reader's notice is the assertion that the conclusion that Abraham, Isaac, and Jacob are now living is "just what the Lord refuted." Now you remember the controversy was with the Sadducees, who "say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." (Acts

23: 8.) Yet, according to Slough, the Lord refuted the Pharisees and agreed with the Sadducees! Was it the Pharisees' doctrine in question? At the conclusion of the argument, a Pharisee said: "Teacher, thou hast well said." (Luke 20: 39.) Then, for a man to say the Lord had refuted a cardinal tenet of the Pharisees' belief! The statement is contrary to the facts and shows the strength of our brother's feeling.

Secondly, our brother declares that the Lord did not conclude that the patriarchs are now living. "No, indeed!" This is exactly what he did conclude, and I shall force him to admit it if he has any regard for the law of logic. But he asserts: "He concluded that since God is not the God of the dead, there must be a resurrection so he can be the God of the living, for Abraham, Isaac, and Jacob are dead." Reader, is that the way it sounds to you? Did Christ say something must happen so God can be the God of the living? This makes the declaration of God to Moses absolutely false. He says he *is*, not *will be* nor *has been*, the God of these patriarchs. And Christ says he is not the God of the dead, but our author says positively that these patriarchs are *dead*. Either we must deny God's statement and say he is not the God of the patriarchs, or we must deny Christ's statement and say he *is* the God of the dead, or we must deny Slough's statement and say these patriarchs are *not* dead. I leave the reader to his choice. This is not a misrepresentation, for our brother said plainly there must be a resurrection in order that God can be the God of the living, for those of whom he says he is God are dead. Then God is not the God of Abraham at all now, and was not at the time he spoke to Moses in the bush or when Christ repeated his declaration, and will not be until the resurrection; or else he is the God of the dead, according to this statement.

But now let us notice our brother's syllogism. If a man tried to frame a syllogism for the express purpose of violating every rule in the canon, I doubt if he could beat this one. The definition of a syllogism is, "A syllogism is an inference by which a proposition is derived from two others conjointly, the one being contained in the others;" and, "To conclude is to shut up together in the last proposition notions which stood apart in the first two." But in this syllogism we have a conclusion which is not in the premises at all. The subject of the conclusion is not even mentioned in either premise. Hence this cannot properly be called a syllogism at all. But our author calls it a syllogism, and we take it for one and number fallacies as though it were.

Fallacy Number One. The premises are named wrongly. His major is really the minor.

Fallacy Number Two. There are eight general rules governing syllogisms. The first one says: "A syllogism has three, and only three, terms." This syllogism has at least four terms. If "resurrection" were wrapped up in, "living," it must stay wrapped and the word "living" be used in the conclusion or there is a violation of Rule 1. Logic, however, "postulates to state explicitly all that is implicit in a thought." It does not leave things implied, involved, and "wrapped up."

Fallacy Number Three. The three terms of a syllogism are "middle term," "major term," and "minor term." The major premise contains the major term, and the minor premise contains the minor term; the premises are determined by the terms. The middle term must be found in both the premises, but not in the conclusion. The major term is always (in extension) the predicate of the conclusion. The minor term is always (in extension) the subject of the conclusion. And yet the syllogism under review does not have the minor term in the conclusion anywhere. What a travesty!

Fallacy Number Four. "No term must be distributed

in the conclusion that was not distributed in one of the premises." Our author quoted this rule, and he was ashamed to draw a conclusion that violated it outright; hence he charged the Lord with the fallacy and then attempted to excuse the Lord. A rare sophism, really! Of course, the author knew his premises did not yield his conclusion; but he must have that conclusion, forsooth he *must*. What else was he writing the book for? How did he attempt to excuse the Lord for such reasoning? Why, the word "living" is found in the major premise, and Christ once said he is the resurrection and the life. So there! "Illicit major"—is that a sufficient name for it? The word "living" refers to persons—the living—those who have life. The idea of saying it is equivalent to resurrection!

Fallacy Number Five. "If one premise be negative, the conclusion must be negative." (Rule 4.) In this syllogism the major premise is negative, yet we are about to be forced to accept an affirmative conclusion by being told the Lord did it. And the man who made this syllogism is the same man who charged C. R. Nichol with "insufferable logic."

THE SYLLOGISM CORRECTLY STATED.

Major premise: God is not the God of the dead.

Minor premise: But God is the God of Abraham, Isaac, and Jacob.

Conclusion: Abraham, Isaac, and Jacob are not dead.

I challenge any man living to write any other conclusion from those premises and not violate the rule that demands a negative conclusion from a negative premise. The reader will see at once that "God" is the middle term; "dead," the major term; and "Abraham, Isaac, and Jacob," the minor term.

Now, in the conclusion, put down the minor term for the subject and the major term for the predicate, and join them by the negative copula, and you have your conclusion. Any ten-year-old-child can see what it is. If we expand the terms, the syllogism would read:

1. God is not the God of the dead persons, but of the living persons.
2. But God is the God of Abraham, and the God of Isaac, and the God of Jacob.
3. Therefore, Abraham and Isaac and Jacob are not dead persons, but living persons. And Christ adds: "For all live unto God."

"Why did this silence the Sadducees?" we are asked. Because it forever exploded their theory of no existence after death. But does it prove the resurrection? It puts it beyond question. (For a strong and clear exposition of this text, see McGarvey's "Commentary on Matthew.") This one argument forever makes Brother Slough's theory impossible and renders his big book both useless and dangerous. It is a gigantic error.

Preparedness. No. 2.

BY C. W. SEWELL.

In one of our school readers used when I was a boy was a poem which began thus:

"How big was Alexander, pa,
That people called him 'great?'
Was he like old Goliath, tall,
His spear a hundredweight?"

I wish I could quote the whole poem, but it is too long and I have forgotten some of it. But pa taught son that it was war, devastation, bloodshed, that made Alexander great. But son replied:

"If killing people make men great,
Then why was Abdoe Young,
Who killed his neighbor, training day,
Put in jail and hung?"

The philosophy of that poem *has remained* with me to this day. Like this boy, I cannot understand why, if killing one man is murder, killing a thousand could be anything else. The apostle John says: "And ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

We need to educate our members, and especially our young men, along this line. I was too young to enter the Civil War, and as soon as it was over I said: "I am too old for the next one." Another did not come while I was of military age; but if it had, I was fully determined I would not go into it. But they force men into the army. So they did during the Civil War. How did Brother David Lipscomb and others in Tennessee keep out of it? He went and conferred with both Presidents, Lincoln and Davis, and reached an agreement with them that Christians that did not believe it right to go to war should be excused. What we need to do is to go to teaching along this line till we create a sentiment against war—till it is understood that we oppose it. Then it will be an easy matter to get an exemption. In a very short time every young man will be required to enter the service and train for a period of years, just as it has been for a long time in Germany. When one enlists and drills, it will then be impossible for him to avoid service if war breaks out.

I insist that our leaders, and especially our editors, get busy on this line. I regret that Brother Lipscomb is no longer able to write. Is there not some man that can take his place?

Before closing I want to again express my astonishment that men who have given their lives to studying and teaching the word of God have never discovered that the teaching of the New Testament is utterly opposed to war! I cannot understand it.

Tribute to T. R. Burnett.

BY ED S. DUNCAN.

The sad news that our dear brother and colaborer, T. R. Burnett, was dead came as a thunderclap from a clear sky. For thirty-five years he had been my best earthly friend and spiritual adviser. I loved him like a father. I believe he stood among our truly great men. His influence will live on and on. Personally, whatever good I may accomplish and have accomplished as a preacher, he is responsible for it. I cannot see why our papers have not said more than they have about his life and death. In his death the church has lost one of her purest and most fearless soldiers. I have been closely and most intimately connected with him for twenty years. He often begged me to go in with him on the paper, and only last winter he wrote me: "My strength is failing fast, and unless I can get some of you younger men to take part of my burden, the paper will die with me." I have many of his letters, written to me personally, that I treasure almost above everything. I sincerely believe that he was one of the cleanest-minded men I ever knew. Fearless, brave, and true, with a consciousness that he was right, he feared no man, but met error with the most uncompromising rebukes, using the sword of the Spirit without mercy. He was the first to plant the pure gospel in all this Northeast Texas region, suffering many trials and persecutions that would have driven a weaker man from the field. Almost every congregation here owes its existence to his undaunted efforts. His annual visits will be greatly missed. He has gone to his reward, and we can almost hear the welcome—"Well done, thou good and faithful servant: enter thou into the joy of thy Lord"—extended to his pure soul at the pearly gate. The old soldiers of the cross are fast passing away. May we all meet them at home in the morning of joy.



BY J. M. McCaleb.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Ootshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kolshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

Correspondence Relating to Brother Langpaap's Going to India.

It is not every man who is competent to do mission work on a distant field who will cut home ties and go; but Brother Max Langpaap, of San Francisco, a young man of good report, has signified his willingness to join the brethren in India and help in the great work so much needed in that vast field. Owing to his German ancestry and the fact that India is involved in the European war, it was not considered wise to send Brother Langpaap on such an expensive journey without assurance that he would be permitted to land. Correspondence addressed to government officials at Washington, London, Bombay, and Delhi have been heard from, with the exception of that sent to London.

Under date of January 11, 1916, the following (taken from a letter from the British embassy, Washington, D. C.) was written: "It is observed from your letter that Mr. Langpaap was born of German parents. The embassy is not authorized to grant permission for missionaries of German origin to enter India, and the ambassador is, therefore, unable to give any assistance in the matter."

In January the Department of State (Washington) gave information to the effect that Mr. Langpaap was entitled to an American passport, and that "in order to facilitate his entry at that port (Bombay) it will be necessary for him to notify the American consul at Bombay in advance of the name of the vessel upon which he is sailing and the approximate time of its arrival in Bombay." This could have been done by telegraphing from Aden, Arabia.

The American vice consul in Bombay advised that Brother Langpaap request the Department of State to take up the matter with the British embassy in Washington and through that office obtain a permit to enter India. This, according to the embassy's statement, could not be given.

Some time ago I received word from the British consulate at St. Louis as follows: "With regard to your recent letter to the India office respecting a Mr. Langpaap, of San Francisco, who wishes to go as a missionary to India, I am instructed to inform you that the Secretary of State for India considers that it would be desirable for Mr. Langpaap to defer his application, in view of the fact that he is of German origin and of the German name he bears."

More recently the following communication came to hand from Simla, India, written by S. R. Hignell, Deputy Secretary to the Government in India: "In reply to your letter dated January 27, 1916, to the address of His Excellency the Viceroy, inquiring whether Mr. Max Langpaap would be permitted to land in India and carry on the work of a missionary, I am directed to say that the whole question of foreign missions is at present under discussion, and that until a decision is reached Mr. Langpaap, in view of his German extraction, should defer his journey to India,

since no assurance as to his admittance on arrival can at present be given."

"The matter of the entry of aliens into British territory is one that is governed entirely by the laws of Great Britain," says the American Department of State, "and, for this reason, the Department cannot assure you that Mr. Langpaap would be permitted to enter India even if he should provide himself with a passport of this government. Therefore the Department deems it advisable for him to defer, for the present, the proposed trip."

Thus it is apparent that, after persistent effort has been made on this side of the water (and Brethren McHenry and Jelley have also worked on the matter), it is out of the question to send Brother Langpaap forward at this time. The next question is, Who will offer himself to go? The field is none the less needy because the India government regards it good politics to reject the present application. In view of conditions as they exist in India and elsewhere, we need to feel no resentment toward the government for its decision. I am willing to render assistance to any one who may wish to inquire about going to India.

Station C, Louisville, Ky.

DON CARLOS JANES.



McCaleb's Report for May, 1916.

During the month of May I received contributions for the Japan work as follows:

Personal Support: Concord, Ontario, Canada, \$5.36; Florence, Ala., \$18.35; Highlands Church, Louisville, Ky. (March and April), \$12.25; Beech Grove, Tenn., \$12.50; Donelson, Tenn., \$10; Harbert Avenue, Memphis, Tenn., \$4; Lynnville, Tenn., \$5; Spencer, Tenn., \$2.86; Scott's Hill, Tenn., \$8.55; D. C. Janes, \$5; Roy Robinson, \$1; John van Allman and family, \$5; W. S. Graves and others, Utica, Miss., \$5; Mrs. Osker Johns and mother, \$6; P. E. Myers, Dardenelle, Ark., \$5; J. S. Newman, Celina, Texas, \$5; by T. L. Rowe, \$1. Total, \$111.87.

Miss Sarah Andrews: J. P. Ezell, Alabama, \$2; E. J. Purcell, Canada, \$5. Total, \$7. (Received through the Gospel Advocate office.)

Literature Fund: Brother Yoshihara, 25 cents; Mrs. Emma Glass, \$3. Total, \$3.25. I yet owe twenty dollars on the fifty thousand tracts printed for the May festival. I need five dollars a month to publish the Fukuin, our monthly Japanese paper.

For C. G. Vincent: T. M. Leslie, Kaufman, Texas (lot), \$2; D. L. Lindsay, Nabors, Texas, \$25. Total, \$27.

Sendagaya Church: Thorn's Schoolhouse, \$10 (to assist Brother Ishii in the slums of Shinjuku). We need thirty-one dollars a month to support the work and three workers at this place. Only one of the workers receives full pay; other two are partly self-supporting.

Zoshigaya Church: Nashville Bible School, for Sister Yoshie, \$10; Miss Mae Anderson, for Miss Okei Fujimori, \$8; Miss Mary Walker's Sunday-school class, McMinnville, Tenn., \$3.30; Charleston, Miss., \$5. Total, \$21.50. It takes thirty-two dollars a month to pay the evangelist and three Sunday-school workers here. Only Sister Yoshie and Miss Okei receive full pay. The other two are mostly self-supporting.

The children are contributing every Sunday to help raise money to print twenty thousand tracts for another festival that comes off on December 7 near the church and home of Brother Tsukamoto. The church at this place is entirely self-supporting. I volunteered to furnish him twenty thousand tracts for the coming festival. Our children here are helping. It will take ten dollars to print them. One cent will pay for ten; five cents, for one hundred; fifty cents, for one thousand. How many children in America will join their little brown cousins in Japan to raise the ten dollars before December 7?

GOSPEL ADVOCATE

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All communications should be addressed to Gospel Advocate, 217-219 Fifth Avenue, North, Nashville, Tenn.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing: "I saw your advertisement in the Gospel Advocate," and if anything goes wrong, notify us immediately in writing.

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Some Commands Emphasized.

BY E. A. E.

BROTHER ARMSTRONG'S ARTICLE ON "WHO IS SOUND?"

Brother T. A. Dunagan, of Horse Cave, Ky., has sent me this article and writes as follows:

Dear Brother Elam: Please read this and send it to the Gospel Advocate. These are my sentiments, and I think they should be followed by us all. Why not be brethren? As J. A. Harding once said, each has his message, and each can deliver that message better than any one else. Peter and Paul differed, yet Peter referred to Paul as "our beloved brother Paul," and said Paul taught some things that were hard to be received, etc.; yet he did not say that Paul was unsound.

Because Peter did not say Paul was unsound, it does not follow that the great majority of humble and faithful preachers, of elders, and of the whole church must accept the vain and hard-to-be-understood speculations and interpretations of unfulfilled prophecy of some uninspired man of to-day, or must not say he is unsound.

Here is what Peter says:

And account that the long-suffering [embracing the delay of Christ's coming—see verses 9, 10] of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are

some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction. (2 Pet. 3: 15, 16.)

Certainly, Peter never said Paul was unsound, for they both wrote by inspiration the will of God and were in no way discrepant. Had they differed in their teaching, the difference would have proved one or both to be unsound. We know when and in what they differed. At Antioch Peter dissembled, and led others into the dissimulation; Paul resisted him to the face, "because he stood condemned," and presented the case in its true light according to the gospel "before them all." (See Gal. 2: 11-21.) Paul did this in courtesy and dignity, according to the will of God, and, therefore, in love of truth and all the church. Paul could not have done right without doing this; he was true, faithful, and heroic. This was evidence of his love for Peter. On the other hand, Peter took no offense; no one accused Paul of being envious and jealous of Peter and of persecuting him; Peter never pulled off from Paul, never accused Paul of being a Sanhedrin, never started a paper of his own in order to propagate his dissimulation in spite of Paul's advice against it; on the contrary, he never again practiced dissimulation, but wrote of Paul as stated above.

It is significant that even in Peter's day the things about the second coming of Christ which were "hard to be understood," and not the many things easy to be understood, were the very things upon which "the ignorant and unsteadfast" laid hold and which they twisted and perverted "unto their own destruction."

Let us not be too much carried away with the idea that each one has his message, when every one is charged to "preach the word," "Christ, and him crucified," "the whole counsel of God," "all things that pertain unto life and godliness," "the gospel." To be workmen "approved unto God," all must do this. Paul declares that he never shrank from declaring the whole counsel of God, never shrank from teaching anything that was profitable, and "in all things" set a good example, even working with his own hands in order to show the church how to have something with which to help the needy. (See Acts 20: 20, 27, 34, 35.) The message is God's message, his will; and all must preach that, and must preach it all.

Brother Armstrong's article, I am glad to say, has already appeared in the Gospel Advocate, and Brother McQuiddy has made already some very appropriate and splendid remarks upon it. I was in the office when it came. Knowing that I was preparing some articles covering some of the things contained in Brother Armstrong's article, Brother McQuiddy requested me to proceed with mine, since that which we might say would not interlap; but if so at places, it would be only to impress the truth.

I am glad this article has been written and trust all will read it again. It will help us all to see the only scriptural ground of unity and peace. The grand old brethren to whom he so worthily refers understood this ground; they sought it, found it, and occupied it. Aylett Rains is a most striking example. He was a Universalist. He accepted this ground of teaching only and all that which the Bible teaches and in the language of the Bible, "the pattern of sound words." He wrote in the Millennial Harbinger, 1830, page 148, that his "Restorationist" sentiments "were slowly and imperceptibly departing. He said: "The facts of the New Testament will conquer the world."

The only sure ground of unity and peace is most clearly and strongly taught in the Bible. It is to know nothing, "save Jesus Christ, and him crucified;" to preach not oneself, "but Christ Jesus as Lord," and oneself "a servant [bondservant] for Jesus' sake" (2 Cor. 4: 5); to "all speak the same thing," to "preach the word," to preach the gospel, to speak "the oracles of God;" to do this in the words which the Holy Spirit teaches, "not in words which

man's wisdom teacheth;" to "hold the pattern of sound words," "even the words of our Lord Jesus Christ;" to avoid all secret things, which belong to God, and all other questions which God commands to be avoided; and to hold all scruples, opinions, theories, etc., to oneself. Rom. 14 and 15: 1-13 plainly teach all what to do with personal liberties, private opinions, "inference and judgment and minor details," and how to treat brethren who hold to such. No one is to be received into the church for a discussion and decision of his scruples and opinions. Let him hold these to himself. Brethren with scruples about eating only vegetables or about eating meat, about esteeming one day (not the first day of the week) above another, must be received; but they must not be allowed to disturb the church over these things. Those who eat only vegetables must not refuse to others the right to eat meat, and those who eat meat must not attempt to force others to eat it. Just so with "inference and judgment and minor details." So, also, according to Brother Armstrong's article, brethren with their theories about the millennium, Christ's body now in heaven of flesh and bones without blood glorified, the return of the Jews to Palestine and their future, Christ's reigning on David's throne in Jerusalem a thousand years when he comes, "the open route" or "the underground route" to heaven, etc., must be received, but they must hold these things to themselves and not disturb the churches over them.

In the very midst of this teaching Paul stops to exhort all to "follow after the things which make for peace, and things whereby we may edify one another." Not to do this and not to hold all these things to oneself, but to disturb churches over them, is disobedience to God, if not open rebellion against his will; not to do this is certain destruction of the unity and peace which God commands all to give diligence to keep.

In addition to the scriptures referred to, there are 1 Cor. 8 and 1 Cor. 10, demonstrating and enforcing the law of love, and Phil. 2: 1-11, teaching and enforcing humility and the duty to be of one mind, having the same love, of one accord, to do nothing through faction or vainglory, but in lowliness of mind to esteem others better than oneself.

Brother Armstrong very truly says "the undue emphasis and stress that are put on differences now" over "inference and judgment and minor details" have caused the deplorable strife, bitterness, and divisions of to-day. I most seriously ask, Who has done this? Most certainly the ones who have placed the emphasis and given the stress to their own "inference and judgment and minor details." Brother Armstrong cannot mean to teach that the ones who cannot receive and adopt the "inference and judgment and minor details" of others who stress and emphasize them are to blame. It is the same old question of who troubles Israel. "The devil is at work" always in trying to make it appear that the true and faithful ones have troubled Israel. The brethren now who are doing all in their power to persuade all brethren who emphasize and stress their own "inference and judgment and minor details"—peculiar views, crotchets, scruples, speculations, etc.—to hold them to themselves and to be content to preach the gospel, live the Christian life, and worship God "as it is written," cannot be charged with these evil and woeful conditions. They stand on the only ground of unity and peace, and they alone stand on it. Every brother who emphasizes and stresses any "inference," "judgment," or "minor detail" of his own is partly to blame for the strife and division of to-day. There can never be peace and unity until every one keeps his own "inference and judgment and minor details" in the background.

Brother Armstrong further says:

Ah, it has been the work of a few factious spirits that have infused into hearts a wicked, divisive spirit. The

devil has been at work, and he has been urging that, no difference how nearly united we are on the great cardinal points of the gospel, these minor differences, after all, should be the final test of "soundness;" and if one does not believe just right on prayer, indwelling of the Holy Spirit, and such matters, he is not sound.

This is shamefully and woefully true, only the "factious spirits" may be not "a few." It is most grievous and fearful to tear apart and rend asunder the body of Christ by "these minor differences." Brother Armstrong cannot mean that all the faithful in Christ Jesus must sit silently by and see the body of Christ tested and torn and divided by "these minor differences" of others. The ones who emphasize and stress "these minor differences" and press them upon the churches are the ones who make them "tests of soundness," just as those who emphasize and stress and press instrumental music upon the churches make it a test of fellowship. Of course, "the devil is at work;" he has always worked. He fashions "himself into an angel of light," and "his ministers also fashion themselves into ministers of righteousness." "By their smooth and fair speech they beguile the hearts of the innocent." Through these gentlemen who "serve not our Lord Christ, but their own belly," the devil is at work. These are the factious spirits who bleed and crucify the body of Christ to-day. They infuse into the hearts of others "a wicked and divisive spirit" and cause occasions of stumbling contrary to the doctrine of Christ. Must these "minor differences," "minor details," one's "inference and judgment" be considered "minor" by those only who cannot accept and adopt them, but major to the ones who emphasize, stress, and press them to the division of churches? Since they are "minor," they should be held as private property. Must all the faithful and godly men and women now, who cling simply to the gospel, God's will, "the things that are written," worship God in spirit and truth, and live soberly and righteously and godly in this present world with an abiding and precious hope of heaven, be accused of being "factious" and of infusing "a wicked and divisive spirit" into the hearts of others, because they cannot accept the "inference and judgment and minor details" of others, and because they warn against making such things "tests of soundness" and against agitating any of the questions which God commands to be avoided? Brother Armstrong will say, "No."

Brother Armstrong is cutting on the taproot of this huge tree of multiplied evils when he says "inference and judgment and minor details" and "minor differences" are generating strife and causing divisions. He might add that the question of who is to be considered the smartest and biggest and leaders has produced no little of the trouble. We were told many times a few years ago that instrumental music in the worship is a "minor detail," a "minor difference," "a piece of furniture," "an add," "a little thing," and that we should not "fuss" over such a small matter. If this "little thing," "minor detail," had been let alone, O the unity and peace the churches would enjoy to-day!

Here is an example. A good brother writes:

Please explain through the Gospel Advocate the following: You say on Lesson III. of this quarter: "The apostles were Christians three years before they were baptized with the Spirit."
Yours in Christ,

This is a kind request from a certain State, with which it is a pleasure to comply. But from another State comes a kind of demand to explain *by return mail what is meant by this*; and the printing company has just written me that a brother from the third State *criticizes me very severely* for saying this, because from this the "inference" is, there were Christians before Pentecost. This brother has a *theory* that there were no Christians until the day of Pentecost, and by that *theory* the lesson referred to is

tested and severely criticized. And while *that theory* must not be crossed, he and dozens of others can violate God's plain commands in all the scriptures I have mentioned in this article, and the bitterest feelings and divisions ensue. When this and similar examples are multiplied by hundreds, we have the cause of so much bitterness, vilification, denunciation, and division.

To show that the baptism of the Holy Spirit was not to convert sinners, not to let people know they were forgiven or saved, cleansed and purified, etc., I cited the fact that the apostles were followers of Christ, clean (John 15: 3), etc., more than three years before they were baptized in the Holy Spirit. The disciples were not *called* Christians until some years after Pentecost, which was done at Antioch (Acts 11: 26), but it does not follow that they were not Christians before that time. I shall not fall out with these brethren if they do not call the apostles Christians before Pentecost. They were branches of Christ, the vine; they were "clean;" they were disciples of Christ; they were his "friends;" they were children of God; they were not of this world; they had been sent to preach the gospel of the kingdom and had the power to work miracles; and they belonged to God.

To criticize this statement leads one to think the critics are hunting something to find fault with.

Wine In the Communion Service.

BY M. C. K.

On page 771 of this issue of the Gospel Advocate will be found an article from Brother E. S. Jelley, Jr., of India, on "Bible Wines," criticizing our article published in March on the wine to be used in the Lord's Supper. We write now far removed from our library, and hence without access to any of the authorities to which our brother refers; but we wish to accord to his article the courtesy of an immediate appearance, and hence publish it at once with such comments as seem proper.

Not having access to our former article, we cannot quote the language then used; but the one material issue, however then expressed, is whether or not the wine used in the communion service must necessarily be the unfermented juice of the grape. That it must be the juice of the grape, or fruit of the vine, is beyond all question, for this the Savior, as before shown, distinctly specifies; but we respectfully deny that anything he said makes it binding upon us to have this fruit of the vine in the unfermented state. We showed in our former article that the Hebrew and Greek words used to describe the element used in the communion indicate plainly and indisputably that it may be intoxicating. We had directed particular attention to the Hebrew words "yayin" and "tiros" and to the Greek words "gleukos" and "methuo," contending that, from facts presented by Gesenius and other authorities, the conclusion was unavoidable that fermented wine was used. Now, after our brother makes the wholly gratuitous assertion that "Gesenius is a very prejudiced authority"—an assertion for which he offers no proof—he says: "Of the thirty-eight references, the one he quotes is the only one which could possibly lead to that conclusion." All right; for the sake of the argument, let it go at that. Even if "the one he quotes is the only one which could possibly lead to that conclusion," *that is enough*. If a thing is proved by *one* passage in the word of God, *it is proved*, of course; and neither our courteous critic nor anybody else can overthrow it. From all of this, it seems that it would take several passages to convince Brother Jelley that a given conclusion is true; but we are glad to say that when there is even one passage which can "possibly lead to that conclusion," it settles it with us.

Our brother offers no proof that the wine in question was called by the Hebrew term "tiros" because it was

"a valuable possession of the man;" and, since we know that "tiros" is derived from a root meaning "to possess," we stand by the decision of Hebrew scholars that it was so called because of its nature, when taken in sufficient quantity, to get possession of man's brain or intellectual powers. Neither does it follow that "if it was necessarily intoxicating and God considered it a blessing, then we may as well vote prohibition out and patronize the barroom." There are many things which "God considers a blessing" which Brother Jelley could use to his injury, but we are neither to reject them on this account nor to indorse his injurious use of them. Indiscriminate reasoning on religious matters is the source of much false faith and false practice.

Once more, our brotherly critic says: "Brother M. C. Kurfees says 'methuo' means 'to be drunken.' Donegan says it means literally 'to indulge to excess.'" Very well; what if Donegan does say "it means literally to indulge to excess?" Is not that in perfect harmony with our contention that the word meant "to be drunken?" And this word, let the reader bear in mind, is the identical word used by Paul to describe the wine used in the communion service. And so no matter whether Brother Jelley would "believe even the Corinthian Christians would have represented Christ's pure and life-giving blood by that which steals a man's brains and makes him worse than a beast" or not, Paul represented the element by a word which has that exact meaning, and the conclusion, already pointed out, is, therefore, inevitable.

Finally, so far as we are concerned, no "Hebrew and Greek" has been submitted "to convince" any "disciples" at all "that God contradicted himself by both approving and disapproving of alcoholics," any more than God has "contradicted himself by both approving and disapproving of" things to eat, when men, on the one hand, eat them properly, and, on the other hand, use them in becoming gluttons and gormandizers. We must use the fruit of the vine in the communion service because the Scriptures say so, and it is all right to use it in the unfermented state, because the Scriptures do not say in which state it shall be when thus used; but, since the Scriptures do not specify the one to the exclusion of the other, it is useless to undertake to contend for something in religion which the Bible nowhere says, nor says anything from which it is a necessary inference.

The Interest Is Unabated.

The editors of the Gospel Advocate are firm in their convictions of right, but are doing their best to combine kindness with firmness in contending "for the faith which was once for all delivered unto the saints." All harshness and the "tit-for-tat" spirit are carefully excluded from the columns of this journal. We earnestly request all our contributors to rise above bitterness and partyism. Truth is served by neither bitterness nor partyism. Either unfits a man for the reception of Christ with his whole heart.

We are pleased to believe that we are succeeding in giving to the church a paper that can be read with interest and profit in any home. Recently a person was telling one of the publishers of a Christian whose wife was a member of a religious denomination. This brother kept the Gospel Advocate in his home. His wife would read the paper when alone, and would cease to read it on his appearance. This she continued long enough to learn the way of the Lord more perfectly. She united with the church of Christ and, thus giving up denominationalism, became simply a Christian. This is only one instance out of many. If your companion for life is a member of a sectarian body, you should by all means have this journal in your home. While the paper often publishes editorials and articles that teach the plan of salvation, it does so

lowly, but kindly, in the love of the truth. While we are not ashamed of the gospel of Christ and are ready to defend it, we are not seeking a quarrel with every one we meet. We have no disposition to compromise any part of the truth, but we are sure that all who are bitter and partisan hurt or compromise the truth. Christ never left us any such an example. We shall continue our efforts to improve the paper in every particular and make it just such a paper as you would delight to hand to your religious neighbor and one that all may read with profit.

We shall not neglect to encourage our young to write for our columns. We must develop the young to take the places of those who are passing to their reward. How rapidly "the old guard" is slipping away and leaving for others the work they have so nobly done! Without development the young cannot be prepared for the increased responsibilities that must come upon them. We ask for our young contributors a respectful reception and patient reading. We can never know into what the young contributor will develop. Our greatest editors had to learn how to write.

The publishers are receiving words of encouragement from many sources and from almost every one interested in the work. Occasionally they are losing a subscriber because they firmly stand for the right; but for every one such they lose they gain two who admire a firm presentation of the truth without malice or compromise. We want you with us. We need you and you need the paper. It is fine to work together for the salvation of souls. Ask your friends and acquaintances to subscribe to the Gospel Advocate. Many people are ready to take the paper if you will only ask them. Help us now to swell our circulation.

PUBLISHERS GOSPEL ADVOCATE.

Publishers' Items.

Write for price list of all our music books.

If you do not see the book advertised that you want, write us.

"Gospel Sermons," by Dr. T. W. Brents, is a splendid book. Price, \$1.50.

Now is a good time to read "Civil Government," by David Lipscomb. Price, 75 cents.

"Gospel Plan of Salvation," by Dr. T. W. Brents, is old, but it does not wear out. Price, \$2.

One dollar will secure you a copy of the "Folk-McQuiddy Discussion on the Plan of Salvation."

Send us five cents for "Walking by Faith," by M. C. Kurfees; or, better, send us fifty cents for one dozen.

Read our list of tracts advertised in this paper and send in your order now. You may do much good by the circulation of good tracts.

Do you want the best? Then send us \$1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees. The book is thorough, scholarly, and convincing.

Now is a good time to read David Lipscomb's "Commentary on the Acts of the Apostles." The lessons used in our schools are now mainly in Acts of Apostles. One dollar gets the book

Have you read "Salvation from Sin," by David Lipscomb? If not, send us \$1.50 for the book. The best writings of a vigorous and strong mind make up this book. You cannot afford to be without it.

If you want the best music books printed, write us for samples and prices. We publish "Christian Hymns," "Words of Truth," "Gospel Praise," "Voice of Praise," "New Christian Hymn Book," "Seventy-Seven Sweet Songs," and "Praise Him." You may take your choice and be sure to get a good book.

Just Keep Loving On.

BY LOULA MAE ADKISSON.

(Written especially for the Gospel Advocate.)

Are we His disciples? Do we care to know?
This is the test He gave the world:
That we love each other as through life we go.
So we must love, and just keep loving on.

Doth thy stream of love seem to run low?
Ask of God, and he shall give thee more
From the fathomless sea of love's ceaseless flow;
And you can love, and keep loving on.

Count the many blessings bestowed upon you,
Think how it would be without them,
And your heart shall be filled with love so true
That it shall be easy to keep loving on.

The more we grow like our Father of love,
Whose Spirit dwells within us, he hath said—
The closer we cling to the Savior above,
The easier it is to keep loving on.

Have others pierced thy tender, aching heart
With cruel-pointed daggers gleaming?
God shall heal each wound, bidding thy sorrow depart,
If you trust it to him, and keep loving on.

This is hard—O, very hard!—to do, you say.
Just put yourself in the other's place
And say, "Would I have acted that way?"
Perhaps you would; so just keep loving on.

Usually those who have been unkind
Have some time been kind; think of the good,
Forgetting the evil, and you will find
It easier to just keep loving on.

Has some one been indifferent to thee,
'Tis a test of your loving; for if we love
Only in return, what reward have we?
Seek to forget it, and keep loving on.

O, may we be noble enough alway
To forgive, forget, or overlook
The unkind things others may do or say,
To rise above it, and keep loving on!

O, may we be like the sweet, red rose
That opens its warm heart unto every one,
Exhaling its sweetness where'er it grows,
E'en to the ungrateful, and keep loving on!

O, it shall lessen the anxious care
That fills the great, restless heart of mankind,
And life's desert shall blossom with roses fair
If we love, and just keep loving on!

O, that the word "duty" may be swept away
By the deep, rolling tide, forever lost
In an infinite sea of love, I pray!
And it may be so, if we keep loving on.

O, we shall awake with His likeness some time,
And dwell where love eternal ever reigns,
Far away in a fair and beautiful clime,
If through the years we just keep loving on!

If your church is thinking of buying song books, write us for prices. We have the very best music books at very reasonable prices. We are the publishers of "Christian Hymns," "Words of Truth," "Gospel Praise," "Voice of Praise," "The New Christian Hymn Book," "Seventy-seven Sweet Songs," and "Praise Him." We publish only first-class hymn books.

Send us your order for our Bible Lesson Helps at an early date. Don't wait until it is too late to have your quarterlies and papers reach you in time. For the last quarter's supplies of 1916, we should have your order in hand not later than September 10. You should mail to us about the first of September. The demand for these supplies is steadily increasing. Write for sample copy of each. We publish the Gospel Quarterly (for advanced, intermediate, and primary classes), The Young People, Little Jewels, and Little Bible Lesson Picture Cards. Call the attention of your friends to our literature. There is none better. We challenge comparison.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Commercializing Christ.

At a recent meeting of the Salesmanship Congress in Detroit, practically all the pulpits of the city were occupied by traveling salesmen. Nearly all the subjects discussed were of a purely business nature, without even the remotest reference to the gospel. It is just possible, however, that many of the congregations failed to detect anything unusual in the preaching.

Sad to say, but it is probably true that the worst enemies of the cross are its unconscious enemies. And this reminds us of the appropriateness of the old prayer; "Lord, deliver us from our friends."

It should be said in behalf of the commercial travelers that they were in no wise to blame for this spectacular specimen of pulpiteering. If the preachers did not have any more grace or gumption, the "knight of the road" could scarcely be supposed to do anything less than accept their graceless invitation. This leads us to say that if the Detroit preachers were, like the commercial men, "on the job," their pulpits would be dedicated to Christ, and not to commerce.

The commercial spirit, now manifest in many of our churches, is discouraging in the last degree. Materialism, and not atheism, is the curse of our century.—Western Recorder.

Preachers can make no greater blunder than to cease preaching the gospel of Christ. Of the gospel Paul declares: "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) Commercialism is not the gospel. Again, Paul says: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Gal. 6: 14.) Paul manifests his deep interest in Timothy and his concern for souls by charging Timothy to "preach the word." The pulpit will never lose its power so long as ministers faithfully declare all the counsel of God. No greater calamity can befall the pulpit than for preachers to show their lack of faith in Christ by ceasing to preach the gospel. The hope of the world is the gospel of Christ. The salvation of the world is dependent on the gospel of Christ. God would not give his own dear Son to come to this world to suffer, bleed, and die in order to give us the gospel, if we could be redeemed without and independent of the gospel. Paul, knowing the gospel is for the conversion of the world, wrote to the church at Corinth: "For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 2-5.) The preachers who are winning souls to Christ and strengthening the churches are those who are leaving severely alone side issues and are faithfully and persistently preaching the gospel of Christ. If the gospel is not God's power unto salvation, then the Holy Spirit is mistaken and we had as well reject the whole Bible. But the gospel has proved itself through the centuries that are gone; so we may know that when we fail the fault is with us, and not the gospel.

* * *

Working for Numbers.

A contemporary says that "the minister who works for numbers more than for purity and piety is destined to see his labors in vain and his work burned up." The aim of the preacher should be to preach the full gospel and leave

the results as to numbers or purity with the Lord. "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor." (1 Cor. 3: 5-8.) The preacher should not worry if he preaches for ten years without one addition, provided he faithfully declares all the counsel of God. The farmer sows his seed and cultivates and waits for God to give the harvest. If God does not give the genial sunshine and refreshing showers as needed, all his labor will go for naught. He sows his seed without knowing which seed will bring forth new seed. God plants many acorns that never grow an oak, yet some of the acorns produce oaks. God takes care of the crop. So it should be with Christian sowing. "Cast thy bread upon the waters; for thou shalt find it after many days." (Eccles. 11: 1.) On this same subject the Herald and Presbyter remarks:

Possibly true, if he works for numbers only; but suppose he works both for numbers and purity and piety. Success depends on his "foundation." This may be what our contemporary means by purity and piety. If so, it is well to note that the men most efficient in winning numbers are most strenuous in declaring, with Paul, that Christ is the only foundation.

It is the whole duty of man to do the will of God. It is not his business to be anxious about what the morrow may bring forth. "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 6: 34.)

* * *

Sincerity.

A dispatch from Camden, N. J., last Saturday, told of two painters being killed at a railroad crossing by a train, while working on a sign calling attention to the danger of the crossing, as a warning to others. Is it not possible that some who are giving warning as to eternal spiritual danger may be themselves involved in ruin, being unrepentant and unprepared, and thus unmindful of their own spiritual welfare? The apostle spoke of his personal concern lest when he had preached to others he himself should be a castaway. Let no shepherd forget, even in his studied care for his flock, his responsibility to God for the purity and steadfastness of his own heart and life.—Herald and Presbyter.

Earnestness and sincerity are characteristics that should be prominent in the life of every public proclaimer of the gospel. "Thou therefore that teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?" (Rom. 2: 21, 22.) Often preachers speak out against envy and jealousy, and yet they are far from being free from envy. It has been said that, of the preacher, the lawyer, and the physician, the preacher is the most envious. This may not be true, and I hope it is false. There is no excuse for jealousy on the part of preachers. If I am writing to a preacher who is jealous of his brother preacher, I would say to him: "Physician, heal thyself." The preacher should be far from taking the highest seat in the synagogue. In honor they should prefer one another. All should ask the Lord to give them a heart that is free from guile and envy. "Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." Let all covet the large, generous soul that envieth not.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

E. M. Borden, of Little Rock, Ark., is in a meeting at Floyd, Texas.

J. C. Estes, of Dallas, Texas, is holding some meetings in Tennessee. He is now at work near Ashland City.

Eph Smith was in to see us on Tuesday. He had closed an interesting meeting at Dillton, with three baptisms.

Jesse P. Sewell called to see us on Tuesday of last week. He had just closed an interesting meeting at Alexandria, Tenn. One baptized.

John T. Smith was in to see us last Friday. He was on his way to Cathey's Creek, Maury County, to hold a meeting, which will continue about ten days.

G. W. Riggs, of Los Angeles, Cal., is visiting relatives in Tennessee. He would be glad to hold a few meetings from August 15 to September 30. Write to him in care of the Gospel Advocate.

In a personal letter Brother Kurfees writes from Winston-Salem, N. C., under date of July 27: "Several have demanded baptism here to-day. Good interest, notwithstanding the unprecedented rains and floods."

T. B. Larimore closed a meeting at Mount Pleasant, Tenn., on the fourth Lord's day in this month. Eight baptisms and fine interest throughout. He is now at Hurricane Mills, Tenn., in his regular annual meeting.

From J. Paul Kimbrell, Lawrenceburg, Tenn., July 28: "On last Lord's day I preached at Greenwood, Giles County, once, and twice at Weakley's Creek. I will spend next Sunday at Hohenwald, and will be at Rich Pond, Ky., on August 6."

From David L. Thompson, Murray, Ky., July 26: "I closed a ten-days' meeting with the Fairview congregation, in Henry County, Tenn., on Monday. Two were added to the one body—one by primary obedience and one by restoration. Crowds and interest were good throughout."

From John A. Klingman, Midland, Ind., July 26: "After leaving Cincinnati, I began a meeting at Summerville, Ind., which will close on Thursday night. The interest has been good throughout. Three young ladies were baptized last Lord's day. My address next week will be Lyons, Ind."

Mrs. J. W. Hart, of Flat Creek, Tenn., writes us the cheering word that J. D. Floyd is slowly improving, but we regret to learn that his daughter has contracted typhoid fever. Sister Hart states that "the whole community very much enjoyed the singing of the Nashville Bible School quartet."

From R. V. Cawthon, Mount Juliet, Tenn.: "I have recently been in two meetings—one at Martha, under a tent, with six baptisms; the other at Hill's Chapel, with six baptisms. At present I am at Silver Springs in a tent meeting. Claude Woodroof led the singing at the first two places, and my father, H. P. Cawthon, is with me now."

The editor of this page closed an interesting meeting at Coopertown, Tenn., Friday evening, July 28. Thirteen persons responded to the Master's invitation. This number included eleven baptisms. Coopertown is the home of T. J. Ellis, one of the best men I ever met. For fifty years he has lived in this community, teaching and preaching the gospel. His influence is far-reaching.

From H. M. Phillips: "I have just closed an interesting meeting near Murray, Ky. There were six baptisms. Large crowds every night. I left the church in good con-

dition. It is above the average. Union Grove is a working band. I go next near Watertown, Tenn., with the Commerce congregation. I will be there for a week or more. Success to the Gospel Advocate."

The wedding of Mr. David M. Hestand and Miss Bessie Mai Dodd, in Nashville, on July 17, was an enjoyable social event to a large number of relatives and friends. The ceremony took place at the home of the bride's parents and was performed by her grandfather, our beloved E. G. Sewell. The happy couple will make their home in Sherman, Texas, where the groom is in business. The Gospel Advocate extends heartiest congratulations.

John S. Durst has our deepest sympathy in the death of his son, John M. Durst, who departed this life on July 10, 1916. It is natural to mourn over the loss of our dear ones, but we should not forget that God doeth all things well and that our light afflictions work out for us a far more exceeding and eternal weight of glory. Brother Durst has long been a faithful servant of the Lord, and we can only commend him to Jehovah, who will give him the strength to endure his loss.

From C. R. Nichol, president of Thorp Spring Christian College: "Every reader of the Gospel Advocate who truly loves the cause of Christian education will rejoice to learn that we have an A-grade college at Thorp Spring. Christian education everywhere will be strengthened by this advancement at Thorp Spring. We have just added another university graduate to our faculty. Every mail brings more calls for catalogues and school inquiries than we can answer. We are compelled to use a stenographer part of the time. The outlook grows brighter. Thorp Spring Christian College moves along purely on her merits. She has no special reduced rates and other inducements merely to get students. Thoughtful students will see the value in genuine merit."

From L. S. White, Dallas, Texas, July 27: "We had a good day at the Pearl and Bryan Streets Church last Sunday. There were two confessions and baptisms. My son, Joe W. White, closed his meeting at Grand Prairie with two baptisms. His next meeting will begin next Sunday with the Diamond Hill congregation, at Fort Worth. I am to begin a meeting in Washington, D. C., on the first Sunday in August. The meeting will be held in a large hall on the first floor of the Masonic Temple, at the corner of Eighth and F Streets, N. E. Any of the readers who have friends in Washington will do well to write them and tell them of the meeting. I want the earnest prayers of every lover of the Lord for the success of that meeting. I expect to be there through the month of August. I expect to speak in Nashville on the first Sunday in September—at Foster Street Church in the morning, at Watkins Hall in the afternoon, and at the West Nashville Church at night."

The Joy Fund Grows.

Many of our readers have become interested in the fund for sending the Gospel Advocate to invalids and poor people. We are writing letters almost every day to the beneficiaries, whose gratitude is freely expressed. Let the good work continue. We have a long list of people who are eligible for this fund. The following have sent contributions for the Joy Fund since last week: William Bradford, Nashville, Tenn., \$5; Mrs. J. W. Owens, Nashville, Tenn., \$2; H. M. Towney, Prairie View, Ark., \$1; C. S. Hawkins, Auburn, Tenn., \$1; W. R. Mingle, Bellbuckle, Tenn., \$1; Mrs. D. W. Scates, Martin, Tenn., \$1; W. H. Owen, Henderson, Tenn., \$1. Just mark your contribution, "For Joy Fund;" or, if you prefer, send us the name of the person you wish to receive the paper. PUBLISHERS GOSPEL ADVOCATE.



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Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a fifteen-thousand-dollar building as an addition to his school.

A postal card to Mr. L. I. Mills, secretary Morgan School, Fayetteville, Tenn., will bring you a catalogue and full information about this school.

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When a man has lived a godly life for over threescore and ten years, it seems fitting that such a life be made known to others, that they may be encouraged to emulate such an example and thus glorify their Father who is in heaven.

Brother J. C. Riley died on June 14 at the ripe age of eighty-seven. Brother Kurfees preached the funeral sermon from Rev 14: 13: "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." No more fitting text could have been chosen; of him most truly could it be said.

Brother Riley was born at Springfield, Ky., on May 10, 1829. When but a youth of fifteen he confessed his Savior and was buried with him in baptism. From that time throughout his long life he devoted himself to his Master's service. In the prime of young manhood he began to take public part in the worship at Lebanon, Ky. Later he erected near his home at Riley's Station a building to be used both as a church house and schoolhouse. He then engaged and boarded the teacher. On Sundays he conducted a Sunday school and the worship of the assembly and on Wednesday nights led the prayer meeting. When a preacher could be had, he was invited to preach for the little congregation, and his hospitable house became the preacher's home, where his faithful wife fitted up a "preacher's room." Among those who found rest and refuge here was a minister from Australia, who said: "Sister Riley, this is the easiest place to come to and the hardest place to leave, I have found in America."

In 1871 Brother Riley left his native State and went to Kansas to live. Here he searched out the brethren and gathered them together for worship, meeting at first in a building which has done service as a granary for corn. Later, when his own dwelling was completed, he often had preaching here.

Returning to Kentucky after some years, he settled near Middletown, and there identified himself with the church, serving it as an elder for many years. Wherever he went, like Abraham of old, he raised an altar to his God, and was always active in the worship, serving as elder with different congregations for fifty years.

During the past few years he had lived at St. Matthews, and when able to do so had worshiped with the Campbell Street church of Christ, Louisville, Ky. While one of the best of men all his life, he allowed

nothing to interfere with the service of his Master; that dominated his life. His Bible was his lifelong companion, and next to his Bible came the Gospel Advocate, which for years he read with deepest interest.

In an intimate acquaintance with him for almost half a century, I have never known him to utter a word or do an act unworthy a Christian. All who came within his influence felt the power of his godly life. A kind and tender husband and father, a true and faithful friend and neighbor, a sincere and devoted Christian—what higher praise could be given any man?

ONE WHO KNEW AND LOVED HIM.

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The greatest danger in buying a piano or player-piano is the difficulty in selecting one of *real* and *lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the piano club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute* and *perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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An Appeal in Behalf of Brother Fuqua.

On account of gross misrepresentation sent out against Brother Fuqua about one year ago from Greeley, Col., he has been unable to meet his financial obligations. What he owes is for the necessities of life, doctor's bills, and carrying on the work in Colorado. Contributions to sustain the mission work he is doing here in Colorado have fallen off and he has been running gradually behind till he now owes three hundred dollars that he cannot possibly pay without assistance from the brotherhood. These obligations have been due for some time, and the demand that they be met is so urgent that it is imperative that something be done without delay, or our good brother will suffer humiliation at the hands of creditors and the cause will be greatly injured. Remember, Brother Fuqua's work is in a strictly missionary field. He has no opportunity to preach to strong congregations that are able to remunerate him. He has received urgent invitations to preach for congregations in Tennessee, California, and Kansas, that could pay him for his services, but he has declined to go, preferring to suffer privation and hardships to preach the gospel where others will not. We are sure that there is no more needy field than Western Colorado, and few that are better qualified to do the work than Brother Fuqua. Now, brethren, let us all do our duty and relieve Brother Fuqua of this distressing condition within the next thirty days. Three hundred brethren at a dollar each, or sixty at five dollars each, or thirty at ten dollars each, would wipe out this indebtedness and save Brother and Sister Fuqua worry, and possibly humiliation, and would scarcely be missed by the givers. We want to es-

pecially appeal to preaching brethren that are laboring for strong congregations to lay this matter before their respective congregations and send a contribution to Brother Fuqua. We most earnestly request those who can to assist Brother Fuqua in this hour of need. Address him at Olathe, Col.

G. M. PRICKETT.
J. I. FOSTER.
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Report of Funds.

BY LEE GARRETT.

In addition to the amount previously reported (\$725.65), the following contributions have been received for the use of the church at Paris, Texas: From Mrs. S. M. Hatchel, Anson, Texas, one package; John T. Hines, \$1; church at Rio Vista, Texas, one box of bed clothing; two primary classes, Hebron, Ky., by Miss Annie Flint, \$4; church at Temple, Texas, by W. B. Newby, \$5.50; Mrs. Etta Moody, Idabel, Okla., \$2; G. M. Jones, Charco, Texas, \$2.50; church at Wichita Falls, Texas, \$12; Mrs. Annie Hudson, Anson, Texas, \$1; Don Carlos Janes, \$1; church at Kenton, Tenn., by A. D. Midyett, \$4.65; Miss Rosa Bullock, Konawa, Okla., one quilt; Mrs. J. T. Jordan, 50 cents; Bryan Shofner, Nashville, Ark., \$2; Eppie Wilcox, Murray, Ky., \$1; B. F. Jordan, Prescott, Ark., \$1; Owen's Chapel congregation, Williamson County, Tenn., \$15.61; Florence, Texas, by W. J. Tomlin, bedding and clothing; F. L. Young and a sister, Cleburne, Texas, \$2; church at Lubbock, Texas, by J. D. Wood, \$40; reported in the Leader, by F. L. Rowe, \$1; Mrs. Laura V. Odom, Jud, Texas, \$1; individuals at Roxton, Texas, by Mrs. Loughmiller, \$3.50; church at Denison, Texas, by W. D. Cameron, \$13; church at Bismarck, Ill., by B. B. Brown, \$10. Total, \$849.91.

This includes all that has been sent to me from the date of the fire until now (July 19). Brother D. T. Carlton is traveling in this State in the interest of the Paris church and is receiving some nice contributions, but almost all who are being solicited are having some fellowship. Some five hundred dollars has been received by the church treasurer through Brother Carlton's efforts.

It was reported in some of the secular papers of Texas that a certain brother was furnishing the greater part of the money to build the building. I do not know how this reached the papers, but it is not the truth. The church has borrowed enough money to erect the building, and expects to pay this in the next few years.

The work is progressing nicely on the building, and we hope to have it completed by September and to have a meeting in October, conducted by Brother J. B. Nelson, a former evangelist of this church. Had it not been for the help received from the churches in America, our burden would have been much the heavier. The church is indeed grateful for all help received and is putting forth the best effort possible to use it aright. May God bless every one who has had



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fellowship with us in this "our hour of need."

I shall be glad to hear from our brethren from time to time in any matter that has been overlooked by me.

During August I will be in meetings at Crafton and Ben Franklin, Texas. Since the fire a mission has been started in West Paris and good work is being done.

Books for the College.

I want to make the Bible department in the Thorp Spring Christian College the most attractive work in the school. To do this, we must have a good library. As I am head of this department and shall teach most of the classes, I am more deeply concerned in it, and am asking the friends of Christianity to assist me in this work. We need a good selection of church histories, Bible dictionaries, and works on Christian evidences. Commentaries on the Bible are badly needed. Any good commentary will help. We shall appreciate any good work on the Bible.

Will those who have books they do not need please send them to us? Preachers and teachers and others collect good books, read them, and lay them aside. Send them to our school. Send them at once.

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The Master's Vineyard

Alabama.

Bridgeport, July 19.—Brother J. D. Gunn, of Sparta, Tenn., began a meeting with the church here on the second Sunday in June and continued it till Wednesday night after the fourth Sunday. The attendance, attention, and interest were fine throughout the meeting. The preaching was fine, and the whole church seemed pleased with the preacher and the preaching. Twenty-four made the good confession and were baptized and two were converted from the error of their way. The church was very much aroused, encouraged, and strengthened, and lasting good was done in the Master's name. This was one of the best and most helpful meetings ever held at Bridgeport. Brother Gunn is a good man, a strong preacher, and always true and loyal to God's word. May the Lord abundantly bless him and his family.

CHARLES HOLDER.

Moulton, July 24.—Last Wednesday night we closed an eight-days' meeting at Hattin, which resulted in twelve additions—ten by baptism and two reclaimed. We began preaching in the home of Brother Morgan. After having preached three discourses, the trustees opened to us the schoolhouse, which had been closed against the truth. The brethren have permission from the trustees to use the school building for Lord's-day worship until they can complete the church building, which they have framed. A large audience attended each service, and all seemed to be very eager for the truth to be preached. The brethren there have a nice lot, the deed of which contains the restrictive clause. They have framed a good-sized building, but are going to need some help in completing the work. Brethren, you will do a good work in helping them. Send all donations to Will Morgan, Town Creek, Ala., Route 1. I am doing evangelistic work in North Alabama. Pray for me in the great work.

C. H. BAKER.

Arkansas.

Camden, July 17.—I am now in a fine meeting near this place. Large crowds and good attention. I hope to do much good.

D. L. HATLE.

Colorado.

Olathe, July 17.—My tent meeting in Olathe closed one week ago yesterday. I reported the direct result of said meeting a few days ago. At our regular Lord's-day meeting yesterday there were five more additions—two from the Baptists and three baptized yesterday evening. I heard directly to-day that there were at least two more wanting to be baptized. This is certainly a glorious work. The accessions yesterday at our regular Lord's-day meeting show the gradual and sure increase in interest here in Olathe. I had another very large audience last night in our old hall. This is our fifth month in Olathe, and

we have about twenty-two faithful members already. Somebody is praying for this effort. Is that somebody you? I leave to-morrow for a meeting in Dolores. Will return to Olathe, the Lord willing. Address all mail for me to Olathe, Col.

E. C. FUGCA.

Georgia.

Atlanta, July 19.—The meeting at Douglasville closed on Sunday night. No additions, but much good done. Rain hindered much. I begin at Klondike, Texas, next Sunday.

D. S. LIGON.

India.

Tali Tal, Naini Tal, U. P., British India, June 8.—A few weeks ago a member of the priestly Brahmin caste expressed the wish to improve his English. I suggested the American Standard Bible as textbook and promised to teach him. He soon began to attend prayers and meeting and witnessed two baptisms, all of which were new to him. On Monday I baptized him, the pure word having won his heart. He is a young surveyor with good pay and prospects, but he intends to fit himself for the ministry. Pray for him.

E. S. JELLEY, JR.

Kentucky.

Louisville, July 26.—The Highland Church is in its second tent meeting in a section of the city away from our former tent work. The attendance is good. One baptized the first week. I was at Buechel and Okolona last Sunday.

DON CARLOS JAMES.

Dixon, July 20.—We closed our meeting at Henderson on Saturday night. Seven were baptized, two of whom were Baptists and one a Methodist. One was reclaimed. I am now in a meeting at Baker Schoolhouse, near Dixon.

C. C. HOUSTON.

Hopkinsville, July 24.—I closed a two-weeks' meeting at Antioch Church, near Cadiz, last night. We had large and enthusiastic crowds at each service. Two were baptized into the one body. I will begin a meeting near Wynne, Ark., on the fifth Sunday in this month.

H. F. PENDERGRASS.

Louisiana.

Amite, July 21.—We have just started a congregation in this city. Our meeting here continues until Sunday night. I will send in report when it closes.

W. J. JOHNSON.

Mississippi.

Ridgeland, July 22.—Last Sunday night I closed a week's meeting in a schoolhouse about two and one-half miles from Carpenter. We have only a few members there—two families who went from Tennessee. Interest was good. Two were baptized and the seed sown. Last Sunday we had din-

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ner on the ground, with three sermons in the schoolhouse and baptism, making four services. I am now in a meeting at Ridgeland. It has rained every day since I have been here.

MATTHEW C. CAYCE.

Missouri.

Cardwell, July 18.—I am in the midst of a good revival at this place, and will continue the meeting until August 1.

W. E. MORGAN.

Senath, July 18.—I recently assisted Brother Andy Largen in a meeting at Delrose, Tenn. After I left, he continued the meeting and had six baptized. The few brethren need help on a house which they hope to build in the near future. Send Mrs. C. R. Welch a contribution for this work. I have just closed a good meeting at Hollywood. Six obeyed the gospel. I go next to Zelma, and then to Calvert City, Ky.

J. W. BRENTS.

New Mexico.

Roswell, July 20.—Our meeting closed at Lubbock, Texas, on Tuesday night, near midnight, at the water. There were forty-nine additions—thirty-seven by baptism. Brother Liff Sanders, who has made Lubbock his home for seventeen years, is a fine man and has the confidence of all. We began here last evening. Prospects good.

J. W. DUNN.

Clayton, July 18.—I came here on the first Sunday in August, 1914, and held a meeting, which resulted in one addition, and found a few members scattered around, who agreed to meet as the Lord commands, which they did from house to house part of the time when they could not get the schoolhouse. Then I moved here in April, 1915. This is twelve miles southwest of Clayton. After seeing it was almost impossible to keep house for the Lord without a house, while we were all poor and hard run trying to improve our claims and live, we decided to build; so I wrote to several churches and stated our condition, telling them if they saw fit to help us we would appreciate it and report same. The following churches responded: Church of Christ at Florence, Texas, \$5; church at Garrett, Okla., \$5; Antioch Church, in Jackson County, Tenn., \$5. We are very thankful indeed to these brethren for their donations. We have now a good, nice house, twenty-four by thirty-six feet, with the restrictive clause in the deed. We have preaching once or twice a month; church meeting every Lord's day. This is an almost destitute field, and we are doing all we can to advance the cause. We owe only one hundred and twenty-seven dollars and twenty cents on our house, and it is not due till fall. We all are working hard to raise a good crop, so we can pay our note this fall.

H. A. WHITEFIELD.

Oklahoma.

Erick, July 21.—I recently closed a mission meeting at Roaring Springs, Texas. Many heard the word, but there were no additions. I started a few members to meeting there in the

winter, and Brother Rice preached once for them since and Brother Mike M. Young several times, but this was their first protracted meeting. I hope there was some real good done. Brethren from Matador and Afton helped much in the meeting. I am here in Erick, to begin to-morrow night.

T. H. ETHERIDGE.

Foss, July 7.—Brother George W. Farmer, of Lebanon, Tenn., began a meeting for us on the third Lord's day in June and continued it till June 30. There were only three live members of the church of Christ here and some twelve or fourteen dead ones (spiritually). We have no house of our own to worship in; so we had to hold our meeting under an arbor in the city park, and we were rained out for three nights, which was a setback to our meeting. We had as good preaching as could be. Brother Farmer is a strong man in the gospel and a fine teacher of the word of God in its purity. He is a forcible speaker, and to know him is to love him. He allayed prejudice and made a good impression with all he met while here. We were not able to pay Brother Farmer for his labor, as there are only three of us, and all poor in this world's goods. We had one added to the church, and we are going to meet each Lord's day and keep house for the Lord. We have to meet in the opera hall, but we are determined to worship God according to his word. We would be glad of any encouragement or help from any brother or congregation that may feel like helping us. May God bless all the faithful in Christ.

R. L. VAUGHN.

Tennessee.

Gassaway, July 24.—I am in a meeting at Gassaway, in Cannon County. Good crowds and good interest to begin with.

C. M. GLEAVES.

Jingo, July 24.—Our meeting closed with much interest manifested. There were eighteen added to the church—fifteen baptisms and three restorations. Two of those baptized were from the Methodists.

WILLIAM P. WALKER.

Prairie Plains, July 21.—I closed a fine meeting at Little Mountain Church, three miles out from Winchester, with ten additions. Now in a good meeting here. I will begin at Pelham next Sunday night.

J. D. NORTHCUT.

Livingston, July 25.—The meeting at Mount Pleasant closed yesterday after continuing nine days. Four were baptized. The audiences were large and attentive. A more energetic congregation I have never found.

B. C. GOODPASTURE.

Henderson, July 19.—I have just closed a good meeting at Knob Creek, near Dukedom, which continued eight days. Large crowds attended these services both day and night. Seven were baptized and one restored. I will begin at Blackwater, in Western Missouri next Sunday.

L. L. BRIGANCE.

WOMAN HAD NERVOUS TROUBLE

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West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it



shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

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Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 40 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming

tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

A Good Meeting at Cookeville, Tenn.

The cause of the Master is moving along nicely in Cookeville. Brother M. Keeble, of Nashville, has just closed a two-weeks' meeting here with good success. Six persons were baptized, one from the Methodists and one from the Baptists. Like Paul, Brother Keeble turned Cookeville upside down. (See Acts 17: 6.) This was one of the best meetings ever held in Cookeville at the church of Christ. We had good attendance each night, except when it rained. Brother T. Q. Martin, who was holding a series of meetings here for the white people, and a good many of the members came over on the first Sunday in July, in the afternoon, and spoke for us; and we heartily thank them for their liberal contribution, for Brother Keeble is worthy of his hire. May God be with him and his family and strengthen him, that he may go on and preach the word.

OLLIE M. JOHNSON.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The camp meeting at Glady Hill began on July 9 and closed on July 23. Six are baptized, two confessed their sins and promised to live better, and one by commendation—nine in all. There were a few more campers this year than last, and all seemed to enjoy the meeting. A few from other congregations attended a part of the time, but not as many as usual. Wars, rumors of wars, wet and dry weather, short crops, automobiles, joy riding, moving-picture shows, the dancing hall at the Shaw Park, baseball on Sunday, and the "washout" in Lake County, where men and women in an almost nude condition wade, swim, and do many things that would cause a blush to come to the cheek of Modesty—all to hinder, all to work against during a meeting—make it very hard on a few faithful, God-loving and God-fearing souls in an effort to convert people. The world is money and pleasure mad, and not a few church members are falling into the mad craze and downward course to ruin. Feminine modesty is growing less; true gentlemanliness is waning; Christianity is fighting in the last ditch for existence, and at times seems to be unable longer to cope with the great odds and influences that now exist.

Deaths from gunshots, drowning, etc., do not check the many in their frenzied pursuit of pleasure, frolic, fun, and lustful pastime. If the devil has headquarters on earth, Reelfoot Lake and the "washout," if not head-



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Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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"Larimore and His Boys" is a splendid book. The book will prove a blessing to any one that will read it. Price, one dollar.

"Gospel Sermons," by Dr. T. W. Brents, sells at \$1.50 a copy. This is the last great production of a master mind.

quarters, are branch offices with full connection with headquarters, receiving the approval of the satanic one and full instructions for things more indecent and damnable. Carload after carload of members of the church would pass Gladly Hill on their way to the lake—no time to stop; no time for churchgoing; no time for singing, praying, preaching, and converting sinners; headed for the park and the washout, and there we must go. A poor preacher and a few faithful souls seem to make slow headway in a fight against such things. But the fight is on; the call for volunteers can be heard, but very few heed the call. One more thing to add—religious prejudice, hatred for the truth as taught by Christ and the apostles, the hardest of all to remove. We are still in the fight and very close to headquarters of the enemy, doing what we can to drive him from his intrenchments, and would rejoice over all the help we can get.

Next Lord's day (July 30) we begin at Jones' Chapel, north of the washout, and then at Burris' Chapel, south of the washout, and hope and pray to be neither washed out nor knocked out, and that we may not play out, but do good, faithful work for the Lord and turn many "from darkness unto light, and from the power of Satan unto God." Pray for us.

Brother, do you pay for and read the Gospel Advocate? If not, why not?

Various Thoughts.

BY DON CARLOS JAMES.

"Jehovah knoweth the thoughts of man, that they are vanity." (Ps. 94: 11.)

An artist, who afterwards became Bishop Tucker, of Uganda, was painting the picture of a poor, thinly clad woman wandering homeless on a dark, deserted street on a stormy night as she carried her babe pressed to her bosom, when he suddenly threw down his brush and said: "Instead of merely painting the lost, I will go out and save them."

As a part of "Our Purpose," which the Interpreter (Glasgow, Scotland) publishes on its first page, we have the following:

To advocate the purity and holiness of life—the observance of all things whatsoever Jesus commanded the apostles to teach, as set forth in the teaching of Christ and the apostles.

To advocate the authority of the congregations, with their overseers and deacons, to conduct the worship, administer discipline, receive or exclude members according to scripture, and to transact all matters of the kingdom within their limits, recognizing no jurisdiction from abroad.

To advocate, in a word, a complete return in all things to the original—an acceptance of that which came from the Lord and a repudiation of what did come from the Lord.

Says W. D. Cunningham: "In view of the frequent reference to the subject in the Bible, one wonders why so little is said nowadays about the coming of our Lord."

A Superb Instrument.

The advertising manager of this paper has recently purchased a Baby Grand Piano from Schmoller & Mueller Piano Company, Gospel Advocate Department, Omaha, Neb., whose advertising is appearing in the Gospel Advocate. We cannot too strongly commend this house and its product to the readers of this paper. The instrument is beautifully finished and makes a splendid appearance, is of exquisite tone and easy action, and it is difficult to see how it could be improved upon in any particular.

Any reader of the Gospel Advocate who is interested in securing a most excellent piano at a very reasonable figure, considering the quality, should consider the catalogue and prices of Schmoller & Mueller Piano Company, Department G. A., Omaha, Neb.

Christian Harmony

BY WILLIAM WALKER.

The grand old music book of the South. The original and most successful shaped notebook ever published. Single copy, \$1.19, postpaid. Teachers, singing conventions, etc., write for special rates.

A free music instruction book sent to any one inclosing 2-cent stamp.
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"Sterling" Hose are stainless fast dye—good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths; come in any color wanted; one dozen to a box, solid sizes, 9 to 11.

Sent, postpaid, to any address in the United States for \$1.40 per dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20 to 25 cents a pair in many places. Order to-day. The Bee Hive, Box F, Clinton, S. C.

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Atlanta, Ga.

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Obey that impulse—renew your subscription, \$1.50 per year, in advance.

Among Our Workers

Tennessee.

Union City, July 24.—The meeting closed at Berea last night with four baptized and four reclaimed. G. A. Dunn did the preaching. Brother J. Paul Slayden's meeting at Lexington closed about ten days ago with fine interest, but no additions.

A. J. VETETO.

Lewisburg, July 24.—The Hartsville meeting closed last week with good interest, but no additions. It is here that Brother T. H. Burton lives, instead of Bowling Green, Ky., as the note in last issue makes me say. I begin at Hendersonville next Monday night.

M. L. MOORE.

Gainesboro, July 21.—Meetings among the disciples of the Upper Cumberland country continue with increasing interest. Notwithstanding the heavy rains and intense heat, the crowds have been immense. Fourteen added in twelve days. I had been in the field in Florida before coming to Tennessee.

L. J. JACKSON.

Fayetteville, July 22.—I am in a meeting at Center Ridge, one mile off rural route and three miles from telephone. Rough country—well, yes; but good folks. Four baptized to date. Good interest. The Primitive Baptists and Holiness people are stirred. I will close to-morrow night. I am very hoarse; preaching in a tent.

C. E. WOOLBRIDGE.

Henderson, July 24.—I have just closed a meeting at McConnell, with good interest and eight baptized. Two were Methodists. The church there has a great opportunity for doing good and extending its influence. They are doing fairly well. I am now in a meeting at Bethel, four miles east of Mayfield, Ky., which promises well. Two more meetings in Alabama will keep me engaged till the opening of school, September 6.

W. H. OWEN.

Friendship, July 8.—I closed my work with the Highland Avenue church of Christ, at Jackson, on the fourth Sunday in June, after laboring with them about two and one-half years. On Friday night after my last Sunday with the church I baptized two very excellent women, wives of two of our best brethren in Jackson. Our stay with the church at Jackson was fairly pleasant, and I trust that great good was done. There are some as good brethren in Jackson as are to be found anywhere—men who love the work of our Lord and are willing to sacrifice and be spent in his service. We regretted to leave these brethren who stood by us so faithfully, but there were other conditions which seemed to indicate that it would be best for the work that our labors with them cease. There were quite a number added to the church during my stay, and brethren were

pressed into the work until numbers of them are able to conduct the work properly and profitably. The church has been raised to a standard where it is recognized among other churches of the city. I consider the work in fairly good condition. I regret that there is not perfect peace and harmony among them, and pray that the brethren who are causing trouble and division in the churches throughout the land by trying to dominate the whole affair will see the error of their way and repent before it is too late. I began here a week ago, but we have not accomplished much so far that we can see. It is a very busy time with many of the brethren, and some have manifested more anxiety about their crops than about the salvation of souls. I expect to continue here until about the middle of next week. I am to begin at Alamo on the third Sunday. Success to the Gospel Advocate.

JOHN T. SMITH.

Texas.

Sherman, July 17.—I closed at Mc-Dade last Sunday night. There were four baptisms. I go to Dawson on Wednesday.

R. D. SMITH.

Winters, July 13.—Thirteen baptisms and twelve restorations is the result of our work in Winters. I will close in a few nights. Brother Luther Norman lives here and has done a good work. He is leading our singing now. He is a fine leader. I go to Merkel next.

THOMAS E. MILHOLLAND.

Dallas, July 17.—I baptized five at Oak Cliff Church just before leaving on July 1 for Loraine. The meeting at Loraine lasted twelve days. Nine were baptized and two took membership. The Loraine church is a good one. I am now at Roscoe. We start well here. I go next to West, then to Farmersville.

J. S. DUNN.

Munday, July 17.—I am one week into the best meeting of the year. The people here say such throngs of people never were seen at church in this city. Hundreds are hearing gladly for the first time in life. I am in fine trim physically, am doing my best, and hope for great results. I go to Hamilton County from here.

TICE ELKINS.

Cisco, July 18.—The meeting at Token closed at the water last Sunday afternoon. Four were baptized. Brother Elkins is in a good meeting at Goldsboro. Brother Milholland has just closed a good meeting at Winters, with seventeen baptisms. Brother Bedichek has done a good work at Ballinger. I am on my way to Ethel to begin a meeting on Saturday night.

W. P. SKAGGS.

Cleburne, July 20.—The Amarillo meeting closed on Sunday. There were fifteen added to the fellowship—eight baptized. They are a noble, self-sacrificing band. They seem to be of one heart and one soul in the work and worship of the church. I preach

at home this week; then to Nashville, Ark., for a meeting. Paul C. Young is with me now. He begins at Campbell next week.

F. L. YOUNG.

Thorp Spring, July 19.—I am at home for three days after an absence of two months. During this time I have held meetings at Mount Vernon, Sweeny, Berclair, and Sterling City. I have meetings to hold at Randolph, Tom Bean, and Kaufman, which will keep me employed till September, at which time I expect to move my family to Fort Worth for a year's residence, the Lord willing. I expect to spend the year in Texas Christian University, which institution will graduate me in that time. I expect to preach every Lord's day for churches within reach of Fort Worth.

R. C. BELL.

Mansfield, July 18.—I have closed an eleven-days' meeting at Clarendon. The meeting was very much interfered with by Fourth-of-July celebrations, shows, and other worldly attractions; but some had a mind to work for the Lord, and with that class the meeting seemed to do great good. Twelve identified themselves with the church at that place; no baptisms. The church there is the result of the debate with D. A. Leak on the music and society questions. It has been established a little over two years. It has some good people in it, brethren and sisters who will stand by the "old Jerusalem gospel." I am now in a good meeting at Mansfield, which is a very promising work.

A. O. COLLEY.

Crandall, July 18.—I closed a twelve-days' meeting at Taylor, fourteen miles south of Elk City, Okla., last Friday. I preached twenty-four discourses, baptized six persons and restored three to the fellowship, visited thirty-nine homes, and conducted one funeral while there. This is a farming community, and the people were just as busy as it is possible for them to be. Besides, we had sickness and death in the community. All these things hindered the meeting. I began here last Lord's day, to continue two weeks. I have thirteen days, embracing the first and second Lord's days in September, that I can give to a meeting in Tennessee, Kentucky, Alabama, Mississippi, or Georgia. I prefer it to be in Tennessee or Kentucky. Owing to a conflict, I have been thrown out for this time. If any congregation wants a meeting at that time, I would be glad to hold it. I shall be back in Tennessee next week.

GEORGE W. FARMER.

Take Me With You.

Are you going to the seashore?—Sunburn. Take me with you.

Are you going on a picnic?—Insect bites. Take me with you.

Are you going in for athletics?—Bruises. Take me with you.

Are you learning how to cook?—Burns. Take me with you.

Are you often afflicted with headaches?—Take me with you.

Are you readily subject to colds?—Take me with you. —Mentholatum.

That's the Way.

When you set out to make ice cream, do not try the old way, but use

JELL-O ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about nine cents a quart.

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Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

Woman's Crowning Glory

Is beautiful hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original luster, the trouble lies in the absence of the natural hair oil. There can be no life without food; so unless the hair is well fed with proper oil, it cannot be expected to retain its luster and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years, continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for La Creole Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price, one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Piles Cured at Home by New Absorption Method.

If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 136, South Bend, Ind.

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Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. Apt References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted. Pentecostal Publishing Co., Louisville, Ky.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney troubles. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will **make them believe** me by showing my faith in **them** and in the **curative power** of the Spring. I will tell them that the water shall cost them **nothing** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to

relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make **you** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to **guarantee my guarantee** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with **any chronic disease**, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N F SHIVAR Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant.

MICHAEL DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is healthy again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you very respectfully,

MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster pastor of Shavano Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 71 P, Shelton, S. C.

Gentlemen—I accept your guarantee offer and enclose herewith two \$2.00 dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)



Belated Use of One's Gifts.

The fact that so good a man as Timothy needed to stir up his gift reminds us forcibly that there are few men even among Christians who completely unfold all that is within them. There are possibilities yet undeveloped in every one of us. Some have no suspicion of their latent powers. Mirabeau was forty years old before he showed any signs of his vast knowledge, but then he suddenly became the greatest statesman of his age. King Edward, of England, as a young man, was called a "spoiled child of fortune." His chief ambition was to set the fashions and to own race horses. Before his death he was recognized as a master of diplomacy. The man who was most instrumental in a world-wide distribution of the Bible did his work after he became eighty years old. These accomplishments were not accidental nor the result of some new gift bestowed in their later days, but were attained through a belated use of gifts that had been with them all the time only waiting to be employed. Power was present, but long unused. Resources were at their command, but crises were needed to summon them to the front.

One large part of God's discipline toward his children is to teach them to master and use their possessions. The reason why he permits us to suffer loss, sickness, disappointment, and death is that in the struggle and strain of it all we may learn for ourselves what manner of men we are. As Paul puts it: "We also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope." We can never learn the lesson of faith in highest measure until our wants have taught us the need of faith. We can never appreciate the supreme value of prayer until some great sorrow has taught us the need of prayer. We can never believe the intrinsic worth of friendship until some calamity has brought to our hearts the need of friends. Then true friends seem like ambassadors from heaven.



God's "Made-Over" Men.

When we put ourselves unreservedly into God's hands, he helps us in a truly wonderful way to develop our latent resources and to turn our unused energies in the right direction. Perhaps it would be simpler to say that God makes us over. The Bible has accounts of many "made-over" lives, and we would do well to study them. The first glimpse we get of Jacob in the Old Testament is extremely disappointing. He appears in the rôle of a supplanter, a cheat, and a deceiver, mean enough to steal his brother's birthright. But God was wonderfully patient and kind toward Jacob. He could plainly see beneath the excrescence of evil the good that was in him. With all his faults, Jacob did not forget to pray. And in the course of time he wrestled with the angel of the Lord, and limps away to justification and to power. Instead of Jacob, the supplanter, the man becomes Israel, the prince of God. What wonders God worked with that common lump of clay! Elijah was a man of like passions as we are, but his passions did not get the mastery over him. Controlled by the very help of the Lord, instead of dragging him down, they were like the steeds of the chariot that drew him to the heavenly city. Referring to his pre-Christian life, Paul called himself the "chief of sinners." We know that he was a bitter persecutor of Christians, thirsting for their blood and following them to strange cities. Yet, under the purifying touch of our Lord Jesus Christ, he became as gentle as a woman, and gloried in the fact that he bore on his body the marks of his suffering for the sake of the

gospel. Simon Peter, a man of weakness and failure in other days, becomes the mighty preacher on the day of Pentecost, when he held the key to the kingdom of heaven. He wrote two superb Epistles to the churches, which the scholars say are the purest Greek of the New Testament, and finally laid down his life for the Master. These are fine examples of "made-over" men. In none of these cases was the power diminished or taken away. It was only turned in the right direction. Paul's zeal in persecuting Christians is transformed into zeal for preaching the gospel. Peter's impetuosity in denying his Lord is turned into holy boldness in declaring the riches of his salvation. What God and his Son have done for these men, they can do for us. Some of the very powers that we have been using for the advancement of our own selfish interests and in following after the sins of the world can be used for the glory of God and the upbuilding of the church. When a man is baptized into the kingdom, he brings with him all the powers he has been exercising in the ways of the world. He brings with him this faculty, that faculty, and the other. He brings his passions, his temper, his conscience, his speech, his thoughts, his humor, representing all the powers of his being. What does Christ do with them? Does he destroy them? Does he diminish them? Does he denude a man of these powers as Samson was shorn of Delilah of old? Certainly not. He came not to destroy, but to redeem; not to diminish, but to decrease; not to subtract, but to add and to multiply. And so he purifies, and glorifies, and turns into the proper channel all the energies we bring. In one brief sentence, *he conserves our spiritual resources.*



Don't Cry, "O, My Leanness."

The church of God is poorer because of the unused talents of its members. Resources unemployed are the same as unpossessed. They are powerful, but powerless. Too many of us excuse our inactivity by reference to our inability. They cry, "O, my leanness!" instead of believing with Peter that God hath richly supplied all things that pertain unto life and godliness. Let us remember that the disciples fed the five thousand with five loaves and two fishes. The poor paralytic needed but to stretch forth his hand at Jesus' word and he was healed. Faith and obedience were the only requisites. It is marvelous to consider the great rewards that have been coupled with the doing of the simple commands of the Savior. For Timothy to stir up the gift that is within him was not to look for something strange or deep or mystical with which to revolutionize the churches, but it meant to apply himself earnestly and devotedly to the word of God which he had learned from the days of childhood. Each Christian who reads this lesson has found the most important guidepost along the footpath of peace when he has learned "to be satisfied with your possessions, but not content with yourself until you have made the best of them."

Communion.

On this, the first day of the week,
We meet, O Lord, thy face to seek;
And, having laid aside our cares,
We come with penitence and prayers.

Judge not our deeds as we deserve,
For only by thy grace we serve.
While humbly bowing at thy feet,
We pray before the mercy seat.

May we forgive and be forgiven,
Thy will on earth do as in heaven.
Let love like the refreshing dew
Descend and make our hearts anew.

Help us that we may worthy be,
Discern His body on the tree;
And as we take the wine and bread,
May every soul from heaven be fed.

OUR CONTRIBUTORS

If You Are a Christian, Why Not a Baptist?

(Reprint of a tract by W. W. Landrum.)

A Baptist from experience and conviction was asked: "If you were not a Baptist, what would you be?"

The answer was not the one expected. It was up and down without compromise. "Why," returned the man addressed, "if I were not a Baptist, why then I would be—a Baptist. Being by God's grace a Christian, I wish to obey my Lord in all things, and my idea of New Testament obedience makes me a Christian of the type called Baptist."

Naturally, my friend was called on for good and sufficient reasons for preferring the Baptist interpretation of the New Testament. The apostle Peter enjoins (1 Pet. 3: 15), "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."

I. The first reason I would name to a converted person who wishes to obey Christ in church relations is this: The Baptists offer me the broadest possible Christian fellowship without the surrender of my personal convictions.

Consider this carefully (1 John 3: 14): "We know that we have passed from death to life because we love the brethren." Who are the brethren? All true believers in our Lord Jesus Christ. In order to be my brethren, must they not be members of some church? No. Christ is the Savior, not the church. May they be my brethren in some church regarded by the Baptists as defective in doctrine and practice? Yes. May they be unbaptized disciples of Jesus Christ? Even so. Baptism does not make a disciple. One is first a disciple, and afterward, for the reason that he is a disciple, should be baptized. All true believers are brethren. In the dialect of the Baptists, there is an expression sweet and sacred, always and everywhere used toward every sincere follower of our Lord: "Receive the right hand of Christian fellowship." With that hand, given before baptism, goes the love of a brother's heart. The true Baptist is never a bigot.

II. Another reason for being a Baptist is that the denomination offers me the simplest and sanest creed or statement of belief. A child can understand it.

The Baptist creed is the New Testament. This book, for the purposes of religion, is authoritative, clear, sufficient, final. The New Testament only is the book of doctrine and practice; no additions to it; no subtractions from it; no alterations in it; no substitute for it.

"Yes," one asks, "but are there not 'Confessions of Faith' or formulated creeds made by Baptists and published to the world as differentiating them from other Christians?" Yes, but they are only symbols. They are convenient and succinct expositions of the New Testament teaching held by certain groups of the brotherhood when they were written. Others may be written at any time. No one of them is final. Not one infallible or authoritative. Our opinions change. Our creed, the New Testament, abides the same yesterday, to-day, and forever. Whatever, therefore, may be the surprises of the future, derived from conscientious study of the New Testament, Baptists will never be taken unawares. We contend for the truth only. We fear no discoveries of sound and reverent scholarship. We welcome all unquestioned disclosures of God to man, coming from any source whatsoever, knowing that God is one and that all knowledge of his will perfectly coincides with the principles of the New

Testament rightly interpreted, concerning salvation and Christian duty.

III. The Baptists furnish me the most loving and practical test of my absolute loyalty to Jesus Christ.

Obedience is that test. John 14: 14: "If ye love me, keep my commandments." Obedience includes doing commands that are (1) moral, (2) evangelical, and (3) positive. (1) Moral commands are condensed in Christ's summary of the law: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (2) Evangelical commands concern the conditions of salvation given in the gospel. These are repentance toward God and faith in our Lord Jesus Christ. (3) Positive commands are those which rest solely on Christ's lordship. We must do them simply because he says we must. These are baptism and the Lord's Supper.

Obedience to a positive order of Jesus Christ, a literal carrying out of his Great Commission (Matt. 28: 18-20), precisely as it was given, is a filial, affectionate and tender obedience of the most admirable kind. Love, when at its height, always literally obeys the object of its supreme devotion. Baptists, acting on this principle, require exact conformity to our Lord's commands in the ordinance of baptism, which comes normally at the time of conversion, and the Lord's Supper. The first of these, baptism, which both logically and chronologically precedes the second, or the Lord's Supper, is a burial in water in the name of the Father, Son and Holy Ghost and the raising again, of a redeemed and regenerated disciple of the Savior. It is a fitting expression of the feelings in the newly converted soul. The Lord's Supper is a memorial of Christ's broken body and shed blood. Both these ceremonies are pictures, or object lessons, teaching the gospel, illustrating its fundamental facts, if observed precisely in the way Jesus prescribed. Change them in any way and you break the mold of doctrine they set forth to the eye of the beholder. Better to omit them altogether than to do this.

Is it necessary to be a Baptist in order to be saved? No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not baptism (1 John 1: 7). Men become children of God by faith in Christ (Gal. 3: 26, John 1: 12), not by the natural birth (Rom. 9: 8, John 1: 13), nor by obedience (Rom. 5: 19), nor by works (Rom. 4: 5), nor by joining the church (Acts 2: 47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily "those that were saved." Salvation first, then baptism and church membership.

IV. Baptists invite me to enjoy liberty, equality and fraternity in the local church. Their churches are of the people, by the people, for the people. Baptists seek to illustrate democracy. It is the only form of church government proper for free and equal individuals, showing a common personal religious experience and bound together by a common belief and associated in a common work. Every church is an independent and self-governing democracy, as befits an association of men and women with personal spiritual religion. Officers are servants, not rulers. The pastor is only a president, an overseer or bishop chosen by the people with duties specified by them, an executive officer to carry out the will of the people interpreting the New Testament for themselves. A local Baptist church acknowledges no creed but the New Testament and no authority on earth or in heaven but its divine Lawgiver and King, Jesus Christ.

At the same time, though always insisting on its independence, a Baptist church feels a sense of interdependence with all churches of like faith and order for united effort in spreading Christ's kingdom throughout the earth.

V. The Baptists offer me participation with them in fostering the most enlightened patriotism. Their motto is

"A free church in a free state." Religious liberty in America is a gift to our countrymen from the Baptists. Roger Williams, who founded the colony of Rhode Island, was the first man on this continent to advocate and to incorporate into a constitution the doctrine of soul-freedom. Religion, as Baptists see it, in its last analysis, is love, and only love. Love can never be forced. We must conquer by kindness and win by persuasion. All men must be allowed to worship God according to the dictates of their own consciences, or not to worship at all, with no one to molest or make them afraid. The first amendment to the American Constitution, which establishes religious liberty in this land of ours, was passed on the petition of our Baptist fathers. Baptists, though often persecuted, have never persecuted others. Where, then, if not to the Baptists, a thoroughly democratic people in sympathy with our best national ideals, shall the American look for peace and good will among the divided and sometimes warring forces of our common Christianity? Our principle demands equal rights to all citizens, be they atheist, agnostic, Jewish, Catholic, Protestant or what not, but special favors to none.

VI. Only one other reason may be given in the narrow limits of a tract why the writer commends the Baptist interpretation of the New Testament. Baptists have a cosmopolitan conscience. Baptists have led the Anglo-Saxon race in missionary endeavor. They gave modern Christians a new world view. They say in substance: "The world is my country, and to do good in the name of Christ all over the world is my religion." Their hearts, warm and all-embracing, like the equator, girdle the globe.

William Carey was the first to lead the foreign missionary movement toward the heathen millions of the Orient. Adoniram Judson was the first foreign missionary to go out from America.

Our world view is not only extensive, but intensive. Salvation is not only for every man, but for the whole of every man, body, mind and soul. Social salvation following individual salvation was the ideal of William Carey. He was the father of those schools, hospitals, orphanages and other agencies which now supplement the preaching of the gospel.

If, then, you are a Christian, why not a Baptist? Should not every Christian be one of the original type? What do Baptists ask of those who truly love the Lord but a candid and faithful comparison of their message with the teachings of the New Testament? We wish no denominational glory. We would not build up a divisive body of believers. Quite to the contrary. First, last and all the time our supreme aim is practically to apply ourselves and to induce all other Christians to apply Christ's test of fidelity: "If ye love me, keep my commandments." There are in no denomination and in other denominations devout souls who, being dissatisfied where they are, should follow their convictions whithersoever they may lead. These convictions, if based upon the New Testament alone, should urge those who hold them to union with the people who advocate and seek to express New Testament obedience in all things. Baptists believe, in all meekness and humility, but with unswerving strength of mind and heart, that the ideal of creed, character and conduct they offer the universal brotherhood can never be surpassed, inasmuch as it is not theirs, but his "in whom dwelt the fullness of the Godhead bodily."

If you want the best music books printed, write us for samples and prices. We publish "Christian Hymns," "Words of Truth," "Gospel Praise," "Voice of Praise," "New Christian Hymn Book," "Seventy-Seven Sweet Songs," and "Praise Him." You may take your choice and be sure to get a good book.

"The Everlasting Kingdom."

BY F. W. SMITH.

"With the time near at hand for the setting up of the everlasting kingdom, it is incumbent upon us to give earnest heed to the principles of the kingdom in which we must all desire to have a part when Christ comes." ("The World's Crisis," page 63.)

Such phraseology as the foregoing is very common in the writings and preaching of the so-called "millennialists." They will have it that when Christ comes again he will "set up" a kingdom in which they hope to "have a part;" but just what that "part" will be, and *how* they will get into that kingdom, is not made clear. One of them claimed that there would be terms of *admission* into this kingdom, but said these terms "had not yet been revealed." They all fail to tell us what will be the *nature* of the blessings in the kingdom Christ is yet to "set up" on this earth further than that the saints shall "reign with Christ." Now, inasmuch as the saints have been reigning with Christ for more than eighteen centuries, I cannot see what special blessings are to be obtained by reigning in this new kingdom unless those blessings will be of a higher spiritual order than those now enjoyed by the same saints. Again, it would be of interest to know whether the present kingdom or institution in which the saints are now will continue during the time of this kingdom Christ is to set up on the earth. If so, will there still be preached the gospel, and will sinners have an opportunity to repent and enter the kingdom? Again, will sinners living on the earth be required to enter both of these kingdoms? In short, what *relation* will the two kingdoms sustain to each other? These are questions that naturally present themselves, but no solution has as yet ever been offered.

It is a fact worthy of note that these modern teachers, when closely pressed, recede from former and *dogmatically* avowed positions. They deny that the kingdom prophesied in the second chapter of Daniel has ever yet been established, and that this is the kingdom Christ will set up on the earth, and at which time he will *literally* take his seat on David's throne in a body of David's loins. But when their attention is called to the fact that the kingdom prophesied of by Daniel is to "never be destroyed," but "shall stand forever" (Dan. 2: 44), they find themselves in the attitude of having Christ seated on an *everlasting literal* throne on this earth, one that shall *never* be destroyed, while Peter says the earth and all things therein shall be burned up. (2 Pet. 3: 10, 11.) It does not relieve the predicament in which they have placed themselves by saying they do not mean Christ will sit on an ivory throne or the identical chair David occupied. If Christ is *yet* to set up "the tabernacle of David" and "build again the ruins thereof," and the "tabernacle of David" means the kingdom in all points over which David ruled, how can they *escape* the just charge of a *literal* kingdom in all respects? If they begin to modify even in one point, saying "there will be no literal chair," is it not virtually a surrender of their whole contention? If *one* literal feature of the kingdom of David may be eliminated, by what rule can they forbid *every* literal feature being eliminated? They have yet to show that the "tabernacle" of David means the "kingdom" of David. J. W. McGarvey, in his "Commentary on Acts," says: "The term 'tabernacle,' therefore, must be put for the family who dwell in the tabernacle, and the reconstruction of it the reestablishment of the royal dignity which the family had lost." It is not here claimed that Brother McGarvey was inspired; but until a better interpretation of this passage is given, the writer can never see in it a kingdom of any sort, much less one yet to be set up.

But what about the "eternal" kingdom? Are there *two* kingdoms, or the *same* kingdom under different condi-

tions? Is there one kingdom for time and another for eternity? Some seem to think so, and, as proof, quote: "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 11.) Does this mean that when time shall be no more the kingdom that now is shall cease to exist, and that the redeemed shall enter into another kingdom, or does it mean that the kingdom now existing will be ushered into the state of eternity? It cannot be a new or different kingdom, for the "eternal kingdom" (2 Pet. 1: 11) is said to be "the kingdom of our Lord and Savior Jesus Christ." Is not this the same kingdom mentioned in 1 Cor. 15: 24—"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power?" If not, what becomes of the kingdom delivered up to God? Besides, if—and of that there is no proof to the contrary—the kingdom prophesied of by Daniel (2: 44) is the kingdom now on the earth, and which will be delivered up to God, and it is never to be destroyed, what else can it be but an eternal kingdom?

To me, all of this talk about Christ's setting up a kingdom when he comes is *without one vestige of support from the holy oracles*. I think I am as anxious to see, know, and teach the truth as any one else, and most certainly could have no objections to the setting up of such a kingdom if it be God's purpose. The propagation of these theories about what Christ will do when he comes serves only to confuse the minds of the people, separate lifelong friends, disturb and divide and distract churches, and will serve in the end to undermine the faith of some, driving them into infidelity. There were numbers of brethren and sisters who loved each other that have become estranged since the propagation of these things which in no way affect the salvation of a single soul. Partisans have sprung up, and the party spirit is rife in many churches. There is a foolish notion that somebody has denied the right to study and teach all the Bible. It is *absolutely false*; but every one who pretends to love God and his word should protest against men propagating their *opinions* to the disturbance of, and division among, his people. Does any one desire to preach: "And they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished?" (Rev. 20: 4, 5.) If so, let him do it to his heart's content, but not mistake his *opinions* about what such expressions mean for *preaching* the word of God. There are some now who at one time had no trouble at all in determining *sound* doctrine from *unsound* doctrine that have permitted themselves to become partisans, and are now asking, "Who is sound?" Well, are *they* sound? Perhaps they *think* so; and if so, *how* did they arrive at that conclusion? Will they arrogate to themselves the liberty of deciding in the light of God's word what is *sound* or *unsound*, and deny the same liberty to others? The fact is, it seems to me, for one claiming to be a teacher of God's word to confess himself unable to decide what is or is not *sound* teaching on the all-important matter of salvation is to place himself in a pitiable attitude. He should quit trying to tell people what to do to be saved and study God's word until he has learned one of the simplest things in the world. But does such a one mean "sound" or "unsound" teachers of human opinions? Suppose he or they cry out against any and all teaching opinions in religion to the disturbance of God's people, instead of condemning those who are doing this.

You or your friend has been inquiring from whom you may buy a copy of the address, "Character; or, The Making of a Man," by E. W. Carmack. We are the publishers of this book and are selling it at the exceedingly low price of \$1.

The Facts Respecting the Gospel Advocate-Boll Matter.

In view of the fact that the publishers of the Gospel Advocate have set forth time and again the attitude of this journal toward the agitation of some peculiar doctrines relative to unfulfilled prophecies, which have caused disturbance in some of the churches, and, furthermore, have shown clearly that there has been no mistreatment of any one in this connection, we do not feel that our readers generally are interested in a further discussion of personal differences through our columns. The management has studiously sought to avoid such differences, viewing the issue without malice as one that was doctrinal rather than personal. For the benefit of some, however, who have received a little pamphlet sent out from Louisville, Ky., entitled "The Full Testimony Respecting the Advocate-Boll Matter," and have written us for further information, we have printed a brief pamphlet in reply covering all the facts in the case. A careful and unbiased perusal of this pamphlet will leave no doubt in anybody's mind as to the agreement that was distinctly made and later repudiated. It will furthermore show that the course of the Gospel Advocate in this matter has been such as to commend itself to all right-thinking people. This pamphlet, "The Facts Respecting the Gospel Advocate-Boll Matter," will be sent free upon request. PUBLISHERS GOSPEL ADVOCATE.

Good News from Huntsville.

BY S. P. PITTMAN.

Our meeting began at Huntsville, Ala., on Sunday, June 18, just in the midst of the greatest crisis the little city had ever experienced. Politics had reached an exceedingly corrupt stage, terminating in a foul murder, which deeply stirred the people of the city, the county, and the entire State. Soldiers guarded the courthouse to prevent further trouble. This excitement and the continuous rains prevented us from ever making much impression upon the outside public; yet we feel that we had a most satisfactory meeting, one that will long be cherished in memory.

Unfortunately, there has been trouble of long standing in the Huntsville congregation, with intervals now and then of peace. About two years ago an open division occurred, some of the brethren remaining to worship in the church house, others meeting to worship in the Masonic Hall, and afterwards in the courthouse. It would be *unnecessary* and *unwise* to recount the causes and the circumstances which led up to the breach. Let us cast the mantle of charity over the conflicts of the past, attributing sincerity to each side. As to members of the same family, after an estrangement, long to be united again, so, I believe, in the hearts of the Huntsville brethren there was a longing for reconciliation. Those Huntsville brethren are good people; they want to do right.

For the five Lord's days during the meeting we met in the church building, commingling our voices in prayer and song and communing together in peace and harmony. It was not till near the close of the meeting, however, that the way was made clear for an amicably permanent union. I trust I do them no injustice when I say that it was when their hearts got just right. Then it was that they needed no signing of agreements—no documentary statements of a basis of union. God's plan of reconciliation is to "get right and agree." His plan is always the best plan. The brethren are unanimous, I believe, in their determination to *stay* united, and the one who suggests "trouble" to them whether one of their own flock or an "outsider," will be considered an intruder.

There were several baptisms and restorations during the meeting; and if peace prevails, there is a glorious future to the cause of Christ in Huntsville.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

Georgia and the Far Southern Field

By S. H. Hall

Brother Gantt's Appeal.

Below you will find Brother W. N. Gantt's appeal in behalf of the work at Hazlehurst, Ga. I want to commend this appeal to the prayerful consideration of the brethren. You could find no more faithful members than the faithful five that he speaks of. They will stick to the "old paths" through thick and thin. Like Joshua, others can do as they may; but for them, they will serve the Lord and be true to his teaching. It was my pleasure to be at Hazlehurst during Brother Hayes' debate with Mr. Davis. I was kindly invited back there for a meeting on the part of the members and a number of the people who are not members. I then thought I could find the time. But I am sorry to say that I am absolutely covered with work just now, and will be to the end of the year. Brother Graves is abundantly able to do the work. He was with them for a short meeting last year. Too, I want to say that Graves would go if there was not a penny in sight. He is not out preaching for money. But Brother Gantt knows the Bible too well to allow him to go there and labor with them in a meeting without a support. For this reason he makes this appeal. The Atlanta brethren would gladly take this support upon themselves, and not let this appeal be made; but Atlanta is doing all she can, and I feel safe in saying that when this year ends she will have more mission meetings to her credit than the most of congregations. There are more calls than we can fill, hence we do hope that others will step in and help Brother Gantt with this meeting. Here is what Brother Gantt has to say:

Brother and sister, *how do we show our faith by our works?* Christ said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." "Believe" is a verb, and expresses action. Do we believe what the Lord said in the following words: "Teaching them to observe all things whatsoever I commanded you?" Paul says these things are to be given to *faithful* men, that they may hand them to others. (See 2 Tim. 2: 2.) A faithful man is one who hears and obeys God. Are you a faithful man? If so, here is an opportunity to show your faith by works.

We have a little band of five here longing for a preacher to teach us all things to be observed, and others all around us to whom we want the gospel preached. These are the things the Lord has told us to do. We know of a faithful brother—W. C. Graves, of East Point, Ga.—who is willing to do the preaching, but he *must be sent*.

In lending us aid in the work here, you may never know just how much you helped preach the gospel to the whole creation, but you can know you are doing the Lord's will. We do not ask you for much. Freight on a tent to and from here will not be much. And we want Brother Graves to have a reasonable support. Let your faith work by love, and send us a contribution at once. Send to W. C. Graves, East Point, Ga., or to me, at Hazlehurst, Ga. All donations will be reported in the Gospel Advocate.

W. N. GANTT.

Another Appeal.

We give our readers the following appeal from near Rockingham, Ga. I know Brother Lynch and his wife. They are consecrated souls. I regret so much that Atlanta is not able to answer all calls just now and support the men for these places. Brother Graves left this morning (July 28) for that place. Last night we had special prayer for him at the tent, and we gave him a little above fifteen dollars toward this work. This is not enough. He goes from Rockingham to Hazlehurst. There are two other calls on my desk from places where we have but two members. Here is a chance, brethren, for real missionary work. Send donations as directed. Here is what Brother Lynch has to say:

Rockingham, Ga., July 26.—Dear Brethren: As the Gospel Advocate is read by many Christians, I appeal to those that read same to assist us in having a meeting near this place. My wife and I are the only New Testament Christians in this neighborhood, and we are very anxious to have a meeting here. We are about one hundred and fifty miles from Atlanta. Arrangements have been made to use the school-house, and Brother W. C. Graves, of East Point, will do the preaching. We hope to be able to start the meeting by August 1. If you desire more references, I refer you to Brother S. H. Hall, of Atlanta, Ga. Acknowledgments will be made through the Gospel Advocate, Address T. E. Lynch, Rockingham, Ga., Route 1. May God bless those who can in helping us.

T. E. LYNCH.

A Most Worthy Cause and Appeal.

BY E. A. E.

This letter speaks for itself:

Monticello, Ky., July 14, 1916.—Dear Brother Elam: I guess you have noticed in the Gospel Advocate that we have bought a lot on which to build a house of worship. This is in many respects the most available lot in the town for us. It cost us seven hundred dollars. We have it paid for, and restrictive clause is in the deed. We think about the cheapest house we can build will cost us three thousand dollars. We are not able to raise this amount. We think if we had one thousand dollars we would be able to take care of the rest. I know the papers are full of calls to help build churches. But the conditions here are not ordinary. We have a rare opportunity to reap the results of our labors. We are the hub in a wheel of five counties. We hope, sooner or later, to plant the cause in all of these counties. At present there is not a house of worship in the county seat of any one of these five counties. You know what a handicap this is. Our purpose is to put the work in this county on a self-sustaining basis, then move to another county. To show you what we are doing, the society has now an evangelist in Clinton, an adjoining county. He is to hold one meeting in this county, but that will be his last. I hope you can see the situation. I wish I could so present it that I could cause all the faithful to see it as I do and as it is. I am sure brethren who have money would cheerfully have fellowship with us in this our time of need. The Christian Church built a house last year at a cost of sixteen hundred dollars. The Methodists and Baptists both have good houses. We have been meeting wherever we could find room. Since we have bought our lot we have had ten from the Christian Church to come with us, and more than as many more have said they would. When we get our house, we feel that our work will be on a permanent basis. My whole soul is in this work. I have been persecuted on every side, lied on, and abused in pulpits, associations, conventions, etc. Brethren have said they could not and would not stand it. But I have let them fight while I preach the word. We have already had as many additions this year as we had all of last year, and our work has just begun. My faith in the gospel as the power of God is stronger than ever before. I shall preach it with a full assurance. I am confident it will not be fruitless. My only wish is that I was financially able to bear all the burden; if I were, no one would ever know our needs. But, in truth, this would not be right. Others should have the privilege to bear a part and thus gain the blessing of fellowship. I hope you will not think me blue; but when I feel the heavy burden and the need of counsel since wife is gone and I have no companion to confide in, I usually come to you. If you can get the brotherhood to see this open field and to help us now, I feel sure that you will have done a great work that will bear precious fruit in the end. I hope your family are all well. I will be glad to hear from you at any time.

Fraternally,

J. D. WALLING.

Speaking disparagingly of no work in any mission field, I confidently say that Brother Walling is one of the most practical, economical, and best missionaries and men of the present generation. He has accomplished more in a shorter time on less money than any one known to me. He has worked and lived on as many hundred dollars as it has required thousands for some. He is not appealing, and has never appealed, for himself. I made an appeal or two for his work because it was so deserving. Now he and his effort to build this house need encouragement. Let him and the brethren there have the full support and *ready help* needed. Money cannot be given to a more worthy and needy field. Let us send now.



MISSIONARY

BY J. M. McCALEB.

Missionaries Mobbed in the Streets of Pandhapur— a Sad Scene to Behold.

BY W. HUME M'HENRY.

On July 20, Brother Jelley and I started to Pandhapur to be there for a heathen festival on July 22. At Dhond we were met by Brother Govindrao Chayhan, the native missionary, and one of the workers. It is estimated that about four hundred thousand people go to this place each year. I am not much of a judge of numbers, but one thing I do know, and that is that I saw one of the largest gatherings that I have ever seen at one meeting before. Do you ask why they were there? They went there strictly for religious purposes, for worship. They were there from villages several hundred miles away. No doubt hundreds went without food for several days, having spent the last cent they possessed in buying a railroad ticket. Every train going in that direction carried several thousand people. To pass through the streets of the town was almost impossible because of the crowd. I was told that the principal part of the worship was to a departed Brahmin of long ago. On account of the numbers, police were necessary to whip the crowd along to keep them from completely stampeding in front of the large temple. They merely got a quick look at their god and then were hurried on. I saw a peculiar scene in the streets. A number of people were stretching themselves full length in the street. I was curious to know just what this signified. I was told that they had about despaired of ever reaching the temple and were casting themselves full length in the direction of the temple, signifying that they did their best to reach it.

In some of the streets they were burning incense, like the Jews were once commanded, and each person came by the fire and inhaled some of the healing odors. Around and around through the streets the professional dancers and their nerve-deranging music proceeded. I have had occasion to remark in a former article that they would impress one that they were a bit possessed with demons, not only from appearance, but from their movements; and they even claim that evil spirits do enter them by means of music. Could it be possible that music has the same effect sometimes in the "big camp meetings" in America?

Another scene was the bathing in the river. This city is one of their real holy cities and this river is a holy river. We witnessed many hundreds in the river, and this same scene might have been seen at any hour of the day for several days. They do not bathe as we do, simply to remove the filth of the flesh; but, like our baptism, it is the answer of a good conscience. While away from the holy city and their gods they may chance to commit a great sin by eating food from the hands of one who belongs to another caste or in some way break a caste law. This constitutes one of the greatest sins that a Hindu conceives of. But by going to this place and worshiping their gods and bathing in the holy water they believe themselves clean and go away with a good conscience. And as we came back, we saw some of the people with their cans filled with this holy (?) water, and were told that they kept it; and if at any time they felt sick, a few drops were put in their water as a medicine.

But to the main heading. Some one is asking: "Why do you not tell us about your being mobbed?" Well, I will, but please do not become too excited. Do not too harshly criticize these poor Christless people until I have pre-

sented the facts in the case. Behold us, a few humble Christians, as we strive to make our way through the streets. On every side are masses of real heathens pressing us. It was at one time seemingly a sport to mob Christians and in every way torture them, but at so late a date one would think that all such times had long passed away. But suddenly we were seized by dozens of hands just as we were in the street crossing. It seemed that we were almost doomed, and it was only by much talking and scrambling that we were able to get away from the anxious mob. But must I tell you the cause of all of this? Yes, I must. Our supply of Gospels and books consisted of only fifteen hundred pieces, and almost before we were in the town proper all were gone and the people were clamoring for more. Just think of it—people in dark India pleading for Gospels! Who is responsible for their going hungry for the truth? Consider prayerfully that question. Our hearts are sad, indeed, because we had not many thousand more. While they are very cheap, yet remember that our funds are very limited, and we can only do the best we can with what we have at our disposal. An appeal was made for funds to furnish free literature, but very little was received. While little preaching, except private preaching, was possible, we trust that the seed sown in this way and through the few books distributed will produce fruit that will some day be reaped. This was our first trip to this place, and giving them the gospel to read will better acquaint us with them, and when we go again they will know us and be more ready to listen to us talk.

In about four months from now there will be a big festival near Satara. It is estimated that about two hundred thousand people will be present. We are going to begin at once to get a supply of tracts and Gospels. We hope that we may be able to distribute about one hundred thousand pieces of literature. If so, we will feel that we have preached to quite an audience. But we cannot do this unless our brethren who read this will send us an offering at once. It takes mail a long time to reach us, and the time is short. This is purely a work of sacrifice for God. It is through God's people that this work must be done. So, on behalf of the millions, who are densely ignorant of the way of truth, we appeal to you, my dear brother and sister, to send us at least a small offering. Send to any of the papers, or Brother D. C. Janes, Louisville, Ky., or to Brother Ben F. Gill, Jr., Allensville, Ky., who will forward your offering. Mark it, "Free Literature."

Remember us and the work in this land in all your prayers. God bless all the faithful.

* * *

Items of Interest.

BY C. G. VINCENT.

Some weeks ago a Salvation Army native worker called on us to help raise seventy-five dollars in order to save a young girl from being sold into a life of shame. It seems that the husband died, leaving a wife and three children. In a short time, owing to sickness, the widow found herself seventy-five dollars in debt and unable to meet it. Her creditor pressed her hard, finally demanding that she sell (for that is what it amounts to) her seventeen-year-old daughter into the life of shame. The mother, hearing of the Salvation Army rescue work, appealed to them for help. Mrs. Vincent had a little "pin money" which a few good Tennessee sisters sent her for her "very own." She gave a part of this to help the little girl. Recently the Salvation Army officer reported to us. He said, with a happy smile: "We saved her!" And we rejoiced with him.

A brother writes from Texas: "Inclosed find money order for five dollars. I was once a covetous man, and to what extent I have overcome that ugly disposition is due to the grace of God." To assist in the support of the gospel in foreign lands is an expression of Christlike unselfishness.

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Some Commands Emphasized.

BY E. A. E.

BROTHER ARMSTRONG'S ARTICLE FURTHER CONSIDERED.

"Diligence to keep the unity of the Spirit in the bond of peace."

Since God has commanded all Christians to give "diligence to keep the unity of the Spirit in the bond of peace," all are bound in obedience to God to do this—that is, to do all God has commanded and to leave alone all he has forbidden, that this unity and peace may be reached and maintained. He who attempts to teach that which God says must be avoided is as disobedient to God as he who refuses to teach all that which God commands. This has been emphasized heretofore.

Not many of the present generation of preachers, elders, and other church members seem to have learned *the only*, but all-sufficient, scriptural ground of unity and peace, which is so clearly and wonderfully emphasized in the New Testament; or, if they have learned it, worse still, not many seem disposed to stand upon it. There is more teaching *about* the Bible and more known *about* its literature, characters, history, and the places connected with it, and there are more Bible schools, more preachers, and more preaching now, than formerly; but throughout the church generally there is far less knowledge of that which the

Bible really teaches, less fear of God, less trembling at his word, less preaching of the gospel, and less reverential desire to be governed by the will of God at all times and in all things than there were thirty years ago. It is one thing to know some things and even much *about* the Bible, and an entirely different thing to know, to do, and to teach fully and only the word of God. The purpose of learning the will of God is to be governed by it in all one says, writes, and does in all relationships of life; it is God's will that all obey him—obey him in thoughts, words, and deeds. There is no knowing the word of God in reality and fully without practicing it.

My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. (John 7: 16, 17.)

Without this purpose and determination, not simply to learn things *about* the Bible, but to do the will of God, that will will never be fully known. Being unwilling to implicitly follow the will of God, the Jews were so blinded by their theories as to reject Jesus as the Christ. There can be no teaching the Bible really and fully without begetting in the hearts of the ones taught reverence for it as the word of God and the desire to obey it. It cannot be placed in schools and out of schools on a par with ordinary history, literature, mathematics, and science. Many of the churches, as Paul declares, having itching ears, have turned away from the truth—that is, the plain, simple gospel and "whole counsel of God"—and the humble and faithful Christian life—and have turned unto fables—literary productions, beautiful stories, fascinating theories, beguiling speculations, and aesthetic entertainments; and they have piled up such teachers as will give them that which they seek. They pay their money for such things and get them; preachers pander to such demands and make professional dealers in such wares. In other places churches demand a partisan and sectarian spirit, a bitter and knock-down-and-drag-out manner, a challenging and denouncing style, and they find the preachers they seek.

There were contentions and divisions in the days of the apostles caused by Judaizing and other false teachers over the questions which God commands to be avoided; there were contentions and divisions not many years ago over instrumental music in the worship and human organizations to do the work God has committed to the church; there are now contentions and divisions among those who have adopted the instrumental music and these organizations, and we shall let them say what their contentions and divisions are over; and there are contentions and divisions among those who claim to worship only "as it is written" and to work only through the church. What has caused the last contentions and divisions? "Minor details," as Brother Armstrong says; exalting means and methods into laws, when God has not done so; making rules where he has made none, and disobeying the ones he has made; self-esteem, pride of opinion, and causing internal strife over scruples and speculations; seeking the chief seats, the glory of men, and to be greatest; a woeful desitiation of self-denial, humility, lowliness, meekness, "forbearing one another in love," considering others better than oneself, trembling at God's word, and reverence and awe for God and godly things.

The first paragraph of Brother Armstrong's article is this:

THE ANSWER TO "WHO IS SOUND?" IS AN UNKNOWN QUANTITY.

Who can answer the question in this caption? Whom can one recommend, and by whom can one be recommended? Whom should one support, and who should support one? All these are unanswerable questions to-day, or at least the answers given depend entirely on what section of the country you live in and what "party" answers them. No longer is truth (?) the same in the different sections of the country. Even truth (?) has become a varying quantity

and depends on the paper you read, the country you live in, and the "party" you belong to. It is deplorable. It certainly takes a carload of courage for a preacher of the gospel to preach unity among Christians before an intelligent audience of the world. As the boys name it, "he has plenty of gall" who risks himself to handle the subject nowadays. Still we all preach it, and have to preach it, even as we do baptism.

The answer to his question, "Who is sound?" depends altogether on the standard of soundness. According to the theories, notions, prejudices, and speculations of men, the standard varies, certainly; and really *following these, none are sound*. According to the will of God, in spite of all theories and speculations, the section of country in which a man lives, the paper he reads, or the *school he attends*, it is easy to tell who is sound. Of course, Brother Armstrong does not mean to say that according to *the will of God* this question cannot be answered. To say that is to reflect upon Paul, inspiration, and God, because God commands us *to be sound*—sound in faith, in love, in patience, in doctrine or teaching, in speech, in *mind even*, etc. Would God command us to be sound in faith, to speak the things which "befit the sound doctrine," "to hold the pattern of sound words," "sound speech," "even the words of our Lord Jesus Christ," and by "sound doctrine" "to convict the gainsayers," if there were no standard of soundness and we could not tell who is sound? God has made the standard his word, the gospel of Christ, his will, "the way of salvation," which is so plain that wayfaring men, yea fools, shall not err therein; and to say one cannot tell who is sound is to dispute his word. To say one cannot tell who is sound is to cast oneself on the open sea of infidelity, without chart or compass, to be driven to and fro by every wind of doctrine which blows; is to place the New Testament, sealed by the blood of the Lamb, on a par with the doctrines and precepts, theories and speculations of men; is to lift the flood-gate and submerge the church in the foul waters of strife, sectarianism, and division. If we cannot tell who is sound, we should never preach another sermon, write another article, or make another effort to live the Christian life, because we have no way of knowing that the sermon, article, or life is acceptable to God. In fact, I have been made to fear that many do not stop to measure their writings, sermons, and lives by God's standard in order to see if they are acceptable to him. If we cannot tell who is sound, no man can give "a reason concerning the hope" within him, that he is living right, that he worships in spirit and truth, that Christ will ever come again, or that there is a heaven. But if we can know the gospel, can believe and obey it, can live daily in submission to God, and can entertain a hope of salvation, we can tell who is sound. Jesus commands all his disciples for all time to "beware of false prophets;" but if we cannot tell who is sound and who is false, we cannot do this. The standard is not holding to some parts, or even all, of God's will as a theory, but really doing it.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock.

All men who depreciate or in any way lessen the importance of hearing and doing all the words of Jesus, and, therefore, of obedience to God's will, are false prophets. How fearful it is, how woefully wrong, to detract from the plain and powerful will of God by human theories and speculations, to waste the time of dying and lost audiences by vain efforts to entertain and to appear literary, learned, and wise!

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. (1 John 4: 1.)

To "prove" is to put to the test in order to see if a thing is pure or genuine or true. We cannot "prove" a "spirit," speaking through a prophet, without a "tester" or "standard." "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) What is the standard? Here it is:

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God. . . . We [John and other inspired teachers] are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error. (1 John 4: 2-6.)

To confess—not simply to say, as did demons—who Jesus is—that Jesus, the son of Mary, is the Christ, the Son of God—God manifest in the flesh—"the Word became flesh, and dwelt among us" (John 1: 14)—is to be "of God." But to "confess" this is to accept Jesus as "that prophet," and, therefore, to accept all he teaches; to accept him as a Priest after the power of an endless life, who ever lives to make intercessions for us, and as the Lamb of God that takes away the sin of the world; to accept him as King—"King of kings, and Lord of lords"—and to submit to his rule. To detract from Jesus of Nazareth as "that prophet," or teacher, who spake as never man spake; to detract from him as Advocate, Mediator, Priest, the need of his blood and intercession; and to detract from his authority *now* as King, and not only King, but "King of kings, and Lord of lords," is to be a false teacher or prophet.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. (2 John 9.)

To abide in the teaching of Christ is to be satisfied and contented with what he teaches, to hear and do his words, to teach others to do the same, and never to try to teach more and to do more than his words—God's revealed will. When a man tries to know more, to preach more, and to do more than the words of Christ, he is not abiding in the teaching of Christ and, hence, has not God, and is a false prophet.

We can tell who is sound, true, and faithful. Whoever in love of truth does and teaches the words of Jesus, the will of God, and never goes onward or beyond the teaching of Christ, is sound, is true, is faithful. But the will of God—his "whole counsel," "all things that pertain unto life and godliness," the words of Jesus—must be done and taught in the love of truth, in reverence and awe for God, and in the spirit of Christ. To preach these, or some parts of these, as "our doctrine," "our plea," to the denominations of the land in a partisan and sectarian spirit, and not in the love and power of the gospel, is to be as sectarian and partisan as the unsoundest. Nothing but the will of God in love of truth and the Spirit of Christ is sound; but we can all know the will of God, love the truth, and have the Spirit of Christ.

There are unity and peace now between the children of God, and have always been. Numbers and huge organizations count nothing with God. One can chase a thousand, and two can put ten thousand to flight. If there were now only eight Christians on earth, as there were only eight righteous ones in Noah's day, they would all be one. I cannot believe that Christ's prayer in John 17 has never been answered. All who do the will of God are mothers, brothers, or sisters to Jesus (Matt. 12: 50), and are one.

It may require "gall" to preach unity on various theories, speculations, and ways of men; but it requires no more *faith* now to preach "the unity of the Spirit in the bond of peace" than anything else God commands. The trouble with "the boys" is, they may have too much "gall" and not enough faith; they may rely too much upon human philosophy and ways and means and not enough on the power of the gospel; they may seek more to please a few congregations, a sect, or party, than God. It requires

faith to please God (Heb. 11: 6) and "gall" or something else to please men. In fact, the use of this word "gall" by "the boys" shows a lack of faith on their part, a need of reverence for God and his word, and a shrinking back from preaching the whole truth. The expression, "he has plenty of gall" who risks himself to handle the subject nowadays," indicates that "the boys" think more of their reputation and themselves than of God and the truth. Can they not *risk themselves* to preach the truth? The cause of our Master is in dangerous hands with those who cannot risk themselves to preach the truth.

Brother Armstrong speaks of "a few factious spirits." The churches would be in a better condition if there were *only a few*, and far better if there were none. It is very grievous to think that almost all the internal strife now disturbing so many churches in so many places is produced by preachers and papers. I do not hesitate to say if public teachers and papers would cultivate the spirit of humility, lowliness, meekness, forbearance, and would really give "diligence to keep the unity of the Spirit in the bond of peace," the churches would follow their example and be at peace. These "factious spirits" in their own self-esteem will not read one another's papers and articles, except to criticize, find fault, and show unsoundness. They are heresy hunters. If preachers and teachers and papers would set a good example and make an effort to see how nearly they are agreed, the churches would be at peace. Instead, certain papers are devoted to the propagation of certain features of doctrine and speculations. Each denomination, or sect, or party, has its paper to propagate its "peculiar views." Brother Armstrong speaks in his article of "sect baptism," "rebaptism," "special providence," etc. Just as papers devote themselves to these different features of doctrine, or to any theories, they differ and sow the seeds of difference and of strife wherever they are read. Then, as they manifest a partisan and bitter spirit, they beget the same in their thousands of readers. It is true of all preachers and other teachers that like begets like. *This is just as true of schools, too.* As the tests of one's soundness (!), as Brother Armstrong says, with *some* depends upon the paper one reads or section of country one lives in, it may be also true that the test of one's soundness (!) depends upon the school which one attended and which recommends one. This is deplorable, too. One man starts a paper or founds a school, or does both, in order to teach against "sect baptism," or "rebaptism," or to emphasize "special providence," "the second coming of Christ," or to feature some peculiar view; or if they are not started for this purpose, they are turned to it. One school has some debater to lecture in order to show "the boys" how to meet "the errors of the denominations;" another school teaches the Bible by outlining arguments in discussions to show "the boys" how to meet the sects; another school features some special theory or point of doctrine to show "the boys" how to teach that; and still another school makes a favored class of preachers and teaches "the boys" how to become professional singers and "ministers." What all such "boys" will teach and the special party they belong to will be known by the school they hail from. Some will be "ready for a spute;" some will feature "special providence;" some will dwell on the second coming of Christ and unfulfilled prophecy; and some will grub up "sect baptism." Some of these boys will be ambitious to have papers and schools of their own, and thus by a hundredfold these parties and divisions, strife and bitterness, will be multiplied. All such schools and papers would better have never been started, because they are destructive of unity and peace and curses to the church. On the other hand, papers and schools devoted to teaching the Bible, only and all its principles and truth, the will of God, in love of truth and righteous-

ness for the good of all and glory of God, are mighty influences for good.

It is very wrong, indeed, to take the hard-earned money hundreds of brethren and sisters have given to establish a paper or found a school and pervert it to the propagation of some divisive theory, special feature of doctrine, or some man's view. Hundreds of self-sacrificing men and women give thousands of dollars to build up a school to teach with other useful studies the Bible—its principles of common honesty, integrity, virtue, righteousness, submission to the powers that be; duty of parents and children, husbands and wives, neighbors and citizens; and godliness—duties and obligations to God—to all pupils. No set of men then have any sort of right to pervert that school into one for making preachers, professional singers and ministers, or to the benefit of any favored class of pupils. The Nashville Bible School was the first school started for this purpose; others have been established since. Now, so long as they all remain true to this purpose, they will accomplish untold good; but when they are turned into schools for making preachers and singers to feature certain theories and special doctrines, they become curses.

Just so with papers. No paper has done more than the Gospel Advocate to teach the whole counsel of God; to preach the pure and whole gospel of Christ—its facts, commands, promises and blessings, and hope; to keep innovations out of the churches and to maintain "the unity of the Spirit in the bond of peace." Its columns have always been open and free to a full and thorough discussion of "all things that pertain unto life and godliness;" its venerable and beloved editors, who have gone through the conflicts and storms of fifty years, Brethren Lipscomb and Sewell, are with us still, lingering on the brink. No two men have exerted a greater influence for good. For more than fifty years the Advocate has stood and worked for these things. But if its columns should be turned into advocates of human theories and philosophies of men, speculations and special features of doctrine, its days of usefulness would end and the days of its becoming a curse would begin. Those into whose hands it has fallen desire the prayers and coöperation of all godly men and women and will endeavor to keep it pure and clean and devoted to teaching the entire will of God in love of truth and the Spirit of Christ.

"If You Are a Christian, Why Not a Baptist?"

BY M. C. K.

On page 795 of this issue of the Gospel Advocate will be found the reprint of a tract by Dr. W. W. Landrum, of Louisville, Ky., with the title, "If You Are a Christian, Why Not a Baptist?" We are requested to publish this tract in our columns and reply to it. We gladly comply with the request, but do not propose a formal examination of all that it contains, which is not necessary in order to meet the one doctrinal point on the issue involved. All we propose is to answer the distinctive and pointed question which constitutes the title of the tract. We ask our readers, first of all, to examine it carefully, and then to note the following observations:

I. Coming at once to the main question, "If you are a Christian, why not a Baptist?" we answer: Why, if a Christian, be a Baptist? What good is there in it that is not already gained by being a Christian? Who would dare to say that there is one solitary good thing to be gained by becoming a Baptist that was not already gained by becoming a Christian? The New Testament, under the direct dictation of the Lord Jesus Christ through inspired apostles, tells people to become and to be Christians, but it nowhere tells them to become and to be Baptists. Now, there is something radically wrong here somewhere and with

somebody. Who is it, and where is it? Is it possible that the New Testament, thus dictated and inspired, omitted some good thing in telling people what to become and what to be? Who would dare to say that it did? Yea, we respectfully press the question upon the genial and cultured author of the tract himself, and ask him if he will dare to affirm that there was any such omission on the part of the Author of the New Testament? We do not believe that he will say there was. Then, with all the emphasis that we can command and with the solemnity of death itself, we repeat the question: If a Christian, why be a Baptist? In fact, *why be anything in religion which the word of God does not tell one to be?*

2. Let us look at this question from another point of view. If it be necessary for one to be anything at all that is not required in the New Testament, then what shall that something be? Moreover, it is equally appropriate to ask, if it be necessary for one to be something which is not required in the New Testament, then why may it not be one thing as well as another? Who has the privilege and the prerogative of saying what particular outside thing one shall be? And if one man has the right to say that, if a man is a Christian, he should also be a Baptist, then why may not another man say that, if a man is a Christian, he should also be a Methodist, a Presbyterian, a Lutheran, or an Episcopalian? Never mind now about whether Baptists teach more that is in the New Testament than Methodists, Presbyterians, Lutherans, and Episcopalians, for that is not the question. No matter which one teaches more that is in the New Testament than the others, the question, and the only question, here is: *Why be anything at all religiously that is not in the New Testament?* Assuredly, if the fact that Baptists teach more that is in the New Testament than these others teach is in favor of the Baptists, then it follows to a demonstration that the nearer we come to being *just what is in the New Testament*, no more and no less, the nearer are we of being right; and our question recurs with added force and solemnity, *Why be anything that is not in the New Testament!* And hence, if a Christian, *why be a Baptist?* Why not stop with what is in the New Testament?

3. But our author says his "idea of New Testament obedience makes" him "a Christian of the type called Baptists;" but most assuredly that was not Paul's "idea" nor the "idea" of any of the other writers of the New Testament. They all, without exception, omitted it; and since our author is "a Christian of the type called Baptists," we respectfully ask, "called Baptists" *where and by whom?* Not in the New Testament nor by any one of its writers, for they are unanimous in its omission from that volume. And we further respectfully ask, if our author may properly say that his "idea of New Testament obedience makes" him "a Christian of the type called Baptist," then why may not our Methodist, Presbyterian, Lutheran, and Episcopalian friends, with equal propriety, say that their "idea of New Testament obedience makes" them "a Christian of the type called" Methodist, Presbyterian, Lutheran, or Episcopalian? And we doubt not that, if they should make any such plea, our author would politely and pointedly ask them, *where and by whom* do they find authority to be "a Christian of the type called" Methodist, Presbyterian, Lutheran, or Episcopalian?

4. But listen to what our author further says and to his candid admission: "Is it necessary to be a Baptist in order to be saved? No." Here is an absolute and complete surrender of the whole question in all its essential particulars, and we repeat our question: If, according to the author, it is not "necessary to be a Baptist in order to be saved," then why be one or why bother with the question in any way at all? If it has nothing whatever to do with the salvation of men in time or in eternity, then surely we should throw it overboard, and thus get rid of at least one of the

many needless things over which good people are confused and divided in religion.

5. As to the author's statement, "Men are born into the family of God by the new birth, but men are not born into the church," we respectfully deny that there is a word in the New Testament to the effect that "men are born into the family of God" in one way and then get into the church in another way. We deny that one is or can be in the family of God at all and not be in the church of God. Moreover, we respectfully deny that there is any such thing in the New Testament as becoming a Christian and not at the same time and in the same way becoming a member of the church. We deny that there were any Christians in New Testament times that were not members of the church. This idea that persons are saved at one time and in one way and then are to become members of the church at another time and in a different way is all of man, and the New Testament, we respectfully remark, says not one word to that effect. In New Testament times, the same process that made one a Christian made one a member of the church. There was no such thing then as becoming a Christian and afterwards joining the church. Our author is here attempting to support the notion that men become Christians in one way, and then, by being baptized, become Baptists and members of the church. We respectfully deny that this is taught in the New Testament, or that the word "Baptist" is ever used in that sense in the New Testament, or that it was anywhere else ever so used in Greek literature. The word "Baptist" means one who baptizes or a baptizer, and it has no other meaning in the New Testament, and never had any other meaning in the language of the New Testament. The term "Baptist," in the denominational sense, is wholly of man and wholly foreign to the New Testament; and hence one cannot be "Baptist," in that sense, without being something that is not in the New Testament. And hence, finally, if a Christian, why be a Baptist? And if a Baptist, in the denominational sense, why not be simply a Christian?

Who Are Our Friends?

BY J. C. McQUIDDY.

As the pendulum swings from one extreme to the other, so does human nature. Satan understands this perfectly. So when he tempted Christ in the wilderness, he first tried to get him to doubt his Sonship by suggesting: "If thou art the Son of God, command that these stones become bread." As much as to say: "I do not believe you are the Son of God; but if you are, you can prove it by feeding yourself and hungering no more. How easy, if you are what you claim to be, to make these stones become bread!" Failing here, the devil next rushes to the opposite of doubt and seeks to lead Christ to foolhardily *presume* upon the protecting care and love of God. "Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone." What folly to unnecessarily put God to the test! Yet thousands of professed Christians deliberately walk into needless temptation. A Christian in the saloon, in the billiard hall, and in the gambling hell is unnecessarily putting God to the test. When of his own choice the disciple of Christ associates with the vicious, he is out of place.

DISCUSSION.

Formerly discussion of scriptural themes was considered right and in order. It is also true that many abused this sentiment and indulged in bitter wranglings and not dignified discussion. The practice of engaging in so-called "discussion" has so deteriorated into bitter personalities that it has become popular to oppose an honest and courteous

Investigation between two brethren in search of the truth. With some it is all right to skin sectarians in the most scathing terms and in the severest logic, but it is unchristian for brethren to discuss any Bible subject. Indeed, the pendulum has swung far the other way! An able, devout, and godly preacher not long ago endeavored to get a sister to take a religious journal. She finally consented to do so, provided, on the examination of two copies of the paper, she did not find any *reasoning* in them. It is enough to say that she did not become a subscriber to the paper. If the publisher cannot reason with brethren, if he cannot kindly, but firmly, show the brethren that they should avoid erroneous doctrine, it is time not only to cease the publication of all papers, but also to cease the publication of the Bible itself. The Bible in an unmistakable way shows us all how fallible and how sinful we are. Give us more reasoning, more research, and more dignified, honorable discussion. The prophet Isaiah says: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.) Paul did much reasoning: "And Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures." (Acts 17: 2.) Also read Acts 18: 4: "And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." Also read Acts 24: 25: "And as he reasoned of righteousness and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me." At Ephesus, Paul reasoned with the Jews. So may God forbid that we should ever espouse a sentiment that forbids reasonable discussion. When Peter dissembled, Paul withstood him to the face because his conduct merited censure and reproof.

CRITICISM.

The man who will not receive and profit by a just criticism in kindness given is unworthy a compliment. Our friends who have confidence in us will not hesitate to criticize us if they are confident the criticism is needed. If I find a brother teaching error, I am not his friend if I condone the error, thereby encouraging him to continue in his erroneous teaching. Such a course is a curse to the truth and is a mistreatment of one's friends. Paul, in writing to the Galatians, says: "So then am I become your enemy, by telling you the truth?" (Gal. 4: 16.) The marginal reading is "by dealing truly with you." When we believe one at fault and are afraid to undertake to show him his error, we thereby show that we do not have confidence in him. If we quietly tell him of his fault, such action bespeaks our love for him. When David had sinned, and had sinned egregiously, he never had a truer and better friend than Nathan, the prophet. Nathan, in his parable of the rich and poor man in the same city and the one little ewe lamb, dealt a just and severe reproof to David, which led him to pronounce himself worthy of death in passing sentence on the rich man. Then Nathan, in devotion to right and with an unfaltering friendship for the king, said to David: "Thou art the man." The prophet then pointed out to King David the terrible consequences that would follow his sin. Then David said: "I have sinned." It takes a big man and a noble man to confess his sin. Little men and men lacking in devotion to principle never speak right out and say, "I have sinned." And yet this is the only way to get rid of sin. We must confess it with the mouth and humbly turn from it.

Those of a contrite heart God does not despise, and "he saveth such as be of a contrite spirit." Those who criticize should do so in the spirit of the Christ. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.)

The man who rejects a just criticism given in a spirit of gentleness does so at the peril of his own soul. It does not follow, because a man uses strong language, that it did not emanate from a pure heart. The words of Stephen were strong and pierced like daggers. Read them: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." (Acts 7: 51.) The words of the Spirit spoken by Stephen bore a message of truth which, if heeded, would have brought joy and salvation to many hearts. But, as is often the case, those criticized resisted unto their own destruction. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) Our truest friends are those who deal truly and sincerely with us, speaking out against our mistakes and seeking to get us to abandon them.

Publishers' Items.

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Send us \$1.50 for a church record book. Every church should have one.

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We will be pleased to have you call the attention of your friends to our Bible Lesson Helps, which are rapidly growing in circulation. Write for sample copy of the series.

J. Paul Slayden writes: "I have examined 'Christian Treasures,' Volume I; and the great number of contributors to it, with the great variety of subjects discussed, make it a valuable volume. I hope the brethren will show the interest in this and the companion volumes which their merit deserves."

We are having a splendid demand for our music books. After August 15, 1916, special prices on "Christian Hymns" and "Seventy-Seven Sweet Songs" will be discontinued. Better send in your order to-day for these two books if you wish to avail yourself of special prices. On August 15, next, regular prices will be restored. We would be glad for you to take advantage of special prices to-day.

We have in stock a number of "Studies in Recent Adventism," by Henry C. Sheldon. "An especially timely review and analysis of the assumptions, claims, and teachings of Adventism." The name of the author guarantees the character of the book—its lucidity, its scholarly style, and its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and teachers who must meet and answer this false teaching. Price, 50 cents.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Available song leader for August: W. F. Wright, Route 3, Antioch, Tenn.

S. P. Pittman reports encouraging progress in a meeting at Childersburg, Ala.

J. E. Thornberry, of Lawrenceburg, Tenn., is in a good meeting at Coal City, Ind.

From C. E. Wallace, Waco, Texas: "I baptized twelve in a recent meeting at Celeste, Texas."

Douglas Srygley, of Montgomery, Ala., is visiting his mother and other relatives in Nashville this week.

C. E. Holt, of Montgomery, Ala., dropped in to see us last week. He preached at Knoxville, Tenn., Sunday.

Morgan H. Carter will begin a series of meetings with the congregation on Eighth Avenue, North, this city, on Sunday, September 3.

H. C. Denson, president of Burrill College, at Spencer, Tenn., can hold a few meetings before September 15. Write to him at once.

I. B. Bradley, of Dickson, Tenn., has closed a good meeting at Auburn, Tenn., and is now busy in the Lord's work at Antioch, in Rutherford County.

Brother Kurfees has returned to Louisville, Ky., after holding some good meetings in North Carolina. Correspondents should address him at the Galt House.

I regretted being out of the office Saturday when Brother and Sister H. N. Rutherford, of Lynnville, Tenn., called to see us. Brother Rutherford is now in a meeting at Locust Grove, in Simpson County, Ky.

We acknowledge with pleasure additional contributions to the "Joy Fund" as follows: Mrs. Bettie C. Alexander, Hartsville, Tenn., \$2; Bernice Howard, Howe, Texas, \$1.50; J. B. McCully, Athens, Ala., \$3.

H. M. Phillips writes: "I have just closed a meeting at Commerce, near Watertown, Tenn. There were large crowds, good interest, and one addition. I have promised to return next year for a meeting. I go next to Rogers Springs, Tenn."

The birthday appeal of the Bell Haven Orphans' Home, of Luling, Texas, for contributions to erect a laundry, resulted in contributions amounting to two hundred and seventeen dollars and eighty cents. Sister Jennie Clarke, superintendent, expresses thanks to all donors.

J. W. Grant again calls attention of Brother Yohannan's supporters to the fact that another remittance to him is to be made just as soon as the amount (sixty dollars) comes in, and asks that all who wish to contribute to this remittance send in as soon as possible. Address it to J. W. Grant, West Station, Nashville, Tenn.

R. D. Smith, of Sherman, Texas, will spend September and possibly October in Tennessee, and while on this visit would be pleased to arrange for some meetings. He is a very capable worker, and we would suggest that the brethren arrange to secure his services. Those interested should write his brother, G. Dallas Smith, at Murfreesboro, Tenn.

If some good husband and wife, who are Christians, and who think they would be competent to act as superintendent and matron of a boys' reformatory in East Tennessee, will write me, stating experience and credentials, I may be able to secure them a position paying one hundred and twenty-five dollars per month, jointly, and living expenses.

Here is a mighty good report from Frank Dunn, eldest son of "John E." and a "N. B. S." boy, sent from Mocksville, N. C., August 3: "I closed out twelve days of a meet-

ing at Needmore, Swain County, with eighteen baptized and two restored. Five were Methodists and one a Baptist. I start next Sunday at Corinth, Stokes County. W. L. Reeves is continuing the meeting at Needmore."

J. H. Copeland writes from Seffner, Fla.: "William Rucker, of Adrian, has held thirteen meetings this year, eight of which have been mission meetings. He is now in a meeting at a schoolhouse near this place, with eleven baptized and one more to be baptized. The meeting will close on Wednesday night. The writer has been conducting the song service for this meeting."

From A. W. Young, Gainesville, Texas, August 1: "The first three Lord's days in July I was at Plainview in a meeting. Seven were added to the good little congregation at that place. The last two Lord's days I was at Bardwell, where I baptized nine. One woman made the confession and her husband kept her from being baptized. I am to begin at Justin on August 20; at Indianola, Okla., on September 8. I have some fall and winter time for meetings."

Dr. Jesse F. Love writes: "Please announce in the Gospel Advocate that the Second Adventists at New Albany, Ind., have 'backed out' of the debate I was to have held with them beginning on August 23, and that there will be no debate at that time and place. I am open for a meeting for the month of August, and would be glad to hold a meeting for any congregation that has not made arrangements for a meeting for this month. Write me at Pensacola, Fla., 1519 East DeSoto Street."

From Bynum Black, of Ward Springs, Okla., August 1: "My meeting at Center Ridge, Ark., will close to-night. Six persons have been baptized. The call for discussions are reviving. In the past week I have received calls for four discussions—one with the Dryland Holiness, at Anderson, Okla.; one with the Adventists, at Cabness, Okla.; one with the Baptists, at Celestine, Okla.; and one with the Baptists at Springfield, Ark. The debates will be held the last weeks in September, October, and November."

From Carl A. Gardner, Thorp Spring, Texas: "A. O. Colley is doing the preaching in the annual camp meeting conducted by the church of Christ at Thorp Spring. The meeting starts well. Brother Colley is an earnest, forceful, and pleasant preacher. The outlook for Thorp Spring Christian College grows brighter. More people are interested in the school than ever before. The faculty is exceptionally strong. Our work is fully credited by all leading universities. Many people are coming this way. The Bible is emphasized and the influences are the best. The school offers no special and cut rates, but moves along purely on its merits. Write for a catalogue."

What the "Joy Fund" Means.

We print an extract from a letter of Brother W. H. Owen, of Henderson, Tenn., that explains the happiness that can be created by those who contribute to the "Joy Fund," and also the joy of the giver. He writes as follows:

Knowing the Gospel Advocate as I do and remembering what a source of joy and pleasure it was to my aged grandmother, and knowing how it would have grieved her to have been deprived of it, I can appreciate the comfort and blessings it can bring to many that are not able to pay for it. Therefore, I have decided to make contributions to the fund as the Lord shall prosper me. There are many of us who can, every time we renew our own subscription, send enough to pay a year for some worthy one who cannot pay for the paper. I think your "Joy Fund" move is a grand thing.

We have a long list of people who would like to receive the paper, but are unable to pay for it. Send us one dollar and we will send a year's subscription with a note telling of your kindness.

PUBLISHERS GOSPEL ADVOCATE.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them.

701 Barnard Street, Savannah, Ga., December 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation, was in a very low state of nervous vitality and general debility. I ordered ten gallons of your mineral water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion, that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter. C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, gallstones, kidney or liver disease, or any chronic ailment that has not responded to drugs—I invite you to match your faith in the spring against my pocketbook. If the water fails to benefit you, simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,

Box 21B, Shelton, S. C.

Gentlemen: I accept your guarantee offer, and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in the booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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Vanderbilt University opens Monday, October 2nd. High educational standards. Vigorous and healthy student life. Wholesome athletics. Revised curriculum. College of Arts and Sciences. Professional Schools of Law, Medicine, Pharmacy, Engineering, Religion. For catalogue, write, mailing department to THE REGISTRAR, VANDERBILT UNIVERSITY, Box 117, Nashville, Tennessee

The Master's Vineyard

Alabama.

Haleyville, July 30.—Since leaving Sweetwater, Texas, for the work in Alabama, I have held meetings at the following places with results as stated: New Castle, eleven additions; Vina, three additions; Phil Campbell, two additions; Beech Grove, ten additions; Pine Grove, ten additions. Brother J. H. Stone, of Spruce Pine, assisted me in the latter meeting. I am now with the White House congregation, near Haleyville, holding forth in the new building which I planned last year. These brethren have surely built a fine home for the church. This is my fourth annual meeting with this church. I will go to Clover Ridge next. I have some time in October and November that I will give to any who can use me.

A. D. DIES.

Arkansas.

Wynne, July 31.—I began a meeting at this place yesterday. Prospects are fine for a good meeting. We had a house full last night. This is a very prejudiced place.

H. F. PENDERGRASS.

Maynard, July 27.—I have just finished a good meeting at New Liberty Church, Poynor, Mo. There were seven additions. Different brethren told me we had the largest crowds, best attention, and best behavior they ever did have there in a meeting. Much good was done in many ways. I feel sure. They are a living church. They treated me kindly. I love them much.

O. E. BILLINGSLEY.

India.

Kathgodam, June 16.—I am on my way back to Nafni Tal, having been to Bareilly to see Brother Umrao Singh in the District Hospital. He is down with partial paralysis, is improving, and it was a spiritual treat to see his courage and cheerfulness in spite of trouble and sorrow. Pray for him. Such as he cannot well be spared from the work. Yesterday in Bareilly I baptized a young girl, and this morning I baptized her sister. Both had long wanted to follow their Savior. I am starting for the Deccan to hold a Bible study for the workers and their wives. Pray for the work.

E. S. JELLEY, JR.

Mississippi.

Tishomingo, July 27.—On July 11 I closed a very interesting meeting at Odd Fellows' Hall, in Giles County, Tenn., with seven baptisms. I am now in a meeting at Tishomingo. The meeting is four days old, with four additions so far.

J. T. HARRIS.

Missouri.

Battlefield, July 25.—I assisted the brethren of Johnson and Dale congregation, in Springfield, in a mission meeting in Northeast Springfield, beginning on July 2 and continuing up

to July 23. The attendance and attention were good from the beginning to the close. The visible results were nine baptisms and eleven by membership from the Christian Church. We now have thirty-three members in that part of the city, and feel hopeful to effect another place of worship soon. The work is great before us this fall.

O. L. HARDIN.

Oklahoma.

Ward Springs, July 28.—My meeting at Alfalfa was well attended and the close was with crowded house and fine attention. Our people there are not working so much for members as for faithfulness of the members. They did not anticipate a great ingathering. I am now at Center Ridge in a fine meeting. The crowds are the largest here in a long time. Three have turned to the Lord, and we hope that the ingathering will be great.

BYNUM BLACK.

Tennessee.

McMinnville, August 1.—The protracted meeting at Grange Hall, in Warren County, continued for eleven days, with three baptisms. I am now assisting the brethren in a meeting at Smartt.

FRED L. WALLACE.

Murfreesboro, July 25.—I am now in a meeting at Florence, with large crowds at night. The meeting is three days old and the interest is fine. I am having some trouble with my throat and may have to leave out the day service during this meeting. I will begin a meeting at Arrington on the first Sunday in August, if the Lord wills.

E. L. CAMBRON.

Bolivar, July 30.—Brother A. G. Freed closed an eight-days' meeting at Bethany, with four confessions and baptisms. Interest grew to the last. Could we see the great number of preachers and teachers that have gone from the halls of the college at Henderson, we would be proud of the National Teachers' Normal and Business College.

C. W. THOMPSON.

Lynchburg, July 26.—Our meeting closed at Corinth, in Wilson County, last Lord's-day night. It had turned into the third week. There were two baptized. Large crowds attended throughout. We believe a great deal of prejudice was broken down. I am now in a meeting near Lynchburg; will be here about ten days. I will go from here to Deason, Bedford County.

THOMAS H. BURTON.

Boonshill, July 29.—Brother C. E. Wooldridge, of Fayetteville, closed a good tent meeting with the Center Ridge brethren on July 23. There was splendid attendance and interest throughout the meeting. Four persons were baptized and one came from the Missionary Baptists. Brother Wooldridge preached some strong and helpful sermons. He fails not to pro-

claim the whole counsel of God. We look forward to the time when we can have him again.

O. B. R. CARPENTER.

Covington, July 25.—Our meeting at Covington closed on Wednesday evening, July 12, with no additions. I am now at Detroit, about twelve miles west of Covington, in a good meeting. Two men have been baptized and others are expected. The meeting will close on Thursday evening. I will preach at Gates next Lord's day. I shall go to Neosho, Mo., about August 20 to assist in a tent meeting.

J. M. DENNIS.

Decherd, August 1.—I have just closed an interesting meeting at Raus, in Bedford County, with nine baptized and one restored. There is much prejudice at this place. Most of the people are Baptists and Cumberland Presbyterians. We found several brethren and sisters in and around Raus, and they agreed to build a house of worship. I started a subscription list, and before I left they had about four hundred dollars subscribed. They are doing all they can to raise enough money in a few days to start the building. The brethren at Flat Creek are going to give them a good subscription, and the brethren at Singleton are going to help. Contributions from any brethren or congregations for the building of this church will be greatly appreciated. Send all contributions to Claud Roberts, R. F. D., Tullahoma, Tenn. Dr. Wiley Grizzard, of Winchester, was with me the first week. The meeting continued two weeks. I go next to Elkhead, in Grundy County.

R. E. L. TAYLOR.

Fayetteville, August 1.—Brother R. H. Largen attended the Morgan School at Fayetteville. After the close of the school in May, he entered upon an evangelistic campaign in Lincoln County, his home county. He has held a number of meetings and will hold several more before the summer ends. He began at Taft on the first Sunday in June, with a good hearing and two additions. He was at Kelso for several days, embracing the second and third Sundays in June, and had four additions. This is a mission point. The meeting was held under a tent. The Lord's-day meetings will be observed in the schoolhouse. From Kelso he went to Delrose, another new mission field, where but very little preaching by our people had ever been done. Here he pitched his tent and began preaching. The meeting continued over two Sundays and resulted in nine additions. This was considered a great meeting. A subscription was started for a house, and the building will be started soon. From Delrose he went to Mimosa for ten days, during which time it rained so much that the people could not attend. He labored as best he could, but closed without any additions. On the third Sunday in July he began a ten-days' meeting with the congregation at Cyruston, one of the oldest congregations in the county. There were twenty-one additions. This was the largest ingathering they have had for years. Brother Largen is truly "a workman that needeth not to be

ashamed;" and the churches and brethren at these places gave him the support and assistance in the meetings he had a right to expect. I am glad to report that the church throughout the county is supporting Brother Largen in word and deed. A number of brethren have bought and equipped a tent that will seat three hundred people for him to use in his work. Brother Largen is young, humble, active, earnest, able, and faithful, and is doing a great work. May the Lord ever bless him in his work for the Master. T. C. LITTLE.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Dill.

Dr. J. M. Dill departed this life on June 23, 1916, aged eighty-four years. In the death of this faithful brother the church, the community, and the family have sustained a great loss. We will miss him. We will miss his gentle words of comfort and admonition that we have heard so often on Lord's-day morning. We will miss his presence as a physician in the sick room. For years he has been a faithful member of the Christian Church, and his seat was never vacant on the Lord's day unless providentially hindered. He leaves a wife, two sons and two daughters, and a host of relatives and friends to mourn his departure. He was a devoted father, and certainly left a noble heritage to his children. May God bless his family in this dark hour of sorrow and help them to remember that their loss is his eternal gain. Funeral services were conducted at the Christian Church, at Dilton, on Saturday, June 24, by Elder G. C. Brewer, of Columbia, Tenn., and Dr. Curlee, of Bradyville, Tenn., in the presence of a large crowd. His remains were laid to rest in the Harrell graveyard to await the resurrection morn. "Blessed are the dead which die in the Lord."

A. B. S.

Wilson.

Mrs. Willie Kate (Walker) Wilson departed this life on April 29, 1916. She was baptized into Christ by Brother H. F. Williams on July 13, 1896, who was then preaching at Cedar Dell, her home congregation. She lived a consistent member of the body of Christ till the summons came and called her into the great beyond. She was married to Mr. V. M. Wilson on April 11, 1909. To this union two children were born. She leaves these two little children, a husband, mother, two brothers, and a sister, to mourn her departure, her beloved father having preceded her eleven years. She was of a sunny disposition and made many friends wherever she went. Her Christian father and mother brought her up "in the nurture and admonition of the Lord," and she was faithful to this early training to the end. She was ever desirous of making her calling and election sure, and we believe she succeeded in her noble attempt. We hated to see the merciless hand of death snatch her from our midst, but though we "long for the touch of a vanished hand, and the sound of a voice that is still," we must yield to the inevitable and say: "Father, thy will be done, and not ours; for thou knowest best and doest all things well." Though we are pained to be deprived of her sunny

presence, let us look with an eye of faith at the wonderful power and righteousness of God and say with Campbell as he stood by his beautiful daughter's open grave: "It's all right; it's all right." The funeral services were conducted by the writer on Sunday, April 30. The great concourse of people who attended and the long distance from which many came showed the high esteem in which Sister Wilson was held.

JOHN L. RAINEY.

Preston.

Our dear, good, Christian uncle, J. R. Preston, of High Bridge, Ky., fought a good fight, kept the faith, and finished his course in this world of suffering and took his departure to be with Christ and to receive his crown of righteousness that was laid up for him, at 2:30 P.M., May 12, 1916, after an illness of six weeks with heart trouble. He was sixty-three years of age; had been a merchant for twenty years. He had been a member of the church of Christ since quite a young man, and was an elder in the church which he himself mostly built, for he was indeed a cheerful giver, and we know that God loves such a one. Neither we nor the church can ever describe our great loss, but we know it is heaven's gain. Even to the last he was cheerful. Nearly always in the store he was singing some sacred song, and was ever ready to talk of heaven to his customers and quote scripture, giving book, chapter, and verse. I cannot remember of ever receiving a letter from him (and I received them quite often) that he did not quote a passage of scripture. In his last letter to me, written on March 17, in speaking of living a true Christian, he said: "Be assured that there is nothing else in this present world for any one; therefore to attain a home in the world to come is a decided victory for those who attain it, and without it all is utterly blank." And he closed the good letter by saying: "O how sweet will be the rest from this tiresome world! So let us work for our blessed Master while here; so when we grow tired here, how sweet will be the rest!" He never knew, neither could I ever express to him in words, what a great comfort and consolation his letters were to me, and how heavy my heart to know I shall never receive another good letter from him! His door was ever open to the poor and fatherless. He had at different times in his home three or four orphans, and at the time of his death he had a little girl in his home who had recently lost her mother. It was said of the extremely large crowd that gathered to pay their

last tribute of respect and love, that never were people more grieved, even to the old colored washerwoman, many expressing their great loss, saying he had been a father to them. O, it is hard to give him up; but we sorrow not as others that have no hope, for we read: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Indeed, his good work will live long in the minds of the people. We greatly sympathize with his second wife, who has lost a faithful and true husband, and with his daughter, Mrs. John Gibson, of Ludlow, Ky., who was very ill during his sickness and at the time of death, and who had not seen him since January. He leaves one brother, who deeply mourns his great loss; also nephews, nieces, and many friends. May we submit to God's will and prepare to meet him where there is no more death, neither shall there be any more pain, sorrow, or crying. Brother S. H. Jones conducted his funeral, and he was laid to rest beside his daughter in Willmore Cemetery.

(Mrs.) MYRTLE P. RANSELL.

Freeman.

Theophilus Rucker Freeman was born on June 30, 1830, and died on July 8, 1916, aged eighty-six years and eight days. He was married three times. His first marriage was to Margaret Bingham. Four children were born to this union, three of whom are living. One (Mrs. John Cone) died at the age of forty-four years. His second marriage was to Emily Clark. To this union seven children were born, six of whom are living. One

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girl (Edna) died at the age of eighteen years. His third marriage was to Rebecca Clark. No children. He was baptized by the pioneer preacher, Elder George W. Cone, in 1851, at Bellbuckle, Tenn., and lived a consistent Christian life for sixty-five years. In 1855 he moved to Izard County, Ark., where he was a pioneer in Christian work and worship for thirty-five years. He was a faithful leader in the Lord's-day work and worship at Mill Creek (Melbourne) when it was not popular to do such work. In 1891 he moved back to Tennessee, and was an elder in the Mars' Hill (Rucker) congregation up until death. His home was a home for the preachers. The care for him during his declining years fell upon the son that bears his name (Theophilus Rucker, Jr.) and Miss Zenobia, the youngest daughter. Never did two children care for a parent with more gentle love and faithfulness than these two. He was a good father, and his children will miss his advice; a kind neighbor; a faithful, loyal Christian. He will be sadly missed in the neighborhood in which he lived, and more especially in church work. He has gone to reap the reward that is promised to the faithful. Like David said when his child died, he cannot come to us, but we can go to him. May the long battle he has fought be an encouragement to all who knew him to continue faithful until they, too, shall be called upon to go. There are so many things that I could write, but eternity alone can tell the good this man of God has done. From my earliest recollection he was a subscriber to the Gospel Advocate.

J. K. FREEMAN.

Moultrie.

Isaac Sewell Moultrie was born in Hornbeak, Obion County, Tenn., on November 7, 1877, and departed this life on May 19, 1916, in the Christian Hospital in St. Louis, Mo., aged thirty-eight years, six months, and twelve days. He was the fourth of nine children of Mr. and Mrs. R. C. Moultrie. He obeyed the gospel in 1891 and lived in the service of the Lord till death came and took him from earth, wife, children, mother, two sisters, and a host of relatives and friends. His wife and three children have lost most, as he was the mainstay and supporter of the home. Remember, death is coming to one and all; so let us be watching, for we know not the hour when it shall come. If we live as we should, death will be robbed of its terrors—only the gateway into an endless life where death comes not. May the dear Lord bless all who mourn the loss of Brother Moultrie.

JOHN R. WILLIAMS.

Gulles.

On June 16, 1916, Mrs. Laura Gulles departed this life at her home near Baker's Schoolhouse, in Parker County, Texas, and her remains were laid to rest in the neighborhood cemetery by the loving hands of neighbors, friends, and relatives. Brother A. O. Colley conducted the funeral services. She was the daughter of J. W. and

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be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver, and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

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FROM THE FIELD

Texas.

Rosser, July 22.—The mission meeting here is one week old. Audiences small. Six confessions to date.

JOHN HAYES.

Garrett, July 23.—We are having a glorious meeting here. Immense crowds and fine interest. There is a very strong church here of very fine people.

JOHN E. DUNN.

Granger, July 25.—I am in the second week of a good meeting here. Five additions to date—two baptisms and three restored. Brother J. W. Acuff, of the Trio Music Company, is leading the songs.

J. B. NELSON.

Munday, July 28.—Our meeting has outgrown anything in the past. Out of doors, open air, fine singing, preaching my best. Nine baptized and others expected. Will close on Sunday night, home on Monday, then to Hamilton County for twenty days.

TICE ELKINS.

West, July 31.—The meeting at Roscoe was good, all things considered. Picnics, election, and indifference hurt our meeting. We had seven baptisms and some restored. I am at West now in a good meeting. I go to Farmersville next.

J. S. DUNN.

Floyd, July 24.—I am now holding a meeting at Floyd. The meeting is two days old and interest is good. The meeting at Cove, Ark., which lasted only a few days, resulted in one addition to the one body. My next meeting will be at Mercury, Texas.

E. M. BORDEN.

Krum, July 21.—The meeting began here last Sunday. Good crowds and fine attention. I will continue here over the fifth Sunday. I left the Concho meeting with Brother L. D. Ferguson last Friday. Fine interest there. Eleven baptisms up to Monday.

C. D. CROUCH.

Halsell, July 31.—My meeting at French Port, near Camden, Ark., was a success. Three baptisms were the visible results. I am now in a meeting in West Texas—at Halsell, in Clay County. Brother Herbert Bass, of Mount Vernon, is conducting the song service.

D. L. HAILE.

Klondike, July 28.—I am now at this place in a fine meeting. While the Baptists are in a meeting here in town and the Holiness people a short way out, we are having good crowds and fine interest. Two baptisms to date. I am to begin at Dodsonville on August 5. Brethren, pray for me.

D. S. LIGON.

Sherman, July 31.—Brother C. T. McCormack and I closed a meeting at Dawson on July 30, with two by letter and two reclaimed. Paradise is the next place. Then we go to Stroud, Okla., and from this meeting I go to

Tennessee the first of September. I could hold other meetings in that State in September and October.

R. D. SMITH.

Houston, July 24.—The meeting in Broadus closed yesterday with seven baptized, and a great number who have had a divorce from Christ renewed their most sacred vows. I was never treated better in my life than by the brethren in Broadus and Chireno. I spent the month at the two places, with sixty-eight added. Blanco, my old home, is my next point.

BEN WEST.

Cedar Hill, August 1.—The mission meeting at Rosser closed with six baptized and a small band of disciples organized for regular work and worship. While the financial support was not enough to meet my needs, yet I rejoice that through my labors souls were turned from darkness to light. After while the conflict will be ended; and if I win the "crown incorruptible," I shall then look back at the trials and sacrifices made here as "light afflictions." JOHN HAYES.

Wellington, July 29.—I had a very fine meeting at Baird; four baptisms. I closed there on Sunday night and returned home, spent one day, and came on to Wellington, where I am now in the midst of a meeting that bids fair to be a good one. We had two confessions last night. I will be here over the first Sunday in August. I am to be at San Saba on August 10 for a meeting, then to Stephenville, and on and on. As busy as can be in the work of the Lord.

T. W. PHILLIPS.

Merkel, July 24.—At Winters we had a fine meeting, with thirty-one additions—seventeen baptisms. Brother Luther Norman is the local preacher, and he is a good one, too. He is also a fine singer. He led the singing mostly in our meeting. Prof. M. D. Ussery, of Abilene, also made us glad with his assistance in the song service. I am now in Merkel, with eight baptisms and six otherwise. I am praying for and expecting a good meeting here also. I go to Bartlett next. I will have there Acuff and Evridge to sing—Texas' best.

THOMAS E. MILHOLLAND.

Cumby, July 17.—I have been reporting but little, but I have been busy. The last two weeks in June Brother Dewy King and I held a meeting at Cooper. The preaching was the best that we could do, but shows and things headed us off some. A big tent show came to town about the time we did, but I do not think we interfered with it much. The first two weeks in July we were at Rattan, in Delta County. We had good crowds and fine interest and were treated the very best. There were seven baptisms and two restorations.

W. H. GEORGE.

Munday, July 10.—I am in a great meeting here, and we expect a great deal of good to be done. We have a host of people out at each service who never heard a Christian preacher before. The crowd has grown till we

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Mr. Morgan is a man of inspiring, wholesome personality, and deep Christian character. He has built his school to give the boy thorough mental, physical, and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. I. Mills, secretary Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy, you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

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If you suffer from liver and kidney trouble, you should take "Renwar," the safest, surest remedy for all derangements of the liver or kidneys. "Renwar" aids in ridding the system of poisons that arise from faulty elimination caused by constipation or by kidney or bladder trouble. For rheumatism, "Renwar" has no equal. It neutralizes the uric acid in the blood and removes the cause of the trouble. Guaranteed to give relief or your money back. Sold by all druggists; price, fifty cents per bottle. Accept no substitute. Sent, postpaid, on receipt of price, if your druggist cannot supply you. Warner Drug Company, Nashville, Tenn.

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For more than twenty years it has been benefiting sufferers from these disorders. It is especially indicated where the system demands lime, for it contains calcium chlorid so combined as to be easily assimilated by the average person.

Safe to try—because it contains no harmful or habit-forming drugs of any sort whatsoever. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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had to haul lumber and seat the ground outside the house, and still they keep coming. We have the foolishness and crankiness about all out of the thing now and will have a good meeting of it with nothing to hinder. I preached recently at Wichita Falls and St. Jo, and found a good lot of brethren at each place. I want to engage meetings for November and December, and await your call.

TICE ELKINS.

Ballinger, July 25.—The Ballinger meeting lasted eighteen days and resulted in nine baptisms. Large attendance and splendid interest in every service. Although in the past things have not been altogether pleasant and harmonious in Ballinger, there is now perfect union and harmony and peace. The church perfected arrangements by which I will return on September 15 and give my entire time to the work in Ballinger, except during the summer months, which will be spent in evangelistic work. Brethren, remember me and mine in your prayers. I will join my family on August 1, after sacrificing and enduring hardness for the past eight months, having been away from them all of the time, except three days, since November 15.

E. A. BEDICHEK.

Dallas, July 31.—I have just closed a four-days' debate with Ben M. Bogard (Baptist), at Mexia. Bogard is the strongest Baptist I have ever met and is about as strong as the Baptists have in Texas. During the debate I baptized a prominent man who was brought up under Baptist influence. At the close of the debate Brother C. W. Ing, who moderated for me, and who did his work well, preached two sermons and I preached one, and ten more were baptized and one restored. Brethren told me that even if I had not made an argument, my conduct in the debate would have won over Mr. Bogard. I never did see why we could not manifest Christ's spirit in debate as well as in protracted meetings. At the close of the debate the superintendent of the Baptist Sunday school, who was a Methodist, resigned, giving as his reason: "I am in the wrong place."

A. E. FINDLEY.

Midway, July 28.—On July 10 we closed the greatest meeting I can remember ever having for the Lord in our little town. Brother G. A. Dunn did this great work for the Lord. He shuns not to declare "the whole counsel of God." He spoke the true knowledge of God's word with all kindness and love toward all and with that meek and sincere Christian spirit that puts us all in remembrance of our duty toward our Lord and Savior. There were thirty-one additions, including twenty-four baptisms. The Lord sent us the blessing of rain the first few days of the meeting, but we continued the work of the Lord with good crowds. During one of the baptisms the lightning flashed and the thunders rolled. Let us all be strong in the work of the Lord in sunshine and rain. We had fine attention. The church was edified greatly, and we all learned to live better and more righteous lives for our Lord and Savior.

X.



MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$5.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pea Series G— **CLINTON, S. C.**



West Virginia.

Buffalo, July 18.—Last Saturday evening I baptized a prominent citizen of Point Pleasant, and on Lord's-day evening following I baptized a noble woman at this place. Thus we are slowly, but surely, gaining ground in this section; but most of us are poor and have no meetinghouse of our own here. The true cause of Christ is being planted here at a terrible cost upon our part. I have tried in vain to interest certain persons in this work. The only hope for the cause of Christ in these river towns is for our men to move into them and stay with the work until churches of Christ are developed and set in order. It is most surely our duty and high privilege to help sustain these men until that work is done, and surely this cannot be done by making a few transient visits to such places. Where tradition prevails, it may require years of patient work to train and develop an intelligent congregation of Christians. Mushroom congregations seldom last long. Let us exercise more care in building. When we find men willing to toil and sacrifice in order to build aright, let us help them all we can. I need the love, sympathy, and support of the faithful ones very badly, indeed. May I hear from you soon?

F. P. FONNER.

To Drive Out Malaria and Build Up the System.

take the old standard Grove's Tasteless Chill Tonic. You know what you are taking, as the formula is printed on every label, showing it is quinine and iron in a tasteless form. The quinine drives out malaria, and the iron builds up the system. 50 cents.

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To introduce the beautiful "La France" silk hose for ladies and gentlemen, we offer three pairs, 50-cent quality, for only one dollar, postpaid, in the United States. Pure silk from calf to toe, with durable elastic lisle top, heel, and toe for long wear. Sizes, 8 to 10½. In white, tan, or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

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Notes from Macon, Ga.

BY MORGAN H. CARTER.

The kingdom is growing in this field. God is granting us victory. And although opposition is always strong and sometimes fierce, yet, through his strength, his church prevails so long as faithful to his truth. We are trying hard to build a congregation loyal to God. Much is said about loyalty, but so often it is faithfulness to some hobby, making questions of opinion and prejudice and party the leading issue and even a test of fellowship. Away with such "loyalty!" Christ is our King. His life, his love, his law, his church, and his promise to return and accept his own are the things that we want to learn; and seeing him revealed in God's truth, we want to become Christlike in thought, word, and deed.

A school position paying about fifty dollars a month can be obtained for a loyal Christian preacher. He will have opportunity of doing much church work. Send religious and educational recommendations to me. Write as soon as possible.

We are very much interested in obtaining a faithful Christian who can do efficient song leading. We shall be glad to try and obtain such a brother whatever kind of position he can best hold. Write immediately.

Any one interested in moving to an excellent city with increasing opportunities in church work, business, social and educational advantages, may write me for information regarding Macon, the central city of Georgia. I am not connected with any real estate company or agency, and will be glad to give you an unprejudiced answer to your question.

Will any reader please give me information regarding the history of J. J. Ingram, who recently arrived in our city claiming to be a loyal preacher of God's truth? He is now preaching in some of the mill districts of this city. He opposes baptizing into the name of the Father, Son, and Holy Spirit, and claims that the books of Matthew, Mark, Luke, and John do not apply to us. He is about seventy years old. He claims to be well acquainted in Dallas, Texas, and many other parts of that State, also about Rome, Ga. Please let me hear from the elders of true churches in these sections, if they know this man's history. Address me at 708 Broad Street, Macon, Ga.

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Two Forthcoming Debates.

A debate between W. G. Roberts, of the church of Christ, and A. M. Baker, of the Latter-Day Saints (Mormon), will begin at Sedalia, Mo., on August 29, and will last for sixteen nights. The following propositions will be discussed: (1) "The Reorganized Church of Jesus Christ of Latter-Day Saints, of which I, A. M. Baker, am a member, is in harmony with the church established by Christ and the apostles, in origin, organization, name, doctrine, and practice." A. M. Baker affirms; W. G. Roberts denies. (2) "The church of Christ, of which I, W. G. Roberts, am a member, is in harmony with the church established by Christ and the apostles, in origin, organization, name, doctrine, and practice." W. G. Roberts affirms; A. M. Baker denies. (3) "The 'Book of Mormon' is of divine origin and worthy the belief and respect of all Christian people." A. M. Baker affirms; W. G. Roberts denies. (4) "The sixty-six books of the Bible found in the King James translation and Revised Version is the complete will of God to man essential to salvation." W. G. Roberts affirms; A. M. Baker denies. (5) "Joseph Smith was a true prophet of God." A. M. Baker affirms; W. G. Roberts denies.

All brethren who expect to attend this debate should notify A. J. Hogan, Sedalia, Mo. Also, if any one wishes to help us a little financially, let him send a donation to Brother D. P. Warren, treasurer. A. J. HOGAN.

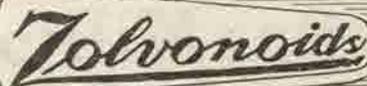
Beginning on August 28 and continuing for eight nights, at Bay Minette, Ala., I will conduct a public discussion with Mr. R. G. Green, who represents the "International Bible Students' Association," on the following propositions: (1) "The Scriptures clearly teach that all hope of salvation, to-day, is dependent upon accepting the gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life." W. J. Butler affirms; R. G. Green denies. (2) "The Scriptures clearly teach that man is wholly mortal and unconscious between death and the resurrection." R. G. Green affirms; W. J. Butler denies. (3) "The Scriptures clearly teach that the punishment of the finally incorrigibly wicked will consist of conscious, painful suffering, eternal in duration." W. J. Butler affirms; R. G. Green denies. (4) "The Scriptures clearly teach that after Christ's second coming a chance of salvation will be offered to all those who did not accept the gospel in this age of the world." Green affirms; Butler denies.

Bay Minette is on the Louisville and Nashville Railroad and is easily reached from any point. Visitors will be looked out for by the brethren, and a good time is expected.

W. J. BUTLER.

Relief After Sixteen Years.

H. H. Jackson, of Friar Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison, which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25 cents a box, at drug stores. For a free sample, write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.



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are antiseptic and curative. Their ingredients, Boric Acid, Hydrastis, Acetanilid, Bena-Naphtol and Sulphate Zinc, are standard remedies.

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Department G

Among Our Workers

Colorado.

LaPorte, July 31.—The writer has been in the Northwestern field for about two months. While my prime object is to investigate the adaptability of the climate to my lungs, I have been preaching as opportunity afforded. I find much wealth and prosperity in Oklahoma, Kansas, and Colorado. Central Kansas and Northern Colorado are the most prosperous districts I have ever seen. "Christianity" and "prosperity" are not synonymous terms. I have met with more infidelity in one month in Colorado than in all my life before. Many of the most radical religions of earth are found here. Brother J. D. Evans, at Denver, is a true and tried soldier, and is doing effective, permanent work in the city and at other points near. Brother James H. Bailey, at Boulder, is an energetic, effective worker. Brother J. A. Sidney is one of the principal workers at Bellvue church. All these places are making a steady, permanent growth. There are many other faithful, active men and women not mentioned, and the cause is being developed at other places; but these seem to be the prime, radiating centers, including Colorado Springs also, though we have not yet been there. Brother Fuqua seems to be the principal factor in the spread of the truth in this State. He is much loved by all the brethren that I have visited. I know of no medium more effective than he for the spread of the truth in Colorado. By the time you read this I will be on my return home, at Stephens, Ark. I will preach in Texas through August. Will be glad to hear from brethren in destitute fields who want the gospel preached. Write me at Stephens and I will arrange suitable dates. Will return by the way of Amarillo, Fort Worth, and Texarkana, and will stop off at any point convenient in Texas, Arkansas, or Louisiana.

E. V. MILLS.

Tennessee.

Lawrenceburg, July 31.—Our meeting at Mount Carmel, Limestone County, Ala., closed last Sunday. Eighteen were baptized and two restored. We left with a promise to return in 1917 for two weeks.

JOHN T. SMITH.

Smithville, July 31.—I have recently closed a good meeting at Hodges, Ala., with five baptisms and one restoration. I am now in a meeting at Oak Grove, in Warren County. The meeting opens well. Fine crowds yesterday and last night.

JOHN T. SMITHSON.

Pelham, July 27.—We had a week's meeting at Prairie Plains, with three baptized and one reclaimed. We went out in the country and baptized one colored man. I began here last Sunday night. Prof. E. Gaston Collins, principal of the school at Estill Springs, came to sing, but got sick and went home.

J. D. NORTHCUT.

Called from Service to Reward.

BY LENA BURGER WOODLEE.

Tongue cannot express the sadness I feel while writing this in memory of a lovable woman—Sister Elizabeth Rutledge Martin (wife of our beloved brother, T. Q. Martin), who calmly, peacefully, and serenely fell asleep in Jesus, at Winchester, Ky., on April 29, 1916. Sister Martin was born in the year 1863. She was married to Brother Martin on November 2, 1894. She leaves her companion, two daughters (Nancy Sue and Christine), and numerous relatives, friends, and brethren and sisters in Christ to mourn her departure.

Sister Martin was highly esteemed by all who knew her. To know her was to love her. Hers was a beautiful life. She seemed to live for the pleasure of others, and always looked on the bright side of everything. She possessed many lovable traits, among which were kindness, cheerfulness, mercy, and love. She was cheerful even in the face of death, and manifested a tender consideration for her husband and daughters. She always met one with a smile on her face and was always kind to all who came in contact with her. It is, indeed, hard for us to understand why one so useful and so much loved should be called away; but while we cannot understand, the Lord knows why.

We may not know why death should come

To take the dear ones from our home; But tho' our eyes with tears be dimmed,

The Lord knows why; we'll trust in him.

O, yes, he knows—the Lord knows why, These things are ordered from on high;

And tho' dark clouds may hide the sun,

The Lord knows why; his will be done.

This loving companion and affectionate mother will be much missed in the home, but it is an inspiring hope that, when we separate here on earth at the summons of death's angel and when a few more years have rolled over the heads of those remaining, if "faithful unto death," we shall meet again in heaven, our eternal home, there to dwell in the presence of our Heavenly Father, and go no more out forever.

We miss her—O, so much! Those kind words which came as a sweet balm to our hearts are heard no longer. But our loss is truly the gain of our dear sister. It is so hard for us to give our loved ones up; but God, the loving Father, knoweth best. We must look for comfort from him when the dark clouds hover over our souls.

The sadness of death is banished by the precious promise relative to a

future life, when there will be no more sad "good-byes." I thank God there will be no sorrow, no tears, no death, no vacant chairs in heaven. O, heaven! Beautiful heaven! No sorrow, no pain, no tears, no heartaches, no death, no sad good-byes!

The writer shares true sympathy with the bereaved ones, and with them entertains the precious hope of a grand reunion of friends and loved ones "over yonder," in the sweet, sweet by and by. God bless the sorrowing ones and help them to be faithful to the end; and may the taking away of this precious one draw them nearer to God and heaven. A loving wife and mother and a true and faithful Christian and servant of Christ has gone. She is not lost, but gone before. She prepared in this life for the life eternal.

O, why should we in anguish weep
When Christian's sweetly fall asleep?
The precious Lord their souls shall keep;

They are not lost, but gone before.

Secure from every mortal care,
Eternal happiness they share,
We, too, shall soon be going there.
They are not lost, but gone before.

O, happy day when we shall meet
Around the throne at Jesus' feet!
The thought of heaven, O how sweet!
They are not lost, but gone before.

Yes, some sweet day, on that fair shore,

We'll meet again, to part no more,
Where earthly sorrow all is o'er.
They are not lost, but gone before.

Gospel Advocate Piano Club Prevents Waste.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. *Careless buying* is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price, and yet it is responsible only for his own order.

Write for your copy of the catalogue and full particulars to-day. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

MILLER'S ANTISEPTIC OIL KNOWN AS

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has perhaps relieved more sufferers than any other known remedy in the same length of time. More than one hundred thousand bottles sold in the past four months under an absolute guarantee to give satisfaction or money refunded, and only three bottles have been returned. Many have testified that they had suffered with rheumatism and lumbago until they had been forced to give up their work because they could not use their limbs. Some who could not even raise their arms above their heads have been restored and are now praising this wonderful oil that other sufferers may be relieved. No wonder this great oil treatment has sprung into such tremendous popularity in so brief a time and is so much praised to-day by thousands throughout the South. For rheumatism, neuralgia, lumbago, stiff and aching joints, or any kind of an ache or a pain, it is said to be without an equal. For sore throat, croup, diphtheria, and tonsillitis, and for cuts and burns, it has been found most effective. This wonderful new oil remedy that is producing such results throughout the country is now for sale by all leading druggists. Accept no substitute, for there is nothing like it. Golden-red color only. Every bottle guaranteed—25 and 50 cents a bottle—or money refunded. Sent, postpaid, on receipt of price, if your druggist cannot supply you. Herb Juice Medicine Company, Jackson, Tenn.

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By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and
thereby gives relief to
the tired mother.

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no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Reno-vine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, fifty cents and one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.



BOOK OF POINTS

AND TESTIMONIES for helping Christians or Workers. Settling Bible Arguments and answering objections or Excuses. Leading and taking part in Meetings. Giving Testimony. Better understanding of hard places in Doctrines, etc. Full of practical suggestions. IT WILL HELP YOU. Cloth, 25c; Morocco, 50c. Apts. wanted. Pentecostal Publishing Co., Louisville, Ky.

A Bystander's Experience.

As I am not an evangelist, I shall not append my name to what I shall have to write, except in a private note to the editors as a matter of good faith.

Several weeks ago, while making a railway journey, our train was delayed by a washout, which circumstance afforded the belated passengers time to get acquainted and exchange views. Fortunately or otherwise, I fell into company with several gentlemen who introduced themselves as ministers of the gospel. Quite naturally the subject of religion was raised. In response to some queries, I assured my clerical acquaintances that I was a member of no church, and, further, did not purpose to unite with any until I could be assured that I was, beyond all question, on the right road. Nothing easier. The sun in heaven could not be plainer. But the scheme proposed appeared to me to be so full of flaws that I ventured to put a few queries.

After considerable parleying, I made specific inquiries concerning the matter of baptism. O, yes, baptism; well, it was a thing of some importance, after all, but hardly vital to the plan of salvation. This did not satisfy me.

Finally I inquired: "Was Jesus Christ in earnest, or was he a blasphemous mocker of his own religion, when he went down into the river Jordan, was baptized, and came up out of the water? And if he was in earnest, which must be admitted, by what earthly authority does any one presume to change that mode?"

Concluding, I observed: "Gentlemen, I am neither a preacher, a politician, nor a Roman Catholic; but as the case now stands in court, I would give judgment for that church, for all the rest of the sprinklers and pourers are mere imitators. The Catholic Church altered the mode of baptism centuries after Christ as a matter of convenience."

"O, you are a Campbellite!" exclaimed one.

"No," I replied, "I am not a Campbellite, either. Guess again."

As a parting shot, looking out over the tumbling waters, I said: "Gentlemen, seeing there is considerable water here, I suggest that it might be a good time for you to follow the example of your Savior."

There are so many things to do—so many duties, studies, pleasures for each busy day—but we can judge ourselves pretty truly if we look back at evening and note what things we allowed to be crowded out.—Selected.

A LIST OF SELECT BOOKS.

Most of these books are listed at reduced prices. In this list of books will be found some of the very best books in the brotherhood. All of Alexander Campbell's books have been reset and are printed from new plates.

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STUDIES IN HEBREWS	1 00
BY E. H. BOLL	
THE GOSPEL PLAN OF SALVATION	2 00
BY DR. T. W. BRENTS	
BRENTS-HEROD DEBATE	50
BY DR. T. W. BRENTS AND E. D. HEROD	
GOSPEL SERMONS	1 50
BY DR. T. W. BRENTS	
THE RELATIONS OF GOD TO THE WORLD	1 00
BY HIRAM CHRISTOPHER	
FOLK-McQUIDDY DISCUSSION ON THE PLAN OF SALVATION	1 00
BY EDGAR E. FOLK AND J. C. McQUIDDY	
CIVIL GOVERNMENT	75
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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Faith and Hope Compared.

In the letters of the apostle Paul the leading word is "faith," but in the letters of the apostle Peter the leading word is "hope." The latter has been called the "Apostle of Hope" because in five chapters he makes no less than ten allusions to the future. If one asks concerning the difference in meaning between the two words "faith" and "hope," the truth is, there is no essential disagreement. They are related to each other in the sense that each is trust in God. They differ in that faith looks back to that act of divine love which made the gospel plan of salvation possible and looks forward to the consummation of the Christian life in the world to come. Hope, on the contrary, looks only to the future. It is dependent upon faith. It is truly one of the most permanent fruits of faith.



Hope Springs from the Resurrection.

We cannot experience what Peter calls a "living hope" without the expression of a living and active faith. Our hope is obtained by the resurrection of Jesus from the dead. In his wonderful argument upon this subject in the fifteenth chapter of First Corinthians, Paul reasons thus: "If Christ hath not been raised, your faith is vain; ye are

yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable." The apostle here teaches that there is a hope which is not dependent upon faith. He is emphasizing the lesson that unless a person really and truly believes the fact of the resurrection certified to by unimpeachable witnesses and indisputable proofs, all preaching, so far as he is concerned, is vain and his religion is vain. He is in a miserable state himself, and his dead have perished without salvation and without the "living hope;" for if Christ had not risen from the dead, no hope of immortality would have dawned over this world's perpetual night.



Acknowledgment Not Enough.

But our belief in the resurrection must not stop with a mere acknowledgment of this glorious fact. If this is all it does, it is not a living faith and cannot produce a living hope. The apostle Paul not only taught the doctrine of the resurrection, but he also taught an obedience to the form of that doctrine. Writing to the Romans, he said: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered." They had become dead to sin, they had been buried with Jesus Christ in baptism, and they had risen to walk in "newness of life," and now they had in their hearts what Peter calls the "living hope;" and for all of this, thank God!

Now, if you will turn again to Simon Peter's letter and examine the salutation, you will find that it is addressed to men and women who had passed through the same familiar process of induction into the church—Christians who had obeyed from the heart the same form of doctrine—and, as a trial of their faith, were now sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.



Must Not Compromise the Gospel.

We ought to emphasize the teaching of these passages because there is a compromising spirit in the religious world to-day which accepts almost any kind of faith in Jesus Christ as an active and saving faith, just so one acknowledges the fact of the resurrection. Such a person may have a certain kind of faith and hope; but acknowledgment is not enough. The whole plan of salvation must be kept in view. Its conditions must be obeyed and the additions of the Christian graces must be made. Churches are springing up all round us which do not insist upon the fundamental principles taught by our Savior and his apostles. Preachers are coming into the limelight who rarely

mention the holy ordinance of baptism and the Lord's Supper, but are confining themselves wholly to the discussion of faith and love and philanthropy and other themes which they say have to do with the betterment of our social fabric. But the true gospel preacher should see a great deal further than the evils of to-day. He should constantly bear in mind the judgment to come. "Knowing the terror of the Lord," he should seek to persuade men. He should teach them plainly the conditions of salvation, leaving out nothing that the Savior has told them to do, and impressing the lesson over and over again that the way to "lay hold of the hope set before us" (Heb. 6: 18) is to obey the Savior's commandments.



A Stable and Certain Quantity.

The Christian's living hope is something stable and certain. We know of some people whose hope increases and decreases in very much the same ratio of stocks and bonds. You ask them how goes the Christian life and if they are attaining any growth in the Christian graces, and they give you a cheerful affirmative answer. But let the day be leaden and gray; let their business be falling; let them be the least bit "out of sorts," and there is a great slump in their religion. Evidently such persons do not possess much of the living hope mentioned by the apostle Peter. If they had it once, they lost it because their faith was weak. The living hope is not affected by the weather nor one's bodily ailments. It is not peculiar to the sunshine. It is the tenant, not of a heart that was never broken, but of a heart that has been broken and healed again. Like a pure, bright star fixed high in the heavens, it reaches with its rays the uplifted eye of the weary pilgrim. But the "stars shine not in the day; darkness brings them out." Here is the kind of hope we need—the kind that sustains us in the dark. When our homes are smitten with disease and death, it is the hope that answers: "Lead me, Heavenly Father, lead me." When temptations crowd around us thick and fast, or when we are called upon to make some great sacrifice for the Master's sake, it is the hope that places our hands in his and inspires us to say: "I'll go with him all the way."



The Living Hope and the Calamity Howler.

The living hope is a persevering hope. There is no burden it cannot bear; there is no sorrow it cannot break; there is no fear it cannot overcome. There is a character which we meet almost every day and which we would like to change if we could. It is that person commonly known among business men as a "calamity howler." He never sees the bright side of things. In his mind a panic is always imminent. The country's safety and credit are always on the verge of disaster. If we believe his story, all of us are continually walking on eggs, with nothing solid to anticipate, and nothing soft to catch us if we fall.

If there is no room for this kind of a person in the commercial realm, surely there is no place for him in the kingdom of God. Nevertheless, it is no uncommon thing to hear a church member complain. It frequently happens that one who has taken upon his lips the name of Christ, and in whose heart there should be instilled the living hope of the gospel, becomes morose and distrustful of his brethren and sisters. Nine times out of ten the trouble does not lie with the church. It is not the lack of friendship and brotherly love. It is because the man himself did not continue in the faith, grounded and steadfast, but was moved away from the hope of the gospel by neglect of the teachings of God's holy word. As the apostle Paul taught the Romans, it is only through patience and through the comfort of the Scriptures that we keep this asset in our lives.



Messages from T. A. Dunagan.

BY F. W. SMITH.

Brother T. A. Dunagan, who has for many years been a leader and earnest worker in the church at Horse Cave, Ky., sends the two messages quoted in this article to me. In the first message Brother Dunagan says:

Now ask Brother Smith if he ever, in any of his preaching here, did any "speculating." If he has forgotten, I might give him a few of his outlines to refresh his memory.

It has been my pleasure to serve the church at Horse Cave in several meetings, besides preaching for the church monthly for a few years. Hence I have preached a great deal in that community, and feel gratified to know that our brother thought enough of even a few of my sermons to take an outline. I must answer his question in these simple words: *I do not know.* I do not claim *infallibility*; hence to disclaim any mistakes in my preaching would be a species of egotism of which I would feel heartily ashamed. But I can truthfully say that I did not *intend* to deal in "speculation;" and if our brother will kindly forward to me the "outline" or "outlines" of any sermon or sermons he heard me preach in which there is "speculation," I will *retract* it and *apologize* to him and the church. Is not this fair? And does not Brother T. A. Dunagan owe it to himself, to me, and to the church to send the "outline" or "outlines?" He was one of the public teachers and recognized as one of the leaders in the church at Horse Cave during my ministry there. Hence it was his bounden duty as such to have protected that church against any and all false teaching *at the very time* such teaching was given. (See Acts 20: 28, 29; Heb. 13: 17.) In view of the relation Brother Dunagan sustained to the church and the interest he should have had in me, I am compelled to conclude that one of two things is true—viz.: he has been *very remiss* in his duty to both the church and me, or else it has taken him an *exceedingly long time* to discover "speculation" in my preaching. Nearly eight years have passed since our brother heard me preach; and if it takes a teacher or leader in a church that long to discover unscriptural teaching, the churches are certainly not very well protected. But "better late than never" may apply in this case, and I shall patiently await the sermon "outlines" containing "speculation." The only thing I shall request of our brother is to be *certain* he forwards what I said in the sermon or sermons which he considers "speculation," and not his *deductions* from something I said. I wish him to remember that I am always subject to *advice, suggestion, and even correction* from my brethren. If he succeeds in showing that I dealt in "speculation" in my preaching, I think I am *man enough* to publicly acknowledge it, and to publicly ask him and all other brethren to forgive the mistake. I thank my God that I am not so *self-inflated, stiff-necked,* and afflicted with preacher *bigotry* and unmitigated *egotism* as to be above criticism by even the humblest disciple in the kingdom of Christ. Furthermore, one, two, or a dozen of my brethren may feel perfectly free to counsel with me about my teaching if they feel so disposed. Will Brother Dunagan please forward the "outline" or "outlines" with which he thinks he can "refresh my memory?" I assure him that I am perfectly willing to correct any mistakes I may have made along that line; and if it could be shown that my "speculation" had caused division among God's people, I should feel *deeply grieved*.

While waiting for Brother Dunagan to "refresh" my memory with some of those "speculative outlines," I will "refresh" his memory with the following extract from one of his own letters to me on my severing my relations with the church as one of its teachers:

Horse Cave, Ky., February 2, 1909.—F. W. Smith, Nashville, Tenn.—Dear Brother Smith: Your letter of February 1, 1909, to hand. In reply, will say that the congregation here dislikes very much to give you up, as they are very much attached to you as a preacher and as a man, and that to form new acquaintances is a risk we all dislike to go through with. Your work here has been very satisfactory; but if you think the cause at Franklin demands your attention, we will release you, hoping that our loss will be their gain.

From the foregoing it would seem that our brother had up till the time he wrote this letter found nothing in my preaching to which he could object. Why, then, at this late day threaten to expose "speculation" in some of my "outlines?" Is there "another finger in the pie," or does Brother Dunagan now repudiate what he once regarded as "very satisfactory?"

The second message from Brother Dunagan runs thus:

I have just finished your article on "The End of Christ's Reign." You will have to try again, my brother. Some things stand out too plain to be brushed aside with such little effort. "'Then cometh the end.' The apostle does not mean to say that this end comes immediately after the resurrection, but that it is next in order of great events so far as humanity is concerned." ("Standard Bible Commentary," McGarvey and Pendleton, page 151.) "'Then'—after that, next in the succession of 'order' or 'ranks.'" (Jameson, Faussett & Brown's "Commentary" on 1 Cor. 15, page 293.)

I have known for some time that Brother Dunagan was in sympathy with the theories which such men as Tolbert Fanning and others equally as able found it necessary to combat in their day, hence *did* not hope to convert him from the error of his way. For his information, however, I will say that quite a number of very *able, thoughtful, and studious* men think that I succeeded abundantly in showing that when Christ comes the end will take place. In fact, they have told me there is no argument against the position I have taken on the subject. Brother Dunagan, like all the rest who are looking for a temporal kingdom, contents himself with *naked assertions*. But in the meantime let us wait, patiently wait, for the "outlines."

I will here remind Brother Dunagan and all others to write me no letters on religious subjects, especially of a controversial nature, they do not desire to see in print.

The Kingdom of Heaven. No. 3.

BY A. M. FOSTER.

THE BEGINNING.

In Dan. 2: 44 it is said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The word "kings" in the foregoing refers to the kingdoms that make up this image, beginning with the kingdom of Babylon and ending with the Romans. But all of Babylon is not represented in this image; for we are informed that the image begins with Nebuchadnezzar, who was successor to his father, Nebopolassar, who founded the kingdom at least twenty years before Nebuchadnezzar's time. The image, perhaps, did not include all the Roman kingdom, but only enough of it to usher in the kingdom of heaven. But it can make no difference how much of Babylon or Rome either was included in the image, because the beginning of the kingdom of heaven is evidently indicated by the point where the stone came in contact with the image. If this stone had smitten the image on

the head, then Babylon would have been the place of beginning; if it had first come in contact with the breast and arms of this image, then its beginning would have been during the existence of the Media-Persia kingdom; etc. Of course the particular place of this respective part of this image the stone came in contact would indicate at what particular time of this kingdom's existence the kingdom of heaven began. But we are sometimes told that the ten toes of this image represent the ten divisions of the Roman empire, and are the now existing nations of the Old World. Now, I do not believe the ten toes of this image represent the divided state of the kingdom; but suppose they did, that would not alter the situation in the least. For the stone smote the image on the feet, and not on the toes. The fact that the stone came in contact with the feet of this image shows that the kingdom of heaven was to have its beginning at the time represented by the feet of this image, and, therefore, at a time before the kingdom was divided in any sense, except the iron and clay division; and this only represented a master-and-slave division, and not a political division in any sense. The iron and clay division of the Roman empire began several years before this time, when the Romans began their world conquest, bringing under its control the nations around them and holding them in subjection by force of arms. Thus the subjected peoples formed the lumps of clay, and the Roman soldiers, who were stationed among them to hold them in subjection, the bands of iron. The Jewish nation, which was held in subjection to Rome only by force of arms, is a sample of this iron-and-clay division. The foregoing, then, being true, and seeing that the kingdom of heaven had its beginning long before the toe division of this image (if there ever was such a division), we will now turn our searchlight backward and see if we can find the exact time and place that this stone came in contact with this image.

There are only two theories outside of those already examined where there is any claim made as the beginning of this kingdom, so far as time is concerned—one during the fleshly life of our Savior and the other on the first Pentecost subsequent to his resurrection, and to these we now invite your attention. But what do we find happening at this time to indicate the beginning of this kingdom of heaven? We have already found that the language in 2 Sam. 7: 12, 13 and Zech. 6: 12, 13 refers to Christ. Now, in addition to this, we have God telling Mary, the mother of Jesus, through the angel Gabriel: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 31-33.) Now here it is said that this child was to be given the throne of David, and he was to rule over the house of Jacob forever. The house of Jacob as used here certainly does not mean the Jewish nation, or fleshly Israel, any more than the house that Christ was going to build was to be a house of wood and stone. It was a spiritual house that Christ was to build; and so, too, it was over a spiritual Israel he was to reign. But the throne of David was to be in heaven. (Ps. 89: 35-37.) Therefore, if this Son of Mary sits on David's throne, he will have to go to heaven to do it. But the Baptists teach that Christ's kingdom began while he was on earth. But I think that by the time we get through with what we have to say with reference to the beginning of this kingdom, this theory will be sufficiently refuted without any special notice. On the night before Jesus was crucified he said to his apostles while seated at the supper table: "With desire I have desired to eat this passover with you before I suffer. . . . And he took the cup, and gave thanks, and said, Take this, and

divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 15-18.) Now, if language means anything at all, this certainly shows that the coming of this kingdom was still in the future. But again, on the following day, while he was hanging on the cross, the thief said to him: "Lord, remember me when thou comest into thy kingdom." (Luke 23: 42.) If this thief knew anything about this kingdom (and he is quoted as having a great deal of knowledge on other matters), he evidently understood that our Lord had not as yet entered his kingdom; and certainly he would have been in his kingdom if it had been here. After Christ was dead, it is said of Joseph of Arimathea, who was an honorable counselor, that he "also waited for the kingdom of God." (Mark 15: 43.) Now, here was a man who was a learned man, and one who we have every reason to believe had the capacity to understand this kingdom question, and who was a disciple of our Lord (John 19: 38), and yet he was also waiting for the kingdom. But certainly he would not have been waiting for something that was already here. But "also" as used in the above text necessarily implies that some one else was waiting, too. But who were they? We are informed in Acts 1: 6 that after Jesus arose from the dead, his disciples came to him and asked him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" Now, these scriptures certainly show that up to this time, if there had been any kingdom come or set up on earth, his disciples failed to know anything about it; and certainly, if it had been here, they would have known it. But is this all? No, not by any means. In Luke 19: 11, when his disciples thought the kingdom was going to immediately come, Jesus corrected their mistaken idea and showed them under the parable of the nobleman that he must go and receive the kingdom before it could come. (Luke 19: 11-27.) But this parable is used by some to prove that Christ's kingdom will begin on earth at his second coming. But we have already shown, in our reasoning on 2 Sam. 7: 12, 13, that this could not be true; that the kingdom over which Christ was to reign must have its beginning while David slept; and as this coming in the above parable is to judge the world, certainly David will be awake then, and it will be too late for Christ to set up a kingdom under the promise God made to David. But this is not all. As Christ was represented here as going to receive a kingdom, it naturally follows that he was not a king at that time, and, therefore, they owed him no allegiance whatever as such. And if he is not king now, nor will he till his second coming, then no one can owe him any allegiance before that time. Therefore, what right would he have to mete out punishment to any one for a violation of his kingly rights before he had any such rights? Such conduct would be an *ex post facto* proceeding pure and simple, and contrary to every principle of law, both human and divine. If Christ has no government in the earth now, then his coming to judgment is but an empty phrase. Because Paul says: "For where no law is, there is no transgression." (Rom. 4: 15.) Therefore, if Christ has no law in the world, he has no government, and consequently there can be neither merit nor demerit. But Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.) Then Christ has law; and as governments are made up of law, Christ has a government in the earth, and certainly all of mankind is amenable thereto. But we have already shown that the government of heaven and the kingdom of heaven mean the same; therefore, then, Christ has a kingdom in the earth, and when he comes to judgment, having the kingdom many years before, we will be judged according to the laws thereof. Jesus had already told his disciples that some of them should live to see his kingdom come (Mark 9: 1); and not only that, but live to see him come

in his kingdom (Matt. 16: 28). But this coming in his kingdom and coming to judgment do not mean the same coming; because we know that no one who lived at that time is living now, and Christ's coming to judgment is still in the future. But we are told in this parable that this nobleman was to go into a far country to receive this kingdom. Now, if this refers to Christ (and we know it does), then he represented himself as having to go into some distant land to get this kingdom. But we hear him telling his apostles, in John 16: 7, that it was expedient for them that he go away; and in John 14: 2 he tells them the reason of his going, and that he would come again and receive them to himself. Now, this place he says he was going to prepare for them could not be their eternal home, because we have already seen that that was prepared from the foundation of the world. Then this place he was going to prepare for them and his return to receive them to himself must have been something that was to take place before his final coming to judgment. If this reasoning is good, then this coming to receive them to himself and his coming in his kingdom, which some that were with him then were to live to see, must refer to the same coming; and if so, then the place prepared must have been the kingdom. Therefore, let us follow him a little further and see if this is in harmony with subsequent facts. In Acts 1: 9-11 we are told that when Jesus ascended a cloud received him out of their sight. Then he left this old world in a cloud. In Dan. 7: 13, 14, Daniel says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now, the phrase here, "Son of man," must refer to Jesus Christ, and the phrase, "Ancient of days," must refer to the Father. If so, then Daniel saw Christ come to God in the clouds of heaven (Christ left this world in a cloud), and God gave him dominion, power, and a kingdom. Here we see that the very thing the nobleman had to go into a far country to receive, Jesus went to heaven and received from the Father. The angel Gabriel told Christ's mother that he (Christ) was to be given the throne of David. (Luke 1: 31-33.) But we are told that the throne of David was to be established in heaven. (Ps. 89: 35-37.) And now we see Jesus going to heaven to receive this kingdom and to take his seat on David's throne. Yes, heaven is the capital of this kingdom, and the scepter will have to be wielded from that place.

But we have not yet found the beginning of this kingdom on earth. We have already noted that the word "mountain" means kingdom, and that the word "kingdom" means government. Now, Isaiah and Micah tell us that it was going to come to pass in the last days that the mountain (kingdom, government) of the Lord's house was to be established in the top of the mountains—that is, in the top of the governments of the earth—not as a separate and distinct government, ruling over separate and distinct territory, as the nations of the earth do, but in conjunction with them; not over the temporal, but the spiritual, lives of men and women, thus forming a spiritual brotherhood of all. But what is the Lord's house? Paul tells us in 1 Tim. 3: 14, 15 that it is the church of the living God. Therefore the government of the church of the living God was to be established in the last days. But the government of the church of God is the new covenant. Therefore the new covenant was to be established in the last days. (See Isa. 2: 2, 3; Mic. 4: 1, 2.) But when was these "last days?" On the day of Pentecost, when the Holy Spirit was poured out in all of its fullness upon the assembled disciples and they were all under its influence, the

multitude came together, and some mocked and accused them of being drunk, and Peter lifted up his voice and said: "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2: 15-21.) Now, here Peter says that Joel's prophecy was to be fulfilled in the last days, and that this that happened at that particular time was the fulfillment of it. If this is true, then, the day of Pentecost was the last days, and the very time when Isaiah and Micah said the government of heaven should be established. But we have a few more items we want to offer on this line. In Acts 2: 30, after telling the people that David was both dead and buried, and that his sepulcher was with them at that time, Peter further says of David: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Now, in this promise which Peter refers to as being made to David, he evidently refers to the one made to him by Nathan. (2 Sam. 7: 12, 13.) If so, he couples that promise with the day of Pentecost, thus showing that David is now sleeping with his fathers, and Christ, his Son, is now seated upon his throne. If this is not what Peter intends to teach, then why should he refer to this promise at all? Again, Jesus said his kingdom was going to come with power. (Mark 9: 1.) But the power was going to come with the Holy Spirit. (Acts 1: 6.) But the Holy Spirit came on Pentecost. (Acts 2: 1-4.) Therefore the power and the kingdom came on Pentecost. Again, Pentecost is called "the beginning." (Acts 11: 15.) Therefore, let those who say the kingdom did not begin on Pentecost tell us what this beginning refers to.

The Authenticity of Acts 8: 37, and the Letter to the Hebrews.

A. J. McClees, of Potomac, Ill., has been having some trouble as a Sunday-school teacher on account of the introduction of the question indicated in the foregoing caption in the recent lessons. In a letter in which he seeks information on the subject, he says: "I am teaching a class of young men, with thirty enrolled, some of them attending high school, and it is very embarrassing to try to teach a class of young men when the authority and authorship [of Scripture.—B.] are brought in question by the learned."

I can readily appreciate this embarrassment, and I feel like raising a protest against the introduction of these critical questions into Sunday-school lessons. The average teacher cannot be supposed to be able to cope with them, and in view of that fact they are liable to put skeptical notions into the minds of thoughtful young men. In harmony with Brother McClees' request, and in view of the probability that others may have felt the same embarrassment, I feel disposed to give the readers of the Standard the results of my study of the questions involved.

1. For a long time the authenticity of Acts 8: 37 has been called in question, and the revisers, both English and American, omit it from the text; and in view of these facts a contrary opinion expressed by me may appear to savor

somewhat of immodesty. However, I shall not allow this consideration to deter me from presenting what I believe to be the truth in the premises. I believe the passage to be genuine for the following reasons:

(a) Without verse 37 there is an obvious and harsh hiatus in the narrative, as any one may see by omitting the verse in reading, as follows: "And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still; and they both went down into the water," etc. The dots indicate the place of the omitted verse, and it is perfectly plain that there is an unexpected break there, and that something is demanded to fill up the gap, so as to make the narrative run smoothly and naturally, and verse 37 welds the disjointed sentences together in a fitting and natural way.

(b) That the eunuch asked that question, and immediately, without an answer, stopped the chariot, is most improbable. He certainly would have waited for an answer, if he was a considerate and sensible man.

(c) That Philip withheld an answer to the important question of his dignified, distinguished, and earnest inquirer is hardly supposable. I once heard an aged preacher say that if Philip was a gentleman, he answered that question; and he was not only a gentleman, but he was a herald of the cross of Christ, and anxious to give information on such a matter.

(c) That Philip withheld an answer to the important any expression from him of faith in Christ, or other assurance that he was a proper subject of baptism, seems to me to be unreasonable. Every sensible consideration suggests that the eunuch's question was promptly and plainly answered, and the idea that it was not answered appears to be repugnant to reason. A more appropriate answer than that contained in verse 37 cannot be imagined.

(e) While it is true that the verse is omitted from the most ancient Greek manuscripts now known, it is also true that it is contained in very many manuscripts of a more modern date, and that fact must be taken into consideration in the investigation of the subject. In view of the state of the case, the question emerges: Is it more likely that later copyists inserted the passage without any manuscript authority than that earlier copyists omitted the passage by oversight, as is often the case in copying? The next paragraph will give aid in answering this question.

(f) Irenæus flourished about A.D. 167, and Cyprian about 250 A.D., and each quotes a part of this passage, and that without the least suggestion of doubt as to its genuineness. This shows that there was a manuscript about two hundred years older than the oldest now known, and within about sixty-seven years of the apostolic age, that contained the passage, and that it was quoted and recognized as canonical Scripture without question. It is much more likely, therefore, that earlier copyists omitted the passage by oversight than that later ones inserted it without authority. "The Pulpit Commentary" *in loco* says: "So that in the second and third centuries, long anterior to the oldest existing manuscripts, this entire verse must have been found in the codices [manuscripts.—B.] both of the Greek and Latin Churches." Irenæus represents the Greek Church, and Cyprian, the Latin. Without hesitation, I accept the verse as genuine and entitled to a place in the sacred text.

2. The question of the authorship of the letter to the Hebrews is a large one, and has given rise to much disputation, and limitations of space forbid even a partial examination of the subject here. Without wavering, I accept the Pauline authorship of the Epistle, basing my belief upon the exhaustive examination given the subject by that master in criticism, Prof. Moses Stuart, and the sane conclusions reached by that eminent scholar. His examina-

tion of the question is the most thorough and convincing treatise that I have ever seen on the subject. Indeed, it comes as near a demonstration, it seems to me, as it is possible to come on a question of this nature. He presents the argument in favor of the Pauline authorship with tremendous force, and then takes up every material objection that has ever been made to this position and thoroughly refutes it. The objections of Eichhorn, Bertholdt, Bleek, Schultz, and others give way before the trenchant pen of Professor Stuart as the mist retreats before the rays of the rising sun. After a most searching examination and a careful and candid weighing of objections, Professor Stuart has no doubt of the Pauline authorship of this part of Scripture, and his arguments have never been refuted, and hence I believe that Paul wrote the Epistle to the Hebrews. I may say, in conclusion, that the question of authorship does not affect the question of inspiration, for all Christian critics concede that the Epistle was written by inspiration, whoever may have been its author.—J. B. Briney, in *Christian Standard*.

An Appreciation of T. R. Burnett.

BY H. W. JONES.

I am sorely grieved at the death of our beloved brother, Thomas R. Burnett. As a token of love and admiration, I write a short memorial of his eventful life.

By reason of strength, Brother Burnett's life had passed "threescore years and ten" about five years, if I remember correctly. He served honorably as a Confederate soldier in the Civil War. And, better, he had been a "soldier of the cross" a good part of his life, having been immersed into Christ by a Methodist preacher; but just as soon as he learned "the way of the Lord more perfectly" he identified himself with the disciples of Christ apart from all sectarianism, and so continued till death.

Brother Burnett was a man of highly intellectual attainments, being a ripe scholar and a very able debater with either pen or tongue. In my humble estimation, he was the most pointed, concise, and convincing writer in the brotherhood. He could tell more in fewer words than any man I ever read after. His was a style of its own. There is not another man living who can fill his place. How we will miss, each month, his "Budget" of sparkling gems of truth, repartee, and all-round good humor! How sad to think that we can never read another pointed article from his trenchant pen! How keenly I feel our loss at his death! But God's will, not mine, be done.

Brother Burnett and I agreed on almost every point of doctrine and Bible exegesis. Hence I am deeply affected. I loved him for what he was and for what he did. Through correspondence and otherwise I have been in close touch with Brother Burnett for several years, and can truly say that I always considered him an honest, conscientious man, and ardently devoted to the truth of God as he saw it. He was one of the most fearless, God-honoring men I ever knew. He would stand for what he honestly considered to be the truth though the world of mankind be against him. Be it said to his honor that he was anything but a place hunter or "policy man." I greatly admired him for his wonderful strength of character, and I feel sure that I understood him sufficiently to form a fair estimate of his real worth.

Brother Burnett wanted me to "come to Dallas and join him in the 'Budget' work," but I could not, it seemed, leave Kentucky, however much I desired to be associated with such a grand old man. He wrote me about a year ago (when his health was not good), stating that he could not continue to publish the "Budget" without a helper when he got so he could not take his "rounds" among the brethren to sell his books and take subscriptions for his paper. He told me how much it cost to publish the

"Budget" each month, and I offered to pay, each month, out of my own pocket, about one-third of this amount to keep the "Budget" going and enable him to be at home more; but no, he would not let me do so unless I collected from subscribers and sale of his books to that amount. I have wondered who else but T. R. Burnett would refuse such an offer? After that I worked for his paper more than ever and sold many of his books, sending him quite a bit of cash each month.

Another incident reveals the true character of the man. I sent some paper money in a plain envelope for a club of subscribers, and the money was lost in the mail somewhere, somehow. I offered to pay it again, but he would not allow me to do so, saying that he would send the paper to the club of subscribers without my paying it again. I helped Brother Burnett all I could, and am glad I did. And who but a true, conscientious brother could act toward me as he did? Our souls were knit together as was David and Jonathan; hence how hard for me to give him up! He helped and encouraged me so much. But "blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

To Christians in Tennessee.

St. Louis, Mo., July 17, 1916.—Dear Brethren: As most men do in advancing years, I think often of the past, and thus of necessity of Tennessee, as most of my life was spent in that good old State. I consider myself fortunate to have had so favorable an environment, and doubly so to have fallen under the influence of Tolbert Fanning during my boyhood, from the time I was old enough to understand until he died, when I was about sixteen years of age. I heard him teach twice on Lord's day and on Wednesday evening almost without fail. I love his memory because he taught the exalted office of Christ and magnified his word. He had little faith in the counsels, schemes, manipulations, achievements, and institutions of uninspired men. I believe with him that man's attempts to improve the divine order impeach God's wisdom and retard the advancement of his kingdom. We should keep to the work of preaching the gospel and planting scriptural churches, which, while in sympathy with each other, as all Christians must of necessity be, are entirely independent of each other.

I am anxious to get back into the work that I love—that of preaching Christ. I think to persuade sinners and to encourage saints is the most blessed work ever undertaken by mortal man. I am not seeking the fleece of a well-kept flock, but the privilege of looking up the stray sheep of the wilderness. I want to go where the people want to hear the simple gospel. I want to tell them that there are enough temptations in the country, and that there are so many and so great in the cities that it is almost impossible to endure them. May God give us all, who seek it, strength to fight the good fight of faith. May his grace attend us all.

P. W. HARSHE.

The Soul's Lesson.

BY CLARA COX EPPERSON.

All hurts, dear Lord, thou sendest me,
Are but the needed lessons of my soul;
All pain well meant, all loss well spent,
If I but win through heaven's goal.

Then let me not deride the fate
That strews my path with thorns instead of flowers;
Just let me view the sunshine through the rifts
Of clouded, shadowy, darkened hours.

MISSIONARY

BY J. M. McCALEB.

Appeal for the Japan Work.

BY I. B. BRADLEY.

I must once more appeal to those who so readily and liberally contributed to the expense fund for Miss Sarah Andrews' trip to Japan, to send another contribution for her support and to send "once and again" to this work. I have not been able to send her a check every month. This is the beginning of the eighth month since she went to Japan, and I have only been able to send her five checks. I should have had enough to have sent her a check each month, but the contributions have not been sufficient to enable me to do so. I have on hand about twenty dollars and need enough to make fifty dollars at once, so that I may be enabled to meet her necessary expenses.

Brethren, think of her there, a stranger and pilgrim far from home and friends, among an alien people, and everything to buy, and at the high cost of living in our homes where we buy from our own people and without import duty to pay. Think of her needs and the sacrifices she has made to go there as a teacher of the people "who sit in darkness," that they "may have the light of life" and "the gospel of Christ shine unto them," and ask yourself the question: "Can I afford to let her stay there and not aid her in her work?" She is our—yes, *your*—missionary. Let us all do our part in "holding up her hands" in this great work. Think of the many millions of the Japanese without the gospel, without the church, and then let us do our duty. I fully realize that this work is one in which the whole church should be interested and take a part, and I desire to "stir up their pure minds by way of remembrance," lest we forget and neglect what we realize ought to be done.

There are a number of persons who made promises of a regular contribution this year who have not sent in anything. Of course it is an oversight or a matter of neglect. But this has crippled this fund, and I have been caused some disappointment by it. Brethren, won't you who made these promises send me the amounts promised? Or, if you cannot send back amounts, please begin now and send regularly. "The King's business requireth haste." Let us "be forward to make up this bounty," that we have a sufficiency to keep this work well supported.

Send me a contribution for Sister Andrews. Send to me at Dickson, Tenn. Let us not let her have to appeal for aid directly. May I expect a contribution from you soon? May the Lord put it into your heart to aid this work with a liberal contribution. May his love and grace be with you. Amen.

The Story of an Old Well.

[The following story by Mr. K. Kimura is translated from a Japanese magazine.—Euros.]

Changing cars at the Fukushima station and traveling north about four hours, we reach the station of Kamino-yama. Looking east from this point, one sees the Hayama Mountain. On the south side of this mountain at its base is the birthplace of the writer. In this vicinity are many mountains, included under the name "Hayama." In ancient time they were called "Dewa." Hawks were also caught in these mountains in ancient times and their feathers used on the arrows. But this is not especially to the point. My story is about an occurrence that happened when I was about six years old.

At that time my father opened a small farm at the foot

of this mountain. At the present time the land has all been cleared up, but then we were surrounded by dark forests on all sides. From the time of which I speak these forests remained for many years. I remember it very well, for many times I have gone out into the woods to pick up chestnuts when I was a child. It was no uncommon thing for even a boy to pick up a gallon or so. But now such a thing would be impossible. When I think of it, I am filled with regret. Now there are many fields everywhere; but then there was only our small farm in the center of the forest. Among other things, we raised cantaloupes and watermelons. I thought there was nothing so sweet as a watermelon. According to the saying, "The history of thieves is the common weakness of man," so there were thieves also who came to steal our melons. Accordingly, my father built a small hut in the corner of the field and watched there at night. As the land had been newly cleared, there were many stumps that had been dug up and thrown out, and with these he built a fire in the hut. I was very fond of playing out in the field with my father, and used to stay with him to watch the melons at night.

By the way, there was near by an old well, dug before we came to the place; for what purpose we did not know.

It was about midnight, along in September, and my father was watching his melons as usual and took me with him. I was only a small boy, so was not concerned about whether thieves would come or not; so I was soon in the Land of Nod. Late at night daddy also stretched himself out on the floor; but as he was keeping watch, he kept one ear open. In an instant he was awake again.

As I said, it was in September; so there was a regular chorus of insects outside; but apart from this, there was nothing to be heard. With deep forests all around, it was certainly very lonely. While daddy was lying stretched out across the floor, he thought he heard low voices. Wondering if it were thieves coming, he leaned over to listen. It kept getting a little louder and a little louder. But, strange to say, the voices did not seem to be above ground, but down in that old well. Listening more carefully, he was sure that was where the voices came from. But there was nothing in the old well, he supposed, but rotten grass and stagnant water; so it was not possible for men to be in there. How, then, could these mysterious voices be coming from the old well? He began to feel creepy, but I in blissful ignorance was sleeping on.

Items of Interest.

BY C. G. VINCENT.

Baron Shibusawa, Japan's foremost business man, speaking recently at a luncheon given to promote the proposed St. Luke's International Hospital, paid a tribute to American medical missionaries in Japan. He said: "Medical science was the first of America's gifts to Japan; knowledge of Western government followed; and next, modern business methods." I believe that in the next generation it will be recognized that Christ is the greatest gift from the West to the East.

Old Union Church, in Tennessee, sent twenty-five dollars and this message through the treasurer: "Our best wishes are always yours and our love you-ward is abundant. A word about yourselves and work is appreciated. The faithful ones here are praying for your success."

In every action consider what precedes and what follows, and then proceed. Otherwise, if you do not consider, you will start with spirit, but afterwards, when some of the consequences emerge, you will barely give over. Consider, first of all, the particular action, and then your own nature; consider what you can endure.—Epictetus.

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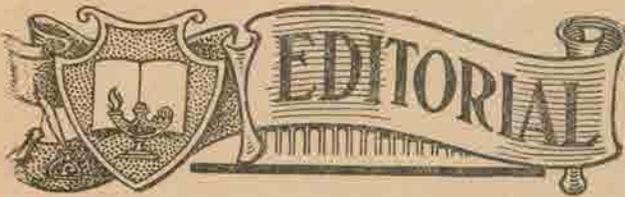
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Glorying in the Cross.

BY J. C. McQUIDDY.

Man will worship something or somebody. It is natural for man to sigh for something better than he has known. "Man never is but always to be blest." He sings, "It is better further on." The Indian is looking forward to his happy hunting grounds.

When Christ was tempted by Satan, he gave us the Being whom all true worshippers worship. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shall thou serve." (Matt. 4: 10.) But if a man does not worship God, he will worship Baal or self. Ahab corrupted the worship of Jehovah, pulled down his altars, and sought to destroy all the prophets of the Lord. Ahab served Baal and worshiped him. "And Elijah came near unto all the people, and said, How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word." (1 Kings 18: 21.) We must not lose sight of the fact that we cannot divide our allegiance between God and another. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.) Paul's matchless description of those who

worship the creature rather than the Creator of all is vividly and fearfully dark. Without the worship of the Creator, man sinks to the lowest degradation. It is a fearful thing to know God and not worship him as God. "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen." (Rom. 1: 21-25.) How unnatural, how base, and how senseless is man, unguarded and ungoverned by his Creator! It is not safe to depart from the truth. We must hold on to even the pattern of sound words or be led astray. Our only safety is in knowing nothing but Christ, and him crucified. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." (1 Tim. 4: 1-5.)

The pope has departed from the truth. He forbids the marriage of the priests, the Roman Catholic "Sisters," and thus sets at naught the ordinance of Jehovah. But he does this at a fearful cost. Innocence, virtue, and purity are sacrificed. It is always so when God's laws are infringed. No man can violate God's law without paying the penalty. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.)

GLORYING IN MEN.

Many glory in men and not in Christ. Some follow the leadership of men and not of Christ. In religion, as well as in politics, some are led by men. They do that which is positively prohibited. Listen to the Spirit through Paul: "Wherefore let no one glory in men." (1 Cor. 3: 21.) How often do men think they are contending for a principle, when in reality they are shouting hosannas for men! It is the very essence of folly to seek the glory of men, which fades as the dews before the rising sun. Men will crown you to-day and crucify you to-morrow. The Jews that rejected and crucified Christ at one time thought to crown him. "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone." (John 6: 15.) This same glorying-in-men spirit has placed Peter on a throne in Rome. This same spirit exalts man to the throne that Christ occupies. It exalts man to the position of leader instead of Christ. It turns people away from Christ to man. Churches divide over men, but not over Christ. This same spirit makes factionists. In the days of Paul it led some in the church at Corinth to be for Paul, another for Apollos, and still another for Cephas. Such a spirit produces carnality, and carnality means death.

PAUL'S EXAMPLE.

Paul did not glory in men. He knew nothing but Christ, and him crucified. He realized that Christ's strength is made perfect in weakness. He sought not to please men, but God. He truly said: "For to me to live is Christ, and

to die is gain." (Phil. 1: 21.) Paul's life was a blessing and benediction of peace to the human family. He left behind him a monument that will not crumble through all the ages. How did he build it? He tells us in the following: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Gal. 6: 14.) Perish the thought that men should glory in anything or anybody, save Christ! Glorifying in the cross is not only profitable for this life, but also for the life that is to come. So Paul, when he came to die, was not filled with vain regrets. He did not look back over an empty life spent in wrangling over the opinions of men. As he knew he had gloried only in the cross of Christ, a thrill of joy filled his soul as he saw what God had in store for him. So he said: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 6-8.)

GLORIFYING IN PARTY.

Partyism is wrong. Christ is not divided. He prayed that his followers should all be one. To be one, they must speak as the oracles of God. They are commanded to hold fast the pattern of sound words. They are to hold, not only the sound words, but also the *pattern* of sound words. Partyism blinds one to his own defects and will not permit him to do justice to the virtues of others. It unfits us for the reception of the gospel of Christ. It leads to unscrupulous methods and does things that no Christian will do. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) It is not possible to obey this scripture, if we are at liberty to preach opinions and speculations about which there can be no agreement.

GLORIFYING IN DOCTRINE AND HUMAN REASON.

We should not glory in the doctrines of men, but should abide in the doctrine of Christ. Our faith in Christ should lead us to believe what he says, do what he commands us to do, and humbly trust him for the fulfillment of his promises.

What Does Faith Do in the Matter of Salvation?

BY E. G. S.

Paul makes it clear when he says: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 8-10.)

Faith is a mental act, is something exercised in the human mind. Faith, therefore, in the matter of becoming a Christian, is simply the act of believing what the word of God says in the great matter of salvation through Jesus Christ our Lord. The gospel of Christ as recorded in the New Testament is the plan of salvation through which sinners are to be saved. Hence, Jesus said to the apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) This passage shows beyond any doubt that sinners must believe the gospel or be condemned. There is simply no escape from this issue, if sinners refuse to believe the gospel when they hear it or read it. Not that

faith by itself saves any one; but faith, strong belief in the word of God, moves people to obey the requirements of the word, and then God promises to save the obedient ones. Hence, Paul plainly says: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) So faith moves people to obey the word of God, and then he saves them. So faith is a wonderful power in moving men to obey God, in placing themselves where God has promised to save them. A faith that does not move men to obey God is a dead faith and can do no one any good. The word of the Lord says that faith without works, which means faith without obedience, "is dead, being alone." (James 2: 17.) Faith only, faith without obedience, is dead, because it is alone. If our faith is not strong enough, therefore, to move us right on in our obedience to the word of God in continued service to him, it is simply a dead faith.

Very many people have faith enough to obey the gospel and become Christians, and then stop, as if that were all that was needed to take them to heaven. In fact, very many do so little that it is a very doubtful matter if they ever reach the heavenly home. Every child of God, therefore, ought to see to it that his faith never gives out in him. It had been better for him that he had never been born than that he should allow his faith to die on his hands. The word of the Lord speaks of some whose faith was growing exceedingly. This is emphatically necessary to insure the salvation of the soul. Our faith must be strong enough to keep us adding to it virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love, if it takes us to heaven. In fact, it takes a very lively, working faith to take people to heaven. It takes a faith that works by love and purifies the heart to save the soul. Hence all should see to it that they have a lively, working faith so long as they live, a faith that will keep them busy doing the will of the Lord so long as he spares their lives. This is one thing we must never allow to die, if we expect to go to heaven at last.

"The Authenticity of Acts 8: 37," and Kindred Question.

BY M. C. K.

We publish on page 821 of this issue of the Gospel Advocate an article by Brother J. B. Briney, headed "The Authenticity of Acts 8: 37, and the Letter to the Hebrews," which appeared in the Christian Standard of July 15, 1916. We have a twofold purpose in placing this article before our readers. First, we are glad to let them see the strong argument which it is possible to make in favor of the authenticity of the Acts passage which has long been in dispute, and the still stronger plea for the Pauline authorship of Hebrews; and, secondly, we hail it as an opportune time to say still more on what Brother Briney very appropriately says of the unwisdom of introducing such questions in an ordinary Sunday-school class or anywhere else where there is no time, and sometimes not the ability, to treat them properly. With the request that our readers give Brother Briney's article a careful examination, we desire to say:

1. While we do not accept his conclusion touching the authenticity of Acts 8: 37 as beyond all question, we are glad, nevertheless, to concede that his article is one of much more than ordinary clearness and force and his conclusion is reasonable. Having given considerable thought to the question at issue here, we are deeply interested in any plausible argument on either side, and especially any such argument in favor of retaining the passage in dispute. The six points presented in the article in question constitute altogether as strong a defense of the passage

as we remember to have ever read, and especially do we consider as strong the two points marked (e) and (f). Our reasons for withholding acceptance of his conclusion as beyond all questions are: First, the fact that, from the premises he submits, the conclusion still *may* be otherwise; and, secondly, the fact that both the English and American Revisers of 1881, after sifting the evidence of centuries, were unanimous in rejecting the passage. We can scarcely see how the array of scholarship there represented could have so decided if the premises in the case necessitated the opposite conclusion; and of course so long as a given conclusion is not necessitated by given premises, some other conclusion *may* be the correct one. While, therefore, we consider our brother's reasoning strong and his conclusion reasonable, still it is not quite beyond question.

On the authorship of Hebrews, we have ever held to the Pauline authorship, and have never seen an argument that shook our faith in the correctness of Brother Briney's conclusion.

2. Not only is it exceedingly unwise, and sometimes a fatal mistake, to introduce such questions where they cannot be properly handled, but it is a successful way to sow seeds of doubt and skepticism. The same mistake is sometimes made in the pulpit. Questions of criticism are introduced and the position of noted skeptics on certain passages is stated when the minister, even if he has the ability to handle such questions properly, which frequently he has not, has not the time on such an occasion to do so, and the result is that about the only thing accomplished is to suggest doubts and confusions where none existed before, and possibly those thus unfortunately started on the road of doubt and uncertainty will not have any subsequent opportunity to have their doubts removed, and thus permanent evil is the result. Why should a preacher bring up such questions where otherwise probably they would never be heard of, and hence where their existence would otherwise never be known? It is enough for the ordinary preacher of the gospel to have to grapple with such questions when they are thrust upon him. Certainly they should not be introduced by him on ordinary occasions and to the average audience.

Some Commands Emphasized.

BY E. A. E.

Further attention is now called to the woeful effect which Jesus declares seeking glory of men produces.

How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not? (John 5: 44.)

It makes no difference in what way the glory of men is sought—whether through teaching one's own theories and doctrines, or through literary efforts and oratorical display, or through sensational themes and maneuvers, or through any vain ambition to appear as some great one—the effect is most fearful. Seeking the glory of men so blinds the heart that it cannot see the truth or fully receive the gospel of Christ. The humble Christian life of self-denial and service, without rank or title, distinction or classes, and the simple worship of God without show and display and imposing ceremonies are not enough for those who seek glory of men. For this cause the Jews rejected Christ. But, while they rejected Christ, they claimed to be the very conservators of the truth; were punctilious; hairsplitting in their theories; scrupulously religious; prayed and did their righteousness before men to be seen; disfigured their faces and hung their religion on their clothes; loved and sought titles and the chief seats; robbed widows, and in hypocrisy made long prayers; would not enter the kingdom of God themselves, and would not allow others to do so; compassed sea and land to make one proselyte, and, having succeeded, made him twofold more

a son of hell than themselves; and, because Jesus of Nazareth did not fill their interpretations of prophecies concerning the Christ and his kingdom or their conceptions of the coming King, rejected their only Savior. Seeking glory of men caused all this. This course of the Jews and its terrible consequences, and especially the cause of it, have been written for our instruction, warning, and salvation. Poison kills any man of any nation at any time; and this poison of seeking glory of men, however disguised, insinuating, sugar-coated, fascinating, subtle, as surely leads to unbelief and death *now* as in the time of these rebellious Jews. God clearly and strongly warns us against this deception of sin when he declares that Satan is not only a "roaring lion," but also fashions himself into an angel of light, and his ministers fashion themselves into ministers of righteousness and apostles of Christ (2 Cor. 11: 11-15), who serve not our Lord Christ, but their own belly, and by their smooth and fair speech beguile the hearts of the innocent (Rom. 16: 17, 18).

From these consequences all who seek the glory of the only true God desire to save all who seek their own glory.

There is "one faith" as much so as there is "one body," "one Spirit," "one hope," "one Lord," "one baptism," or "one God and Father." The New Testament clearly and fully states what this "one faith" is—the *one in whom* all must believe and *that which* all must believe in order to please God and be saved. This faith comes through hearing the word of God. By this faith all must walk; "for we walk by faith, not by sight." More or less than the word of God produces, not faith and unity, but contention and strife, and these lead to division. The "one faith" and these other six "ones" are the only basis of unity and peace. These are all embraced and expressed in "the gospel," "the faith," "the word," "the whole counsel of God," "all things that pertain unto life and godliness."

Nothing is more clearly and strongly taught in the Bible than that all are to hold their opinions to themselves and avoid all untaught questions, or unrevealed things. No man, however learned, wise, and good, can prove that *his* interpretation of unfulfilled prophecy, *his* conceptions of "the millennium," *his* conception of what Christ's body in heaven is, *his* theory that Christ will return to a *certain spot* on earth and there reign on David's throne for a thousand literal years, and *his* theories as to what will then take place, are the revealed will of God, and, therefore, essential to salvation, and the basis of "the unity of the Spirit in the bond of peace." He who undertakes to do this is infatuated with his own speculations; is deluded, presumptuous, and vain. Not only so; he who attempts this seeks glory of men, is blinded to the truth, and is guilty of producing strife and causing division. But if he denies the claim that these interpretations, conceptions, and theories are the revealed will of God, and denies, therefore, that they are the basis of unity and peace, then he is guilty of attempting to teach unrevealed things and is willfully guilty of producing division, if he presses them.

Help the Fanning Orphan School.

BY E. A. E.

At the meeting of the board of trustees of the Fanning Orphan School on the second Thursday in July the treasurer made his report. The school was operated last year at a loss of nine hundred and fifteen dollars. This was done by taking more free pupils than the endowments of the school justified. These pupils were received for two reasons: (1) With the desire to do all the good possible and, therefore, to turn none away; (2) with the hope that the generous friends of the school would contribute to its support more than they did. The cost of keeping pupils is much more than for several years; hence, not so many can be cared for without additional contributions. Friends are receiving more for their products and should be ready to

give more. This debt added to the other indebtedness made the debt of the school at the time of the treasurer's report twenty-four hundred dollars, with some contributions on hand.

Considering the incalculable good the school does for orphan and other dependent worthy girls, all friends to such girls should gladly contribute enough to fill it with them. Some individuals and many congregations can support a girl in the school. One hundred dollars now will support one girl in the school one ten-months' session. By giving money to the school outright or by paying a girl's way, much good can be done. Reader, do either.

Good friends, the school would be in much better condition could it open the next session free of this debt. Let us free it; then we will talk about raising the endowment. Send all contributions to A. N. Trice, treasurer, corner Wall and Monroe Streets, Nashville, Tenn.

Since last report the following amounts have been contributed: By "A Sister in Christ," \$2; Mrs. E. A. Blackburn, Austin, Texas, \$3; Mrs. J. B. Rhodes, Austin, Texas, \$2; George W. Wheeler, Antioch, Tenn., \$5; E. P. McNeal, Hebertsburg, Tenn., \$1; Mrs. S. E. Halbert, Harms, Tenn., \$5; Joel Jones, Sardis, Ohio, \$1; Mrs. W. H. Hartford, Nashville, Tenn., \$2; Mrs. Henrie Z. Lipscomb, Nashville, Tenn., \$50; John F. Shaw, Nashville, Tenn., \$2.50; "A Sister," Blood River, Tenn., \$1; J. O. Allen and wife, Brentwood, Tenn., \$20; Mr. and Mrs. F. A. Allen, Brentwood, Tenn., \$2; F. B. Owen, Brentwood, Tenn., \$5; Mrs. F. B. Owen, Brentwood, Tenn., \$2; G. W. Johnson, Brentwood, Tenn., \$50; Mrs. S. J. McGehee, Kirkmansville, Ky., \$1; J. L. Long, Sewanee, Tenn., \$5; J. A. Johnson, Mount Airy, Tenn., \$2.50; H. F. Mustain, Horse Cave, Ky., \$5; R. A. Parks, Lynchburg, Tenn., \$5; Mrs. Cullie Corn, Hillsboro, Tenn., \$1; J. K. P. Wilkinson, Hillsboro, Tenn., \$10; Mrs. G. H. Jones, Murfreesboro, Tenn., \$1; R. B. Holloway, Lebanon, Tenn., \$5; Mrs. Bettie Holloway, Lebanon, Tenn., \$5; L. H. W. Holloway, Lebanon, Tenn., \$5; Mrs. M. A. Matthews, Jackson, Tenn., \$5; Mrs. C. C. Reynolds, Fort Deposit, Ala., \$1; Mrs. M. C. Gulley, Mount Airy, Tenn., \$1; Mrs. Angie Church, Columbia, Tenn., \$1; Nellie Lindsey, Bardwell, Texas, \$5; Frank B. Shepherd, Charleston, Miss., \$2.50; Mrs. Frank Scruggs, Morven, Ga., \$3; Geneva McDaniel, Georgetown, Texas, \$1; G. N. Tillman, Nashville, Tenn., \$100; D. B. Whittle, Palmetto, Fla., \$1; T. P. Priestley, Greenfield, Tenn., \$2; J. A. Bates, Trafalgar, Ark., 50 cents; Max Cole, 909 First Avenue, West End, Birmingham, Ala., \$5; Miss Halbert Smith, Watertown, Tenn., \$1; Mrs. E. C. McNaron and J. A. McNaron, Albertville, Ala., \$2; Antioch Church, by Milton Agee, Friendship, Tenn., \$2.50; G. W. Locke, Somerville, Tenn., \$2.50; George W. Graves, West Nashville, Tenn., \$1; Mrs. W. L. Stone, Celina, Tenn., \$1; W. C. Dennis, Heard, Tenn., \$1; Ruth Goodwin, Donelson, Tenn., \$1; D. B. McCanless, Nashville, Tenn., \$5; Mrs. Daisy Oldham, Henning, Tenn., \$2; Mrs. D. F. Bang, Galatin, Tenn., \$5; Mrs. Sue Joyner, Hartsville, Tenn., \$7; C. W. Rountree, Kenton, Tenn., \$5; Mrs. C. W. Brevard, Union City, Tenn., \$5; Mrs. Mary E. Purnell, Lebanon, Tenn., \$2; J. W. McClure, Phillipsburg, Kan., \$2.50; G. B. Linn, Lunenburg, Ark., \$1; F. L. Allen, Russellville, Ala., 50 cents; W. H. Jelks, Jonesboro, Ark., \$1; Morgan Pipkin, Cookeville, Tenn., \$5; Mrs. M. Baker, Murfreesboro, Tenn., \$2; Mrs. R. Vickers, Ardmore, Tenn., \$1; W. A. Hatley, Holladay, Tenn., \$3.80; Mrs. James R. Soper, Slater, Mo., \$3; T. V. Stokes, Aguila, Arizona, \$6; H. H. West, Hopkinsville, Ky., \$1; I. A. Douthitt, Sedalia, Ky., \$1; W. Vantrease, Norene, Tenn., \$2; T. C. Weaver, Belvoir, Va., \$1; E. R. Barnes, Montgomery, Ala., \$10; Mrs. Charles Richards, Normandy, Tenn., \$3; Alex. Stalker, Hartsville, Tenn., \$1; "A Sister," \$1; Mrs. Walter Horsley, \$1; Mrs. Lytle Dalton, \$1; Mrs. Robert Wright, \$1; Mrs. Rap Langford, \$1; Mrs. James Crenshaw, 50 cents; Mrs. James Gwin, 50 cents. Total since last report, \$419.

A Note from Brother Vincent.

I am sure that the brethren wish to know how my wife is getting along.

On July 21 she underwent a painful, though not so serious, operation, and the purpose of the operation has been realized and she is doing very nicely. However, this operation was only a preliminary one, for she must have another operation, and a real serious one, so our doctors advise, before she can become permanently strong. Probably this will be done toward the last of this month.

So far, from July 5 to July 31, the extra expense has been one hundred and eleven dollars and fifty-five cents, but the "special" offerings asked for have not been sufficient to meet this. Perhaps I could get my wife in a common ward as a "charity patient," but I feel sure that the churches of Christ and our friends would not want me to do such a thing. I am renting a room and getting my meals out and am living as cheaply as possible. The brethren have been "busy" (and too hot), so that they have simply forgotten our extra needs. That's all. But now that they have been reminded of the matter, they will, I believe, respond promptly and gladly. C. G. VINCENT.

307 Champion Street, Battle Creek, Mich.

Fanning Orphan School Opening.

The thirty-third session of the Fanning Orphan School will open on Thursday, September 7, 1916, and will continue to May 23, 1917. During the thirty-second session, which closed on May 11, 1916, seventy-seven girls were enrolled, mainly from Tennessee; but Alabama, Georgia, Kentucky, Oklahoma, and Texas had representatives.

The location of the school is ideal, away from the noise and dust of the city, in the midst of a spacious lawn which grows in beauty as the years go by. The water supply is abundant and pure. The building is lighted by electricity.

The course of study lays especial stress on the fundamental branches too much neglected in many schools. Domestic science, the much-talked new departure in the public and Normal schools, has been taught practically for thirty-two years here. If there is any idea higher than all others in our course, it is utility. Yet the beautiful in education, music, and literature is not neglected. And the moral and religious feelings are encouraged by a daily study of the Bible. The chief effort is to equip young women with what is needed to insure success as teachers, housekeepers, wives, and mothers.

Address Fanning Orphan School, Nashville, Tenn.

DAVID LIPSCOMB, JR., Superintendent.

The Young People.

One of the brightest and most entertaining of all our Sunday-school publications is *The Young People*, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with *The Bible Study Helper*, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the *Gospel Advocate*, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10 $\frac{1}{2}$ x 14 inches. Printed from clear type on good paper. Subscription price: Five or more copies to one address, per year, each, 32 cents; single subscription, per year, 40 cents. Write for sample copies. Address the McQuiddy Printing Company, Nashville, Tenn.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Faith in Christ.

W. J. Bryan, speaking of "Christ before Pilate," said: "The power of Rome is gone and its legions forgotten. The power of Christ has increased until hundreds of millions of people have taken his name with reverence upon their lips, and millions have been ready to die rather than surrender the faith he put into their hearts."

It is faith in Christ that the world needs. Christ must be exalted to the throne, and not the theories and doctrines of men. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) Simon Peter, with his characteristic readiness to assert himself, said: "Thou art the Christ, the Son of the living God." (Matt. 16: 16.) To believe in Christ is to take him at his word, is to do what he commands us to do, and is to trust him for the fulfillment of his promises. The exaltation of the theories and doctrines of men to the throne of God is not believing in Jesus the Christ. It is sad that some think more of their peculiar doctrines and views than they do of the Lord Jesus Christ. Some so glorify their method of teaching that they disfellowship every brother who does not accept it. This is not glorifying only in the cross of Christ as did Paul, but it is glorying in the doctrines of men. Such a course seeks to bind Christians where God has not bound them. It is dishonoring to God and a reflection on the church. It is a sin to seek to bind on the church things that are not clearly revealed. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.) Things that are not fundamental to salvation should not be pressed on the consciences of men as vital and important. Men believe in Christ to the salvation of their souls who do not accept your theories on the "design of baptism," on the "order of worship," or on the millennium or the second coming of the Lord Jesus Christ. Pressing on the churches one's peculiar theories is not faith in the Lord Jesus Christ, but a lack of faith in him. The minister of the gospel who humbly and devoutly believes in the Christ with all his heart is busily engaged in preaching the word.

"Gospel for the Age."

The Herald of Gospel Liberty objects rightly to the demand for a "twentieth-century Christianity." The man who is not ready to accept the Christianity of the first century is not seeking Christianity, but a substitute for it. The editor declares:

Its idea of sin and the gospel is to eliminate sin and make the gospel a mere code of ethics—a sort of philosophy for the guidance of moral conduct. The one fundamental trouble with life is sin, and the one fundamental purpose of the gospel is to take away sin, and any conception of either which does not include these fundamentals strips sin of its hideousness and the gospel of its merits.

Men do not need a twentieth-century Christianity, but a Christianity revealed on Calvary nearly twenty centuries ago. They do not need a philosophy for life, but a Savior from sin. They do not need new ideas about social service, but a life of service patterned after the Man of Galilee. They do not need to know their duty so much as they need power to do right. They do not need to be saved to an easier life, but to a holier one. Jesus did not give his life that men might have better wages and more comfortable homes, but that they might find their way to God. In the absence of a consciousness of God and a sense of sin, men

will not seek a Savior whose life was given, not that men might be happy, but that they might be holy.

The gospel of Christ is not for any age, to the exclusion of others, but for all ages. Principles are eternal and change not. The gospel that Paul preached was the power of God unto salvation, not only for that age, but for this age and all time to come. Jesus Christ is "the same yesterday, and to-day, and forever." In Christ's name in the first century, and in his name in the twentieth century, and in his name in all other centuries must men be saved. Men who refuse to obey the gospel in the first century or in the twentieth century will be lost. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 7-9.) Men in all the ages to come who refuse to accept the gospel will be lost. So Paul declared: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) There is nothing in the Bible that warrants us to expect a new gospel or new conditions of entrance in the kingdom of Christ. The same thing to do is to faithfully preach the gospel while we humbly walk in the strait and narrow way that leads us unto eternal life.



The European War.

The third year of the terrible European war has been entered on, and there are no signs of abatement, except that many of the nations must be nearing the limits of their financial and vital endurance. Another year like these and the mere interest on the accumulated debt will equal the entire revenue of the nations at the outbreak of the war, while the people, by the millions, will be absolutely impoverished. It is impossible that such crazed conditions can much longer continue. There is a limit to what human nature can endure. Almost world-wide havoc has been wrought. Centuries cannot undo the damage.—Herald and Presbyterian.

Christians should pray and work more. If we were as active as we should be in living the Christian life, it is not probable that this war would now be. Instead of more guns, give us more missionaries; more lives of devotion and sacrifice and less shedding of blood. We should look well to our own spiritual condition.



The Roman Catholics.

It is stated by America, the Roman Catholic paper of New York, that "some sixty per cent of the public-school teachers of Chicago are said to be Catholics," that the "schools of New York and Boston are reported to be almost as seriously imperiled, and those of Philadelphia and St. Louis are not much better off." It grows very jocose over "this menace to our liberties." It is well to know what things certain classes of people are chuckling over. It may be that the people of this country will arouse some day to a realization that the grasping at an undue proportion of places in the public service, be it schools, police force, or anywhere else, by any one class of people is, for a fact, a "menace to our liberties," and will look into the matter.—Herald and Presbyterian.

We should be watchful. People who are seeking to put the Bible out of our schools are not working for the best interests of humanity. Man without the Bible must grope his way in darkness. Any teaching that drives out the word of God from our public schools is a "menace to our liberties" and to the salvation of our people.

In our life we should do three things. To gain the victory over our passions, "live soberly;" to respect the claims of our neighbors, "live righteously;" to derive our motives from the highest source, "live godly."—Reynolds.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Cled E. Wallace reports eight baptisms at Poyner, Texas.

W. E. Morgan changes his address from Portland, Maine, to Box 1244, Dallas, Texas.

Vester Walker closed a meeting at Riverton, Ala., with four additions. Three came from the Methodists.

The address of Don Carlos Janes, who has moved a short way out of Louisville, has changed to Route 10, Buechel, Ky.

J. C. Estes baptized four persons in a meeting near Ashland City, Tenn. Brother Estes is now in a meeting at Viola, Tenn.

Morgan H. Carter will begin a meeting with the Eighth Avenue (North) congregation, this city, September 3. All are invited.

A. M. Burton reports that fifty-five dollars in cash has been contributed to the Silver Point Negro Bible School since the last report.

After August 18 the address of Jewell Matthews will be San Angelo, Texas. Brother Matthews has finished a course in the University of Chicago.

Among our visitors last week were N. B. Hardeman, of Henderson, Tenn., and H. C. Shoulders, of Winchester, Ky. Both are busy in the Master's service.

From C. W. Sewell, Corpus Christi, Texas, August 10: "I preached at Sinton on the first Sunday in August, morning and evening, with one confession."

From Fred L. Wallace, McMinnville, Tenn., August 11: "The visible results of our nine-days' meeting at Smartt, Tenn., were four baptisms and one reclaimed."

The meeting at Scott's Hill, Tenn., was conducted by C. S. Austin and resulted in six baptisms and one reclaimed. Brethren Austin and Veteto held a meeting at Fairfield, near Bellbuckle.

There is a fine opening for an expert dentist and also a photographer in Halley, Idaho. Christians are desired, preferably brethren able to preach. Halley has an ideal climate and is a popular summer resort. Address George H. Byars.

C. E. Holt, who has been at Montgomery, Ala., for several years, will be located with the church at Knoxville, Tenn., about October 1. T. B. Clark will reënter the evangelistic field. His ministry at Knoxville was profitable and pleasant.

E. C. Richardson writes from Logansport, Ind.: "Recently I baptized one at Terre Haute. I also baptized four at Sweetser at my last appointment there." I will be ready to hold some meetings after September 15. If you wish my help, write soon."

Jesse P. Sewell was called from his meeting at Morrison, Tenn., to his home at Abilene, Texas, on account of the illness of Brother Zellner, the tried and true friend of the Abilene Christian College. We hope to hear a favorable report from Brother Zellner.

Matthew C. Cayce writes: "I closed the meeting in Ridgeland, Miss., on Wednesday night, July 26. Considering that it rained nearly every day, the attendance was fine for a place where there are only ten members. Baptized one. Wanted back next year."

A. W. Young, of Galnesville, Texas, writes: "My meeting at Davidson, Okla., resulted in four additions. I was rained out at Ravenna, Texas, and am now in a meeting at

Plainview, with four additions to date. All my summer time is engaged, but I have some open time for fall meetings."

J. C. Taylor closed a good meeting on August 10 near Covington, Tenn. Eleven were baptized. Three of this number had been Methodists; two came from the Baptists. There was one restored. Large crowds and good attention were features of the meeting. Brother Taylor bespeaks his love for the congregation.

From E. W. Moon, Holland, Ga.: "I wish to correspond with an earnest, consecrated young brother who is capable of conducting the song service and otherwise capable of assisting in a tent meeting in Georgia in a vicinity where the simple truth is practically unknown. The earthly remuneration will be small; the heavenly, adequate."

In our issue of August 10 it was stated that John T. Smith had closed a meeting at Mount Carmel, Ala. This meeting should have been accredited to Thomas C. King, of Lawrenceburg, Tenn. The mistake was the printer's and no blame attaches to Brother Smith. We ask Brother King and others to kindly overlook this unintentional confusion of names.

Readers interested in locating at the Nashville Bible School may buy or rent the following houses: Five-room cottage with half an acre, \$18; eight-room, two-story frame, large yard, \$25; nine-room, two-story frame, one hundred foot lot, \$30; twelve-room, two-story frame, two and three-fifths acres, \$30. Monthly rent. Address Fred K. Jones, 41 Arcade, Nashville, Tenn.

From E. O. Coffman, Lawrenceburg, Tenn., August 5: "I began a meeting at North Carolina, Lauderdale County, Ala., on the fourth Sunday in July and it one week. There were nine additions. I held a week's meeting there last July, with twenty-four additions. The additions in each case included the baptized and the restored. North Carolina has a fine congregation."

John T. Poe writes from Longview, Texas: "I have no appointments for meetings after August. I want to be busy all the time and need the work. Do you want an old-fashioned, Jerusalem gospel meeting? If so, write to Longview, and state your desires and the condition of the church or mission point, as the case may be. I can serve you after August, if the Lord permit."

William Etheridge writes from Dresden, Tenn., August 11: "My meeting at Milan resulted in three baptisms. We had large crowds and good order. My meeting at Memoresville resulted in three baptisms and one restored. My meeting west of Dresden resulted in twelve baptisms and one restored and a house of worship to be built at once. My meeting at Sidonia resulted in three baptisms."

N. L. Walker, of Montgomery, Ala., sends us a clipping from the Advertiser with an account of the action of the Catoma Street church of Christ relative to the resignation of C. E. Holt. The tribute of the church was expressed in the following resolutions: "Whereas, Brother C. E. Holt came with our congregation at a time when great vigilance and much caution were necessary on the part of its minister; having served us with energy and unselfishness during the past four years, and having maintained the esteem, love, and fellowship of our people. As much as it may be regretted, Brother Holt, after due consideration, now deems it advisable to cast his lot in another field of endeavor, his resignation to become effective October 1, 1916. Therefore be it resolved, That we tender him our most profuse thanks for his abundant works of faith and untiring labors of love during his sojourn in our midst, and as he goes from among us may be and his family be assured that our good will, esteem, and affection will attend him and them wherever they may go."

THE MASTER'S VINEYARD

Alabama.

Paint Rock, August 3.—My meetings at Lascassas and Sharpesville, Tenn., and at Woodville, Ala., closed with no additions. In all of these meetings we had fine audiences. I am now in a meeting at Spruce Pine.

L. B. JONES.

Moulton, August 5.—I was with the little band of disciples at Hatton yesterday and last night. I preached one discourse which resulted in two additions—one by baptism and one from the Baptists. The brethren at Hatton are at work building a meetinghouse and will appreciate any help from the brotherhood. Send all donations to W. C. Morgan, Town Creek, Ala., Route 1.

C. H. BAKER.

Elkmont, August 8.—Some real apostolic missionary work is being done near here by Brother W. T. Goalen, of Dothan. He has just closed a meeting at Pettusville, with ten baptisms. There are a few disciples around there, and he is going to get them to keeping house for the Lord. They will in all probability build a meetinghouse this fall. He goes from there to Veto, on the Tennessee-Alabama line, where he goes by invitation of some who heard him at Pettusville. They have secured the Methodist meetinghouse for him, a thing the Methodists at Pettusville would not permit. We feel that Brother Goalen deserves the hearty commendation of the brethren everywhere for his willingness to sacrifice and work so much for the cause. If the work demands, he will be in and near this county for some weeks yet.

ASHFORD TODD.

Elkmont, August 7.—I came north on account of an attack of the Southern malaria, and after a few days' rest I went over to a mission point of the church at Elkmont, where Brother Boaz has been preaching, and preached in the schoolhouse at Pettusville for fourteen days, and ten precious souls put on Christ by their obedience to the gospel. Brother Holt is going to deed them an acre of land for to build a meetinghouse. I am going to stay with them for a while and care for them until they can care for themselves. With the ten added are fourteen more, and they intend to keep house for the Lord. I have been advised by the doctors not to go back south to stay on account of the malaria and the weakness of my system, and have been invited by the church at Elkmont to stay with them and work out in the surrounding country.

W. T. GOALEN.

Arkansas.

Vilonia, August 3.—We closed a fine meeting at Mars' Hill on July 31. Ten persons—six by baptism and four by restoration—were added to the church. The attendance and interest were good from beginning to close of the meeting.

T. E. TATUM.

Blue Bayou, August 3.—I began a meeting here last Sunday, and expect to continue one more week. There have been five baptisms so far. I go next to King, Texas, for a camp meeting. Paul C. Young is now in a meeting at Campbell, Texas.

F. L. YOUNG.

Paragould, August 5.—I am now at home from a tour in the southwestern part of the State. My next meeting will be at Gatewood, Mo. I am ready to hold meetings anywhere good may be done. Whether there be any congregation or not, if you want a meeting, write me and I will reach you as early as possible. If you should desire a class in vocal music in connection with the preaching, I can teach a class.

W. J. JOHNS.

Indiana.

Borden, August 7.—The meeting here is one week old, with splendid interest. One restoration. Brother Zahn is conducting the song service. We shall be here through next Sunday, the Lord willing. The day following Brother Zahn will go to Athens, Ohio, and to Coal City, Ind., for meetings. The meeting closed at Worthington, Ky., on July 30, having been in progress two weeks. Interest was good throughout. Nine persons were baptized, one of them nearly eighty years old. Brother John T. Glenn conducted the song service. On the last day of the meeting Brother J. W. Harding, father of Brother J. A. Harding, was with us and preached a soul-stirring sermon. He will be ninety-four his next birthday. He seemed to be enjoying good health, and he was the very embodiment of faith, hope, love, and zeal. May the last days of us all be like his.

J. E. THORNBERRY.

Kentucky.

Bardwell, August 3.—I closed an eight-days' meeting at Blood River, Tenn., on the fifth Sunday in July, which resulted in eighteen baptisms. I have held four meetings at Blood River. They are a faithful band of brethren, and it is a pleasure to work with them.

JOE RATCLIFFE.

Louisiana.

New Orleans, August 3.—I labored the last week in July at Turkey Creek. Four were added by primary obedience. The Sunday school enrollment now is eighty-six. We hope to have our own building before the end of the year. Backbone of opposition is about broken. The United Brethren preacher says, "Ramsey has made a rabbit of me," making this comparison: "He came here preaching unity, and, like the bound running the rabbit, when he has caught it he wants to eat it up." We have just about cornered the false teachers at this place and the word is "eating them up."

A. K. RAMSEY.

Mississippi.

Senatobia, August 2.—On July 16 Brother J. P. Lowrey began a meeting at Wyatte, eighteen miles east of here, which lasted six days. Four were added to the one body by baptism. Of this number, one was the daughter of Mormon parents, and, of course, they made objection to her acceptance of the truth. A zealous member of the church had from time to time handed her copies of the Mississippi Evangelist and her attention was called to the truth in this way. Brother Lowrey's next meeting was at Crockett, six miles west of Senatobia. Nineteen sermons were preached here, and eighteen were added by baptism and one restored. In each of these meetings the writer conducted the song service and gave daily drills in vocal music. There is a great interest in the work throughout this county. Brother Lowrey has been here for one and one-half years, and has certainly endeared himself to the hearts of the people. With the exception of sectarian preachers and denominational leaders, there is a general desire for the plain truth on every hand. The Christian Church, of Senatobia, has lately been treated to a revival of the usual sort. Atkinson, of Memphis, was at the helm; and a prominent Baptist, leader of the Sunday school, said it was impossible to tell whether he was a Baptist, Methodist, or Christian. It is disgusting to the sects even how those who have left their "first love" court favor of the denominations. Our next meeting, at Looxahoma, will begin next Sunday. Brother A. G. Freed will be with the church at Thyatira, beginning on August 20.

FRED BLANCHARD.

Oklahoma.

Konawa, August 6.—I closed a good meeting at Erick last Thursday night. We had good crowds and twelve additions. The church there is very enthusiastic now. I came here and began a meeting last night. Rain is interfering, but we hope for a good meeting.

T. H. ETHERIDGE.

Rush Springs, August 7.—Since my last report I have held meetings at Muldoon, Bogn Prairie, and Red Oak, Texas. I am now at Rocky Point, near Rush Springs, with fine crowds and the best of attention. I shall be in this part indefinitely. May the Lord bless his servants who are preaching the word.

JOHN W. HEDGE.

Tennessee.

Gassaway, August 2.—The meeting at Gassaway continues with good interest. Five baptized. One reclaimed to date.

C. M. GLEAVES.

Smithville, August 3.—During the last four weeks it has been my good pleasure to do the preaching in two very interesting meetings—one at Baxter, with one baptism and one restoration; the other at Moss, with

twenty-nine baptisms and ten restorations. I hope to begin a meeting at Silver Point next Lord's day.

THOMAS D. ROSE.

Hendersonville, July 28.—We are having good audiences and interest here despite the hot weather. No additions so far, but we are hopeful that there may yet be some who will turn to the Lord.

M. L. MOORE.

Livingston, August 5.—I closed a week's meeting at Flat Creek, my home congregation, last night. Six were baptized and one restored. Plenty of rain. Let the Gospel Advocate continue to grow better.

B. C. GOODPASTURE.

Murfreesboro, August 7.—I closed a good meeting of fourteen days' duration at Bean's Creek, about ten miles from Manchester, yesterday. Ten people were baptized and two returned to the fold. I have time for a ten-days' meeting, beginning on the third Sunday in this month.

J. H. MCBROOM.

Eaton, August 7.—My meeting began at Dorris' Chapel, two miles north of this place, yesterday, with large crowds and good interest. This is the home of Brother W. R. Hassell, and he is doing a good work in these parts. My meeting at Ruthville closed on Friday night with an immense crowd and good interest.

F. O. HOWELL.

Pocahontas, August 5.—I have just closed a good meeting near Middleton, with one added. Interest was fine throughout and I left the people reading their Bibles. I am now in a meeting near Pocahontas, with two added and interest fine. I go from here to Gibson's Chapel; then to Otterville; and back to Utica, Ind., the first Sunday in October.

R. A. CRAIG.

Winchester, August 3.—I have just closed a fine meeting with the church at Florence, with four baptisms and the church strengthened. I go to Arrington, near Nolensville, to begin a meeting next Sunday. I recently held a meeting at Smith's Spring, with four reclaimed. I will begin a meeting at Old Jefferson on the first Sunday in September, if the Lord wills.

E. L. CAMBRON.

Ethridge, August 2.—Brother C. R. Brewer has just closed a ten-days' meeting here. It was a good meeting. We do not think our young brother's faithful and forceful presentation of the word could be surpassed even by those who are older in the work. Though there were no additions, we are confident that the influence of the meeting on the church and neighborhood will endure for years to come.

LUCAS NORTH.

Morrison, August 7.—Our meeting at Pleasant Knob was one week old yesterday. I established this congregation about eight years ago. Since

that time I have held a few meetings for them, and Brethren Smithson, Mansfield, and Billingsley have held good meetings here. There have been nine baptized in our meeting to date and we have withdrawn from one disorderly brother. We are here for so long a time as we can do good.

R. E. WRIGHT.

Lacy, August 5.—Brother W. H. Trice, of Memphis, closed a ten-days' meeting at Lock on July 30, with four baptized and one from the Baptists. Brother Trice did some fine preaching. He is a strong man in the gospel, a fine teacher of the word, and a forcible speaker, and all who met him learned to love him. I began this work here about two years ago without any house or members, but at present there are about thirty-two members, and we have built us a house and are having preaching every Lord's day with good interest. Pray for us, brethren, that the good work may go on.

PORTER NORRIS.

Elora, August 5.—Our meeting here began on the fourth Lord's day in July and continued ten days. Brother J. M. Gainer, of Scottsboro, Ala., did the preaching, and it was well done. The attendance, interest, and attention were good throughout, and we are sure that much good was done in the Master's name. There was only one addition, but we feel sure that others were "almost persuaded." Brother Gainer is a good man, a fine preacher, a forceful speaker, a recognized scholar, and does not fail to declare the whole counsel of God. The congregation was highly pleased with his efforts, and the church was greatly strengthened by his able presentation of the gospel.

AARON ROBERTSON.

West Point, August 6.—Brother E. O. Coffman, principal of the Lawrence County High School, held a meeting here in June, beginning on the second Lord's day and continuing for two weeks. We had a splendid meeting. We had good crowds all the time and fine attention. Three were added to the church. Brother Coffman has done some fine work here during the past three years. He preaches on the second Lord's day in each month, morning and night. This is the first meeting he has held for us, and the congregation thinks it is one of the best we have had. We have a nice little congregation here, with services every Lord's day and prayer meeting every Friday night.

JONAH L. KELLY.

Hartsville, August 7.—Our tent meeting with the Deason congregation, in Bedford County, began to-day at Green Hill with good audiences at both the morning and evening services. The Deason congregation is trying to establish the cause of Christ in their community. Up until two years ago the gospel had never been preached here. At that time I opened the work in a tent and preached about two weeks, with no visible results. Last year the above-named church sent Brother Slayden here, and while here he baptized two. The prospects this year are good for several addi-

tions. I go from here to Deason for a two weeks' meeting, beginning on the third Lord's day.

THOMAS H. BURTON.

Ethridge, August 3.—I closed a ten-days' meeting last night at Park Grove, four miles east of Ethridge. We used the Baptists' house during the meeting. The church worships each Sunday in a schoolhouse there, but secured the Baptists' house for the meeting. The crowds were fairly good throughout the meeting. No one accepted Christ, but I believe the harvest time will be soon. I held a meeting at Brace, four miles north of here, before I went to Park Grove, and had two additions. The last part of the meeting was rained out. I promised to return this fall for another meeting. I am to begin a tent meeting next Sunday, near Campbellsville. The harvest is great.

B. A. MCCOLLUM.

Lynchburg, August 3.—A successful meeting has just been closed at Owl Hollow. Owing to the very inclement weather during the first of the week the crowds were small, but as the weather cleared up and the interest increased you could hear it said on every hand: "That was the largest crowd ever seen at this place." The preaching was done by J. E. Mullins, of the Nashville Bible School. Brother Henry Sullinger, of Crystal Ridge, conducted the singing. This added very much to the success of the meeting. Eighteen persons confessed their faith in the Lord and Savior Jesus Christ and were buried with him in baptism. Of this number, seven were Methodists, two were Lutherans, and one from the German Reformed Church. Two other Lutherans and one Baptist came forward and said: "We have been baptized for the remission of sins, but are tired of the ways of the worldly institution and desire to be Christians only." The cause was helped very much and the little band was left in a good working condition. They will have preaching once a month during this year.

JOE W. MULLINS.

Franklin, Route 3, August 7.—On the third Sunday in July I began a meeting at Flat Rock, three miles from Hohenwald, and continued it till Saturday night following. Owing to a good deal of sickness and the fact that the people were very much behind with their crops, the attendance was not as good as in former meetings. The brethren seemed to be satisfied with the effort. This was my first trip to that section, and I enjoyed it very much. I preached in Hohenwald on Sunday and Sunday night following. On July 25-28 I engaged in match preaching with Elder W. R. Rushton (Primitive Baptist), in Dickson County. We spent two days of the meeting at Old Turnbull Baptist meetinghouse, established one hundred and sixteen years ago, and two days at Jackson Temple, our new meetinghouse, where we were established last year. We have an excellent congregation there one year old. I enjoyed the meeting more than any other I ever held. Good feeling prevailed throughout. The outlook there is very promising. I will begin a

meeting there on the third Sunday in this month. On the fifth Sunday in July I began a meeting at New Liberty, Williamson County, and continued it till the following Sunday morning. The election and rains interfered somewhat, but we had a good meeting. The members were urged to do more work in the Master's vineyard. They agreed that they could do more. One was baptized. I am engaged to hold other meetings, which I will report later.

OSCAR PARHAM.

"Elder."

BY ISAAC E. TACKETT.

It is well to teach as the Bible teaches and to use Bible phraseology. It is well to oppose unscriptural terms; but it is inconsistent to oppose one unscriptural term and then use another as objectionable. A lot of our brethren continue to use the word "elder" as a title when addressing preachers. Why object to the term "Rev." or "D.D." and then, when addressing our own preachers, use a term for which there is no more authority than for those? I continue to get letters addressed to "Elder Isaac E. Tackett," and I presume the other preaching brethren have a similar experience. Some of these letters come from some of our ablest preachers—preachers who would oppose very stoutly my being addressed as "Rev. Isaac E. Tackett" or "Isaac E. Tackett, D.D." Yet they use the term "elder" as a title as freely as if it were really a scriptural term in this connection.

O, well, I understand the word "elder" can be used scripturally, even as a title, when properly used; but certainly not in addressing a preacher by virtue of the simple fact that he is a preacher. There might be two senses in which the word could be properly used in an address. If I were an old man, I could be addressed as "elder" by virtue of my age, provided there was a younger man by the same name; but even in this case few people would understand the use of the word in this connection. I could be an elder in a church, and be so addressed, but the people who addressed me would not likely know it, and most assuredly the postmaster would not know that was the reason I secured the title. I would just as soon be addressed as "Rev." as "Elder," the terms being used as mere titles. In fact, it is a rare instance when there is any use in having a handle to a preacher's name, in the form of a title, by virtue of the simple fact that he is a preacher. The postmaster at Troup, as well as at every other place where I have lived, knows who "Isaac E. Tackett" or "I. E. Tackett" is. I always get mail so addressed. The title never

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serves me any purpose. Sometimes, when the preacher is away from home at a new post office, it might serve to assist the postmaster for a preacher to be addressed with a term indicating the fact that the one addressed is a preacher. There is a scriptural term that can be so used, but it is certainly not "elder." It could be "Evangelist A. W. Young" or "Evangelist F. W. Smith." If need be, and all desired ends would be served. But even this is seldom necessary. When an evangelist goes to a new place, the postmaster soon learns about it and who he is. Such a thing is certainly not necessary at an "evangelist's" home office. Brethren, let us quit opposing one unscriptural term and then using another.

Fruit Bearing.

BY H. M. PHILLIPS.

In many places in the Bible we are admonished to bear fruit. There seems to be no promise of life to those who do not. It is also just as essential that we all know what kind of fruit God wants us to bear. No person on earth delights to use faulty fruit. It is our nature to long for, love, and admire the good. This would suggest peaceable, righteous fruit as the kind. In short, we are to bear the fruit of the Spirit. If this is done, God will accept such. Man

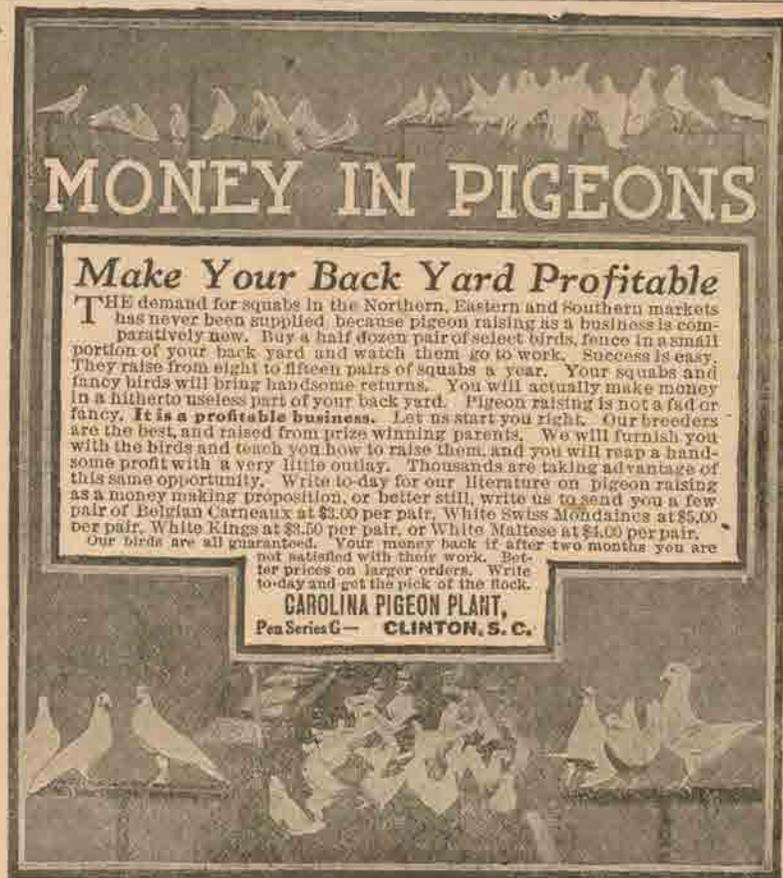
may reject, rebel, and positively refuse to approve; but in this God, and not man, is to be the judge. We must work to please him by being faithful to his laws of fruit growing.

In order to bear good fruit, it is necessary to notice some things closely. It is a law laid down by Christ that a good tree brings forth good fruit; an evil tree, that which is evil. Then it depends on the kind of a character each one is as to the kind of fruit he will bear. We stand as trees in the sense of fruit bearing. Let us keep the tree in good condition. Trees need to be pruned. We all have to lay aside our unnecessary weights, cut off the offensive limbs, lest we become wholly corrupt and fall in the great work. In pruning ourselves, it will likely hurt at first. We may have to doctor and nurse the fresh cut, but in the long run it will be much better. The trouble with nearly all is a lack of getting rid of the old, dead, rotten, and decaying limbs. Our evil deeds need to be cut off and worldly habits need to be mortified. We need a separation from these; and the sooner, the better. If we are careful to add the Christian graces and other remedies to the tender spot, there will be no real hurt. If we do not prune now, Christ will after a while. It will then be to our destruction. So how much better it

would be to do this now! Every branch in Him that beareth not fruit, he taketh it away. A spray is used to keep off germs. So a spray of pure gospel will keep off the germs of sin. It takes a full dose and a constant supply, but it is cheap and easy to apply if you are willing. Some are sprayed during the meeting, but do not come back till the next year. Long before this their supply has been completely exhausted. Sometimes it is good to dig about a tree and fertilize it before you give it up. If you go to digging about some cold, fruitless Christians, they are so offended that they almost fall over, roots and all. They become so enraged as to cry out: "It is my business." But as we are our brother's keeper, let us go about the work with a cheerful heart and hold and steady the weak, fruitless one, while we dig about and find the trouble and fertilize the neglected parts.

All ought to want to bear fruit. No one really wants to be cut off; but if we do not bear fruit, we are sure to be cut off. Christ has so said. Each one needs to have some good things placed to his account. If we bear fruit, it will be so placed, as Paul told the Philippians. What a blessed thought, that we here can bear fruit that will be for our good in that great day! How busy we ought to be in the work of the Lord, since we know it is not in vain! By our fruits we are known. That being true, if I bear evil fruit, it is known that I am evil. If I could be in a state to bear none at all, I surely would not be known of God in the sense of having his divine approval. But we all bear fruit every day we live. It may be either good or bad. It is our duty to carefully consider the kind of fruit to bear, the best way to have the good, and that we will be blessed according to the kind we have. Then let us bear none other than the fruits of the Spirit. Study Gal. 5: 22, 23, and make each word your motto in the Christian life. Live up to such with all your power, and you shall know perfectly some day that there is no law against such, either earthly or heavenly. You can be able to show an increase of good things in the kingdom of God if you will. The cause will have been made better by your being in the body. Then do all you can, live faithful to the end, so you may be able to wear the palms of victory and dwell with God forever. May the Lord help us all to so do; for the night will soon come, when no man can work.

Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.



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The churches at Terrell, Wills Point, and Mineola have come to the rescue of the church at Grand Saline and assumed an indebtedness of about seven hundred dollars owed by the Grand Saline church. These churches did this to save the property from falling into the hands of the "digressives." In fact, the "digressives" had already assumed the indebtedness and had taken charge of the work, but through the timely work of some of the loyal brethren the property was saved to the loyal brethren. For the "digressives" to have secured this property would have meant the permanent overthrow of primitive Christianity in Grand Saline.

These churches assuming this indebtedness must have help. The church at Terrell is hard pressed, but is determined to do her part. The churches at Wills Point and Mineola are not strong, but are also willing to do their part. The church at Grand Saline has only one active male member and is not able to help, but will help some. We are asking the congregations to set apart one Lord's-day's contribution for the Grand Saline church.

This appeal is made by the churches at Terrell and Wills Point.

Send all contributions to J. F. Blakeley, Grand Saline, Texas.

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Prospects for Abilene Christian College.

BY J. P. SEWELL.

Prospects for Abilene Christian College grow brighter each day. Far more students than ever before are arranging to enter on September 5.

Our work is not "fully credited by all leading universities." Neither is the work of any other Christian College in Texas thus credited. Nor is the work of any junior college in Texas thus credited. But we can enter our 1916-17 graduates with credit for nine and two-thirds to nine and three-fourths courses, which is more than any other Christian College in Texas can do. I state these facts just to keep the record straight, not that we attach so much importance to them. We have other things in Abilene Christian College far more important and valuable.

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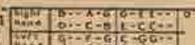
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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Cowan.

Our little circle at San Francisco, Cal., has been broken, as our dear sister, Mattie Cowan, passed into rest on July 22, 1916. We miss her greatly, as she was always faithful to be present at all the services of the Lord's house as long as strength permitted. "Asleep in Jesus, blessed sleep!"

Mrs. T. J. McRAE.

Garner.

Frances Rebecca Barrett, wife of Dr. J. E. Garner and daughter of W. W. Watson, was born in Arkansas on September 24, 1876, and died in Texas on April 26, 1916. She was the mother of eleven children, ten of whom are still living. She obeyed the gospel under the preaching of Brother C. M. Wilmeth. She was both a good wife and mother and a keeper at home, and she is greatly missed in the family circle.

J. R. JONES.

Wilson.

Brother J. T. Wilson, my true and lifelong friend, has been called by death. He and I walked together as the best of friends till he crossed the mystic stream, and I shall hold him dear in memory till called upon to lie down in the sleep of death. He leaves a large family of loved ones to mourn his death. He loved his family greatly and wished them to do and be good. He built a nice church house at Blacksher at his own expense, where a good congregation meets, which will be a monument to his memory. His body rests in the churchyard close by. I would say to his family: His footsteps will be heard no more and he has kissed you good-by for the last time on earth; but believe on, hope on, love on till you finish life, then wrap yourselves in the mantle of a well-spent life and lie down to sweet dreams.

C. PERRY.

Stone.

One of our beloved citizens, Mrs. I. C. Stone, departed this life on July 10, 1916. She was born on March 22, 1841, in Northwood, Germany, and came to America when a young girl. In April, 1864, she was married to Jonathan Huggins, in Murfreesboro, Tenn. To this union three children were born. Her second marriage was to I. C. Stone, in Manchester. To this union were born five children, all of whom are living except one—Sister Sallie Stone, who went to her reward nearly two years ago. Sister Stone united with the church of Christ about the year 1863 and lived a consistent Christian until death. It was my good pleasure to know her in her home. She was devoted to God and

a daily student of the Bible. A devoted mother has gone to her reward, and we rejoice that she is at rest; and if we obey and follow Christ, we shall soon meet her again where perfect health and joy shall be ours for evermore.

W. S. LONG.

Bouldin.

The death angel again visited our community and claimed for its victim little Leola Bouldin, the only daughter and child of Brother and Sister A. H. Bouldin. Leola was born on March 17, 1911, and departed this life on July 8, 1916. She had suffered for several months with spinal trouble, having been blind for more than three months; but she bore her sickness patiently. She was a bright little girl, loved by all who knew her. Just a short time before she died she said to her mother: "Mamma, don't worry over me." And "mamma" should not worry any more than she can help, for the promise is to her, for our Savior said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Little Leola, after funeral services by the writer, was laid to rest in the Hill cemetery, near her home, to await the resurrection morn, when she will be carried home to heaven, where there is no pain, no sorrow, no sad parting, and where death never comes; but all will be joy, peace, and happiness for evermore.

J. J. LITTLE.

Davis.

With sadness and sorrow we chronicle the death of Brother Ed L. Davis. Brother Davis was born in Christian County, Mo., on June 29, 1866; was married to Miss May Bingham on February 20, 1898; and obeyed the gospel of our Lord and Master in September, 1902. He leaves a loving, faithful, Christian wife, three brothers and two sisters, besides a host of true and tried friends, to mourn their loss. Brother Davis was in every respect a pure, clean, trustworthy gentleman, one of Greene County's best citizens; but far above all this, he was a loyal, faithful Christian. O how his place will be missed in the family of God at Walnut Hill! He found no delight in the common or uncouth, but had a great love for the pure and holy. No one, I am sure, ever heard a vile, unbecoming word proceed from his mouth. He was confined to his bed for eight weeks with gallstones and cancer of the liver, and suffered much, but he bore it without complaining. He said from the beginning: "I am ready to go." May God bless his heartbroken wife and all the connections. Their loss is

his eternal gain. To one and all let me say: Be faithful unto death. The meeting on yonder shore will repay for all sadness and tears here.

O. L. HARDIN.

Riddle.

On Thursday, June 22, 1916, our beloved sister in Christ, Rachel Riddle, closed her eyes to all earthly scenes and bade farewell to all the happiness, as well as the sorrows, of this fleeting life. Her body was placed in the grave at Viola to await the resurrection of the dead on that great day. We feel comforted by the Scriptures that she will be one of Christ's at his coming, for in much was her daily life in beautiful harmony with his word. Rachel possessed several of the Christian graces. Two of these, meekness and patience, seemed to shine out from her countenance. She leaves a bereaved husband and two little children to mourn her loss, but they do not mourn as "those who have no hope." She obeyed the gospel in September, 1905, under the teachings of Brother F. W. Smith, and lived faithfully the Christian life. She was born on February 4, 1888. She was married on August 4, 1909, to Charles Riddle, who, with her mother, father, and several brothers and sisters, survives her. While it almost breaks our hearts to part from our beloved ones, we have the comfort of the Scriptures to sustain us on our lonely pilgrimage thereafter. The more faithful study of these, coupled with faith and our unceasing prayers, becomes the healing balm to all kindred woes. A SISTER IN CHRIST.

Mason.

Sister Mollie Mason, wife of Brother L. F. Mason, of Polytechnic, Texas, passed away on June 27, 1916, killed in an automobile wreck. She was born on July 15, 1886; was married on June 23, 1907; and was baptized by Dr. J. S. Ward at the Nashville Bible School. Sister Mason lived a true Christian life, pleasant and kind in her home and well disposed toward others. The writer lived in their home more than a year, at Polytechnic and always held her in very high esteem. To Brother and Sister Mason were born two little girls—Inez and Hazel Ruth. The latter died only a short time before Sister Mason's untimely death. The loss of this little jewel brought sorrow into the home. Now, the mother gone, there remains only additional sadness and grief to the bereaved ones who are left. No heart can know what this means until hard experience has proved to it the lot which falls to every man. The relatives are mostly in Tennessee; and these and the friends should administer such comfort in words and deeds as their capabilities will allow to the father and little girl. Let these take consolation in the thought of a brighter life in a better world, now enjoyed by their departed loved ones. How sweet it is to think that we can go there! Reunion of the blest, everlasting happiness in blissful regions with all the pure and good! Sister Mason's death is another reminder of the truth that life is uncertain and death is sure, but eternal life awaits those who love God.

IRA L. WINTERBLOWD.

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown [People 200 Per Cent. Stronger in Two Week's Time in Many Cases.]

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This doing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic troubles. They also offer to refund your money if it does not at least double your strength and endurance in ten day's time. It is dispensed by all druggists.

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Among Our Workers

Georgia.

Dasher, August 8.—Brother J. O. Barnes has just closed a meeting of eight days' duration with the church at Union. He preached seventeen sermons and baptized three persons.

W. J. COPELAND.

Macon, August 10.—We had excellent attendance and attention during our tent meeting here. The meeting closed well. The house was filled to overflowing in the recent meeting at Hardie's Chapel. Six believers were baptized and one was restored. Brethren, continue with us in prayer as we continue in the battle for victory.

MORGAN H. CARTER.

Illinois.

Rosebud, August 10.—Brother W. A. Record, of Lone Oak, Ky., held a two-weeks' meeting here. He preached some splendid sermons that interested the people very much, and there was one addition to the church. The meeting closed on account of Brother Record's ill health. We believe that if he could have continued much good would have been accomplished. We hope that he will soon be able to go back to his work, as the world needs many such splendid teachers.

EFFIE WILSON.

Indiana.

Lyons, August 9.—Our meetings at this place are being held in a hall. The interest has been good throughout. We will have a basket meeting in a grove next Lord's day. I expect to leave next Monday for Lebanon, Tenn.

JOHN A. KLINGMAN.

Kentucky.

Murray, August 8.—On July 29 I began a meeting with the Hickory Grove Church, in the eastern part of Calloway County. This meeting continued for ten days and resulted in four additions. Brother Tate Ring was with me part of the time and preached several sermons.

DAVID THOMPSON.

Mayfield, August 10.—I baptized one at Birmingham on the third Sunday in July. In a mission meeting near Benton, I baptized two and four were reclaimed. I closed at Coldwater last Lord's day with large crowds and good interest. I begin another mission meeting near Magness to-night.

J. S. WHITE.

Bell City, August 7.—Our mission meeting closed here last night, with one addition. We began with small attendance, but grew and closed with large crowds. Attention fine. Murray brethren furnished the tent and singer. Williams' Chapel gave \$2.25; Lebanon congregation, \$4.50; Farmington, \$6.30. My support was twenty-six dollars. Congregations around should see that another meeting is held here.

D. N. BARNETT.

Louisville, August 6.—The Highland Church closed its second tent meeting of this season to-night, with three baptismal services to-day. There were nineteen added in the two meetings, all baptized but four. Brother Jorgenson left to-night for Henning, Tenn. Brother Henthorn and family, faithful, worthy, and useful members, will leave soon for Minneapolis. Our foreign mission money is baptizing more than our local gifts.

DON CARLOS JAMES.

Monticello, August 7.—I closed a meeting at Susie last night. There were six baptisms. The Holliness people had just closed a camp meeting. I had thought I had seen a prejudiced people before; but if the Lord ever winked at the ignorance of people, he will surely shut both eyes at this one. The school-teacher brought his school to the meeting, and they tried to get an indictment against him and brought him before the school board and wanted to take the school from him. Tell Brother John R. Williams to cheer up. We have missionaries in India and Japan; and these are not much worse than the people across the "big pond." I do not think I was ever in a meeting where more good was done. Brother O. F. Shearer was an able assistant in this meeting. I begin at Alpha on Thursday night.

J. D. WALLING.

Comer, August 7.—Brother William Kerr closed a twelve-days' meeting at Shady Grove Schoolhouse on the last Sunday in July with six baptisms. One young lady who had been baptized while quite young did not think she was old enough to understand what she was baptized for; so she requested Brother Kerr to rebaptize her. Brother Kerr certainly did a good work here. There were three other meetings going on at the same time—one Baptist and two Methodist—and he had more additions than all the rest. One of the six baptized was from the Baptists. A few of the brethren and sisters promised Brother Kerr to meet every Lord's day and keep house for the Lord; so we met last Lord's day at four o'clock and had a very good meeting. We hope to be able to organize a congregation here at this place and get some brother to preach for us once a month. We thank the brethren at Murfreesboro (Tenn.) and elsewhere for sending Brother Kerr here. He proved to be the right man in the right place. We hope to have him here with us again. He made lots of friends while here.

J. H. MACKAY.

Mississippi.

Belmont, August 11.—The church here has just closed its annual meeting, and in many respects it was a good one. We began at eleven o'clock on July 23 and closed on Tuesday night, August 8. Brethren Frank Baker and R. L. Shook preached the first two discourses. Brother G. A. Dunn, of Houston, Texas, took up the work on Monday night and did the preaching the rest of the time, except one sermon by Brother Baker. Brother Dunn preached the gospel in his usual forceful manner, manifesting at all times the spirit of the Master, and

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apparently much prejudice was removed from among the people. Splendid audiences greeted every service. Thirteen precious souls accepted Christ and were baptized into his name, and two wayward souls returned to live a better life. Many others showed their interest in the simple gospel of Christ, but did not obey it. The last half of the meeting was conducted under a tent, recently bought by this congregation, assisted by some other brethren at Red Bay, Ala., and Dennis, Miss. It is our purpose to sound out the word to those around us, and to this end Brethren Frank Baker and R. L. Shook will use the tent in holding meetings in destitute places in Tishomingo County and adjacent territory. These brethren both live here and are making many sacrifices in order to spread the cause of the blessed Master. Those desiring fellowship in this good work can send their contributions to J. H. Lambert, Belmont, Miss.

W. W. SHOOK.

Oklahoma.

Milburn, August 7.—My meeting at this place resulted in two baptisms. My next meeting will be at Cheyenne. Brother Howard, of Mannsville, came down and spent the last day and night of the meeting with me.

J. A. CULLUM.

Tennessee.

Whitwell, August 9.—I have just closed a two-weeks' singing school at Center Point. I also preached three or four sermons and had ten additions. The people there are fine. If any preacher has an invitation to go there, I wish he would go. I am now in a singing school at Bethel, with about one hundred in attendance. I think I will get a few additions before I leave here. All the people here, except a few, belong to the church of Christ and depend on Christ as their Savior. Christ died for the church, shed his blood for the church, and is the Savior of the church and the head of the church. If we depend on any other church, we will not find any Savior for that church; for neither Charles Russell nor Martin Luther nor any other man can save you. So don't depend upon them. Look to one body, one church, one kingdom, one Savior, and one way to get into him, and you will land safe on the other shore. May all obey God before it is too late.

J. C. MOSLEY.

Heard, August 6.—On Saturday night, July 15, I began a cooperative meeting for the Heard and Ashburn Creek congregations. The meeting continued ten days at Heard, with eight added; we then went to Ashburn Creek and continued ten days, with eleven added; and we returned to Heard on Saturday night, August 5, and on Lord's day we had our last service of these great meetings. These two congregations are wide-awake, young ones. They enthusiastically entered into this joint meeting, and the Lord gave us another great victory. Two years ago, on the third Lord's day in August, I began a meeting at Ashburn Creek, and since that time sev-

enty-four have been added to the saved there and at Heard. These are two live, energetic, enthusiastic congregations, only two years old, cooperating together in the Master's vineyard. How often the faithful servant of the Lord will go and sow the seed and gather in a number, to return the next season to find a great many backsliders, and most of the additions must be reported "reclaimed." How gratifying to your humble servant to find that, of all added in these meetings, not one of the new converts has backslidden! This meeting again demonstrates the great importance of cooperative work where two congregations are so situated as to do so. I am now at Independence, in Overton County. I will preach only at night on account of the unwillingness of the patrons of the school for us to use the house during school hours. There are only a few faithful members of the church of God at this place. Plenty of Methodists, Baptists, Presbyterians, and aliens.

JOHN H. ARMS.

Estill Springs, August 10.—Until further notice Estill Springs will be my address. We are well pleased with our new location. There are some fine people here. The town has some three or four hundred inhabitants. On account of the excellent water and hotel service, this is quite a summer resort. It is close to Elk River, and hence there is pretty good fishing here. The most noted spring here seems to be the sulphur spring, which gives forth some very fine sulphur water. It is the strongest water it has been my opportunity to drink. This water has proven to be beneficial for some ailments. The church here is not very strong in numbers, but the quality is fine. It was my pleasure the last two Lord's days to meet and worship with the church here. While I have not reported for some time, I have not been out of the work. On the first Lord's day in May I spoke at Winchester in the morning and Little Mountain Church in the afternoon. On the second, third, and fourth Lord's days I filled the regular appointments—Salem, Caney Hollow, Lexie, and Huntland. On the first Lord's day in June I spoke at Salem again. Beginning on June 5, I spent six weeks in school at the Middle Tennessee State Normal, at Murfreesboro. This was preparatory to teaching this fall and winter. I shall have charge of the public school here the next term. On the third Lord's day in June I had the pleasure of visiting at Flat Creek, in Bedford County, and of being in the home of our aged and beloved brother, J. D. Floyd. I preached twice while there. On the fourth Lord's day in June I preached twice at Murfreesboro. On the first Lord's day in July I preached twice at Laverne, midway between Nashville and Murfreesboro. On the second Lord's day I preached once at Dillon, five miles from Murfreesboro. During the fall and winter I plan to have each Lord's day taken up with the church here and near-by churches.

E. GASTON COLLINS.

They who lack self-control are all their lives fighting with difficulties of their own making.—Smiles.

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Denison, Texas.—"After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.



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FROM THE FIELD

Arkansas.

Beedeville, August 8.—A few days ago I closed a meeting at Des Cane without any additions, but with good interest aroused. I am now at Cow Lake, with good prospects. I go next to Searcy. I will be in Conway County the first of September, and have some time I could give some point near by.
THOMAS J. BONNER.

Palatka, August 7.—My meeting at Sallisaw, Okla., closed without visible results. I have just closed a two-weeks' meeting and singing school out on Route 3, Havana, Ark., without visible results, so far as the meeting was concerned. Large crowds attended, but there were no confessions. The community was badly disturbed on account of the "Apostolles" (better known as the "Holy Rollers") having been in there and almost ruining the Baptist and Methodist churches. We had Baptists, Methodists, Presbyterians, Adventists, "Holy Rollers," and "Russellites" in attendance. There are only a few members of the church there. I used the Methodist church house to preach in. The people were all anxious to hear me "skin" the "Holy Rollers," but I fed them all out of the same spoon. One old Methodist brother got considerably wrought up over the matter and made a little speech the last night of the meeting, which was rather entertaining. He announced a meeting to begin the night following the close of ours, and said in part: "We will have a mourner's bench, too, and will invite you to come and be prayed for. I am on a four-horse wagon and going straight through. I feel it right here [patting on his breast]; and a man who says that it can't be felt don't know what he is talking about." I told him that we would be satisfied if he would just preach the gospel, as Paul said that it was God's power to save. I am now in a seventeen-days' singing school at Palatka. It is my fourth term here. I will preach some while I am here. May God bless the faithful.
W. W. SLATER.

Texas.

Sherman, August 7.—There is a fine band at Paradise, where I closed on Sunday night. There were no visible results, though interest was fine and crowds good. I am off for Stroud, Okla., next.
R. D. SMITH.

Charlie, August 4.—I closed at Granger on July 31, with ten baptized, six restored, and one recovered from the "digestives." The meeting here is three days old. Two confessions and one restored. Brother L. C. Utley is teaching a singing school and leading songs in the meeting.
J. B. NELSON.

Trumbull, August 5.—We closed a meeting at Garrett last Sunday morning, in which both church and preacher were delighted. We began here on that night. Nine baptisms this week.



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Six were baptized at Garrett and several confessed their faults. Brother Ira L. Winterrowd was my yoke-fellow at Garrett. Interest fine to-day.

JOHN E. DUNN.

San Antonio, August 7.—I have been preaching here at the Denver Heights Church the past three Sundays. Brother Bills is away in meetings. These are good brethren and seem to be moving along nicely. I begin to-night with the South Flores Church, to continue ten days. Following this I go to Trickham for a meeting. My meeting for the first of August at Louise was postponed.

GEORGE M. RANCE.

Thorp Spring, August 7.—I held a meeting at Mansfield, embracing the third and fourth Lord's days in July. This was the third meeting I have held for them. There is a splendid congregation there. Brother John Straiton, of South Side Church, Fort Worth, has preached monthly for them for seven or eight years. They have grown from a very few to a strong church. We had a good meeting. One who had been living with the Presbyterian Church came home; one Baptist was baptized; and others who had never manifested their interest as Christians there were given fellowship. I am now in a good meeting at Thorp Spring. One of our best Christian schools is located here. They are preparing for a great opening on September 18. A. O. COLLEY.

Tyler, August 3.—I held a meeting near Rockdale, embracing the second and third Lord's days in July, and baptized three, all married people, and organized a congregation with some twenty members. The churches in that section were all progressive. Great work can be done in that part. I closed a meeting at Tojar last Lord's day. We had large crowds and fine interest, but no additions. The church there has been divided for ten years until recently, and things are not right yet, all of which hinders the cause. Here I met brethren who have known me all my natural and spiritual life. It was a great reunion for us. I go to Hope, Ark., Route 1, to begin a meeting next Saturday night. Three of my meetings (from the middle of August to October) in Mississippi, have fallen through on account of the nine-weeks' rain. If any congregation can use me, let me know at once. Address me at Tyler, Texas, after August 15.

W. F. LEMMONS.

Childress, August 2.—The meeting at Munday closed last Lord's-day night, with fifteen baptized before I left; and two others made the confession at the last service, to be baptized by Brother Harrison next evening. Two took membership and one was restored. All in all, it was the best meeting I have ever held in Texas, with the largest attendance and the greatest interest manifested in every sermon. I will begin another meeting there next year on the first Sunday in July, to continue three weeks, and will hold another at Gillespie, seven miles from Munday. In fact, all my time for 1917 is taken now from the first Sunday in May to the

fourth Sunday in August. I would be glad to hear from any one wanting a meeting in November of this year, or the last half of October. I have baptized forty-seven persons since the third Sunday in May, and now I am home for a three-days' rest. I shall leave to-morrow night for Hamilton County for two meetings, then to Wheeler County, and then home for a two-weeks' meeting with Brother I. E. Tackett with my home congregation. God bless all the faithful workers everywhere.

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The advertising manager of this paper has recently purchased a Baby Grand Piano from Schmoller & Mueller Piano Company, Gospel Advocate Department, Omaha, Neb., whose advertising is appearing in the Gospel Advocate. We cannot too strongly commend this house and its product to the readers of this paper. The instrument is beautifully finished and makes a splendid appearance, is of exquisite tone and easy action, and it is difficult to see how it could be improved upon in any particular.

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Among the Colored People

Brother S. W. Womack, of Nashville, Tenn., writes:

Brother A. M. Burton is doing a good work in the Jackson Street church of Christ, in Nashville, through Brother Acuff, in the Bible-drill work. Many of those who have attended are highly pleased. The Kayne Avenue meeting was supported by Brother Burton and by Brother Morrow, and the preaching was done by Brother James A. Allen. The word was presented in a plain, powerful manner. Interest and attendance most of the time were good. I think much good was done in sowing the seed. There were no additions. As a young man and a preacher, Brother Allen is a splendid example for both races. Thanks to the good Lord for the deep interest that Brethren Burton and Morrow have in the work among us.

Most of the time since the second Lord's day in June I have been in the city. There have been two confessions and one received by membership at the Jackson Street Church recently. The work there is moving on nicely. Also the work at Cowan Street Church, East Nashville, is moving up. Two confessions there recently. A regular Lord's-day evening service is being held at the South Hill Street Mission, and the interest is fairly good.

I am very thankful to the following brethren and sisters who still remember me in the work: Sisters of the College Street Church; Joe Hasty, Jo Johnston Avenue Church; W. T. Selley, Twelfth Avenue Church; S. P. Pittman, Bible School; Jackson Street Church; James A. Allen, A. M. Burton, Brother White; B. F. Hart, Petersburg, Tenn. May the good Lord bless them all. I trust that others may fall into line.

On my last visit to the Sugar Grove Mission, in Kentucky, a strong man was so much stirred by the word preached that he stopped his plow while plowing in the field and came where I was staying and asked me to baptize him. I asked him if he would not wait until the next service. He said he would not, and told me to just get a few of the brethren that lived near and we would go to the water. And so we did. Then he made the good confession, and I baptized him and left him rejoicing in the salvation of his soul. The work at this point is doing well. I have made four visits to this point and taken twenty-seven confessions and baptized twenty-six. Attendance, interest, and attention good at each visit, and I am teaching them to be contented with the old Book.

The fifth Lord's day in July closed the second quarter of my work with some encouragement. It was a busy day with us in Nashville. We were in three services—at the Jackson Street Church in the forenoon and at night, and at the South Hill Street Mission in the afternoon. At both of these points Brother P. H. Black presented the school work at Silver Point, and subscriptions were taken amounting to more than fifty dollars, with a little over thirty-six dollars in

cash. We are encouraged to go on in the work by the deep interest the white brethren and sisters are manifesting in the work.

May the Lord bless old Brother David Lipscomb and others in their last days. Some years ago I called on him for aid in this work, and he said that at that time they were deeply in debt with their school work, but that as soon as he could see his way out financially he and others would respond to our financial needs. Notwithstanding he is now burdened with affliction, we trust that he may yet be spared to remain with us a few more years. His influence is a great power in the land. Let us trust the Lord and do the word found in the old Book and the Lord will help us.

I am now seeing and enjoying some of the fruit of my labor, thanks to the Lord and the brethren.

Brother J. Hannon writes from Corinth, Miss.:

On the first Lord's day in August and on Saturday night preceding, at the request of the white brethren, I preached at Mount Olivet, nine miles from Bolivar, Tenn. We have no disciples at that place. The Baptists opened their meetinghouse for us to go in with the gospel, and on Lord's-day night I gave them as much of the truth as they could stand. They said I was telling the truth, but they did not want any more of it. The white brethren of Mount Olivet neighborhood are supporting this work for the colored people at this place. We thank them for their kindness and their presence and their words of encouragement that they brought to help in the work. God will bless them.

Your Funny Little Nerves.

When they are well and happy, you would hardly know you have them; but when something goes wrong, they let you hear from them in no uncertain way.

Sometimes it is digestive trouble, when the nerves of the digestive apparatus telegraph their troubles to the brain and you have a headache.

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BY A. B. LIPSCOMB

Jesus Christ, the Dutiful Son.

For the benefit of our younger readers I wish in this article and in the one next week to portray, as best I can, Jesus Christ as a boy and as a young man in preparation for the duties of that life that Dean Farrar calls the "Life of lives." We have often considered him in the light of the incomparable Teacher, the Righteous Judge, the Loving Savior, and the Faithful Mediator. May I not invite you to consider him with me in the capacity of a dutiful and devoted Son? The references to his boyhood days in the New Testament are very meager. This period of our Savior's life has been called "the unrecorded years." We find one brief anecdote concerning the trip to the pass-over feast at Jerusalem and his astounding experience with the teachers of the law. Covering the next period of his life, which ends at his baptism, Luke says: "And he went down with them, and came to Nazareth; and he was subject unto them." Again, he adds; "And Jesus advanced in wisdom and stature, and in favor with God and men."

I am especially glad that this statement follows the relation of the significant experience in the temple, and after he had propounded the portentous question: "Know ye

not that I must be in my Father's house?" Whatever Jesus may have known intuitively at this early age about his divine sonship, he did not allow that knowledge to make him uppish or disobedient toward his parents. The word "subject" implies much. It means he was obedient to their wishes, deferential to their position, considerate of their needs.

Show Respect for Your Parents.

Jesus was "subject unto them." That is one reason why he not only "advanced in wisdom and stature," but also "in favor with God and men." Any child to-day who shows respect for his parents wins the approval of God, as well as the esteem of all right-thinking people. It is positively disheartening to find a sentiment among so many young people that obedience to parents is Puritanical and old-fashioned, and therefore out of date. It is really alarming to see so many of them grown up, increasing in stature, and oftentimes in worldly wisdom, but never heeding the voice of divine wisdom which says, "Children, obey your parents in the Lord; for this is right," or the first commandment with promise, "Honor thy father and thy mother." There is a disposition to chafe at the restraints of thoughtful parents and teachers and to break away from home at the first opportunity to "explore the world" or to "make a name" for themselves. This may seem to be the romantic thing to do, but it is not the heroic thing. Any foolish boy or girl can run away from home, but it often requires courage and resolution and patience to stay with one's work and to be subject to one's parents. This is one shining lesson that comes from the boyhood period of Jesus' life.

Jesus Put Nazareth on the Map.

The hill town of Nazareth, on the southwest of the old tribal district of Zebulun, was remote, insignificant, and poor. It was traversed by one of the roads from Ptolemais to Damascus, and was never large and populous. It is not mentioned once in the Old Testament nor in the Talmud. The recent attempts to prove that it was the center of a busy commerce are entirely unsuccessful. It is not alluded to by any Gentile writer, nor even by Josephus, although he writes so much about Galilee. The Jews despised it to such an extent that they had a proverb among them: "Can any good thing come out of Nazareth?" The scenery around it is by no means grand or overwhelming. It is not, as some have said, a land calculated to excite the fancy of poets and painters, but it is withal a place of peaceful loveliness. Wordsworth speaks of

"The silence that is in the starry sky,
The peace that is on the eternal hills."

It is not our purpose to show that such a man as Jesus came out of Nazareth, but to emphasize the fact that such a boy as Jesus stayed there the greater part of his life. Let us remember that it is not the place that makes the man. It is the man that makes the place.

Jesus Christ, the dutiful Son, put Nazareth, "the little white village on the hill," on the map of human events. When Plutarch was asked why he did not leave the little hamlet of his nativity and go to a great city, he replied: "Because by my going my birthplace would become lesser." Are any of you thinking now of where you shall begin and where you shall settle to engage in your life work? Settle where you are. Make your own home a bigger and brighter place than it has ever been before because you are there.



Jesus Was a Poor Boy.

Another passage from Mark throws light upon Jesus' filial relationship. "Is not this the carpenter?" Here we find a single, casual word, not meant for any part of the biography, but occurring in the most incidental manner in the discontented murmurs of the people of Nazareth, that comes like a revealing flash. That word is "carpenter." Jesus Christ had been teaching in the synagogues, and his disciples were with him. As he taught, the Nazarenes were amazed at his wisdom and his mighty works, but the humility of his origin was a stumblingblock. Was not this man a peasant, like themselves? In what respect could he claim any authority over them? Did they not know Mary, his mother, and his brothers and sisters? Had he not labored among them? Was he not, in the eyes of the scribes, a mere ignoramus? How could they accept an authoritative teaching from him? A prophet could expect but little honor in his own country and among his own people.

The very criticisms that men have aimed at Jesus have only served to bring out his most admirable qualities. Here is a splendid illustration of the fact. What does the language of this criticism mean? It means that Jesus was poor. It teaches us the blessed lesson that the Son of God himself, while hid in the veil of mortal flesh, voluntarily spent the long, silent years from childhood to manhood, not only in obscurity, but in poverty as well. "Though he was rich, yet for your sakes he became poor."



How Poverty Helps.

Poverty is the normal lot of the vast majority of mankind. It was the lot of Jesus. There was nothing squalid, nothing torturing, nothing degrading in his poverty. It was that modest competence earned by manly toil, which suffices to provide all that men truly need. It is the poverty which, "having food and raiment," is "therewith content." The lesson of Christ's poverty has helped thousands of the humble to say, with Martin Luther: "My God, I thank thee that thou hast made me poor." A wise king once prayed: "Give me neither poverty nor riches; feed me with food convenient for thee."

There are likely some poor boys among our readers. Don't be ashamed of it. You are on the same level with Jesus. He knew the paths of daily economy: of work, not only to do, but to find; and of taxes to pay. Don't feel that you are handicapped. Hear the words of a truly successful man: "I was born in poverty, and would not exchange its sacred memories with the richest millionaire's son who ever breathed. What does he know about father or mother? These are mere names to him. Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel, and saint all in one, and whose father is guide, exemplar, and friend, with no servants to come between." These are the boys who are born to the best fortune.



L. E. Huntsman's Reply.

BY F. W. SMITH.

Brother Huntsman's criticism of my article on "The End of Christ's Reign" was replied to; and while I did not hope to please him in every respect, I did hope to do better than he seems to think. His second effort is as follows:

In his reply to my criticism Brother Smith undertakes to show from the contexts of Mark 8: 25 and John 20: 27 "that not only is 'order' expressed, but immediate occurrence of events as well." "Eita," in these passages does not express *order*, but *time*. But does he argue that, if the context shows immediateness, "eita" expresses immediateness? Surely not! The context in 1 Cor. 15: 23 shows a period of at least nineteen hundred years between the events mentioned. But that cannot mean that "eita" therefore expresses remoteness. Or is he endeavoring to show that when "eita" is used immediateness *may* exist? If this be so, his reply is labor lost; for this is included in my statement, "The idea of immediateness or remoteness of one event with either of the other two is entirely absent." He does not seem to distinguish between what is expressed by the adverb and what is expressed by the context.

After having quoted from the fifth paragraph of my criticism, he says: "He then gives the same passages given by Thayer in which 'eita' occurs!" As these passages occur in the third paragraph, are we to infer that Brother Smith is so anxious to get the idea of immediateness in "then" that he goes even beyond and uses "then" in the sense of "previously?" No doubt this was just a slip, but it indicates a lack of care, though of no consequence of itself. But he says that I see "one thousand *literal* years between 'at his coming' and 'the end;'" and also, "he just *knows* this must be a thousand *literal* years." These statements concerning me indicate a far more serious lack of care, for they are not true, neither did I say anything to warrant making them. I am sorry Brother Smith made them.

The question of the nearness or remoteness of "the end" to "his coming" is a matter of comparative indifference to me, and I should have offered no criticism had not Brother Smith placed a construction upon 1 Cor. 15: 24 which I am confident is unsound. It may be well, though, to say a few words on the rest of Brother Smith's reply before closing. He seems to intimate that I should not have gone to the Revelation of John. Did he not make two quotations from it? I quoted the explanation given by John of what he saw in the vision, and what certainly refers to the resurrection. The twentieth chapter of Revelation must be taken into account to reach even a probably just conclusion. But Brother Smith quotes from the same writer (John 5: 28, 29), arguing that in "the hour cometh" the word "hour" is used literally to mean the same or one hour for both resurrections mentioned. Just before this quotation Jesus is recorded as saying (John 5: 25): "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." If I understand what Jesus meant, that hour has already covered more than nineteen hundred years. Might not the other hour as easily cover a thousand years, literal or otherwise? It is easier to reconcile the hour with the thousand years than to reconcile the thousand years with one hour.

To avoid any possible misapprehension of my position, let me state it briefly.

1. In 1 Cor. 15: 24, "then" is an adverb expressing order of events and conveys no idea of nearness or remoteness between "the end" and "his coming." So far as "then" is concerned, "the end" may be immediately after "his coming" or any number of years.

2. The context in the passage places the resurrection of those that are Christ's at "his coming," and "the end" at the delivery of the kingdom to God, but gives no idea of their nearness or remoteness. We must look elsewhere for that.

3. In looking elsewhere, I find nothing definite enough to be positive about—that is, as to a conclusion. The best I can do is to say that Rev. 20 *appears* to furnish the information. But when any one presses the matter to a conclusion, the weight of evidence forces the conclusion already given. But it is wiser, in my opinion, to leave it in doubt and not press for any conclusion.

Our brother claims that I misrepresented him and expresses sorrow that I did so. Well, I, too, am sorry, if that be a *fact*, and I stand ready to correct the "misrepresentation" when clearly pointed out. I lay no special claims to analysis and logic, and, in my lack of knowledge of these things, may have done what my good Brother Huntsman charges. But before I make a confession of such wrong—*unintentional* wrong, if wrong there be—let us see if Brother Huntsman did not have at least *some* ground for what I said. In his "criticism" he said:

In Rev. 20 it is said that there is a "first resurrection," and that "the rest of the dead lived not until the thousand years should be finished." And again: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire." Since we are told in 1 Cor. 15 that the last enemy to be destroyed is death, we are forced to conclude that the end of Christ's reign will be *after* the thousand years and the giving up of the dead by death. Further, if we place the resurrection of those that are Christ's, and his coming, after the thousand years, we have only one resurrection besides Christ, which contradicts Rev. 20. Though this may seem to support a theory that carnalizes the reign of Christ, it does not teach such a carnalizing. The real support (if such it may be called) of such a theory is to be found in assumptions and speculations.

Here it will be noted that Brother Huntsman is very *emphatic* in contending for "a thousand years" reign between what he terms the first and second resurrections. He even says: "We are forced to conclude that the end of Christ's reign will be *after* the thousand years and the giving up of the dead by death." Surely our brother is not ignorant of the fact that the millennialists contend for *literal* years, and in view of this fact it seems to indicate "a serious lack of care" on his part in not qualifying his language at this point. He is the first one contending for the "millennium," known to me, who does not hold to the "literal" year theory. I dare say that every thoughtful reader of his criticism got the same impression as I. But since he disavows such a position, I take pleasure in begging his pardon for assigning it to him. If he had manifested as much "care" in his criticism as he has in his defense, matters would have been materially shortened.

In his first position he *unqualifiedly* says: "We are forced to conclude that the end of Christ's reign will be *after* the thousand years." Now he says: "I find nothing definite enough to be positive about—that is, as to a conclusion. The best I can do is to say that Rev. 20 *appears* to furnish the information." The casual reader cannot fail to discover a radical difference between the two statements.

He further says: "But when any one presses the matter to a conclusion, the weight of evidence forces the conclusion already given. But it is wiser, in my opinion, to leave it in doubt and not press for any conclusion." This last sentence contains the principle for which the Gospel Advocate has contended all along; and if Brother Huntsman had acted on this principle, his criticism need not have appeared. But when men refuse to "leave such questions in doubt and press for conclusions," it becomes necessary to show that their conclusions are doubtful, if not absolutely false.

He says I seem to intimate that he should not have gone to the Revelation of John. He is mistaken. I had no such thought, but often quote from Revelation myself. I recog-

nize it as a part of God's word, and use that part of it that is plain and not in "doubt."

Our brother says that "eita" in Mark 8: 25 and John 20: 27 "does not express order, but time," and then says: "But does he argue that, if the *context* shows immediateness, 'eita' expresses immediateness?" Why not, since "eita" here means *time*, and one of its meanings is "next, after that?" But he thinks because there has been at least nineteen hundred years between the resurrection of Christ and his coming, or the resurrection of "they that are Christ's," that "eita" in 1 Cor. 15: 24 cannot mean immediateness. It is not the *context* of 1 Cor. 15: 24 that shows this period of time intervening the events, but the facts of history. We have no historical facts showing a lapse of time between his coming and the end of his reign, but, on the contrary, the general trend of Scripture points to the winding up at his coming.

Our brother wishes to know if I am "endeavoring to show that when 'eita' is used immediateness *may* exist?" No. I am endeavoring to show that when "eita" is used as an adverb of time, with nothing in the context to show otherwise, that it *does* express immediateness. He says I do not "seem to distinguish between what is expressed by the adverb and what is expressed by the context." Wrong again. When it is an adverb of time, I consult the context to ascertain if it contains anything that limits or prolongs the fulfillment of the event prophesied.

I am perfectly aware of the fact that words have a "figurative" as well as a "literal" meaning, and that we must rely upon the context in which a word is used in order to determine its meaning. It is generally understood that the law of interpretation of all literature, whether sacred or profane, is to let words have their literal meaning unless the context forbids. Like our brother, if I understand the meaning of John 5: 25, the word "hour" has covered more than eighteen centuries and the end is not yet, for "hour" here stands related to the whole Christian dispensation in which the dead in trespasses and in sin will continue to "hear his voice" through the gospel and live. But a *literal* resurrection can hardly be considered a continual process stretching through an indefinite period of time. It is confined to a limited period definitely fixed by the word "hour" in which *all* the dead will be raised. Brother Huntsman tells us that it is easier to harmonize the hour with the thousand years than the thousand years with the hour. Well, now, since he disclaims the position that they are "literal" years, how can he say this? His thousand years, if not literal, may cover no longer period than a literal hour. Much of late has been said of Dr. Brents' position on the thousand years, or millennium. He himself said: "When I have nothing to say, I preach on the millennium." And again: "I am going to preach on the millennium, and you know as much about it as I do, which is nothing at all." I believe our brother will agree with me when I say that he who claims to understand *all* contained in the book of Revelation, or in any other book in the Bible, as to that matter, is a monumental egotist.

As stated heretofore, this matter, abstractly considered, is of no practical value, as our salvation in no way depends upon it. If Christ should wait a thousand *literal* years after he comes before delivering up the kingdom to God the Father, or should do so immediately upon his coming, how would either affect our destiny? But when men have another theory or theories destructive of the spiritual reign of Christ by the reestablishment of Judaism and a temporal kingdom or world power, denying Christ his seat now on David's throne, having him yet to set up a kingdom, all of which a thousand *literal* years' temporal reign is made to support, the matter assumes a vital aspect.

Who Are God's Children?

BY W. L. REEVES.

The above question has an answer, and that answer must be given by two witnesses. The Holy Spirit is one of these witnesses and man's spirit is the other. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3: 10.) This passage draws the line in a very clear statement between those who are God's children and those who are not. Those who fail to do God's commandments are not God's servants. God's commandments are righteousness. (Ps. 119: 172.) Doing righteousness is the evidence on man's part that he is a child of God, that his spirit is alive. "The Spirit is life because of righteousness." (Rom. 8: 10.) "It is the spirit that quickeneth" (John 6: 63); and God gives the Spirit to those who obey him (Acts 5: 32). The Spirit is given to quicken man at the time his sins are forgiven. "And you hath he quickened, . . . having forgiven you all trespasses." (Col. 2: 13.) This last scriptural statement was made relative to those whom Paul in the preceding verse had told that they had been buried with Christ in baptism; so it is very clear that when a person has believed, repented, and been baptized, he receives the Spirit of God, and is then born of God, a child of God. Now let us read Acts 2: 37, 38: "When they heard this, they . . . said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." From this it is absolutely certain that the promise of the Holy Spirit is promised to people when they are baptized for the remission of sins—when they are baptized into Christ. Now read this: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 32.) This, you see, most certainly is in harmony with Acts 2: 38, which promises the gift of the Holy Spirit to them who obey Christ's commandment to repent and be baptized. Certainly, from all of this it is clear that God gives his Spirit to the baptized believer.

Now we are ready to examine John 3: 5, which says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When a man is born again, born of water and the Spirit, he certainly is a child of God. Now note the following passage closely: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4: 6.) Inasmuch as God gives the Spirit to them that obey him, and gives it because such are the sons of God, and gives it to those who have believed, repented, and been baptized into Christ, it most certainly follows that those who have done these specific acts have obeyed the requirements necessary to become the children of God; therefore, when one believes in Christ, repents of his sins, and upon a confession of this faith is baptized into Christ, he is born of water and of the Spirit, so is a child of God. This settles the matter as to how and at what time one becomes a child of God, so far as the testimony of the Holy Spirit is concerned. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 16.)

I now ask the reader to compare the above testimony which man must be able to give before he can claim to be a child of God. I put this in questions and answers, and then give Bible quotations between the questions.

1. Have you been taught of God? I have. "And they shall be all taught of God." (John 8: 45.) Christ's commandment is: "Go, . . . teach all nations, baptizing them [the taught] in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.)

2. Have you believed and been baptized? I certainly have. I have believed in Christ, and that God hath raised

him from the dead (Rom. 10: 9, 10), and have gone down into the water, and have been buried with Christ in baptism (Acts 8: 38; Col. 2: 12).

3. Are you now walking in newness of life? Have you quit your old evil practices? In other words, have you repented of your sinful ways? I most certainly have. My life is entirely different. "Old things are passed away; behold, all things are become new." (2 Cor. 5: 17.) I am now following the plain teachings of the New Testament Scriptures. I meet with the brethren on the first day of the week to break bread (Acts 20: 7); to pray and have fellowship with both the saints and with the Lord (Acts 2: 42); to sing spiritual songs (Col. 3: 16); and to exhort and read the Holy Scriptures in the church (Col. 4: 16). These are the points of worship I find written; so these I do, but do no more, as worship in the church, because Christ said: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) Having obeyed from the heart that mold or form of doctrine which was delivered me, I became a servant of righteousness at the time I was made free from sin. (Rom. 6: 18.) So I now strive to walk a godly, upright life each day, knowing that "every one that doeth righteousness is born of him [of God]." (1 John 2: 29.)

"For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) "For we walk by faith, not by sight." (2 Cor. 5: 7.)

With all of the above evidence, it is clear to all candid minds that such a character as is represented by both witnesses is a child of God and a joint heir with Christ.

Marriage and Divorce.

BY JOHN E. DUNN.

A number of excellent articles have recently appeared in the Gospel Advocate on the divorce evil and what constitutes marriage. All who love the word of God and appreciate the sanctity of the home and the good of society appreciate the timely articles by Brethren Elam and Kurfess. I wish everybody could read those articles.

The great mass of our people are not under the influence of Christianity. Only a small per cent of the people study the Bible and are governed by its teaching. However, if all preachers and teachers of the Christian religion would teach, and urge upon the people that they be governed by what the New Testament teaches, a great reformation could be brought about.

In eradicating an evil, it is necessary to go to the source of the evil. I do not believe the courts of the country and the legislative bodies can correct the divorce evil. You cannot legislate righteousness into people. As long as there are reckless marriages, there will reckless actions follow. Let parents teach their children whom they should marry, what marriage is, and that husbands and wives should live together. Preachers of the gospel, elders of the churches, and all other teachers of the Bible should teach the whole counsel of God on this subject. The New Testament allows divorce for only one cause—fornication or adultery. Some preachers will baptize people who are living in open adultery without repentance of the sin. I know of a number of instances where promising preachers knowingly baptized persons who were living in adultery and it was known they were going to continue the sinful life, and not a word from the preacher against the sin. Adulterers and adulteresses are common in the churches, and nothing said or done to cleanse the churches. Whenever there is such flagrant disregard by elders and preachers for the plain teaching of the New Testament, there is little hope of improvement. I know of instances where preachers, who claim to be loyal to the Book, have performed marriage ceremonies where one of the contracting parties was an unscripturally divorced person.

If these were rare and exceptional cases, it would not be so bad. But such instances are very common. Preachers are too much given to performing marriage ceremonies for anybody who asks for their services. Preachers and elders are leaders and examples for the people. We must be true to the word of God. Preachers are not commanded to perform marriage ceremonies. They are at liberty to exercise their choice. There are many marriages we ought not to sanction. Whenever a preacher performs a ceremony, it is at least understood that he regards the marriage as being scriptural. We must be careful of our influence. There is a vast amount of New Testament teaching that is almost wholly overlooked by many of us in our preaching. To teach the whole counsel of God is to cover the whole realm of life from the cradle to the grave. Obedience to the gospel is more than faith, repentance, and baptism; more than "there is but one church;" and more than meeting on the first day of the week. These things we ought to do, but not to leave other things undone. Obedience to the gospel includes what marriage is, who should marry, and how to live after marriage. Paul, in speaking to the elders of the church at Ephesus, said: "I shrank not from declaring unto you anything that was profitable.

I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 20, 26, 27.) Paul never gave a word of instruction or taught a lesson that was not an essential part of the gospel. During protracted meetings is the very best time to impress upon the people these much-needed and so sadly neglected lessons. Let us declare the whole counsel of God to both saint and sinner.

How the Joy Fund Works.

We wish the contributors to the Gospel Advocate Joy Fund to know the good they are doing. Omitting post office and name, we print herewith a sample letter from one of the beneficiaries:

Dear Editor: It is with a very sad heart I write these lines to you. Have just received my last Advocate. I understand my time expired some time ago. The reason I did not write you sooner, I tried so hard to get the money to renew my subscription, but every effort has failed yet. Not one who is taking the Advocate enjoys searching every page more than I. It has been a light in my home. But my husband has been a victim of rheumatism for more than twenty years. He is drawn down until his head is nearer the floor than his shoulders. He cannot walk a step without a cane in each hand. He was confined to his bed for eight years. Also my little sweet-faced girl fell when she was four years of age and injured her spine, making her a helpless invalid for twelve years, which resulted in dropsy; then the dear Heavenly Father called her home. She was so bright and cheerful and bore her sufferings with the most patience I ever saw. I have three left for which to labor, and it is a struggle for me to meet needs of life for them, but I still live in hopes that I some day get able to renew my subscription for the old Advocate, which I will miss so much. I also feel indebted to you for the paper since my time was out up to the present time. I will try to raise the money as soon as possible.

Wishing you and the Advocate much success, I remain,
Your friend, X.

It gave us great pleasure to write this faithful sister that she was mistaken about having received her "last Advocate," because the thoughtful action of a fellow-Christian, who believed in sharing each other's sorrows as well as joys, had made it possible for her to read her Gospel Advocate another year. We have many others who are waiting to be encouraged by the Joy Fund. Who will help to make it grow? Just mark your contribution, "For the Joy Fund." We will do the rest. Or, if you prefer, send us the name of the one you wish to receive the paper.

PUBLISHERS GOSPEL ADVOCATE.

The Promptness of Subscribers Appreciated.

Much can be accomplished by cooperation. Last week we stamped the papers of those who were in arrears, calling attention to the fact that it is necessary to make prompt collections, as the cost of paper has recently doubled. Many have cheerfully responded by paying up their dues and renewing for another year. For August our receipts on subscriptions have been unparalleled. This is gratifying and helpful in taking care of our increased paper bills. While many have responded, many have failed to make remittance, doubtless simply having overlooked the request or intending to remit at an early date.

Most of the readers of the Gospel Advocate think they should pay their subscriptions to a religious paper with the same promptness that they meet any other just obligation. They do not think it right to read a paper and decline to pay for it. Most of the readers of this journal are debt-paying and God-fearing people. The Gospel Advocate has the best paid-up subscription list in its history. The writer of this was recently in an inland town of this State. In the office of a prominent business man of that town he noticed two Baptist papers. He took occasion to notice the date on the label of each paper and was sorry to observe that the subscription of each was unpaid since 1914. I thought this especially hard on the publishers of those papers. Publishers of papers should educate their subscribers to pay promptly. That Baptist gentleman no doubt intends to pay for his papers, but the publishers need the money now to take care of their obligations. If you have overlooked the payment of your subscription to the Gospel Advocate, you should not longer do so. Your delay works an unnecessary hardship on the publishers.

We are very much pleased to announce to our readers that the Gospel Advocate is on rising ground and is making many new friends. By the grace and help of the Lord, the paper shall continue to greater usefulness.

Our readers can help us by sending us new subscribers. If you do not have time to send us a number of new subscribers, send us a list of names, to whom we will mail sample copy with request for subscription. With the hearty cooperation of our readers, a new era of usefulness will dawn for the Gospel Advocate. May God bless us all in every good work.
PUBLISHERS GOSPEL ADVOCATE.

Wants to Preach Christ.

I did not see Brother P. W. Harsh's note to Christians in Tennessee until I read it in the Gospel Advocate of last week. We welcome Brother Harsh back to Tennessee, and would be glad to see him engaged in preaching the gospel of Christ in its purity. "The harvest indeed is plenteous, but the laborers are few." The demand is for preachers who love the truth and are willing to make sacrifices to teach it. There are thousands in Tennessee and elsewhere hungering and thirsting for the gospel in its simplicity. Brother Harsh has the ability to do much good in "looking up the stray sheep of the wilderness." There are many ready to uphold his hands in such a noble endeavor.

J. C. McQUIDDY.

From Our Flower Garden.

From Annie Smith, Route 2, Lawrenceburg, Tenn.: "The Gospel Advocate is my favorite paper. It is no respecter of persons. It stands for the truth regardless of men."

From J. O. Blaine, Portland, Tenn.: "I have been a reader of the dear old paper ever since the publication of the first number in 1855, and am as much in love with it now as I was in 'the sweet long ago,' when dear Brethren Lipscomb and Sewell were in their prime and every number was richly worth the subscription price of the paper."

Georgia and the Far Southern Field

By S. H. Hall

Some Good Reports.

Brother Rogers, of Albany, Ga., writes (August 4) as follows: "We are progressing nicely here. Last Lord's day was a great day with us. We had two to come forward and take a stand with us, and had the largest crowd since the protracted meeting. We are now in a meeting in East Albany. We started last Tuesday night. About thirty-five were present the first night, and the crowd was almost double the next night, and still more last night. We are expecting a great meeting, if the interest continues. All the members are alive and working hard. Brother Bales is leading the song service, and is doing it well. Pray for us." Later news reports the Albany work as moving gloriously onward. This congregation is but little more than two months old, but a better prospect for a wide-awake New Testament church we have not had in this State.

The good news has just come that a congregation has been gotten together at Dalton. A lot has been bought and the brethren have a tent which is being used to sound out the gospel. How good the news! This seems to be the banner year for this neglected State.

Brother Flavil Hall has perseveringly stuck to the Chickamauga meeting through mud and rain and is winning out in establishing a new congregation there. There will be twenty-odd members with which to begin.

Two members from the Ingleside congregation moved to South Georgia and located where we have had no congregation. Brother and Sister Lynch are the ones referred to. They did not fold up their arms and say, "We can do nothing here all alone." They began to break bread. Brother Graves has just recently visited them and baptized one and strengthened the work. He was locked out of the schoolhouse, but will return with a tent, if it is the Lord's will.

At this writing the writer is at Menlo in a series of meetings. We have some most faithful members here. But there was a sore need of some work being done here in which the sinfulness of modern innovations be shown. We are delighted with the way the people are taking the plain, simple teaching of our Lord and Savior. It is a most hurtful error to think that you must "dilute" the teaching to get the people to take it. We must love God with all our heart and our neighbors as ourselves. The first will not let us compromise Jehovah's blessed word; the latter will not let us be unkind when we are exposing the errors of our neighbors. We have about thirty-five members here and a lot paid for and some money raised toward the building fund. Brethren, pray for this work.



Friendly Discussions.

Nothing has contributed more to our work than the friendly discussions that we had with two Holiness friends and a Roman Catholic during the East Point tent meeting last month. Mr. Myers, the first Holiness minister, had agreed to have a four-nights' discussion, the first two devoted to sanctification and the last two to the baptism of the Holy Spirit. But he quit the second night. The second speaker came to the rescue of the theory, but would not stand with Mr. Myers and his backers in all things they taught. His idea was that, as we sometimes express it, Myers and his crowd were running speaking with tongues, etc., "in the ground." The sessions were very pleasant, indeed, and great good was accomplished.

The night that Mr. Oberst, our Catholic friend, came forward in defense of his faith the largest crowd of the meeting was out. The crowd was estimated to be at least one thousand. His effort was, indeed, a strong one in behalf of Roman Catholicism. But it went to pieces under the fire of God's eternal truth. I wish I could give the arguments, but time and space forbid this now. However, this I may do later, as his speech was given in written form. This discussion was followed with a discourse the next night on "The Relics of Rome." The fruit of the effort was manifest. Two who had been sprinkled for baptism confessed their faith in Christ and three came from the Baptists. During the revival there were nineteen conversions, all told. Among this number were a father and mother who were offended because their son was withdrawn from and who pursued a course that forced the church to withdraw from them. We have great hopes now of the son's being saved. I am quite sure that such a mistake these members will never again make. Some of our best workers are members from whom we had to withdraw ourselves. The withdrawal had the effect that God intended; they were brought to repentance and are valiant soldiers of the cross. I have just received a letter from one of such members. He has charge of one of our missions, and is telling me, with gladness, the good news of a confession he had the first Lord's day in this month.

When this is in the hands of our readers, I will be in the midst of a discussion with W. S. Joiner at Calhoun, Ga. The discussion begins on August 21 and continues till the following Saturday night.



Brother Flavil Hall's Report.

While writing the above, the following report came from Brother Flavil Hall; so I close and make room for it. I wish to commend to the brethren "Pearls of Truth" that he speaks of. No one is doing more work at a sacrifice than he is. Brethren, let me beg you to come to his assistance. Here is the report:

Beginning on July 12 and continuing to August 6, I did the best I could in a tent meeting at Chickamauga, Ga. The irreligious disposition of the people, moving-picture shows, lodges, and continued rains made the effort a hard struggle. However, a good many who had never before heard a disciple preacher listened with interest to the preaching. Two were baptized and one from the Methodists, who said she had been baptized to obey the Lord, turned away from denominationalism to be a Christian only. The meeting was purely missionary. No disciple had ever before held a meeting there, excepting three services held by myself and one by Brother R. P. Ramsey. Arrangements were made for the disciples (about twenty in number) to worship regularly in their homes on the Lord's day.

My support was small. It might have been better had there been a large number of additions. But the lack of additions did not make the work any the less hard on me, nor did it subtract anything from the needs of my dependent ones. The disciples at Chickamauga were very kind to me, but I knew they were not prepared to adequately support the meeting. This was stated in an appeal of two sisters through the Gospel Advocate just before the meeting was held, and hence the editor referred the matter to the churches in proximity to Chickamauga.

There is another meeting soon to be held about four miles from Chickamauga, where there are only two sisters. The readers of this announcement can help me much by ordering my book, "Pearls of Truth," which has one hundred and sixty pages and is nicely bound in cloth. It makes a nice present and costs only sixty cents. Won't at least one hundred readers order the book at once and thus help me in mission work? It presents about fifty lessons on wholesome subjects for all ages. David Lipscomb writes: "It will be helpful to those who will read the articles and strive to walk by their teaching." L. H. Reavis writes: "It will make any one wiser, purer, stronger, and better to read it. Every Christian home should have a copy of this most excellent book." Address Flavil Hall, Trion, Ga.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotohara, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 304 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Koishikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

An Insight to the Situation.

The following extracts from a letter written by Brother Jelley to a contributor to the work in India is informing to others than the brother to whom it was definitely addressed:

Dear Brother: I am just in receipt of . . . your fellowship for an Indian worker. I am grateful for the fellowship. . . . Brother — says that in some way you have never heard from me. If that is so, it is the fault of the censor or the submarines. . . . We send receipts to every one who fellowships my work or the work of the Indian helpers. . . . We try to keep workers proportionate with the amount of money sent. If we get sixty dollars a month, we try to keep twelve workers; but it often happens that we keep a worker for months after the one supporting him has died or been compelled to cease sending fellowship. It is not a matter of our putting a first-class man to work any day and then dropping him as soon as fellowship from America ceases, for the reason that we have no first-class men to hand; we have to make them for you, and it takes time and money. . . . We have only been at work about four years, and our preacher material was either born and bred heathen or else of semiheathen sectarians. This does not reflect against their Christianity, but it means that they have had no Bible-school training and no Bible training in their homes. We have educated material, but we generally hesitate to use it, . . . because we have found these brethren unreliable. . . . Sometimes we find a man of ability who can scarcely write and with difficulty reads.

Whenever Brother Janes writes me that there is support secured for three or four workers, I go and see Brother Chavan and ask him to select three or four of us God-fearing men as he can. . . . After charging them as to their work, he sends them out generally on a circuit of about ten villages. . . . As soon as possible, I put another man in the place of a new man and call the new man to Satara in order to train him. We have a small Bible school here in Satara for that purpose, and even Brother Chavan has taken time to come and attend.

You wish to know who your man is and what his success is. . . . About December 21 we put a man to work at Rahuri with instructions to work in the adjoining villages. He is educated up to the sixth standard. (There are seven standards in Marathi) so he is considered well educated.) His name is Sakharam bin Sukagi Wairagar. His father was a sacred teacher of the Mangs, but is now a Christian worker. Sakharam was removed from Rahuri on account of the ungodly conduct of the Christians there and has been for five or six months at Susre, strengthening and teaching the brethren there and teaching their children to read (our brethren and their children are ninety-nine per cent illiterate), so they can read the Scriptures. He and others went with Brother McHenry to Varkhede, and Brother McHenry said he was about the only one with a voice stentorian enough to preach audibly to the crowds. Some sixty-eight were baptized. He needs training, and when we can do so we will send for him and his wife.

You may consider him your man.

"Rome was not built in a day," you know; neither was Nashville Christianized and trained in the Scriptures all in the space of four years and five days. Those who fellowship this work now are the pioneers to whom will come the credit for the harvest in after years. Personally, I can say I have met discouragements enough in the field to be classed as "he that goeth forth and weepeth, bearing pre-

vious seed." My own health is in such a condition that I am not able to attend to American correspondence, of which Brother McHenry has kindly relieved me; but he has his own correspondence, his study of the language, his tract printing and other duties, and it is his first year out here. He has to get acclimated. Consequently he is unable to write letters for me—only postal cards. I am writing this letter when I ought to be at my translation work, preparing Matthew for publication. . . . because a brother at home thinks I ought to write. I hope, however, that not every brother will require statements of me over and above what appears in the paper and in Brother McHenry's postal cards. During the three and one-half years I was obliged to bear the burden alone before Brother McHenry came out, "I burned the candle at both ends," till now I am so exhausted that I have to brace up on coffee any day that I decide to do translation work. Just as Schiller had to brace up on champagne to do his writing. I do not like to do it, but my body, brain, and nerves demand rest, while the work must be done. I have very little vitality left. If the brethren only realized India's needs, they would send additional missionaries.

With love in Christ to both of you brethren and gratitude for your interest and fellowship, I am,

Very sincerely your brother in Christ,

E. S. JELLEY.

NOTE.—Funds for eight more native helpers for Brother McHenry and an American laborer to cooperate with Brethren Jelley and McHenry in India are needed.



They Did Not Forget.

BY C. G. VINCENT.

The writer met two young American teachers in Tokyo last winter. They were en route to the Philippine Islands. They were walking the streets looking for a Japanese inn. They approached me for information. Rather than let them lodge in a native inn, which is not very safe morally for strangers, I invited them to our home. They spent a night and a day with us. I showed them some of the places of interest and saw them off at the station. We had just about concluded that they had forgotten the kindness, when a letter came which corrected our conclusion. A part of it is as follows:

Dear Mr. and Mrs. Vincent: I suppose that you have concluded by this time that those two fellows from the States whom you treated so royally in the winter have entirely forgotten their benefactor. Mr. G— and I have often talked about our stay in Tokyo, which was made so pleasant by your hospitality. We can never forget the kindness.

The Bureau of Education assigned us to entirely different parts of the Islands and we do not see each other often. Mr. G— is a teacher in a high school, and I am a supervising teacher for a certain district. We enjoy our work, which keeps us on the go almost all the time.

The Directory of Congregations.

BY T. B. CLARK.

The directory of congregations of the church of Christ I am compiling will be ready for publication in January, 1917. I have a list of congregations on file from all the counties in Tennessee, except the following: Anderson, Benton, Bledsoe, Blount, Campbell, Carter, Claiborne, Cocke, Cumberland, Decatur, Dickson, Fayette, Grainger, Greene, Grundy, Hamblen, Hancock, Hardin, Hawkins, Haywood, Houston, Humphreys, James, Jefferson, Johnson, Landerdale, Loudon, Marlon, Meigs, Monroe, Montgomery, Morgan, Perry, Pickett, Polk, Rhea, Roane, Scott, Sevier, Stewart, Sullivan, Tipton, Unicoi, Union, Van Buren, and Washington. If there are brethren in these counties who know of congregations in said counties, I would be glad if they would write me where they are and how to reach the congregations. Send name of the congregation, name of post office, and names and addresses of the leaders of the congregations; also the nearest railroad station. I want the directory to be as accurate and complete as possible, and therefore call on you that know about the congregations to give me your assistance. Send all information of congregations to Box 458, Knoxville, Tenn.

GOSPEL ADVOCATE

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Some Commands Emphasized.

BY E. A. E.

A MISCONCEPTION OF HARMONY AND PEACE.

Letters I have received and some conversation had with me, show the misconception some good people have of the only scriptural basis of "the unity of the Spirit in the bond of peace" and the way to get on this basis. An elder and good man in a private letter writes as follows:

Now, so far as the questions under consideration are concerned, I wish to state, my intention in writing you at first was to get you to try to bring about harmony and not division.

I appreciate this good man's confidence in my ability to bring about harmony; at least, to attempt it. Jesus pronounces an inestimable blessing on "peacemakers," and as great condemnation on peacebreakers. Of course, all should seek the blessing of peacemakers. We are commanded to seek peace, to follow peace with all men, to study the things which make for peace, to let the peace of God rule in our hearts, and to make peace between others. Ten thousand times over had I had rather be a peacemaker than a peacebreaker. I have made many different efforts at making peace in the last thirty-five years, but have never broken the peace or disturbed the harmony of one single congregation over any theory or notion or rule of my own. I have succeeded in making peace many times

—have always succeeded whenever I could persuade all parties concerned to respect and be ruled by the word of God; while I have always failed whenever both parties or either one refused to make the word of God the full and complete guide. When all have a contrite spirit and tremble at God's word (Isa. 66: 2, 5), peace flows as a river. I failed after strenuous and continued effort on the last divided congregation I tried to unite. I stated publicly and privately to both parties that which I consider the reason—namely, there was within them as sad and woeful a lack of reverence and awe for the word of God, as dominant a partisan spirit, and as much playing of politics as I had ever seen among people who make the claim to be governed by the word of God alone in all things. Let it be repeated: there can be no harmony and peace without deep reverence and profound respect for that which God teaches on all subjects and all duties.

But this good brother says his intention was to get me "to try to bring about harmony and not division." I think he hardly means what this implies. He certainly cannot mean to imply that instead of harmony I have brought about division, or have in any way encouraged it.

I ask, what division have I at any time ever caused? To urge sinners to come out of darkness into light and the church to separate itself from the world and error and vain worship is not the division God condemns. I have done all in my power, concerning the questions referred to, to check all strife and division. If it becomes necessary, I shall be pleased to enumerate the different efforts at different times I have put forth to this end.

TWO WAYS OF HARMONY.

There are two ways of harmony, but only one way in which there can be "the unity of the Spirit in the bond of peace." Cain and Abel differed over matters of religion, and Cain killed Abel. If Abel had accepted Cain's way of worship, there would have been harmony, but it would have been harmony in rebellion. They would have been at peace with each other, but not with God. If Cain by faith had offered the blood which God required and which is necessary to save from sin, he and Abel would have been in peace with God and each other. Just now, if all preachers, teachers, and congregations will accept these theories of unfulfilled prophecy and other theories and join a few in propagating them, there will be harmony. If all were to accept sprinkling for baptism, infant baptism, instrumental music in worship, or human organizations to do the work God has committed to the church, there would be harmony. If numerous good brethren are expected to accept, and to urge churches to accept, human theories on unfulfilled prophecy, the millennium, etc., etc., for the sake of harmony, or for any other reason, there can never be harmony. Brethren—*good and true brethren*—can hold all these speculations as their opinions to themselves and in obedience to God and there will be "the unity of the Spirit in the bond of peace."

For the sake of "the boys" Brother Armstrong mentions, I desire to say I have both the faith and courage to teach this by pen and to preach it without "gall" or bitterness. The only and all-sufficient scriptural ground of unity and peace is as clearly set forth in the Bible as the fact that Jesus of Nazareth is the Christ, the Son of God, and the Savior, therefore, of the world. Is it not a pity and shame and sin to darken counsel by speculations, theories, and fallacious reasoning?

To use a Bible statement, some of these theories, on the surface, are "foolish and ignorant questions." (2 Tim. 2: 23.) Charles Neal writes a very foolish thing in the July number of *Word and Work*, on page 318. He says:

To look for the uptaker and to go to heaven by the open-air route is certainly more thrilling and blessed than to look for the undertaker and the underground route to that

blessed land; to be clothed upon with immortality in translation is far better than being unclothed by the hand of death.

He then cites 2 Cor. 5: 2-4, as if that had anything in the world to do with his silly utterance. This is more foolish than the expression "water route" or "dry-land route," which some once used in reference to baptism and sprinkling, because, while there is no such thing as either "route," a man can decide whether he will be baptized or sprinkled, or whether he will do either; but he cannot decide whether he might die or be translated. What can be the meaning of such an utterance? It can have no meaning in the light of the truth. It can mean nothing except that a man can choose and decide for himself whether he will "go to heaven by the open-air route"—be translated—or go "the underground route"—die and be buried. Let us see when Brother Neal comes to die if he will call for "the uptaker" or "undertaker"—if he will refuse to die, defy death, and proceed to go up to heaven through the open air. Or, can he mean that God will translate one out of a thousand or out of a hundred, according to that one's fitness, as he translated Enoch, Elijah, or Jesus, and leave the rest of us to struggle on amid the trials of earth until death, and then have to take "the underground route?" In the very scriptures Brother Neal cites, Paul declares the dissolution and decay of the body and speaks of being absent from the body and present with the Lord; this is death. Paul expected to die and did die. He declared that for him to die was gain. (Phil. 1: 21.) All who die in the Lord are blessed. (Rev. 14: 13.) The Bible makes no difference between the blessedness of being changed in a moment, in the twinkling of an eye, when Christ comes, and being raised from the dead incorruptible and immortal. (See 1 Cor. 15: 50-53.) The "one thing" Paul did was to so live as to attain "by any means" "unto the resurrection from the dead." All Christians from the ascension of Jesus until this generation have died—apostles, martyrs, and all; why did not some, at least, take "the open-air route?"

What is this new doctrine, anyway? A dream, a figment, a hallucination of a misguided and feverish brain. A man might read the Bible through a thousand times, and from it he would never get this idea of "the uptaker," "the open-air route," "the underground route," and that he can choose his own route, or that one route is better than the other. Or, if it be insisted that the Bible teaches such things, they can be read from the Bible in the very language—the "sound speech"—of the Bible. God commands all to "speak the same thing." How can this be done? Only by holding "the pattern of sound words," "even the words of our Lord Jesus Christ (study 1 Tim. 6: 3-5), "by handling aright the word of truth" (now study 2 Tim. 2: 15-17), by preaching "the word." In this way—God's way—Aylett Rains was led out of his doctrine of Universalism. Teach in the very language of the Bible all there is in it about "the uptaker," "the undertaker," "the open-air route," "the underground route." How many words would a man read or utter doing this? Not one.

Let it be said here that all the Bible says on the second coming of Christ and everything else—absolutely all—must be taught clearly and fully, and to it must be given just the emphasis the Bible gives to it. That which the Bible does not teach must not be taught. The trouble is, when some men preach on the second coming of Christ, they leave out much the Bible says and put in so much it does not say.

I quoted what Brother Neal says from Word and Work to show what foolish questions theories and speculations will lead people to take up. He can think, if he chooses, that he will be translated, or that Christ will come during his lifetime, and still enjoy the full and free fellowship of

the church, and all faithful servants of God will work in harmony with him; but he must not press his *think-so's* upon others. When he teaches these "peculiar views" through pen and pulpit, he causes trouble.

Again, I ask, must numerous good men accept and urge churches to accept this foolishness of the "uptaker" and "undertaker," etc., in order to work in harmony with the ones who teach it? This would be disobedience to God. I shall still endeavor to "hold the pattern of sound words," "sound speech, that cannot be condemned," "even the words of our Lord Jesus Christ;" to use "the sword of the Spirit, which is the word of God;" to proclaim "the gospel;" to "preach the word;" to know nothing, "save Jesus Christ, and him crucified;" to avoid all the various questions which God commands to be avoided; to "be urgent in season, out of season;" to "reprove, rebuke, exhort, with all long-suffering and teaching;" with all lowliness and meekness, with long-suffering," to "forbear" others "in love;" to give "diligence to keep the unity of the Spirit in the bond of peace;" to be not "overmuch righteous," and not to do righteousness before men to be seen of them; to be not wise in my own conceit, or to think of myself more highly than I should, but to think soberly so as to have no overestimate of what I can do or of my importance; to control my temper and tongue; to "buffet my body, and bring it into bondage," "lest by any means, after that I have preached to others, I myself should be rejected;" to cultivate the mind and to have the Spirit of Christ; and to fight "the good fight," to finish "the course," to keep "the faith," and to receive "the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

SOME DIVISION ALREADY.

Brother D. F. Barry told me some time since at two different times what the following letter contains. Lately I wrote him, asking if he had any objection to stating in writing for publication the conversation between him and Brother Olmstead, and he wrote as follows:

Gallatin, Tenn., July 21, 1916.—Dear Brother Elam: Yours of the 20th received. A few days after Brother Boll preached in the Watkins Hall, in Nashville, Brother Head, myself, and others were in Mr. Holmes' store in Gallatin, and Brother Olmstead said that he had been to Nashville to hear Brother Boll preach one of the best sermons he had ever heard; that he preached on "love," and he gave it to them straight from the shoulders for preaching so much about sin, and he looked at me, as I thought, for me to indorse what he said. I told him that it was right to preach about "love," but Christ and the apostles condemned sin in any form; that Christ condemned the Pharisees as hypocrites and for other sins, and the apostles condemned lying and all sins; that they ought to preach the word of God. Brother Olmstead said there was objection to Brother Boll's preaching about the prophecies of Revelation, but the first chapter of Revelation says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," and some did not want Brother Boll to preach that Christ would come and reign on David's literal throne on earth for a thousand years, when it says so in Revelation. I told him we could not interpret that unfulfilled prophecy and that it was not necessary for our salvation; and he said there were forty preachers of that faith. I have not seen Brother Head if he remembers this, but I know Brother Olmstead said it. A short time after this I was telling Sister Nannie Cecil about it, and she said: "He has it up to sixty now. I heard him say from the pulpit that there were sixty of that faith."

You know that I dislike to be brought before the public in this way; but when duty and justice call, I will try to follow. All are well. Remember us to Sister Elam and family. Your brother in Christ, D. F. BARRY.

This is the first any of us knew of this numbering or of how many there are who hold to these theories. This numbering of themselves ought to be known; hence I publish it. All the rest of us were wholly ignorant of the

fact that the count had been made. Now, I ask, why make the count, and what is that which has distinguished forty or sixty preachers, scholars, or whoever they are, from all the rest of the faithful and true servants of God? It is not the word of God. This forty or sixty have some "peculiar views" in common which hold them together and which separate them from others so that they can be counted. This is division.

Another significant thing is, they are all comparatively young men, without the time to study the effects of speculations and theories upon the churches, without the experience and wisdom of older men. These theories are not new to the older men of the church.

Can any godly man think there is no wrong in dividing preachers over these things so that they can be counted or in preaching them to the churches? Can any one think there is no wrong in accusing the rest of us, Ahablike, of troubling Israel?

Why "An Unknown Quantity?"—The Gospel Advocate's Emphatic Denial.

BY M. C. K.

[Responding to a request, Brother Kurfess wrote the following editorial review of Brother Armstrong's article before seeing Brother Elam's comments on it and without knowing that Brother Elam would write on it at all.—PUBLISHERS.]

In our issue of July 20, 1916, the article by J. N. Armstrong, entitled "The Answer to 'Who is Sound?' Is an Unknown Quantity," was published and some of its statements reviewed in these columns by a member of our editorial staff. In addition to the timely things so well said in that issue by our colleague, there are still other matters in that remarkable article demanding attention; and we therefore submit the following observations in reply:

1. The very heading of his article completely gives its author away, and we shall be surprised if he does not see the day when he will heartily regret with shame and mortification that he ever wrote it or attempted to write an article in harmony with it. The fact is, under all the circumstances, a few moments of sober reflection ought to lead him to hang his head in shame and repent in sackcloth and ashes that he ever wrote such an article; for, in the name of both reason and common sense, we respectfully ask, first of all, what is the word of God for, if not to be the rule and guide of our faith and practice and the standard by which to determine sound and unsound teaching? And why did Paul, under the direction of the Spirit of God, impose upon the elders of the churches the solemn duty of guarding them against unsound teaching, if "the answer to 'who is sound?' is an unknown quantity?" Shame that such an article was ever spread before the public, except as it affords an opportunity to expose its own and kindred fallacies!

2. "Who can answer the question in this caption?" We reply, *anybody can answer it* with an open New Testament and a willingness to abide by what it says. We are astonished that the author of the article under review, who knows the New Testament so well, should have permitted even his misguided sympathies to lead him to propound and give circulation to any such questions. And he actually says that this question, "Who is sound?" is "unanswerable to-day." Then, Paul has stultified himself in admonishing us to "reprove" certain persons "sharply, that they may be sound in the faith" (Tit. 1: 13); and again he stultified himself in his immortal plea for "sound speech that cannot be condemned" (Tit. 2: 8). That "chosen vessel" of the Lord Jesus Christ and inspired hero of many battles for soundness did not know that the dazzling theological genius of the twentieth century would discover that there is no such thing as deter-

mining whether a man is sound or unsound! Never did an advocate of instrumental music in the worship or of man-made missionary societies in the service of God offer a more inexcusable apology for the factious course of the advocates of these things than Brother Armstrong here puts up for the inexcusable course of those of his contemporaries who are disturbing the churches with their opinions and speculations. And why, with those who believe the word of God, should "truth" be regarded as "a varying quantity" which "depends on the paper you read, the country you live in, and the 'party' you belong to?" Why does not Brother Armstrong say this same ridiculous thing when Baptists and Dunkards, on the one hand, and Methodists and Presbyterians and Moravians, on the other hand, are in a wilderness of debate and confusion over sprinkling and pouring and infant baptism? Why save this unbrotherly gibe and partisan thrust at the opponents of error until what he would call *his own brethren* or "party" are called upon to stand up and oppose among themselves the speculations of men which are creating confusion and dividing the body of Christ? Is it a crime to oppose men of "our own party" who are needlessly and ruthlessly dividing the churches over their opinions and speculations, but a virtue to do so when they are not of "our party?" And why—yes, echo answers, why—should it take "a carload of courage for a preacher of the gospel to preach unity among Christians before an intelligent audience of the world" any more when that unity is disturbed by the speculations of one man than when it is disturbed by the speculations of another? Is it a virtue to thus disturb the unity of the body of Christ in one case so that we may condone the disturbance and say nothing about it, but a vice to do so in another case so that we must speak out and oppose it?

3. But this pessimistic apology for the current disturbance of peace in the churches does not stop here, but says, "There has been a time when a gospel preacher could in all confidence stand before an audience and urge the importance of all Christians being one and with telling effect refer to the great brotherhood of Christ and its beautiful oneness;" and he then strangely adds: "But these are days of yore." *Why so?* Why may not "a gospel preacher" do this same thing to-day, and at any and all other times? Why not "urge the importance of all Christians being one and with telling effect refer to the great brotherhood of Christ and its beautiful oneness" now as well as in "days of yore?" Is not "the importance of all Christians being one" precisely the same now that it has always been? And are not "the great brotherhood of Christ and its beautiful oneness" just as precious and important now as in "days of yore?" Then, why this lugubrious and pessimistic wail? What makes the difference that we could do it in "days of yore," but cannot do it now? Our brother dare not say it is because there was a time in "days of yore" when "the great brotherhood of Christ and its beautiful oneness" were not disturbed and marred by the speculations of men; for no such blessed condition can be found this side of the first century. There has never been a time since that halcyon period when there was not such disturbance from some quarter; and why could "a gospel preacher in all confidence stand before an audience and urge the importance of" these things in "days of yore," but cannot do it now? And what if it is true that "in those days the disciples of Christ were no more one in minor details than they are to-day?" What has that to do with our plain duty to "stand before an audience and urge the importance of all Christians being one?" And what has it to do with our equally plain duty to urge the blighting sin of pressing human opinions and speculations to the disturbance of that oneness?

4. In characteristic apologetic style, our author continues in this strain: "If Christians are allowed to keep

their individualities and are permitted to make individual effort and progress in Christian growth, there must be, there will always be, differences among growing, developing children of God." Of course there will always be such differences, and we know of nobody that ever denied it. The mere existence of "differences among growing, developing children of God," or the mere fact that they have such differences, never did, does not now, and never will do any harm; but what has that to do with our plain and God-imposed duty to tell men to keep such "differences" to themselves and not to press them upon others, when it is found that pressing them is disturbing the peace and harmony of the churches? Never mind now whether it be a case in which the opponents to such measures are or are not correct in theory in their opposition, for that is not the question just here. Our duty in the premises is not to be determined in such cases by a theory, but by a situation; and if the peace of the church is being disturbed by the advocacy of what God does not compel us at the time to advocate and press upon the people, such advocacy should cease always and everywhere in the interest of peace and harmony. If not, why not? And our duty in all such cases is more and more solemnly emphasized in proportion as the opposition is based on conscientious grounds.

5. Again, referring to those "days of yore," and the "differences" then existing, our brother says: "'Parties' or 'divisions' among us over such things were foreign to all of us. Such an idea would not have been tolerated for a second." Exactly so; and what a blessed fact that such grand and godly men as "Lipscomb and Harding and Taylor" and even lesser lights in those "days of yore," if they found that some nonessential opinion or view of theirs was creating strife and division in the churches, or was even likely to do so, all had the good sense and the grace to obey the Pauline precept to withhold the advocacy of it and to keep it as private property! "Such an idea" as pressing it to the disturbance of peace in the churches "would not have been tolerated for a second." Thanks to Brother Armstrong for pointing out this fact; and we regret that something prevented him from making the proper application of it to those of his contemporaries who are disturbing the churches with their speculations to-day.

6. Let us take a look at Brother Armstrong's logic. He "never saw the time after" he "studied the question that" he "didn't disagree with Brother E. G. Sewell on the Spirit question, the eldership question, and somewhat on the question of God's care for his children, and yet," since both he and Brother Sewell had the good sense and the grace not to press their differences to the point of trouble in the churches, he "never saw the day that" he "didn't love Brother Sewell and would have fought for him;" and therefore (!) when men not only evolve a purely speculative theory of prophesy which diametrically contradicts both Jesus and Paul and completely upsets the New Testament, but are sufficiently lacking in respect for God's word on the awful sin of division to undertake to propagate and press that theory to the disruption of fellowship and the destruction of peace in the churches, we should sit supinely down and mildly pass it all by as a matter of "minor details" and "minor differences," and "recommend" and "support" such men "as readily as" we would "any other gospel preacher!" With all due respect for our brother of misguided sympathies, we look upon this namby-pamby course, where a great and vital principle is involved, as unworthy of any faithful child of God, and we respectfully inform him that we subscribe to no such lax and latitudinarian principles. And the attempt to foster and hide the current ill-starred movement to swoop the churches into a large section of Russellism behind the innocent fact that "the New Testament disciples had differences" and the equally innocent fact "that Brother Sewell and Doctor Brents differed on the appointment of elders, on the millen-

nium, and other questions like them," is a miserable subterfuge whether the author of the article under review knows it or not, and it is unworthy of either him or anybody else who wants to maintain New Testament doctrine and practice intact. Both Doctor Brents always had while he lived, and Brother Sewell has always had to this good day, that grace and reverence for the word of God that never permitted either of them to press their differences or any nonessential view to the disturbance of peace in the churches; and there are no two editors on the present Gospel Advocate staff that do not differ on different questions. The issue now before us is not, as our brother fallaciously assumes, over the innocent fact of differences among brethren, which have always existed and always will exist, nor over the mere holding of what are regarded as erroneous views; but it is over the inexcusable and factious, schismatic attempt to propagate and press such views when the attempt is creating strife and alienation and division in the churches. Nothing in all the record of the organ and society advocates known to us was ever more inexcusable than the stubborn and determined course of the leaders in the current agitation over prophesy.

7. Finally, our brother makes a pointed and somewhat excited appeal to the brethren to cease their wickedness or "not to be wicked," and this is all well and good, but it is germane to ask here, Whom does he mean? He even says that they, whoever he means, are doing the "work" of "the devil." Now, we respectfully call upon him to tell us who it is that is carrying on this satanic business. Vague generalities are out of place in the face of such grave charges. The Gospel Advocate has substantially made the same charge, but it specified whom it meant, and it does not hesitate to say now, as it has said all along, that it means those who "make a determined effort," either by pressing their opinions and speculations or by doing any other unnecessary thing, "to divide an otherwise united brotherhood, and that has succeeded," or is trying to succeed, "in shattering into a dozen parties, sects, the only people on earth that stand for God and his church and his Book." We do not hesitate to pronounce such men as "unsound" and the pursuit of such a course as "wicked." And why not "think of one of your faithful brethren's being 'unsound' because of his position on any of the differences now among us," provided he so far ceases to be "faithful" as to press those differences to the disturbance of peace and unity in the church of God? Of course we should not regard one man as "sound" and another as "unsound" merely "because of their position respectively on these matters," and the Gospel Advocate heartily joins our brother in making this point; but when men not only hold certain "positions" on matters not essential to salvation or Christian character, but push and press those positions to the point of strife and division in the churches, they are both "unsound" and "wicked" in the pursuit of such a course whether we "regard" them as such or not. To use our brother's own significant language, such a man "is a sower of discord and a bulder of faction among the faithful of God." Certainly, "let each conscience be free and settle the matter for himself and believe on all these questions what he believes the Bible teaches about them;" but if it be a matter not essential to salvation and creates strife and division among brethren, let him have both the good sense and the "goodness of soul" to obey Paul's admonition to keep such "belief" to himself.

Experience has shown that it is of little use to talk about his soul to a man with an empty stomach. First, he must be fed and cleansed and given some other habitation than the street. Except in cases of pure misfortune, the causes of the fall must be removed or that fall will be repeated.—Selected.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Open-Air Church Service.

Now is the season when church authorities are much perplexed because of the poor attendance upon the services, particularly Sunday night. This is due largely to weather conditions, but there is an effective remedy at hand for almost every church thus afflicted. It is the outdoor service. Particularly is this true in Texas, where we have plenty of lawn space and when the welcome breezes in the early evening fans the waiting worshiper.

Indeed, the lack of formality in an open-air service is in itself a great help, for an all-too-prevalent hindrance in the church services is formality. Our churches need to break away from so much ritualism and cold formality, and to conduct services much as Jesus did on the mountain side, at the seashore, or upon the street. It would be well for us to remember that Jesus left the temple and went to the street to teach. There is so much false modesty and imaginary dignity among many church people to-day that they are unwilling to adopt the methods so successfully used by Jesus and his apostles in conducting religious services in the open air. Why not learn a lesson from the modern politician in his open-air meeting, if we cannot from the Bible examples?

Doubtless some of the modern prejudice against outdoor services has been created by such sects as the "Holy Rollers," etc., but no sane person ought to permit any such consideration to influence him in a matter of such practical importance and vital interest to the church.—Christian Courier.

Church attendance is not the only thing influenced by the hot weather. At this season of the year business is dull. Many of the business men and citizens of the cities are spending the hot months of the summer at resorts taking a much-needed rest and recuperating their forces. It would be surprising if the attendance at church did not fall off.

As the heart is involved in the worship of God, people whose hearts are right will worship God away from home as well as at home. It is not best for people to worship in ruts. There should be no particular formality in worship, as the Bible demands no particular form to the exclusion of other forms. Churches may worship in halls, in houses built especially for the purpose, or in the open air. If churches move out of their houses for worship, it would be well to inform the membership so that all may worship God who so desire. It is not difficult to worship God if we are really in the right frame of mind. The trouble is usually within and not without. If we are in the mind to worship, the place of worship will not give us so much concern. We may be concerned as to whether the worship is false or true, but not about the place. With our hearts right, we may truly worship God anywhere and receive a blessing. It is not necessary to have a fine house with stained windows and cushioned seats, but we can worship in tents, in halls, or in the open air. "The true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers." (John 4: 23.)

Mormon Methods.

A correspondent of the Mormon Deseret Evening News, writing from an Iowa City, says:

One of our elders attended the Baptist Sabbath school one morning. He took an active part in the Bible class. They immediately put him in as class teacher, and our truths are being taught in the Baptist Church every Sabbath morning.

This is worth noting, not only as Mormon methods, but also as the methods of others. Teachers and preachers should teach the truth regardless of results, but they should

not practice an imposition upon the taught by making it appear that they have espoused a doctrine which they have not. All must be sincere and true or they will finally be lost. Practicing deception brings us nothing good.

The Crooked Preacher.

Of course nearly all of the ministers among the Texas Disciples are worthy of the highest consideration because they are clean and consecrated; but there are a very few—in one sense the number seems so small in comparison with the great body of the good that we hesitate to speak of them—who ought not to be permitted to preach until they give evidence of their repentance and reformation. No reference is here made to any one who may have made a mistake in the past, but who is living the Christ life now and making amends for the past in every way possible. The Courier stands ready to help all such. Nor do we mean to intimate that this paper will undertake to wash the dirty linen of those who are unfit for the ministry; but such need not expect it to assist them to foist their crooked lives upon the church, nor even to permit their names to appear in its columns. The preacher who won't pay his debts, or whose reputation is shady for any reason, does the cause of Christ more harm than good.

Not long since charges of a serious nature were made to the Courier against one of our preachers. We notified him of the charges, and he failed to make a satisfactory reply. Then we took steps to put the two churches for which he ministers in possession of the charges which were made to us; and now the offended preacher is writing threatening letters to the editor. However, these will not deter us from doing what duty seems to demand.

Churches ought to be very careful in selecting ministers unknown to them personally.—Christian Courier.

We all know that preachers as a class are making many sacrifices and are doing much good. While this is true, there are men in the ministry who are dishonest, immoral, and who make debts with no prospects of paying them. They are not only a disgrace and a curse to the ministry, but by their crookedness they make it harder for the faithful minister. They will say hard things about a brother who has been patient with them in their shortcomings and has done all he could to save them from their shortcomings and fallings. The preacher who is brave and faithful enough to tell them of their wrongs, who seeks to lead them to a purer and nobler life, is sure to become a special target for their words of censure and ridicule. That is not all. Such preachers have no scruples about bearing false witness against those who have sought to benefit them by reproving them in a spirit of meekness. The cause of Christ is suffering and churches are bleeding and dying, all because such preachers are fleecing, not only the flock, but also the people. The elders of the churches and the churches themselves should seek to know the life and character of their preachers.

Inconsistent.

A sinner said he would not obey the gospel because some members of the church had mistreated him. The preacher said: "My friend, you are wrong. Do you want to go to hell because that man has mistreated you?" Later the preacher who had given the advice got mad and used curse words and other violent language. He would not confess, so he was withdrawn from. He refused to confess because he did not like one of the elders of the congregation. He could not see where his own advice would apply to himself.—E. M. Borden, in Firm Foundation.

"The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." (Rom. 14: 22.) How much better would it have been for the preacher to have confessed his sin! This is really the only and easy way out of his sin. When the Holy Spirit assures us that no one is perfect, why should we be so proud as to refuse to confess our sins? Our mouths, and not our hearts, were given us with which to make confession. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 10.)

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

James E. Scobey will preach at Murfreesboro, Tenn., in the absence of G. Dallas Smith, next Sunday.

G. Dallas Smith is preaching with good interest in the courthouse at Mayfield, Ky. This is a mission point.

John T. Smith will locate with the brethren at Sparta, Tenn., October 1. His labors at Jackson, Tenn., have been fruitful for good.

B. C. Goodpasture closed an eight-days' meeting in Willow Grove, Clay County, Tenn., on August 13. Four were baptized and four restored.

R. V. Cawthon is in a good meeting at Jones' Chapel (Number One), with eight additions at last report. His next meeting will be at Laguardo.

As a result of a religious discussion held at Savanna, Okla., Foy E. Wallace reports that a new congregation of twenty-five members has been started.

T. C. Little's tent meeting at Harms, Lincoln County, Tenn., closed on Sunday evening, August 13, with four additions to the church. Good crowds throughout.

Willie Hunter has some open time for meetings in October. He is true and faithful and good results invariably follow his preaching. Address him at Route 1, Livingston, Tenn.

John E. Dunn closed a two-weeks' meeting at Trumbull, Texas, on August 9. There were twelve baptisms and two restorations. Brother Dunn is now at Bellwood, Brother Ellam's home congregation.

J. G. Allen closed an interesting meeting with the Pine-wood Church, in Hickman County, Tenn., on August 13. Preaching the old Jerusalem gospel was the main feature, but fishing was a favorite diversion.

Sister T. J. Foster, of near Lyerly, Ga., wishes to give an industrious middle-aged sister a good home for her assistance with domestic affairs. A good opportunity for a splendid home. Address E. W. Moon, Holland, Ga.

Contributions for W. Hume McHenry's free literature fund in India have been received from the following: A. N. Trice, Nashville, Tenn., \$5; Earl M. Hodson, Rogersville, Ala., \$5; Mrs. E. A. Blackburn, Austin, Texas, \$2.

If you have room in your heart and home for an unusually intelligent and attractive baby girl, five months old, with dark-blue eyes, red curly hair, and a good complexion, write Mrs. D. R. Smith, 437 West Page Avenue, Dallas, Texas.

We enjoyed a brief visit last week from Brother and Sister H. N. Rutherford and Mrs. Fannie Davidson (Mrs. Rutherford's mother), of Lynnville, Tenn. Brother Rutherford had just closed a successful meeting at Locust Grove, in Simpson County, Ky., with twelve baptisms. He also reported an interesting meeting at Mooresville, Ala.

Readers interested in locating at the Nashville Bible School may buy or rent the following houses: Five-room cottage with half an acre, \$18; eight-room, two-story frame, large yard, \$25; nine-room, two-story frame, one hundred foot lot, \$30; twelve-room, two-story frame, two and three-fifths acres, \$30. Monthly rent. Address Fred K. Jones, 41 Arcade, Nashville, Tenn.

From J. L. Hines, Central City, Ky., August 19: "I have just closed a three-weeks' tent meeting at Corinth Church, five miles south of Russellville, Ky., resulting in five baptisms, one from the Seventh-Day Adventists, and one re-

stored. This meeting was held by the direction of the church of Christ at Schoch or Antioch, in Logan County, Ky. I go to Mount Airy, Tenn., to begin to-morrow."

From W. Hume McHenry, Satara, British India, June 23: "Please report through the Gospel Advocate the receipt of \$8.50 for our work as sent by you from the following donors: M. M. Pitts, Murfreesboro, Tenn., \$1; J. K. P. Timmons, Columbia, Tenn., \$1; L. M. Culp, Greenfield, Tenn., \$1; L. B. Hibbet, Gallatin, Tenn., \$5; F. E. Exum, Nashville, Tenn., 50 cents. Total, \$8.50. All donors received."

W. H. Carter, of Lafayette, Tenn., writes: "I closed at Antioch, Cherokee County, Ala., on August 16. Had a fine meeting, with interest good to the close. Five were baptized and four were restored to fellowship. I promised to be with them again next August. That will be my seventh annual meeting with them. I am now in Birmingham. The Lord willing, I will begin a meeting near Camden, Tenn., on August 20."

From E. M. Borden, Little Rock, Ark., August 16: "I am now holding a meeting at Mercury, Texas. The meeting is one week old; two have been baptized and two more are to be baptized to-day. Interest is fine and the attendance is large. If the Lord permits, I will begin at San Augustine on August 23. Brethren, I need one dollar and twenty-five cents, and you need 'Jacob's Ladder' for your children and your neighbors to read. Suppose we exchange."

A. G. Freed writes from Henderson, Tenn., August 18: "The meeting at Macon closed on last Sunday evening after eight days. Audiences were large and the interest good until the close. There were four baptisms. Two came from the Baptists. We are now leaving to begin with the church at Thyatira, Miss. The interest in the coming session of school is fine. Everything promises to be great. We still have a number of catalogues for distribution. If you are interested in any way, write for one."

W. K. Azbill, 6616 Dunham, Cleveland, Ohio, writes to Brother Kurfees as follows: "You may say in the Gospel Advocate that I am taking the preliminary steps toward the establishment of a Christian mission in the Danish West India Islands. If certain understandings and agreements can be reached with certain leading parties concerned, I will about the close of the current year make a voyage to the islands to consider on the spot the advisability of the undertaking and to ascertain just what would be required to insure successful work."

The Nashville Bible School is sending out the following "Invitation and Open Letter:"

"Dear Friend and Patron: This is to remind you that the twenty-sixth session of the Nashville Bible School begins on September 5. The opening exercises will be held in the chapel hall that morning, beginning at ten o'clock. You and your friends are invited to be present and participate in the exercises of the day. Please attend, if you possibly can. We solicit your cooperation, interest, sympathy, and prayers, to the end that this year may be the most successful year in the history of the school. We thank you again for your past help, favors, and friendship, and pray that the school may be so managed as to merit your continued support. We want you to feel that you are a copartner with us in the great work and good the school is doing. Feel free to make any suggestions at any time that you think will be helpful to the school.

"Yours for the education that trains children in the Way that they should go.

"Gratefully and fraternally,

H. LEO BOLES."

Let every reader understand that he is invited even if the letter does not reach him.

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Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did.

The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

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BY JOHN T. POB.

What say you, friends? That I am poor? That I am destitute? That I am weak and friendless in a cold and cheerless world? All things are mine in Christ Jesus. He was rich, but became poor that through his poverty I might be made rich. I was poor, destitute of all good, and doomed to eternal ruin of soul, body, and spirit, till he came and called me; till he put upon me his own royal robe, and called me "friend" and "brother," and gave me the key to the storehouse of God, and said, "Knock, and I will open;" "Ask what you will (use my name as the key), and you shall receive." Weak? With the everlasting arms of God around and beneath me, how can I be weak? While the Almighty Father is my Father, who shall call me weak? He says, "I am thy strength;" and, "In weakness is my strength made perfect." God does not choose the great, the worldly-rich and worldly-wise, in which to show forth his power and his strength, but he has chosen the weak things of this world to confound the wise of this world. Before his wisdom all worldly wisdom must hide its face; all human strength must fall in his presence; for "in him we live, and move, and have our being." "There is no God like unto our God." He is the strength of the weak, the riches of the poor, and the joy of all who trust and obey him. Do we grow old and feeble and weak? He says: "I am thy stay in old age." "I will be with you in six troubles, and will not desert you in the seventh." Old am I? Yes, the body is almost worn out, but the Heavenly Father is getting ready to move me over into the new—into the immortal and eternal. The house here is decaying, but Jesus has gone to prepare one which shall never decay. All this is mine by virtue of my birthright in Jesus. In his name I possess, not only this world, if I need it, but the unnumbered hosts of heaven are mine. Blazing suns and revolving worlds which no man can number are mine in Christ. And yet without him I am nothing. But because he lives I shall live also. Am I not rich?

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The Master's Vineyard

Alabama.

Athens, August 14.—I am in an interesting meeting at Pleasant Valley Church. We hope to have a good report for the "Master's Vineyard" in a few days. JOHN HAYES.

Haleyville, August 12.—Our meeting with the White House brethren was a glorious success. Sixteen were added—nine by confession and baptism and seven by restoration. This was my fourth meeting at this place. The Lord willing, I will assist them in their meeting next year. I go next to Clover Hill. A. D. DIES.

Arkansas.

Wynne, August 12.—We closed our meeting at this place last night. Much interest was manifested from start to finish. We had many more on the last night than the house would hold. Six were baptized into the one body. Five of these came out from the Methodists. There were others who were almost persuaded to accept the truth. We are going to try to have as much as a three-weeks' meeting here next summer. I believe a great field here is almost ripe. I am going to Gray's this morning, and will begin a meeting at Old Union to-night. H. F. PENDERGRASS.

Kentucky.

Mayfield, August 14.—I closed a ten-days' meeting at Pottsville last Wednesday night with fine interest and nine baptized. I began here in the courthouse last night with a big crowd. I will be here until the first of September. G. DALLAS SMITH.

Hickory, August 15.—On the second Lord's day in July I closed at Elk-mont, Ala., with one baptism. From there I went to Philippi, in Davidson County, Tenn., where we had six baptisms; thence to Una, where we closed with three baptisms and one restoration. I go next to Friendship, near McKenzie, Tenn. CHARLIE TAYLOR.

Bardwell, August 15.—I have just closed a good meeting at Locust Grove, near Bradford, Tenn. We had large crowds, good interest, and eight baptisms. I promised to hold their meeting in 1917. I go next to Reedyville, Ky., for a mission meeting without promise of remuneration. JOE RATCLIFFE.

Louisiana.

Amite, August 11.—Our meeting at Amite began on the third night in July and continued three weeks. It was a time of rejoicing. Hearts were filled with a greater desire to work for our Lord during the time given to them to sojourn on earth as they listened to the plain and instructive lessons presented by Brethren Chambers and Ramsey. We appreciate the fel-

lowship of the church of Christ at the corner of Seventh and Camp Streets, New Orleans, and give God thanks that they have a part in the work here. A congregation was started and has been meeting in a hall over Dr. Stewart's drug store. He has granted us the use of it free until we can build us a home. We are planning to conduct another series of meetings this fall and are praying for greater results than those obtained in our first meeting. Brother Maston Sitman and I took our tent to Epney and held a two-weeks' meeting, and ten declared themselves with us. Six of them were baptized into the one body and four came out from the Baptists. The number there was increased to about fifteen souls, who promised to meet regularly on the first day of the week to break bread in memory of our Lord. May God bless and strengthen them. W. J. JOHNSON.

Mississippi.

Baldwyn, August 11.—I closed a meeting at Belmont on August 8 with fifteen additions—thirteen baptized. This is the largest number ever baptized there in any one meeting. Four religious debates have been held there and the field is contested strongly. The Belmont congregation is a good one. I began here last night, and the prospects seem good. G. A. DUNN.

Missouri.

Battlefield, August 12.—I am just out of a mission meeting five miles north of Greenfield. Sectarianism wholly prevails in the entire community; yet three noble souls accepted the truth. I am now ten miles north of Springfield in a tent meeting. Prospects fair. O. L. HARDIN.

Rogersville, August 14.—I have just closed a good meeting at Dell, Ark., with a fair interest and ten additions. I am at home now for a few days, and then, if the Lord will, I go to Crisp, in Dade County, for a meeting. I would be glad to make arrangements for winter meetings, beginning December 1. Write me if interested. M. S. MASON.

Bernie, August 14.—My meeting at Stephens' Chapel closed this morning at the water, with fourteen baptisms and six restored. Brother Horace Taylor, of Pratt, led the song service. He is only sixteen years old, but is a power in song and a great helper. The interest was fine. I go to-day to Jerusalem Church, near Dexter, to begin a meeting to-night. J. H. CURRY.

Gatewood, August 12.—Our meeting here is still in progress, with one confession and baptism to date. This congregation was once a strong one, but some have died and some have moved away, and now it is weak; yet, if every member will go to work in his respective sphere for the general

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good of the body, it will grow and increase in moral power as it grows. I shall remain in the evangelistic field till November, when, perhaps, I will enter the schoolroom. Our school will be a private one and will contain a literary and Bible course. I have some time not yet filled; and if any need my assistance in a meeting, they should write me at Paragould, Ark.

W. J. JOHNS.

Oklahoma.

Granite, August 12.—On the fourth Lord's day in July I began a series of meetings at New Lasea, Maury County, Tenn., which continued day and night until the following Sunday night, with seven baptized and three restored. Three came forward the last night. This meeting should have gone on longer. This is a fine congregation in every respect. No troubles, good singing, and everything moving along nicely. This is the home church of A. S. Derryberry, Wilburn Derryberry, and N. C. Derryberry. It is made up principally with Derryberrys and Hardisons.

W. T. BRASLEY.

Tennessee.

Maury City, August 14.—I began here yesterday. Fine service. One restored and one confessed faith in Christ at the first service. Bright prospects for a good meeting. This is an earnest, faithful little band of Christians here. JOHN T. SMITH.

Etna, August 15.—I began a meeting at Luna on the fourth Sunday in July. Interest was fairly good. Two baptisms. We have just closed a meeting at Tottys. The audiences were large and attention was fine, but no additions. J. A. SISCO.

Woodbury, August 11.—I recently closed a good meeting at Gassaway, in Cannon County, with twelve baptisms and six reclaimed. I am now at the Stone River Church, in Cannon County, with four confessions and three restored to date.

C. M. GLEAVES.

Christiana, August 15.—I wish to report a six-weeks' meeting held by Brother A. Campbell (colored). We had a glorious time in the meeting. Brother Campbell certainly does preach the word of God. He makes the plan of salvation plain to all. Twenty-one were added to the church. LOCKIE REID.

Middleton, August 14.—The meeting at Rogers Springs closed yesterday. There were nine baptisms, two reclaimed, and one who confessed Christ never came to be baptized. There were good crowds at each service. The church there has decided to clean itself up. The congregation there is good, when you consider its struggle. Several will help out in the work. I am now at New Hope, near Rogers Springs. H. M. PHILLIPS.

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Smithville, August 14.—The meeting at Oak Grove, in Warren County, closed on Saturday morning at the water, with nine baptisms. I am now in a tent meeting near Smithville. Opened with a large crowd and interest good. Pray for this meeting and the few members here. Brother T. D. Rose held some meetings here last year and thus paved the way for this meeting. We are using the Warren County tent. JOHN T. SMITHSON.

Nashville, August 15.—I have just closed a very interesting meeting at Mars' Hill Church, one and one-half miles from Rucker. The members began working at the beginning and continued that way throughout the meeting. The crowds were very large every day and night, and the attention and interest were as good as the crowds. Four were added to the church. I may preach for them once a month. CLAUD H. WOODROOF.

Fosterville, August 15.—Brother E. A. Elam began a meeting here on the first Sunday in this month and closed it on Monday night after the second Sunday. During those days and nights he preached the gospel to large and attentive audiences. This is Brother Elam's boyhood home, and he was welcomed with a glad hand by all, and especially by those of the household of faith. We are proud of him, and we rejoice that the congregation at this place has sent out so great a preacher as he. The people flocked to hear him from all parts of the surrounding country—from Shelbyville, Murfreesboro, Bellbuckle, Deason, Midland, and Christiana—and all were delighted with his simple, plain, and earnest delivery of the whole counsel of God. May God bless him for the good he has done for us. Seven were baptized and we are in good working order. J. W. THOMAS.

Knoxville, August 12.—Brother C. E. Holt was with the church on the first Sunday in August at both services. The brethren were well pleased with his visit. Brother Holt will take up the work in Knoxville the last of September. The prospects are very bright for the cause in this city for next year. My work has been very pleasant with the church here all along. We have made some progress in many lines. We have all worked together in harmony. I have appreciated the assistance which Brethren L. D. Smith and Dr. Oliver W. Hill have given me under all kinds of conditions. They have stood firmly by me all the time. I do not think I ever saw better men and workers than these men are. Brother Holt can depend on what these brethren tell him at any time. I regret to leave this place, but I feel that Brother Holt will be able to stay here longer than I could think about staying, and they need a man to stay indefinitely. I feel it due the cause to turn the work over to a man who can be here indefinitely.

T. B. CLARK.

Portland, August 10.—We have just closed the best meeting we have ever had at Portland. Brother G. C. Brewer, of Columbia, was with us two weeks and three days and preached the gospel to more people than we have hitherto been able to reach in one meeting. He knows the old, old story well, and tells it with all the power of a soul aglow with love for God and man. Hence the people hear him with gladness. Our large, new tent was full and running over with the best of our people almost every night of the meeting. Some nights the attendance was estimated at a thousand or more, and, notwithstanding the excessively hot weather, the very best of order and attention prevailed at every service. Twenty-two noble citizens were added to the one body, which is the church, and the brethren were encouraged beyond measure. Too much cannot be said in praise of Brother Brewer's uncompromising contention for the ancient order of things and his condemnation of denominationalism; yet he was courteous and kind and persuasive in every sermon. He already knows that he has a warm place in the hearts of the brethren here.

J. O. BLAINE.

Manchester, August 14.—Brother Joseph R. Ridley, of Nashville, and the writer have been engaged in holding mission meetings in Coffee County. On June 24 we went to Summitville, where we held a three-weeks' meeting, which resulted in six baptisms into the one body. This congregation is a little more than a year old and has seventy good members. Our next meeting was in a tent at Hickerson and resulted in twelve additions. Here a congregation was established with twenty-two members who meet in a schoolhouse. Our next meeting was in a tent at New Union and resulted in a new congregation of forty members. There were seventeen additions there last September and twelve in the meeting which has just closed. These added to the scattered members around gave us a membership of forty good people full of zeal and good works. Brethren Northcut, McBroom,

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Carefully Examine Your Order Before Mailing.

Wright, and others have held some good meetings in the western end of the county this summer. The writer will continue mission work in the county with the fellowship of the Manchester church of Christ. Brother Larimore will be with us in a meeting in Manchester, beginning on September 1. Brother W. C. Brewer will also help us in the county during Septem-

ber and October. Brother, get hold of the Gospel Advocate every week and keep your heart aflame with the good work that is going on. It will encourage you.

W. S. LONG, JR.

Texas.

Hillsboro, August 11.—I am in a splendid meeting at Prairie Point Chapel, ten miles from Hillsboro.

The attendance is all that could be desired. Five have obeyed the Lord in baptism. There were three confessions last night. Dr. W. W. STONE.

Cleburne, August 11.—I closed at Campbell after eleven days. Six were baptized. On Sunday or Monday I leave for Westbrook, Maine, where I shall be for several months, at first in a protracted meeting and later going to school and preaching.

PAUL C. YOYNG.

San Angelo, August 10.—By invitation I preached for the brethren in San Angelo last Lord's day. In the morning I gave a general missionary address and at night made an appeal for Brother and Sister Vincent. The brethren responded with an offering of twelve dollars and fifty-five cents, which I am sending to Brother Vincent. The San Angelo congregation continues to grow in grace, usefulness, and numbers.

JOHN STRATTON.

Longview, August 10.—I closed a good meeting at Olathe on Sunday night, August 6. Baptized fourteen and reclaimed six. The old Jerusalem gospel is still the power of God to save sinners. I go next week, if the Lord will, to Geary, Okla., for a meeting near there. What's the matter with Daniel Sommer? He seems as much afraid to have the Bible taught to the people as a Roman Catholic priest is. What a pity!

JOHN T. POE.

Thorp Spring, August 11.—Thorp Spring is now very much alive to good works. Brother A. O. Colley is in an excellent meeting. To date there have been six confessions and one restoration. The carpenters are at work on all the buildings of Thorp Spring Christian College. The buildings are to be renovated and refurnished. The girls' dormitory is being refurnished with new and up-to-date furniture. The college is installing new laboratories, maps, charts, library and general fixtures. New houses are being erected and many people are expecting to move here. The school is certain to have a great enrollment when school opens on September 18. Every hour of work our college students do is fully credited in all leading universities and colleges.

CARL A. GARDNER.

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impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator—price, only fifty cents—and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your lagging vital powers for the moment, maybe at the expense of your life later

on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles. In from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 195 SOUTH BEND, IND.**

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A Good Sister's Letter.

BY MRS. G. H. BYARS.

So many more experienced and able students of the Bible praise the Gospel Advocate that I hardly feel the necessity of saying anything of its merits; nevertheless, I will say that the price of the paper will never stop our subscription, if you see fit to raise it to twice its present subscription price. We certainly do feel thankful that we have such learned and scholarly men as the Advocate staff is to edit a paper so instructive on the Scriptures. I cannot see how any Christian home can be complete without it.

I trust that your patience will not be too sorely tried by another appeal for this place. We will not cease to write in behalf of such destitute fields even though our efforts seem to be fruitless at present. Sometime back we took pleasure in reading a piece by Brother A. B. Lipscomb on the "Macedonian Call." One thing that impressed me was that Paul was not exhorting Christians to build meeting-houses, but to preach the gospel. And perhaps I may be unjust, but it seems to me that the calls, many of them, are not as urgent as they should be. The gospel is a universal need; but many places are neglected for the less urgent things. For example, many preachers waste too much time pleading, coaxing, and exhorting men and women to accept Christ, when all the time these men and women know their duty plainly and have known it for years, but for every reason under the sun (except a good one) they will not accept the gospel. Yet preachers still sacrifice time, money, ability, etc., to still haggle with this class. Many have known their duty from childhood until late in life. It is right to always pray for them that they will yet accept it ere death claims them, but it certainly is not right to neglect others who have not heard nor ever been taught. There is a time to quit coaxing. Many teachers miss the truth that there comes a time when entreaty should end. Many a lover would win the woman of his choice if he would quit pleading so abjectly. Many a son would be brought to righteousness if he were made to see that his folly is upon his own head.

Paul's way with the Corinthian Jews is sound. When they proved obdurate to reason and invitation, Paul shook his raiment and said unto them: "Your blood be upon your own heads; . . . from henceforth I will go unto the Gentiles." One of the terrible mysteries of God's way is that he does not deny a person the right to go to hell if he chooses.

There are still modern Corinthians.



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THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneau at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$5.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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But the salt should go where corruption threatens. Christianity is for sinners, not for saints. If the church has any mission at all, its mission is to places such as are found here.

At the very basis of this Corinthian lesson lies the assumption that the gospel preacher may not shrink from any task however hard; and the greater the need, the greater the call. The church is not true to type if it does not go confidently against all the Corinthians of modern times and win

them for Christ. The common report two thousand years ago was that Corinth stood for the very limit of lewdness and all wickedness. To-day Corinth is associated in the common mind with Christianity. Such is the transformation wrought by one faithful missionary. The cross is mightier than any Corinth. The church has come off victorious whenever and wherever it valiantly attacked the citadels of evil.

And now what valiant soldier of the

cross is willing to become a missionary here and (as Paul spent one and one-half years at Corinth) attack the skepticism and prevailing ignorance of the Bible? Remember, this country has had settlers for forty-five or fifty years, and not once, to our knowledge, have they had opportunity to hear the gospel. The old pioneers are crossing the Great Divide; there are but few left here now. Other souls are dying. I see statements of deaths of young and old in every weekly paper from Halley. Not one obituary has ever mentioned that the deceased was a Christian. How much longer must this state prevail here? God forbid that it should still be another fifty years!

Although any Christian will be a Godsend here, yet we need a strong, earnest, and logical reasoner of the Scriptures; a man who is willing to stay with these people and preach even for one and one-half years—aye, for three years—day and night. You need not fear starvation in Southern Idaho, even in Wood River Valley. We could scarcely keep our heads above water (financially) in Tennessee, were always in debt and going deeper until we came West. Although still very poor, our prospects are brighter for future livelihood than they have ever been for us.

We have to date ten dollars to be used for mission purposes here—seven dollars from Mount Zion Church, Tenn., and three dollars from Lula Conger, McMinnville, Tenn. We will add to it from time to time as we can, and would certainly rejoice to secure the services of some able preacher.

We have been here two years, but are not discouraged because we have as yet almost been fruitless in our appeals. We feel that our Father in his own appointed way will reward any efforts made here in behalf of Christianity; that when the time is ripe for action, some earnest soul will be led to take up the labor here and the seed of the kingdom be sown.

A Word to Gospel Preachers.

BY C. H. NICHOL.

Thorp Spring Christian College is certain to reach and bless many more young people in the future than it has in the past. The outlook was never so bright for a great school at Thorp Spring. But it requires much to properly maintain an A-grade college. I am appealing to the faithful preachers to lend their moral support to this great work.

I am sure every preacher who is interested in the Bible-school work would regard it as ridiculous to be offered a financial remuneration for

what moral support he might give Thorp Spring Christian College. The school has no such inducements to hold out to any one. I am certain that every faithful preacher who knows that we have at Thorp Spring an A-grade college (according to the best universities) will greatly appreciate this great Christian educational achievement and advancement, and regard this as sufficient inducement to command the best moral support; for, indeed, such an advancement is requiring a proportionate amount of sacrifice on the part of the teachers and those who are carrying the financial burdens.

We feel greatly encouraged. The outlook grows brighter. Many of our fellow-laborers in the gospel have volunteered to do all they can to assist in the great work at Thorp Spring. Many are sending in long lists of names of prospective students. Some write that they are talking school. Others are active in distributing school literature. Almost all who write us declare that Thorp Spring is a most favorable place for maintaining a great school in which the Bible is faithfully taught each day. Some of the preachers say they will send us their children, while others declare they will be in school themselves.

All of this is greatly appreciated. The school will continue to merit such support and unselfish assistance. Eternity alone can reveal the great good the gospel preachers are now doing for the school. We are glad that they are seeing the real merits of the work at Thorp Spring, and merit is the only real inducement a deserving school can afford to offer the preachers, as well as all others, in its efforts to gain favor and support.

Just here it is not amiss for me to state that it will be of interest to the faithful preachers to know that Thorp Spring Christian College is the only Christian college in Texas, of junior rank, whose students, after spending two years in the same, can graduate from the leading universities in two more years. We mention these matters believing that such will be of interest and help to the readers of this paper. We certainly believe that every reader will appreciate the increased interest which the gospel preachers are showing in Christian education.

Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

If you want a good book of sermons, send us one dollar for "Sweeney's Sermons."

Come to Thorp Spring.

BY JEWELL MATTHEWS.

All old students are earnestly requested to be present for the organization of a permanent alumni association at Thorp Spring, Texas, on September 18. A. R. Holton, of Brownwood, Texas, is preparing a suitable program for the occasion. Excellent entertainment will be furnished by the faculty, student body, and the citizens of Thorp Spring. If you love your Alma Mater, be present for the organization of this association. It means much for you and something for Thorp Spring Christian College. Now understand, this is for all old students. We shall be disappointed if you do not come to participate in this very important event. Remember the date—September 18 next.

Burritt College.

BY H. C. DENSON.

At the close of last session I reluctantly consented to take charge of Burritt College. I accepted the place only for the reason that I thought it the best thing for the school under the existing circumstances. There was a mutual understanding with the board of trustees that I would surrender my place to a more competent man just as soon as such man could be found. The secretary wrote to Prof. W. S. Graves, urging him to return and take charge of the school. I wrote him a letter also, offering him my place if he would return. Professor Graves wrote a nice letter in reply, expressing his interest in the school, but stating that he could not return soon, and that it was not certain that he could so arrange his affairs as to be able to return at all. However, a few members of the board of trustees have entertained the hope that he will yet return and direct the affairs of Burritt College as he has so successfully done in the years past.

I traveled for the school this summer with the hope that some good man could be found to take charge of the work here. I then asked the board of trustees to relieve me of the heavy responsibilities. The secretary wrote to Professor Graves again. He consented to act as president, with the understanding that he will not be required to be here. He is here now, however, and will help organize the school, and then leave it in the hands of competent teachers.

It is my candid belief that Burritt College now has the strongest faculty it has had since I have known the school. I have the utmost confidence in the school and its success, hence I do not hesitate to ask boys and girls to come here.

I wish to further say that it was no

difference between the board of trustees and myself that caused me to resign. I have tried to explain the matter just as it is. I appreciate the honor the board conferred upon me and the confidence that people in general have placed in me. In making this change I have endeavored to treat all parties concerned with all possible justice.

Many men in this great commonwealth will stand up and testify in behalf of this school. I shall remain its friend and say a good word whenever possible. I trust that all former friends and patrons will continue to stand behind the school and hold up the hands of the present band of teachers.

Some Characteristics of Paul.

BY SAMUEL C. BOYCE.

Saul was born in Tarsus in the year 3 A.D. Tarsus was the chief city of Cilicia, and one of the most important cities of Asia Minor. It was a great emporium for traffic carried on between Syria, Egypt, and the central regions of Asia Minor. Paul himself referred to his being a citizen of "no mean city."

Reared, as he was, in the midst of paganism and educated in the famous school of Gamaliel, it is not wonderful that he imbibed a spirit of fanatical hatred toward the gospel. Gamaliel approved of toleration, but Saul was hurried on, by what he afterwards described as a spirit of frenzied rage, into the attitude of a persecutor. The persecution culminated in the martyrdom of Stephen. Completing his work as an inquisitor at Jerusalem and obtaining letters of authorization from the Sanhedrin, the highest Jewish tribunal, Saul started to Damascus, but was arrested by the presence of Christ. Thenceforth he became a suffering and despised preacher of the Christian faith.

At the time of Christ there existed two Jewish sects—Sadducees and Pharisees. The doctrines of both had their inception in the Greek philosophy. Epicurus denied the immortality of the soul. The Jewish converts to this belief were known as Sadducees. The principles of the Stoics—that a person should be indifferent to both pain and pleasure and be governed entirely by reason—were still more widely disseminated among the Jews, and they who professed these principles were called "Pharisees." Saul was a Pharisee of Pharisees.

Saul's conversion is particularly significant. It was Christ's last appearance on earth. Although the preceding apostles were personally associated with Christ during his ministry on earth, Saul was chosen to carry

the gospel message to the Gentiles. Obviously his early education and environments had especially fitted him for this great work. And, too, Paul was able at all times and under all conditions to rise above the Jewish prejudice for the Gentile. Probably at the most momentous period of the early Christian church, when the elders and apostles had assembled at Jerusalem for the purpose of deciding whether circumcision was essential for the Gentile convert, Paul contended that the law of Moses should not be forced on those Gentiles who had accepted Christ. Though severely criticized by the Hebrew converts, Paul took his part decisively, faced the obloquy heaped upon him with unusual equanimity, and carried to the end the fight that made Christianity the religion of spiritual freedom. Furthermore, the atheist, in his intense zeal to disprove the Bible by impugning its motives, might argue that the apostles chosen during Christ's personal ministry on earth were unlearned; that they expected a Messiah, and that naturally they would be under a delusion that Jesus was the Christ. Certainly such was not the case. But turn to Saul's conversion. He was educated, and, moreover, was not seeking Christ. It is utterly inconceivable that this hard and self-sufficient ambassador of the chief priests could have been under a delusion that Christ actually appeared to him.

As to logic, he is without a mortal peer. In his defense before King Agrippa, so convincing was his argument that he was accused of being beside himself, and Agrippa was almost persuaded to become a Christian.

His wonderful perception enabled him to transform an unfavorable situation into a propitious one, when he was tried before a Jewish tribunal composed of Pharisees and Sadducees, by calling attention to their own discordant views of the resurrection.

By recognizing and elucidating whatever truths an argument of an opponent contained, and combining such with the great truths of Christ, he was able to overcome his adversary's prejudice. Thus, in that memorable defense of the Christian faith on Mars' Hill, where the most august court of Athens held its sittings to protect and guard the ancient law and tradition, especially such as pertained to their religion, Paul was able by such a coalition to convert even the Areopagite himself and others. Evidently he recognized that to win an argument might be easy, but to win over prejudice was the greater battle.

The apostle sought at all times to place Christianity above foolish and

unlearned questions that gender strifes. Despite this exhortation of Paul, it seems that there are some today who never tire of wrangling over untaught and unlearned questions.

Though he was the greatest of all the apostles, he counted himself the least. Though instructed in the excellency of speech, he determined to know nothing, "save Jesus Christ, and him crucified." A Hebrew of Hebrews; in labor more abundant than they all.

When at last the great apostle to the Gentiles was about to be offered up, he could, indeed, truthfully say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

In his sufferings the Christian is often tempted to think himself forgotten. But his afflictions are the clearest proofs that he is an object of God's fatherly discipline. Satan would give the man the thing his heart is set on. But God hath better things in reserve for his children, and they must be brought to desire them and seek them, and this will be through the wreck and sacrifice of all that the heart holds dear.—R. Cecil.

O ye that mourn the excellent departed, look not into the tomb, for they are not there. In their late home they have left behind their vestments. They have but laid aside their last garment. Gaze not at their vestments! Look with the clear eyes of faith where they are, and let your cry be one of exultation for them. Blessed are ye, dear ones departed! And ye shall hear from above the voice of the Spirit saying: "Even, even so!"—F. C. Ewer.

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FROM THE FIELD

Arkansas.

Dell, August 14.—Brother M. S. Mason closed his meeting here yesterday with ten additions—five adults and five ranging from fourteen to sixteen years. Taking it all in all, we think the meeting one of the best in the history of this congregation. Pentecostians organized against us as usual, but did us no harm. People expressed themselves as wanting to go where they could hear something. People are getting away from the idea of a religion that has nothing definite about it. Brother Mason preached along lines that were new to most of the people here, and handled each subject in a masterly way; yet his preaching was mild and inoffensive. Some of the most ardent supporters of Methodism attended regularly and said that this was the best preaching they ever heard. If you want Jerusalem doctrine preached, call Mason CHARLES J. BANKS.

Louisiana.

New Orleans, August 15.—I closed the meeting at Cypress Creek on Sunday night. Seven precious souls were won to the Lord, one restored, and all warmed up. A. K. RAMSEY.

Mississippi.

Duck Hill, August 12.—I have just closed an interesting meeting with the Red Hill congregation, about ten miles east of here. I feel that this congregation is worthy of special mention on account of the faithful and businesslike way in which they work. Of the fourteen male members, two are able song leaders, and all can be depended upon to help in the singing, lead a prayer, or preside at the Lord's table whenever called upon. It is an understood thing in this congregation that no male member is allowed to be a drone. Although comparatively poor in this world's goods, they are rich in faith and lay by in store on the first day of every week as the Lord has prospered them, thus avoiding the necessity of hurriedly taken up a collection on the last night of the meeting. The congregation was established under rather peculiar circumstances, and I wish to give a brief history of the work. Brother G. S. Ratliff, then Primitive Baptist in opinion, but of no religious affiliation, sent one of his sons to the National Teachers' Normal and Business College, and while there Theo learned and obeyed the gospel. Being anxious to spread the good tidings, he invited a school friend, Brother J. H. Etheridge, to return home with him and preach. Brother Etheridge held two meetings, and the result was a little congregation established and started to work. In little more than five years since the gospel was first preached in its purity a congregation of about thirty has been brought together and a neat little house in a good location has been built, besides having one week's meeting each year. Besides this meeting, I have held three others since July 3: Grenada, two weeks; Shady Grove,

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What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. G. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

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Choctaw County, one week; Silver Knoll, Yalobusha County, one week. I have yet five more weeks of protracted meetings before I close my work with the Charleston Church and leave to take up work with Brother Price Billingsley, in Warren County, Tenn. I regret that my wife's health makes it necessary for me to remove to a higher and more healthy climate. Brethren, the Mississippi field is a much-neglected one. Our forces are weak here, and I cannot help but feel sad over leaving a field so needy and a large number of brethren I have learned to love dearly. It would make me more hopeful if I could get into correspondence with some consecrated young man who would be willing to take up the work I am forced to lay down. If this reaches the eye of any one that could take up this work at the end of September or even next spring, please write me at Charleston, Miss., any time before September 18, or at McMinnville, Tenn., after that date.
F. B. SHEPHERD.

North Carolina.

Germanton, August 14.—We have had in progress for ten days a meeting at Corinth, near this place, conducted by Brother Frank Dunn, of Nashville, Tenn., who is a son of Brother John E. Dunn, well known to many of the Gospel Advocate readers. Large crowds and fine interest from the beginning. Eight additions so far and the good work going on. It is gratifying indeed to know that one so young in years as Brother Dunn can handle the Scriptures with such telling effect. He is a young man of dignified bearing and pleasing address; and while he is plain and positive for a "thus saith the Lord" on all matters in religion, yet he is so kind and gentle of speech that no one has a right to be offended. Let us hope and pray that he may continue in the old paths and be spared many years in which to sound out the word.
JOHN W. KURPES.

Tennessee.

Castalian Springs, August 9.—We closed a two-weeks' meeting at Crandall, Texas, on July 30. This meeting was held under the most unfavorable conditions of any meeting I have ever tried to hold. Hot weather, politics, elections, road building, and general indifference made things drag heavily. There were no additions by baptism, but we were all made to rejoice greatly to see four noble, good, responsible brethren come back to the fellowship of the church. There are some most excellent brethren and sisters at Crandall. We began here last Lord's day. One addition to date. I go from here to Mulberry.
GEORGE W. FARMER.

Let us live as though we had to live forever; let us not live as though we had to die in order to confine all our cares to this life. Think of that life which is eternally reserved for us before God, and for God. Therefore, let us henceforth begin to live for him, since it is for him that we must live in eternity. Let us live for him and love him with all our hearts.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Worshipping With the "Digressives."

BY J. PERRY HODGE.

In the Apostolic Review of May 16, Mrs. Lenore Johnston asks the question: "What would you do, brethren—meet with the "digressive" people, the Catholics, or stay at home?"

The circumstances of this sister seem to be that in her community there are none with whom she can meet for worship unless it be with those mentioned. She requests that this matter be discussed in the paper; and since it is one of those matters that come up in the lives of disciples of Christ almost every day and in many places, it might be of interest to many to read what I have to say along this line.

Almost a quarter of a century ago I became identified with the disciples of Christ and continued to worship with them for many years. In the course of time, however, it was my lot to move to a city in which was none of the kind of disciples I had been meeting with, but there was a very strong church of the kind spoken of as "digressives." I became acquainted with their minister, who was a most lovable man. After talking the matter over with my wife, we decided it would be better for us to meet and break bread with them than remain at home, since we had children that we thought needed the influence of the congregational work.

It was not long after this that I was elected to fill the vacancy of one of their elders who had resigned to do some other work in building up a church elsewhere. I found that my heart was not in the work nor in the worship; the duties that fell upon me, I would rather not have performed. I soon realized that I was among them, but that, try as I would, I could not be of them. I wanted to be worthy of the confidence, love, and respect that these people had reposed in me, but I was a failure. My heart was elsewhere.

Later I moved to Tampa, Fla., and after a time I learned that there was a congregation of people of the kind I had been longing for, and the very next Lord's day I went there, and have never been happier in my life. It was like getting home again.

I soon found that I was looked upon with suspicion on account of the fact that I had come from the "digressives," as they are called, and I reckon the brethren cannot help feeling that way about me. But the point is this: by my trying to worship with brethren with whom I could not agree I became weakened. While they treated me with all respect and confidence and brotherly love, it must have been evi-

dent to them that I was not at heart one of them. I can clearly see that for one to do, or try to do, anything in religion when his heart is not in it is to act the hypocrite so long as he or she attempts it. So my advice to the sister and to all others similarly situated is: Do not meet with any one religiously unless your heart is in it.

I do not know how long the feeling of suspicion may last in my own case; but whether it be long or short, I feel that God chastens those whom he loves, and I would rather feel that I have done the right thing in coming back where my heart is at home, even if I am never trusted again, than try to worship again in any other place than with those I started out with almost a quarter of a century ago.

Home worship is a most excellent thing, and by inviting in the neighbors it is possible to teach them "the way of the Lord more perfectly;" and it is certain that you will fail to do so if you commence meeting with these others, for they will think you are coming to see it their way.

These thoughts are from my own experience, and I know them to be true. It weakens any one to try to worship where his heart is not. Besides, it is not fair to those with whom you try to worship; it is not fair to those who might misjudge you on account of it; it is not fair to your family; and it is not fair to the Lord. It is unfair all round, and I hope all who read this will avoid it as they would the plague.

Haston-Herriage Debate.

BY E. M. MING.

A debate was held at Roady Schoolhouse, eleven miles southwest of Wynnewood, between Brother J. F. Haston (Christian) and J. W. Herriage (Primitive Baptist). The propositions were as follows: (1) "The church of which I, J. W. Herriage, am a member is the church of Jesus Christ, and is apostolic in origin, doctrine, and practice." Herriage affirmed; Haston denied. (2) "The church of which I, J. F. Haston, am a member is the church of Jesus Christ, and is apostolic in origin, doctrine, and practice." Haston affirmed; Herriage denied. Both disputants conducted themselves nicely in this debate and did not give the moderators any trouble. The writer moderated for Brother Haston and Mr. Cain moderated for Herriage.

Mr. Herriage tried to set his church up on the banks of Jordan. I will give some references which he used in trying to prove it. He began with Matt. 3: 13, where Christ came to John to be baptized of him; then he went over to John 1: 29, where John

said, "Behold the Lamb of God, which taketh away the sin of the world;" and from here he went to Matt. 28: 6, where the midnight cry was made; and he connected these all together and said it all happened on the banks of Jordan; and he said this was where Christ set up his church. Brother Haston refuted every argument his opponent made by plain statements in the Bible. Brother Haston showed him that it was one year from the time Mr. Herriage said the church was set up until Christ said, "Upon this rock I will build my church," talking to Peter, and he showed that it was still a year from this statement until he established his church.

At the close of the debate one old Primitive Baptist went to Brother Haston and bade him Godspeed and did not go to his Baptist preacher at all.

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GOSPEL ADVOCATE

Volume LVIII. No. 35.

NASHVILLE, TENN., AUGUST 31, 1916.

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BY A. B. LIPSCOMB

Jesus Worked with His Hands.

We learn from a passage in Mark that Jesus worked. His was a life of manual labor. There has been a haughty tendency in all ages to despise manual labor and to look down upon those who live by it. All trade and mechanic work was to the ancient world despicable. The very word they used for trade also means baseness, a thing to be left to slaves, or to those but little above them. This prejudice has been softened, but has not been eradicated. We find it cherished in many quarters to-day. There are some people who praise Booker Washington's school at Tuskegee by saying: "It is a fine thing to teach manual labor to negroes." Why not feel just as proud of those schools that are teaching manual labor to whites? There are some young ladies who will smile at the young man who works in a bank—they count it an honor to be seen in his company—but snub the young man who works with his hands, when it is usually the case that he makes twice as much money as the young baron in the bank. These same young ladies would have turned up their noses at the Lord Jesus Christ. What sublimer lesson could the Great Teacher have taught than by spending those unrecorded years in doing the work of an honest laborer? He might have come to

this earth as a prince, like Buddha; he might have come as a philosopher, like Confucius; he might have come as a priest, like Zoroaster; he might have come as a prophet, like Mahomet; but he elected to come as a humble carpenter. How fundamentally does he rectify the judgments of man's feeble wisdom! He breaks down the inch-high standards of snobbery and raises aloft the banner that teaches that "all honest labor is an honor to the laborer." Don't forget this, boys, when you go to look for a job, and, as Elbert Hubbard remarked: "There isn't any difference between applying for a situation and looking for a job." The same is true of the girls. Why should a young woman, when her school days are ended, be content in seeking to have a good time and to catch a husband? And if she gets married, why should a young woman feel that the end of her ambition is attained? The two questions resolve into one. Why should not every young woman, married or single, have a plan of work for the future, and be diligent and earnest in that plan—just as diligent as husband or brother?



The Years of Preparation.

The unrecorded years were the years of preparation. Whatever Jesus might have known of his relationship to God, and of the fact that he was born to do the work of heaven, be it said to his credit that he bided his Father's good time. He awaited the pointing of his finger, he listened for the whisper of his voice. Thus the prophecies were fulfilled concerning him. "He shall grow up before him as a tender plant, and as a root out of dry ground." Again: "He shall not strive nor cry, neither shall his voice be heard in the streets." Men might look for manifestations of God in the earthquake or the thunder or the mighty strong wind; but to Jesus, hidden in the cleft of that mountain valley, the manifestations came, as to Elijah, in the "still small voice." We must not believe, then, that the years spent in preparation for the after duties of life are lost, or that they are unimportant years as compared with others. Bible history and our own observation show us that such years are necessary. Witness David among the sheepfolds of Bethlehem; Elijah in the tents of Bedouin; Amos gathering sycamore leaves at Tekoah; Jeremiah in quiet Anathoth; and John the Baptist in the wilderness. The faithfulness of Jesus during the years of obscurity equipped him for faithfulness during the three and a half years of his active ministry. Being subject to his earthly parents made it easier for him to do the will of his Heavenly Father.



Jesus Kept His Eyes Open.

Jesus was an observant youth. He kept his eyes open. He knew all about the simple farmer's life. For instance, he noticed the hen, with the instinct of maternal love, clucking to gather the little chickens under the shelter of wide-spread wings. He noticed the lambs following their shepherd, and some of them going astray. And all that he learned in the days of childhood is later on woven into figure and parable, and these simple lessons became the most fruitful vehicles of his holy teaching. Jesus Christ was at home in the poor, windowless, Syrian hovel, where the housewife must light a candle to perform her duties. He was acquainted with the secrets of the bakehouse, the garden, and the builder. He saw some things which the higher classes did not see, as, for example, the "good measure pressed down and running over," and the rotten, leaking wine skin of the wine dealer, and the clumsy patchwork of the peasant woman. His acquaintance with these things made him deeply sympathetic for the needs of the poor. One reason why this class of people received him so gladly is because the Great Teacher made him-

self so perfectly at home among them. "Is your father at home?" asked a stranger of a little boy sitting on a doorstep. The little boy shook his head. "Where do you think I could find him?" the stranger inquired. "Well," the little boy said, "you've got to look some place where people are sick or hurt or something like that." Such a man was Jesus.

"Fruit is seed," a great philosopher said. What the soil and the grain have been, that will the harvest be. When we see the perfect rose, we know at once that there was no blight, no imperfection in the bud. So when we find in the New Testament the perfect Man, without guilt, we know at once that his youth must have been marked by years of sinless humility. He was true to his earthly parents, as he was true to his Heavenly Father. His sinless life shed a glorious luster upon Joseph and Mary, and especially upon the mother, who pondered the things that he said in her heart.



Be Like Jesus.

How could I write a better thing in closing than to say in simple language: "Be like Jesus. Be obedient to your parents; use well the years of preparation; do not despise the quiet, but salient, influence of your own home; give to your kinspeople and to your neighbors the best that you have in you; do not frown at poverty, for, when used rightly, it is not a stumblingblock, but a stepping-stone; do not be afraid of honest work, neither belittle manual labor; keep your eyes open for the commonplace beauties; become more observant, that you may become more and more useful; do not forget the words of your teachers; cherish the example of your father, and always remember that you are your mother's son and that you owe a great deal to her from whose frail body you drew life at the beginning and from whose strong spirit you will draw life unto the close."

Publishers' Items.

"The Gospel Plan of Salvation," by Dr. T. W. Brents, is a book that never wears out. The people buy and read it with interest. Price, \$2.

Have you examined our newest and latest hymn book, "Praise Him?" This book is edited by William J. Kirkpatrick and A. B. Lipscomb.

"Handbook on Baptism," by J. W. Shepherd, is a splendid book of reference. It is the best and most complete book published on the subject. Price, \$1.50.

W. W. Freeman, of Louisville, Ky., writes: "'Christian Treasures' may well be laid up by the parents for the children.' It is a very appropriate gift book. 'Babes' in Christ will get much strength from it, but it is strong enough for those able to bear 'meat.' A number of single articles in it are worth the price of the book many times. The English of the articles is by no means perfect, but the message is clear and wholesome. The first two chapters should have general reading among our brethren, especially some who zealously oppose themselves and the progress of the truth in binding methods and in not allowing recourse to helps to Bible knowledge. James' 'How We Got Our Bible' is instructive, as are many others. Weir's article regarding unity and union is thought-provoking and seems very timely. The book has outlines for several good sermons, and the practical side of evangelistic and missionary work is well included. My father, a preacher with over twenty years of experience, writes me: 'The book, "Christian Treasures," you sent me is just fine. I can read so many things in it that I want to know. I prize it very highly.' Reader, if you want to 'lay up treasures in heaven,' invest in 'Christian Treasures.' I should quote Volume I, much above par."

FOUR CONTRIBUTORS

My Savior Walks With Me.

BY CLARA COX EPPERSON.

(To Brother T. Q. Martin.)

Mother of my life and wife of my bosom,
 Queens supreme of my heart! Alas, both are gone,
 And I am left desolate, bereft and sorrowing,
 To walk through this dark world sadly alone!

Nay—not alone! for my Savior walks with me,
 He who gave up his life on the cross for me;
 He will go with me through sorrow's dark valley
 Till the light on faith's blessed hilltops I see.

Through life's rugged way his love will sustain me,
 He'll lead me to dear ones who've gone out from here;
 And there'll be no tears when I find heaven gains me
 My loved ones forever in that sweet Over There.

I know that my Savior will walk ever with me;
 His dear, loving hands will uphold all the time;
 And in that last journey he'll stay close beside me,
 And lead me in joy to that heaven sublime.

"A Brief for the Women."

BY F. W. SMITH.

Under the heading here given, the Presbyterian Advance for June 22 publishes a plea for women to speak in public, by James I. Vance, of Nashville, Tenn. The Advance says:

One of the four reports on the subject of the place of women in the work of the church, submitted to the Southern Presbyterian Assembly at Orlando, Fla., was by Dr. James I. Vance, a member of the special committee. In his report Dr. Vance reviewed previous deliverances of the Assembly on this subject and then presented a study of the scripture references to the activities of women and to the part that women have taken in public assemblies. After presenting one group of passages which go to show that woman was always active in Christian work, laboring in the gospel as "helpers of the apostles" and as "fellow-workers in Christ Jesus," he presented a second and third group of scripture references which had to do with women speaking in public assemblies. This part of Dr. Vance's report, together with its conclusions, is as follows:

"The second group of scripture references have to do with women speaking in public assemblies. Such passages are the following:

"It shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy." (Acts 2: 17.)

"This prophesying implies an audience. Nothing is said about its being an audience composed only of women. To such audiences these prophetesses spoke. Granted that their message was inspired, would the Holy Spirit have inspired them to violate scripture in order to deliver their message? Does not the mere fact that these daughters prophesied involve their right to speak in public assemblies?

"Again: 'Entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four virgin daughters, who prophesied.' (Acts 21: 8, 9.)

"There is no intimation that Paul took these four women to task for their unscriptural practice of speaking in public.

"Again: 'But every woman praying or prophesying with her head unveiled dishonoreth her head.' (1 Cor. 11: 5.)

"The praying and prophesying were evidently public in the assembly, and the matter of which the apostle complains is not that they prayed and prophesied in public, but that they were in some cases unveiled. It was simply a matter of decorous attire. His instructions assume the propriety of women praying and prophesying, provided their heads are veiled. The passage must be interpreted,

like others bearing on this subject, in the light of Oriental customs.

"Again: 'They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. They therefore that were scattered abroad went about preaching the word.' (Acts 8: 1, 4.)

"It is not conceivable that these dispersed disciples were all males. There must have been women among them, but there is no sex line drawn in the 'preaching' that was done. It was the same kind of preaching referred to in Acts 5: 42, where we read that Peter and John 'every day, in the temple and at home, . . . ceased not to teach and to preach Jesus as the Christ.'

"Again: 'I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel.' (1 Tim. 2: 8, 9.)

"The reference is to public prayer, and to the way people should conduct themselves while engaged in it. The point is not that men should pray in public and that women should keep silent; but that men, when they pray, should observe certain things, and that women, when they pray, should observe certain things.

"From these passages there is, therefore, scriptural authority for women 'prophesying,' 'praying,' and 'preaching.' They did these things in the apostolic church; and if so, we may assume that they should be permitted as much liberty in the church to-day.

"The third group of scripture references are those passages which enjoin quietness, subjection, and silence on the part of women in the church. Such passages are the following:

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over the man, but to be in quietness.' (1 Tim. 2: 11, 12.)

"The reference here is evidently to authority and demeanor, and has no particular bearing on woman's ministry in the church. Certainly there is nothing in the passage to forbid her speaking in public.

"Again: 'Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.' (1 Cor. 14: 34.)

"This is the *locus classicus* for previous deliverances of the Assembly closing the lips of the women. Does a fair interpretation of it warrant any such action?

"Before examining the passage, let us remind ourselves of what such a literal interpretation involves. It would forbid women joining in congregational singing in the church. It would forbid women reading scripture aloud in the responsive readings in public worship.

"Again, such an interpretation arrays this passage against the passages already quoted, in which women are allowed to speak in the church.

"Again, such an interpretation would forbid much of the work which our women missionaries are now doing on the foreign field. Can we believe that in preaching and proclaiming the gospel to groups of heathen they are committing a sin by violating scripture? It would also forbid a returned woman missionary from appearing before the congregations at home and giving them an account of her work. Can we believe that in doing so she is violating scripture and committing a sin?

"It would also forbid a woman superintendent in charge of an orphanage appearing before a church court and telling the story of her work. Can we believe that in doing so she is violating scripture and committing a sin? If these women can be trusted to do the work, can they not be trusted to tell about it?

"Besides, is it not an exceedingly hazardous thing to build up such a radical theory of conduct on a single passage of scripture? Does not all this raise the question as to whether this passage has not been wrongly interpreted in the action of previous Assemblies?

"Turning now to the passage itself, we find that the Greek word for 'silence' occurs three times in succeeding paragraphs of this fourteenth chapter of First Corinthians, and that each time it is conditioned.

"In verses 27 and 28 a man speaking in an unknown tongue is to keep silence when he has no interpreter. Of course this does not mean that he is to keep silence when he has an interpreter.

"In verse 30, if anything is revealed to another that sitteth by, the first is to keep silence. Of course this does not mean that he is to keep silence where there is no such revelation.

"With women, the silence is also conditioned. The question is one of decorum. And the speaking from which they are to refrain is not preaching, but asking questions,

for in verse 25 Paul adds that 'if they would learn anything, let them ask their own husbands at home.'

"But because they are not to disturb the public worship by asking questions, does it follow that they must never speak in the church? Such a conclusion is not borne out by this passage, is in conflict with the plain teaching of other passages, and is at variance with the practice of some of the most devout and intelligent bodies of Christians.

"Therefore, the following recommendations are submitted:

"1. Women are recognized as ministering and laboring with the apostles in the New Testament church. The Assembly would encourage our women to prepare themselves by special training for such service, and would instruct sessions to set aside devout and capable women in their congregations to the ministry of deaconesses.

"2. While the Scriptures do not authorize official teaching and preaching by women, they do not forbid her speaking in the churches.

"Respectfully submitted,

JAMES L. VANCE."

I am glad that the author of the foregoing, in signing his name, omitted the ecclesiastical title of "Dr.," as it will permit me to omit the same without appearing lacking in "ministerial courtesy."

There would be no reference to what Mr. Vance has said on the subject before us, were it not for the far-reaching principle involved. That principle, as the writer understands it, involves simple *obedience* to the Lord Jesus Christ—*loyalty* to the supreme Head of the church.

Mr. Vance's conclusion that women should become public speakers or teachers in the assembly of the saints is, it seems to me, based upon *unwarranted* assumptions and *misapplication* of scripture. For instance, he quotes: "It shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy." (Acts 2: 17.) From this he *assumes* that the prophesying was done in the "public assembly;" but the passage simply states the fact that "your daughters shall prophesy," without intimating in any way *where* it should be done or *how* it should be done. An inspired message *written* would be prophesying as much so as if *spoken*. But he says: "This prophesying implies an audience. Nothing is said about its being an audience composed only of women." All this might be granted and still contain no proof that it was done in a public assembly convened to worship God. To make out his case, he must find some account of women speaking publicly and teaching an assembly of worshipers. For such evidence his article is woefully lacking, and, in my judgment, he never can find such evidence in the holy oracles. He seems to think such proof may be found in the fact that Phillip had four daughters who prophesied (Acts 21: 8, 9); but where is the evidence that they did this in the public assembly? Mr. Vance says regarding these: "There is no intimation that Paul took these four women to task for their unscriptural practice of speaking in public." There is the same evidence of that as there is that they spoke in public, which is *none at all*.

But he thinks his position receives support from the following: "But every woman praying or prophesying with her head unveiled dishonoreth her head." (1 Cor 11: 5.) Where is the proof that this praying or prophesying was done in the public assembly? *It is not in the passage itself, nor any other passage in the New Testament.* If praying and prophesying could be done nowhere else but in the assembly of the saints, the case would be different; but such is not true. There is no evidence that these instructions were given concerning woman's conduct in the church assembly; but, in the face of the apostle's *plain, pointed, and unmistakable* prohibition on woman's speaking in the church given in the same letter (chapter 14, verse 34), we are *forced* to the conclusion that the praying and prophesying were to be done elsewhere.

Again, Mr. Vance *assumes* that in the dispersion (Acts

8: 1-4) there were "women," and that these publicly proclaimed the word. This assumption, we must suppose, is based upon the statement that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." (Acts 8: 1.) He should know that the word "all" is frequently used in a limited sense, simply meaning a large number. That it is so used in this connection may be clearly seen from the immediate context.

"But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." (Verse 3.) If "all," in the sense of "every one," except the apostles, had left Jerusalem, how could Saul have dragged men and women to prison? The statement evidently means that a large number of the leading men in the church left Jerusalem and went everywhere preaching the word. In all of the accounts of this preaching, not once is a single *woman* mentioned. (See Acts 8: 5; 11: 19, 20.) There was still a church in Jerusalem. (Acts 11: 22.) The Holy Spirit, in recording the facts, mentions "men," but not once a woman. Is this not significant?

Another passage is cited as proof that women may lead the public service—*viz.*: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel." (1 Tim. 2: 8, 9.) Mr. Vance seems to think that the expression, "in like manner," applied to the women, refers to audible prayer in public, but we have in the *immediate* context the following prohibition: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve." (Verses 11-13.) Is not this divine legislation against women becoming leaders of men in the public assembly as well as in the home? Mr. Vance says: "The reference here is evidently to authority and demeanor, and has no particular bearing on woman's ministry in the church. Certainly there is nothing in the passage to forbid her speaking in the church." In this he is very much in error, for there is something in the passage to forbid women speaking in the church—*viz.*: "But I permit not a woman to teach." Her speaking would be ostensibly for the purpose of "teaching"—the *very thing* Paul forbids. It is a well-accepted rule, and generally acted upon where no bias or predilections otherwise influence men, that all obscure or doubtful passages are to be interpreted in the light of *clear, distinct, and unmistakable* ones bearing on the same subject. According to this rule the following is submitted: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) There is nothing obscure or hard to understand about this passage. If it does not mean what it says, who can tell what it does mean? Mr. Vance quotes this passage and contends that a literal interpretation would forbid women joining in congregational singing. Once more I must say his view is erroneous. Had he quoted the two following verses, he would have seen that the speaking here had reference to preaching, and not singing: "And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you [you women] that the word of God went forth? or came it unto you alone?" Here, to further emphasize the prohibition against woman becoming a public teacher of the word, Paul asks if it was through women that God chose to send forth his word. It did not go out from women, but came to them through men. Women are *commanded* to sing in the church. (See Eph. 5: 19; Col 3: 16—letters written to churches, in which, of course, there were women.)

The fact that women were said to have helped in the

gospel is no evidence that they publicly proclaimed it. Many women to-day help in the gospel by giving a preacher a home and something to eat. If God had sent even one woman out with the twelve disciples or the seventy under the limited commission to preach, it would have convinced everybody that he indorsed women preachers, and Mr. Vance would not have been put to the necessity of relying upon obscure and doubtful passages to prove his contention. Or just one clear, plain, and unmistakable example of a woman speaking publicly in the church would put to silence all objectors. But—alas for those who contend for women speaking in the church!—that one example is *not to be found*.

Explaining the Scriptures.

BY W. H. CARTER.

The time has not been, and will not be while time lasts, that some one will not want some one to explain some parts of the Scriptures to him. Circumstances may, and no doubt do, sometimes make this necessary. Questions are often asked along the line of controverted points, and the answer may be used to influence some one, not so much because of the scriptural soundness of the answer, but because of the position and standing of the one making the answer. This makes it all the more important that the one answering avoid speculation and opinion and give a plain "thus saith the Lord." If no "thus saith the Lord" is known, then the question should be classed with the untaught and avoided. It is no disgrace for one, in the absence of teaching from the Lord on a given point, to say, "I do not know." To fail to do this is to go beyond that which is written, which is not wise.

Wherever we find division among brethren, we find that some one is going by opinion, speculation, and false interpretation. Men may differ and both be wrong, but they cannot differ and both be right. No man ever becomes so wise that he will not at some time do some unwise thing. It is not safe to be followers of men. Man can be a help and a blessing to his fellow-man only as he opens up, unfolds, and teaches him what the Lord says. To venture opinions where the Lord has not spoken, or instead of what he has spoken, is to commit sin and become guilty of that which we condemn in others. "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14: 22.) I am reading several papers in which questions are answered and scriptures explained, and in which, from my viewpoint, opinion is often resorted to and answers given that come directly in conflict with plain declarations of the word of the Lord. Unfortunately for the cause of the Christ, men adopt theories and papers are started to advocate and promulgate them, or certain theories, from some cause, get into and become a part of the policy of the paper. Every paper has its influence and goes into many homes whose occupants have confidence in the editor and are willing, without questioning his knowledge and wisdom, to accept what he says without investigation. How careful editors and contributors should be!

When many years younger than now, I resolved that I would not accept anything that man said, no matter how learned, just because he said it, but would investigate for myself. When I began to preach, I was confronted by a difficult problem. I realized that I would have to do the work of an evangelist, and a part of this work was to ordain (appoint) elders. I was anxious to know how to do this. I wanted to do right. If it was the Lord's will, I wanted to do it as he directed, if he had given any directions. I went to an old, learned, able, and well-known preacher and asked him how ordaining was done. He said: "It is done by fasting, prayer, and the laying on of hands, or it is not done at all." I then went to another old preacher, learned and able, and he told me the Bible

did not teach any way, but was sure it was never done by the laying on of hands. With the understanding that where the Bible speaks I could speak, and where the Bible was silent I should be silent, and having obligated myself to give a "thus saith the Lord" for what I taught and practiced, I determined to go to the Book and let the Lord be my teacher, and learn from him my duty. I was not long in deciding as to the way to proceed and what to do; so much so that I can give chapter and verse for every step I take and every act I perform. The two good old brethren referred to above were both honest and sincere, but one of them was in error; and how could I tell which was right, if either was, until I had studied the Scriptures for myself?

Now there are many young men to-day going out from "Bible schools," and otherwise, to preach the gospel and do the work of evangelists. Of course, the name "Bible school" would indicate that young men who are preparing themselves to preach and do evangelistic work are taught their special duties along this line; and as the appointing of elders, where they are needed, is a part of the evangelistic work, then, if not taught this, the school is short in its work, it would seem to me. So I wish to ask the young preachers to write me a letter and tell me how they would appoint an elder, and give me the chapter and verse that teaches them to do so—that is, that teaches by precept or example what they do that they call "appointing." It will not take you long to write me and will be good and helpful exercise for you. Will you do this? Now, do you ask: "What has this to do with the subject, 'Explaining the Scriptures?'" It might have a good deal to do with it. No one is better able to explain the meaning of words used than he who uses them. It has been said that the Bible should be allowed to be its own interpreter. If we can thus arouse a spirit of study and investigation and the Bible explain itself to us all, will we not all be benefited? Questions are often asked along this line, and the answers differ. Where this is the case, some one is in error and fails to explain the Scriptures correctly. In this there should be unity of teaching and practice. I am not attempting an explanation nor a discussion, but to cause investigation. I feel warranted in concluding that some, not a few, are handling this question entirely too carelessly.

Departure from apostolic teaching and practice in anything is hurtful to the church, and there is no one thing upon which the life, influence, and success of a congregation depend more largely than a scripturally qualified and appointed eldership. The lack of this is, no doubt, the cause of so much carelessness and indifference which is found to abound in almost every place. Therefore the necessity of earnest, faithful, careful, and prayerful study. If I can be of any help, use me to the glory of the Christ and to the building up of his cause. Let us not dispute, but investigate.

Forthcoming Debates.

There will be a four-days' discussion at Warren's Mill Church (Gilstrap, Ky., post office) between Elder J. W. Wade (Missionary Baptist), of Morgantown, Ky., and J. L. Hines (Christian), beginning on September 12. General church propositions will be discussed. This is three or four miles from Cromwell, Ky., where I met Elder J. H. Tow (Missionary Baptist), July 11, 1914, on the same propositions. I also met Elder E. W. Lindsey (General Baptist), of Neafus, Ky., in a four-days' debate, at McHenry, Ky., on October 3. Four propositions—two church propositions, one on the work of the Holy Spirit, and one on baptism. Directions: For the first debate, come over the Illinois Central Railroad to Beaver Dam, Ky.; for the second debate, come over the Illinois Central Railroad to McHenry, Ky. For further instructions, write me at Central City, Ky.

J. L. HINES.

Georgia and the Far Southern Field

By S. H. Hall

Can We Change These Conditions?

In a letter received just recently I find the following paragraph: "But there seems to be little inducement to young men of ability to prepare themselves to preach, and little inducement to schools to help such young men. The idea seems to be that young men should become preachers by accident—and not to be too much of a preacher, at that; to be farmer-preachers, drummer-preachers, teacher-preachers, or merchant-preachers. Hence, most young men are preparing themselves to follow some profitable business, while the King's business goes begging. Can we do anything to change these conditions?"

In reference to the above, I would say: "Yes, there is something that we can do to change these conditions—viz., *preach the whole counsel of God on the preacher question.*" I submit the following for the consideration of our readers, praying the Lord to bless it to his name's honor and glory and to the good of his cause:

1. The Bible clearly teaches that we *all* should be preachers of the gospel. The first congregation was certainly started right, for it was started under the supervision of the Spirit-guided apostles. This church, after growing until she numbered her thousands, was scattered abroad. But these scattered disciples "went everywhere preaching the word." (Acts 8: 4.) Our Father wants us all to become teachers. (See Heb. 5: 12.) It matters not what our calling in life may be, so far as an earthly pursuit is concerned, we must seek to save the lost.

2. But the Bible teaches two kind of preachers—viz., (1) those who give themselves "wholly" to preaching the word, and (2) those who follow some calling in life, such as farming, school-teaching, drumming, merchandising, practicing medicine, and who do all they can, along with their respective callings, to preach Christ, and him crucified, by word of mouth and by their godly living.

Now the only way to remedy any wrong on any question is to preach the whole counsel of God on that question. Teach the disciples—all of them—that they must seek to save the lost. The farmer who does not try to save souls is not the farmer he should be; the school-teacher who does not try to save souls is not the teacher God wants him to be; and just so with all other children of God, regardless of their honorable callings in life. But along with this teaching, also teach exactly what the Bible teaches about men giving themselves wholly to the work of preaching the gospel. It is a sin to teach the farmer-preacher, merchant-preacher idea to that extent that you actually discourage the idea of men giving themselves wholly unto the preaching of the word. We dare not take from God's revelation to his people. One way to take from the truth is to emphasize some part of a subject to the neglect and destruction of some other part. "Be diligent in these things; give thyself wholly unto them," is Paul's command to Timothy. (1 Tim. 4: 15.) He has direct reference to his work as a minister of the word. "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now. . . . These things command and teach.

Take heed to thyself, and to thy teaching. Continue in these things. . . . Give heed to reading, to exhortation, to teaching." (Verses 6-16.) He was commanded to give himself *wholly* unto these things. Not only do we find Paul thus teaching Timothy; but all of the apostles, except Paul, gave themselves *wholly* to the

preaching of the word, and not even would they neglect it for such work as caring for the poor. They declared that "it is not fit that we should forsake the word of God, and serve tables," (Acts 6: 2.) Hence other men were appointed to do such work. Too, turn to the ninth chapter of First Corinthians and read carefully the first fourteen verses. It seems that some thought Paul was not an apostle because he "made tents," at times, for a living, and the other apostles did not. But he shows them that he is an apostle, even if he does make tents. But he does not teach that the others are not apostles because they gave themselves only to the preaching of the word, were supported by the church, exercised their right "to forbear working." Had Paul taught on this subject as some do to-day, the other apostles would have been dishonored and abused and dubbed "hirelings."

Let us now read what he says: "Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord. My defense to them that examine me is this. Have we no right to eat and to drink [without making tents]? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working? [The other apostles did, and he blames them not for it.] What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking." Now please to note his application of the illustrations: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? [That is, yet more have the right to do so.] Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Now, one question in connection with the above: The man who supports himself as a farmer, merchant, doctor, school-teacher, etc., and preaches the gospel every opportunity he has—is he "living of the gospel?" Is this what Paul means above? I trow not. Well, then, if we are to encourage the idea of only the farmer-preacher, etc., to the destruction of the preacher that gives himself wholly to the word, then we have destroyed and set at naught one of the ordinances of God; for he has "ordained that they that proclaim the gospel should live of the gospel."

In conclusion, then, let me insist that we always so teach and preach on this subject as to encourage every honest hearted farmer-preacher, drummer-preacher, etc. Too, let every congregation that we have earnestly seek to find in its membership those young men who are pure and godly in their deportment, who love God, who are not ashamed to work with their own hands if it should become necessary, and who have the talent and the desire to become proclaimers of the unsearchable riches of Christ; and not only find them, but encourage them to give themselves wholly to such work, and teach them as far as they can, and, too, send them to some good school where God's word is taught, and let them prepare themselves for such work. Why not? I pray that God may give us more laborers.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 304 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Koshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 3225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

McCaleb's Report for June.

During the month of June I received contributions as follows: From "A Sister," Murfreesboro, Tenn., \$10; A Travers, Wilmet, Ark., \$3.60; Mrs. E. T. Collins, Wesson, Ark., \$19.88; J. K. P. Timmons, Columbia, Tenn., \$2; G. B. Harris, Dyersburg, Tenn., \$1.60; L. M. Culp, Greenfield, Tenn., \$1; J. W. Beasley, Boston, Tenn., \$5; Mrs. J. W. Miller, Stephenville, Tenn., \$2.50; J. C. Rushing, Henry, Tenn., \$2; H. T. Hundley, Mooresville, Ala., \$3; C. Rudosill, Agnos, Ark., \$5; J. M. Blackman, Springfield, Mo., \$10; Highlands Church, Louisville, Ky., \$34.50; Portland Avenue, Louisville, Ky., \$10; Mrs. Thomas W. Davis, Mayfield, Ky., \$5; by D. C. Janes, \$4. Total, \$119.08. Income in Japan, \$42.

For Miss Andrews: J. P. Ezell, New Decatur, Ala., \$2; E. J. Percell, Canada, \$5.

For Literature Fund: John Van Allman and family, \$2.50.

For Sendagaya Church: Nothing received. Paid out for this work, \$28. We need \$30.50 a month for the work there.

For Zoshigaya Workers: Mrs. J. J. Walker, \$5 (for Miss Okel Fujimori); given by friends in Japan, \$10.

For Brother Hori: Mrs. M. M. Roberts, Guthrie, Ky., \$5.

We still need twenty dollars to finish paying for the fifty thousand tracts distributed at the great festival on May 5. We would like to have Brother Hori to give all his time to the church at Sendagaya. He ought to have at least fifteen dollars a month.



Men Ought to Pray and Not to Faint.

Ten years ago, in the town of Kofu, near the foot of Mount Fuji, there was a Japanese woman who was a worker in the Methodist Church. In her sister's home were two young men boarding and going to school. She spoke to the young men about Christ, teaching the Bible to one of them for a time. Another young man, Mr. Yajima, came there to board. The lady went away, but kept up her interest in this young man and wrote to him, urging him to keep on studying the Bible. He began to talk to Yajima about Christ and to urge him to read the Bible. Yajima was a strong Buddhist, and at first he disliked very much to hear anything about Christianity. A meeting for the young men of Kofu was formed, both Christians and unbelievers, where he heard many religious discussions. This friend had given him several books to read, among them "The Gospel for Common People," and this helped him very much. When Mr. Fred E. Hagin, of the Christian Church, started work there and the Japanese evangelist began preaching, young Yajima was baptized. Mr. and Mrs. Whitney came from Yokohama selling Bibles and living there for a time. They were a great help to Yajima in his Christian life.

When Mr. Yajima returned home and his father learned that he had become a Christian, he sent him away to do the best he could alone. He went into the mountains where

the charcoal burners were at work and remained with them six months. After that a farmer gave him employment. During all this time he was letting his light shine by teaching any one who would listen. After a year his father heard such good reports of his faithful work that he sent for him to come home. He returned and continued his work of teaching others of God, besides doing his farm work, so that even his father changed his mind about Christianity. Though he had gone only as far as the common school, he formed a Bible class. Now they have a preacher from Fukushima who comes out every two weeks and holds meetings. He taught a Sunday school for a whole year on his own responsibility. He afterwards moved to Tokyo and is studying to be a dentist, and at the same time is a faithful attendant at the Sendagaya Church. He is an active worker, always takes part in the public service when called upon, and has been absent from the Lord's-day meetings only once in several months. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that."



A Modern Case of Philip and the Eunuch.

Brother Hosogal, who labors with us at Sendagaya, was preaching in company with several other evangelists in the town of Fukushima a few years ago, when a young man from the country, some two miles away, came to his preaching and requested him to come to his village and preach. A time was set. When it came, a cold rain was falling which was almost turned into sleet. The young man and two others were the only ones present. One of the preachers suggested that they have a prayer meeting, and he determined to do some of the best preaching he ever did, and he hoped soon that some of the few hearers might be converted. He spoke more than an hour, and at its close one young man confessed his faith in Christ and asked to be baptized. They suggested that he wait and study more, as he might not understand well enough; but the young man was so insistent that, though the night was cold and disagreeable, they went to a stream, and he was baptized at eleven o'clock at night, then walked back two miles to Fukushima in his wet clothes.

In March, 1916, Brother Hosogal went back. The young man met him at the station with the glad news that fourteen more had become Christians.

Brother Hosogal was baptized about twenty-five years ago by our lamented brother, E. Snodgrass. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."



Some Moving Pictures.

No questionable films are allowed in these pictures.

I gave fifteen hundred tracts to Mr. Hotta to-day (June 26) for his brother's street preaching in Osaka.

I spoke three times as usual yesterday—at the first meeting on "The Beatitudes;" at the second, on "Paul, the Foreign Missionary, and His Support;" and at night, on "A Man Without a Country—Abraham."

"Making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand." (Paul.)

A man of a nice sense of honor is one who is punctilious in doing things which he could not be punished for neglecting, and whose neglect would arouse but little disapprobation.—C. Mercier.

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The Greek Participle and False Theories.

BY M. C. K.

Brother R. D. Smith, of Sherman, Texas, calls upon us to discuss in these columns the following question:

Dear Brethren: For the information of others and myself, will you please answer a question occasioned by an article which appeared in May issue of Word and Work? In the article, "How Jesus Is Coming," the last argument is made upon 2 John 7, and particularly upon the word "cometh," which is from the Greek word "erchomenon." Is it a fact, as seems to be the contention of the writer, that the present participle of "erchomai" is not used in the New Testament in a past sense?

In response to this inquiry, we feel inclined to ask, first of all, to what device, scheme, maneuver, or turn will not theorizing men resort when they set out in the search for scripture to support their visionary opinions and speculations in religion? Here now somebody has a theory about "how Jesus is coming," a subject which, though often referred to in the New Testament, yet is nowhere clearly and fully revealed as to its time and manner; and this fact alone is enough to convince any truly pious and right-thinking child of God that we should not be wasting precious time in discussing it and attempting to build up some theory about it at all, but should be content to leave it precisely where God himself has left it—locked up among "the secret things" of his own exclusive knowledge. But

it seems there will always be those who lack either the sense or the grace to give heed to the following scriptures: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." (Deut. 29: 29.) "But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only." (Matt. 24: 36.) "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." (Mark 13: 32.) Thus it is clearly seen that Jehovah God has exclusive knowledge of the coming of Jesus, that it is one of "the secret things" which "belong unto" him, and that he will see that the time and manner of it are properly attended to, so that we need not be concerned about it at all, except to be careful to be ready for it at all times.

But the visionary theorists of our time, Swedenborglike, must, in their own estimation, advocate and press their theories about it even if the heavens fall, or if confusion and strife result, and if the spiritual body of Christ is torn asunder and left bleeding at every pore! Far be it from them to obey the Pauline precept to "follow after things which make for peace" (Rom. 14: 19), or to obey any other precept which stands in the way of advocating and pressing their darling theories! And so, as our querist informs us, in "the contention of the writer" in this case, whoever he is, since he fails to find support for his theory in the English translation of 2 John 7, he makes an excursion into the realm of Greek participles, claiming that the participial form of the original Greek word for "cometh," as used in this passage, though it is in the present tense, has, nevertheless, a future meaning; and that, therefore, it supports the theory that Christ is coming again in a body of flesh and bones without blood to sit on a literal throne on earth over in Jerusalem. The contention is that the expression, "cometh in the flesh," means, not that Christ had already come in the flesh when John wrote, but that he would yet, at some future time, come in the flesh; but of course, to make this theory stand, it must be shown that the participle as used in this passage has a future meaning; and to show that it here has such a meaning, it is further assumed that this form of the same word is never used in the New Testament in a past sense. Will the reader please notice this interesting string of assumptions? First, it is assumed that Christ is coming again in a body of flesh and bones without blood; secondly, it is assumed that the expression, "cometh in the flesh," has a future meaning; thirdly, it is assumed that the participial form of the Greek word for "cometh" (*erchomenon*), is never used anywhere else in the New Testament with a past sense; and then finally, to cap the climax, it is assumed as a conclusion that it does not have a past sense in this passage! Now, if such far-fetched and strained assumptions with such would-be learned talk about Greek participles is not an instance of *learned twaddle*, we know not where such an instance could be found. But it sounds learned and wise to talk about Greek whether it is or not, and how can the average hearer or reader know but that it contains a powerful argument?!

But it does not require much learning to meet such talk, and we shall now present the New Testament facts with which any Greek fledgling can easily show that the resort to the Greek participle in 2 John 7, so far as supporting the groundless and visionary theory in question is concerned, is clearly a resort to a sandy foundation. Remembering that the contention is that this particular form of the Greek word is never used in the New Testament in a past sense, let us now look at the facts.

1. Matthew says: "And lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming [*erchomenon*] upon him." (Matt. 3: 16.) Was not that in the past when Matthew wrote? A child can answer?

2. Mark says: "For there were many coming [*erchomenoi*] and going." (Mark 6: 31.) And was not that in the past when Mark wrote?

3. Again, Mark says: "And they compel one passing by, Simon of Cyrene, coming [*erchomenon*] from the country, the father of Alexander and Rufus, to go with them." (Mark 15: 21.) Was not that a past event when Mark wrote?

4. Luke says: "They laid hold upon one Simon of Cyrene, coming [*erchomenon*] from the country, and laid on him the cross." (Luke 23: 26.) Here again the past sense is so manifest that a child can see it.

5. John says: "On the morrow he seeth Jesus coming [*erchomenon*] unto him, and saith, Behold, the Lamb of God." (John 1: 29.) Was not that a past occurrence when John wrote?

6. Again, John says: "Jesus saw Nathanael coming [*erchomenon*] to him." (John 1: 47.) Does not the term "saw" plainly show that the event referred to was past?

7. Still again, John says: "For I rejoiced greatly, when brethren came [*erchomenon*] and bare witness unto thy truth, even as thou walkest in truth." (3 John 3.) Here again the past tense of "rejoiced" fixes the event as past beyond all question.

8. Finally, Paul says: "For the land which hath drunk the rain that cometh [*erchomenon*] oft upon it." (Heb. 6: 7.)

Now, here is the plain and positive testimony of Matthew, Mark, Luke, John, and Paul furnishing eight instances of this word, six of which are in the identical grammatical form in the original that it has in 2 John 7, and the other two instances are precisely of the same form except that the number is plural instead of singular, and in all of them, with one possible exception, and it has a present sense, the past sense is not only distinctly signified by the participle, but in the case of some of them it is so interwoven with other verbs in the past tense that it is impossible to escape the conclusion that it is used in a past sense.

Finally, Prof. William Goodwin, the renowned Greek grammarian of Harvard University, a man whose talk about Greek *does* amount to something and is thoroughly reliable, states the general truth about the tenses of the Greek participle in the following words: "The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected." ("Greek Grammar," page 275.) He then illustrates the point with three examples of the participial form of the Greek word for "do" as follows: "He errs in doing [*poioon*] this; 'He erred in doing [*poioon*] this; 'He will err in doing [*poioon*] this'"—precisely the same participial form being used in all three examples.

And James Hope Moulton, that brilliant light on New Testament Greek Grammar which shines from the other side of the Atlantic, says of the participle in the New Testament: "Like the rest of the verb, outside the indicative, it has properly no sense of time attaching to it; the linear action in a participle, connected with a finite verb in past or present time, partakes in the time of its principal." ("Grammar of New Testament Greek," page 126.)

And thus it is shown beyond all doubt and all cavil that the present participle in Greek signifies either past, present, or future time according to the tense of the verb with which it is connected; that instead of "the present participle of 'erchomai'" not being "used in the New Testament in a past sense," as contended for by these present-day visionary theorists, there are at least seven other instances besides 2 John 7 where the identical form there used is found and where it unquestionably has a past sense; and so, like "the baseless fabric of this vision" in Shakespeare, away goes this visionary foundation with the visionary theory built upon it.

The Way to Settle Personal Difficulties.

BY E. A. E.

In a letter recently a good man complained of the course another good man and good preacher pursued on a certain occasion. I replied that the action of an individual, whether right or wrong, on the one hand, and the treatment accorded a preacher by a congregation, whether right or wrong, on the other hand, cannot affect the truth or error embraced in any given teaching. The evil course pursued by not a few nominal church members cannot change the truth and salvation of Christianity. The course of preachers and of congregations shows how the truth affects or fails to affect them; but the truth remains the same and unalterable regardless of the course any one pursues.

Also, I wrote that all Christians—preachers, elders, teachers, editors, however pious or lacking in piety, learned or ignorant, humble or arrogant—must settle their personal differences and difficulties according to the will of God, which is stated in Matt. 5: 23, 24; Matt. 18; and other passages of the Bible; and the truth or falsity of any teaching must be determined by the divine standard.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 31.)

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. (Col. 3: 12-15.)

All Christians—preachers, elders, teachers, editors—have been called into "the peace of Christ," "in one body," and must put out of their hearts all bitterness, wrath, anger, clamor, railing, and malice; must be kind, forbearing, tender-hearted, forgiving, compassionate, lowly, meek, and humble; and, above all things, must put on love. "The peace of Christ"—the peace "in one body" (the church) among brethren and *toward all men*, which obedience to Christ produces and maintains—must *rule* in the heart. It is the arbitrator, and must control, not only the feelings, but the speech and actions of all. *If the heart is right*—if the heart and thoughts are *guarded* by "the peace of God, which passeth all understanding" (Phil. 4: 7); if it seeks peace and pursues it (1 Pet. 3: 10-13); if it follows "after things which make for peace, and things whereby we may edify [not untaught questions and all questions which God commands to be avoided, which produce strife and eat as a gangrenous sore] one another" (Rom. 14: 19); if it follows "after peace with all men" (Heb. 12: 14); "if it be possible," or, in other words, if, so far as one's own feelings, actions, and responsibility are concerned, it is "at peace with all men" (Rom. 12: 18); if it not only keeps the peace and does not break peace between others, but endeavors to make peace between others and is a peacemaker (Matt. 5: 9)—then all will come right, and gracious words, "seasoned with salt" (Col. 4: 6) and without bitterness and railing, will fall from the lips as dew upon the flower, and kindness and tenderness will flow from the pen as sweet water from the pure fountain.

It is as sinful and as shameful, therefore, in preachers, elders, teachers, editors, and others to indulge in harsh and bitter language, to falsely accuse one another, and to abuse one another in letters and papers as for two brethren to do the same on the streets or in private. If such things are wrong in one case, why not in the other? Some men seem not to know how to investigate and to discuss questions without impugning the motives of their opponents, abusing and denouncing them. This is a sign of

weakness both in heart and argument. On the other hand, there are some who, not knowing, seemingly, what hatred or love is, think that stating facts and telling the truth are misrepresentation, abuse, persecution, and hatred. The truth may be told in bitterness and envy, jealousy and hatred, as Christ may be preached "of envy and strife" and faction and in a partisan and sectarian spirit (Phil. 1: 15-17); but love never winks at or encourages error and wrongdoing in any one, never shrinks from or shirks the truth, and never fails in any duty and obligation. The faithful and courageous, kind and generous, tender and loving, meek and humble Paul, the most admirable and beloved Paul, asked the Galatians this: "So then am I become your enemy, by telling you the truth?" (Gal. 4: 16.) To deal truly and sincerely with people is the only way to love them. "Speaking truth in love" (Eph. 4: 15) is God's way, and the only right way.

I have quoted several times Phil. 2: 1-11. Preachers, elders, teachers, editors, and brethren in private letters, as well as all others, must heed these things. If we do not know what anger, wrath, malice, bitterness, clamor, railing, faction, vainglory, self-esteem, forbearance, kindness, humility, meekness, forgiveness, love, lowliness of mind, being of one accord and having the mind and Spirit of Christ are, we must learn, as we have learned what baptism is, and endeavor to practice the good and to overcome the evil.

Let us study Matt. 18. We have not the space in one article to record all we may learn; but we will learn this:

1. That even the apostles, who "disputed one with another" (Mark 9: 34) who was "the greatest in the kingdom of heaven," must turn away from self-seeking and place hunting and "become as little children" or they could not enter the kingdom at all when Jesus established it; but that whosoever shall humble himself as a little child—become trustful, docile, submissive, and in malice a babe—is the greatest.

2. Whoever receives one as humble in every way as a little child—the weakest and poorest disciples of Christ—receives him; but whosoever causes these weakest and poorest and humblest disciples of Jesus to do wrong would better be drowned. It is better for such a person to be killed than for him to cause another to sin. A woe is pronounced against all who cause others to do wrong.

3. One must not do wrong oneself. It is better to part with the hand, the foot, the eye, or things so dear, or with anything and a person, than to do wrong.

4. Not only must one not do wrong and must not cause others to do wrong, but must seek to save the ones who do do wrong. As a shepherd seeks the lost sheep, so God does not desire the least disciple to perish, and hence all disciples should seek to save the ones who sin.

5. "And"—for this reason—any one who has been sinned against or wronged must seek to save the wrongdoer. The one who wrongs another is the lost sheep, or a *lost sheep*, because one cannot sin against another and be saved without repentance. No preacher, elder, teacher, or editor, however wise and brilliant, or *otherwise*, can sin against any person and be saved without repentance. I wish I had the power to cause every one in the world to see and to deeply and keenly feel this. This is why I say I had rather be wronged a hundred times, in a hundred different ways, and by a hundred different persons, than to wrong one person one time. I know that if I wrong a person by misrepresentation, slander, abuse, fraud, theft, or in any way, I will be *lost*, unless I repent, repair the wrong in so far as I am able, and obtain pardon. Because I am a preacher and editor and trying to teach others, I am not free from sin when I wrong in any way another, and that sin will sink my soul into perdition unless I repent. If I could cause all preachers, elders, teachers, editors, and all

others to see this, I could save many from wrong, many souls from destruction, and maintain the peace of numerous churches.

6. The way to settle personal difficulties and to save the wrongdoer. To fail here is disobedience to God.

7. The importance of forgiving the wrongdoer when he repents. Matt. 5: 23, 24 teaches the wrongdoer, whether preacher, elder, teacher, editor, or any one else, how to be saved. So long as he refuses to do this he is in a lost condition, and no other service to God is acceptable until he seeks reconciliation.

Let us never forget that the one who wrongs another is the lost one.

This may be continued, but I have tried thus far to show that, as Paul says, the man who teaches others ought to first teach himself—that is, *practice first what he preaches*; that preachers, elders, teachers, and editors, as well as all other *ordinary mortals*, must repent of wrongs done others, repair the injury so far as possible, and ask forgiveness in order to be saved, and must, therefore, settle all their personal differences according to the word of God and as they very *gravely* and wisely teach others to do; and that the personal mistakes and wrongs committed by any preacher, elder, teacher, editor, or congregation do not change the truth or falsity of any teaching. Since almost all preachers, elders, teachers, and editors can tell others how to settle their differences, difficulties, and other troubles as the word of God directs, why do they not settle their own in the same way and set the church and the world a good example, as the Lord commands them to do?

We hope to learn next why the one wronged should go to the wrongdoer.

Some Scriptures Explained.

Brother McQuiddy: Please explain 1 Tim. 5: 21-25 and Heb. 4: 14-16, which are as follows: "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. Lay hands hastily on no man, neither be partakers of other men's sins; keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

X.

Not knowing the specific points on which the querist desires information, I will notice the general teaching of the passages.

Paul's charge to Timothy is a very solemn one, as it was made before God, Christ, and the elect angels. It is probable that the word "elect" here distinguishes those angels who stood from those who fell. Even now we would all do well to do nothing by preference or by partiality. No one religiously should promote any man's cause on account of his standing, rank, or position. No one should uphold error in a man because of personal attachment for him. One should condemn the mistakes of a brother in the flesh as readily as he does the errors of one whom he has never met. Justice should be done to all without any respect of persons. The Spirit condemns glorying in men or hero worship. Factionalism and partyism are strongly condemned. Dividing into schools or any kind of parties and showing a partisan spirit is wrong. It matters not what school a man attended, what paper he reads, if he is a faithful Christian and is doing the will of God, we must

deal with him as he will be dealt with at the judgment seat of Christ.

There is not perfect agreement as to the meaning of "lay hands suddenly on no man." Most commentators and critics hold that it means that hands should not hastily be laid on a man to appoint him to the ministry. A person should be proved before he receives the imposition of hands. Others understand this of laying hands on the sick. Still others understand the passage to mean that a Christian should not lose his temper and hastily lay hands on any man. If a man is not fit for any work, we should not become partakers of his mistakes by encouraging him to a work for which he is not fitted. Neither should we become partakers of any man's sin by upholding him in wrong-doing.

As there was a great work for Timothy to do in Ephesus and as he was the only one there fitted to do the work, Paul admonishes him to keep himself pure by abstaining from partiality, from laying hands hastily on any man, and from any other evil.

As Timothy's health was in a precarious state and as the water in Ephesus was not good, Paul admonishes Timothy to take a little wine for his stomach's sake. Timothy, no doubt, knew the law as well as Paul. The priests under the *Mosaic law*, while performing sacred rites, were forbidden to drink wine. (Lev. 10: 9.) Paul would have Timothy understand that this prohibition did not apply to him when his health was jeopardized. Thus the verse approves the use of "a little wine" as a medicine, but forbids its use as a beverage.

Some men are open in their sins; they do not seek to hide them; while others cover or conceal their sins so that they will be fully manifest only at the judgment. The same rule applies to good works. Some get credit for more by far than they deserve, while the good deeds of others will be revealed only at the judgment. Men err in judgment, but God never errs.

Christ is our High Priest who has gone to heaven to make intercession for us. Having been tempted in all points like as we are, yet without sin, he is able and ready to support and succor those who are tempted. We who have confessed his name should therefore be encouraged to "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

QUERY DEPARTMENT

Brother McQuiddy: I have a few questions I would be glad to see answered in the Query Department. Let me say in advance that I do not have a theory in asking these questions. I am working in public schools, and I consider the questions of great importance to me in my position. (1) Is it right and safe to sing religious songs with the instrument at chapel exercises, which are intended to be devotional, in the public schools? (2) If it is safe for me to do so in the public schools, would it not be all right in the Nashville Bible School chapel exercise? (3) On what scriptural authority could I ask a Methodist to lead the prayer in public-school chapel exercises? These are live issues with the Christians who are working in such institutions, and I hope they will be duly considered.

J. G. MALPATES.

It is difficult to satisfactorily answer the above query in every particular. It is easy to say that we should not encourage in any way persons who set aside the word of God; but when we come to apply this principle to the practical questions as they present themselves, we find difficulties. In our dealings with people, we should do nothing to excite the bitterness and prejudice of those who are striving

to know and do the will of God, even though they fall far short of knowing the truth. It is very difficult to draw the line so that we may always be assured that we are as "wise as serpents and harmless as doves." But we do know that we should "be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." (Tit. 3: 1, 2.) In striving to uphold the Bible teaching, we should not do it in a partisan or vindictive spirit, or in the spirit that "I am holier than thou." (1) As in the New Testament church there is no example of singing with the organ in the worship, we, therefore, should not expect to find scriptural warrant to sing religious songs in the devotional exercises of public schools. It is clear that the Scriptures do not authorize such procedure. Those who are guided by "it is written" in the worship of God will, therefore, not sing devotional songs with a musical instrument in the worship of God anywhere. Again, if a man regards the use of an instrument as an innovation upon the worship, he cannot in any way uphold its improper use without being false to himself. We may honestly err, but we can never be insincerely right. "To him who accounteth anything to be unclean, to him it is unclean." (2) In answering the first query, I have also answered the second. (3) Where the Bible gives no specific instructions, some liberty of judgment must be granted; and where this is allowed, some difference in action must be tolerated. I cannot know whether a Methodist is a less Christian than a Baptist or even a disciple who lets his love for his party, or for one practice or another not required by God, cause him to depart from Bible teaching. It is true that baptism is the act in which faith expresses itself and is the initial act of entrance into Christ, and, as such, stands as the dividing line between the church and the world; but it is better not to have known the truth than, after having known it, to turn from it. I would cheerfully give a clear and definite answer to this question could I find such answer in the Bible, but in the absence of it I can only say that we should be careful to do nothing that will encourage those in error to think that they are on safe ground; and, under this, each will have to use his judgment in applying the rule. These invitations to lead the prayers are often given as a matter of courtesy, regardless of the fitness of the one asked or the desire of the other that he should lead the prayers. This asking to take part in God's worship as a courtesy to men, without regard to one's fitness, is wrong, no matter who is invited, whether baptized or unbaptized. To ask any one to lead the prayers of a congregation when he is not in perfect sympathy with the work and purposes of the congregation is to make mockery of prayer. The person who is in fullest accord with the objects of the assembly is the one to lead the prayer of the congregation. Before calling on any one to pray, we should study the end and purpose of the meeting and look to the object of prayer. If we will do this, then lay aside all thought of favor and courtesy to men, we will not go very far wrong.

In the government mint you see them place a bit of metal on the die, and then, with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it; and, when that touch is over, there is an impression upon the coin which will abide when a thousand years have passed away. So one life moves up against another, filled with the power of the Holy Ghost and stamped with the image of Christ's likeness; and, when that touch of friend upon friend is over, there are impressions that will remain when the sun is cold and the stars have ceased to shine. It is a wonderful thought to grasp. We may live when we are dead—not only, as we trust, in heaven, but also by the impress we made in Christ's name upon others. It is a life against a life that is worth while.—Selected.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Paper Famine and High Prices.

The price of paper, which has advanced from one hundred to two hundred per cent or more over prices prevailing a year ago, seriously threatens the life of a large number of publications throughout the country and greatly lessens the profit of others.

It is doubtful if any other large industry in the United States has had to face so serious a situation, because, when prices of raw materials have advanced, the manufacturers of the finished products have advanced their prices, and thus thrown the burden on the ultimate consumer. In the newspaper business this has not yet been done. The newspapers, from the largest dailies to the smallest weeklies, have been bearing the burden which to many publications will mean complete destruction and to many others the wiping out of all profit.

Had the newspapers of the country been as prompt to defend their own interests as they have the interests of others, they, too, would, before this, have undertaken to save themselves by an advance in subscription price and in advertising rates. Under existing conditions they will be forced to do this sooner or later, and they cannot postpone it much longer without serious financial embarrassment to many of them. Hundreds of the smaller weeklies, including the religious papers, which have had but a very narrow margin between loss and profit, will, we fear, suffer most seriously, and many of them disastrously, unless the public promptly recognizes the situation and accepts an advance in subscription and in advertising rates, and thus saves the situation.

The day laborer, the mechanic, the farmer, and nearly all business interests, manufacturing and mercantile, under the activity of the times, are showing larger earnings than for years. But the newspapers, as a whole, are meeting a more perplexing problem in the doubling, and in some cases the trebling, of the price of paper, and in the absolute inability to contract in advance for supplies, than they have ever had to face before. The statements which have recently appeared in the daily papers on the subject do not at all exaggerate the seriousness of the problem.—Manufacturers' Record (Baltimore).

The publishers have made a valiant and unselfish fight in their efforts to maintain the present low prices of their publications. It is true that some have already been forced to advance their subscription prices. No matter how liberal and well-disposed publishers may be, they cannot do the impossible, and their readers are not unreasonable enough to expect them to do it.

* * *

Paying Up to the Church.

The eternal pathos of raising money to keep churches going goes on apace. The poor pastor, himself generally underpaid, and his faithful vestry go on beating up the highways and byways to get people to do something which they ought to do, anyway. Scarcely any member of a church who belongs to a private club would dare to omit paying his club dues without the certainty of being expelled. Yet the same man goes on shirking his church obligation with blissful serenity, year in and year out. And yet, if there is any obligation for a man as a matter of common honor and decency to pay his club dues, his responsibility with regard to his church is certainly greater. A large number of sincere people look upon the church as being a purely spiritual affair, a house not built by hands. So it is. But a spiritual affair, in this world at least, has to be maintained. One might as well say that because the body is the temple of the Holy Ghost it should not wear clothes!

It takes money to run a church. The pastor has to work hard. He is entitled to three good meals a day, a good bed to sleep in, and the privilege of raising a family. He is entitled to more than this: to the sources of intellectual stimulus and inspiration. There is, besides, the

necessary machinery to every church. It should have beauty, for beauty is a gift of God. It should conform in its physical aspects to modern requirements. The church should not be constantly harassed for the want of necessities common to any well-conducted business. It ought to be recognized that the running of a church is a matter of business—the most important business we have, indeed, since it is the only one that extends beyond this world into the next. This being so, why should not our churches be put on a business basis? Why cannot every church member accustom himself to think that he must pay his church dues just as regular as he pays the dues of his club? Our gas bills come once a month; why not our church dues? The churches are entitled to a little business consideration at the hands of business men.—Ladies' Home Journal.

The above editorial from the Ladies' Home Journal is worthy of very careful consideration. It goes almost without saying that a preacher is not a good business man. He is not expected to know the value of a dollar. Churches are expected to be hard-pressed for money and not to be able to meet their obligations promptly. Sound business methods should be used in the church as well as anywhere else. The management of churches should be thoughtful, systematic, and economical. Christian business men, who succeed by righteous methods, should apply the same principles to the church and not allow it to appear as a beggar. The money that we give to the church in the name of the Lord brings in greater returns in happiness and usefulness than money spent in any other way. How little happiness does a man get out of money spent for tobacco and unnecessary extravagances! Money spent for feeding and clothing orphans, for preaching the gospel, and for advancing every good work is never lost. It pays a dividend in a hundredfold ratio. As we value our souls, so do we value our churches. While the church is a spiritual body and working for spiritual ends, so long as we are in the flesh our bodies must be fed and clothed.

Every business man who is a Christian should give thought, consideration, and money for the advancement of the church of Christ. Neglecting our greatest interest is inexcusable. The church is the light of the world, the salt of the earth, the pillar and support of the truth. If the neglect and penuriousness of the church members keeps the church on the lift all the time, it cannot possibly support the truth as God has ordained that it should. We should devote ourselves, soul, body, and spirit, to the support of the church. We should give it the best we have.

* * *

Honest Effort Never a Failure.

The man who sincerely advocates the truth is sure to accomplish some good. The man who upholds and defends error accomplishes evil. God may overrule and destroy some of the effects of the evil, but he delights in blessing the consecrated service. The true friend to a man is the one who opposes him in error and seeks to convert him from the error of his way. To compromise with or condone error is to become responsible for it. An error in judgment is a small difficulty as compared with a malicious purpose to do wrong.

* * *

Duty of the Saved to Preach the Gospel.

The greatest thing in the world is love. The spirit of the gospel is love. If we have been saved by the gospel, we should know the way of salvation. If we have imbibed the spirit of the gospel, we will love the lost and cheerfully labor and sacrifice in order to preach the gospel to those who know it not. Yes, this we should do, even if there were no command to evangelize the world. If we have any part in salvation, we will divide with our brothers and sisters who are hungering and thirsting for the bread and water of life. The man who does not tell the lost of Jesus and his love is not genuinely converted.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

W. M. Oakley reports fine interest in a meeting in Marshall County, Tenn.

All should rejoice at the number of good meetings reported in this issue.

The editor of this page will begin a meeting at Lewisburg, Tenn., next Sunday.

Morgan H. Carter will begin a meeting with the Eighth Avenue congregation, this city, next Lord's day.

Look out for another special number soon, which should be appreciated in view of the scarcity and high cost of paper.

G. W. Riggs preached ten days at Riggs' Cross Roads, closing on August 23. Seven were baptized and three restored.

There had been thirteen additions in the meeting at Viola, Tenn., at last report. J. C. Estes is conducting the meeting.

O. E. Billingsley closed his fourth meeting at Reyno, Ark., with eight additions. He is now working with success in the same State.

Don't overlook the opening of the Nashville Bible School on Tuesday, September 5, at 10 A.M. F. W. Smith and other brethren will make brief addresses.

T. J. Bonner, of Neosho, Mo., will locate at St. Louis and work with the disciples in that city. The church at Murfreesboro, Tenn., will give financial support to this cause.

H. H. Montgomery writes from Shreveport, La.: "We received from a brother at Hallville, Texas, on our church building fund, \$2.70; R. T. Dallas, Ardmore, Okla., \$10."

The many friends of Mrs. J. M. Brady, of Spencer, Tenn., will rejoice to learn that she is recovering rapidly from a successful operation performed at Shofner Hospital, in this city.

From S. F. Howard, of Union City, Tenn.: "I do not wish the Gospel Advocate ever to stop coming, as it is one of the best religious papers I ever saw and I could not well get along without it."

From C. E. Holt, Gordonsburg, Tenn., August 25: "Our meeting here starts off well. On account of serious obstacles our meeting at Iron City was short. We expect to finish it in the fall. I am to begin at Petersburg (Chestnut Ridge) on the first Lord's day in September."

From J. Paul Hanlin, Cordova, Ala., August 26: "On last Lord's day our meeting with the church at Highland Home came to an end. There were eight additions. Here J. M. Barnes and Samuel Jordan established their school in 1831. The influence of these men and their work has been, and still is, boundless."

In J. D. Walling's letter to Brother Elam, published in a recent issue of the Gospel Advocate, the statement is made that the Christian Church at Monticello, Ky., built a house last year at a cost of sixteen hundred dollars. This should have read sixteen thousand dollars. The mistake was unintentional on Brother Walling's part.

At seven o'clock on Tuesday morning, August 22, 1916, in the auditorium of the Belmont church of Christ, in the presence of numerous friends and relatives, Mr. Cecil Kingston Noel and Miss Katherine Sevier Pope were united in the holy bonds of wedlock, Elder James E. Scobey being the officiating minister. May they have a prosperous and happy wedded life.

I. C. Hoskins, of Florence, Ala., reports an unusually large interest and attendance in the meeting at Jackson-

burg. He also informs us that Dr. J. J. Horton, the physician-preacher, is conducting a mission tent meeting in Florence, near the Louisville and Nashville station. The tent was purchased by the Florence and East Florence churches for mission work.

A crowd estimated at eight hundred people shared the hospitality of Brother and Sister George Johnson and their neighbors at the Johnson home, near Franklin, Tenn., on Thursday, August 24. This annual event is now looked forward to as one of the brightest spots in the calendar. Informal speeches were made by F. B. Srygley, James E. Scobey, and the writer in an effort to explain the heartfelt appreciation of all present.

From David Thompson, Murray, Ky., August 24: "I have just closed an eleven-days' meeting with the Maple Grove congregation, in Henry County, Tenn. The attendance was very good throughout and the attention was the best. There were fourteen baptisms, and we think much good was done. The congregation promised to meet on Lord's day to worship God 'as it is written.' I go next to Cold Springs, Okla., for a meeting; then to Poplar Bluff, Mo."

From R. D. Smith, Sherman, Texas, August 25: "The meeting near Stroud, Okla., closed last Sunday night. Attendance and interest good, but no additions. T. H. Mathe-son lives at this place and labors with the congregation. He has done a great work there and the people justly love him. I will preach here next Sunday, which will close my work with the church, and go next to Tennessee for some meetings. I expect to be in Tennessee probably two months. Letters sent to Sherman, Texas, will be sent to me."

R. N. Moody writes from East Lake, Tenn.: "I left home on July 15 and have held meetings at the following places: At Red Hill, Bledsoe County, Tenn., one week, with rain, mud, small crowds, the house wrecked, and no additions; at Smyrna, beginning on the fourth Sunday in July and continuing ten days, with six baptisms; at Christian Chapel, near Amory, Miss., beginning on the second Sunday in August and continuing eight days, with nine baptisms. This leaves me in a meeting at Caldwell's School house, six miles from Amory. The meeting is four days old. No additions to date."

From C. R. Nichol, Thorp Spring, Texas: "Thorp Spring Christian College has just made another advance move. We have just received a letter from the University of Texas assuring the school of the advantages of the 'A-plus' grade junior college. This means that students who enter our college work may receive full credit in all leading universities for every hour of work they do in Thorp Spring. The outlook for the school was never so bright. When school opens, September 18, we are expecting a record-breaking enrollment. We rejoice to learn of the bright prospects of other schools in which the Bible is faithfully taught."

From D. N. Barnett, Lynnville, Ky., August 21: "There is a good opportunity to locate in your midst a brilliant, studious, God-loving minister of the gospel. The doctors have advised taking his wife to a higher altitude for her health. So West Kentucky, the first of the year, will lose an able man of God. He has had considerable experience in teaching school; has labored half time for Paducah brethren in a city of about thirty thousand people for three years; and is editor of the Gospel Message, a clean, sweet-spirited paper. We love him and hate to see him leave, but pray that health will be restored to Sister Stubblefield. Address C. M. Stubblefield, 915 South Fourth Street, Paducah, Ky. I write this unsolicited and unknowingly to Brother Stubblefield."

We should like to add our line of approval to what Brother Barnett writes.

THE MASTER'S VINEYARD

Alabama.

Mooreville, August 21.—I closed a meeting at Pleasant Valley, in Limestone County, last night, with thirteen baptized. My next meeting will be at Rome, Ga. JOHN HAYES.

Tuscumbia, August 18.—The meeting closed at the Christian Church on August 6. Thirteen were added to the church. The old and young have been greatly revived. X.

Landersville, August 21.—Last Friday night I closed a meeting of six days' duration at Oakland, which resulted in ten baptisms and one reclaimed. I am now in a splendid meeting at this place. Brethren, pray for the work in this field. C. H. BAKER.

Guin, August 21.—I closed a meeting of nine days' duration near this place with no visible results. I am now at Guin to assist in a meeting, after which I will return home, near Mount Pleasant, Tenn., to be in some meetings in my home field. J. CLIFFORD MURPHY.

Tuscumbia, August 22.—One of the most uplifting meetings ever held in the Christian Church, and one in which the gospel has been preached in the best manner, is nearing a close. Brother Daugherty is from Louisville, Ky. He has endeared himself to all with whom he has come in contact. He handles the truth in kindness and respect toward all. There have been eight additions to the church. MRS. W. H. GAMBILL.

Covin, August 18.—Our meeting at Mount Olivet was conducted by Brother C. H. Cannon, of Rocky, Okla. Also, Brother J. A. Hudson came yesterday and preached two discourses and made an enthusiastic talk at the water at the last baptizing. Brother Cannon is an able man and presents the truth in its purity. Seven were baptized into the one body. Much good was done. Brother John Kelly led the song service. Good crowds attended most of the time. FLORENCE HYDER.

New Decatur, August 22.—The church of Christ at New Decatur is now in its second tent meeting of this season. The first resulted in nine additions to the congregation; in the latter, to date, we have had one from the Baptists and one confession. We shall continue throughout the week. On the third Lord's day in September, Brother R. N. Moody, whose labors are regarded as a potent factor in the establishing of the work here, will begin a meeting with the church here. This will be the seventh meeting and one debate for the church here during

1916. Verily the people have "a mind to work," and we are all happily and unanimously engaged therein. Pray for us. J. PERRY EZELL.

Elkmont, August 18.—Brother J. T. Clark, of Pulaski, Tenn., who has been preaching the gospel in a tent at Hay's Mill, about four miles southeast of here, left for his home to-day, leaving me to close out the meeting, which I will do on Lord's-day night. Up to the present there have been three baptisms and four restorations, and I am satisfied that the seed sown by Brother Clark will bear other fruit to the honor and glory of God. All Christians, preachers not excepted, should live their lives before the worldlings, and, recognizing the great responsibilities of the Christian life, be as lights in the midst of a crooked and perverse generation, holding forth the word of life, not only by means of their lips, but by their lives. I go from Hay's Mill on Monday to begin a meeting at a mission point seven miles east of Elkmont, which will run, should the Lord so will, about fourteen days. W. T. GOALEN.

Arkansas.

Grays, August 18.—At this writing I am trying to preach the word at Old Union. Much interest is being manifested in the meeting. Crowds are increasing every night. No confessions to date. I will go from here to Staves. H. F. PENDERGRASS.

Vintonia, August 17.—Our meeting at Woodrow, conducted by Brother R. W. Arrington, of Stephen, resulted in one addition—a young man of prominence in the Methodist Church and a school-teacher of Lonoke County. He did some good preaching and the brethren are well pleased with him. He will go to Lonoke on September 8 for a several-weeks' meeting. JOHN A. JONES.

California.

San Francisco, August 13.—To-day Brother W. H. Trice, of Memphis, Tenn., preached an excellent sermon. One baptism. MRS. T. J. MCRAE.

Ontario, August 14.—The congregation here is in peace, walking in the old paths, and growing, there having been twenty-eight additions in little more than a year—three yesterday. I preach in Los Angeles next Lord's day. Protracted meeting begins here on October 1. SAMUEL E. WITTY.

Colorado.

Olathe, August 15.—On last Saturday I returned home from the tent meeting at Dolores. We drove through the country both going and returning. On our return home the nearest way lay through Utah, which made it about three hundred miles, which we made in three days. The roads were washed

to pieces and most of the bridges were gone, and fierce mudholes and sand dunes, especially in Utah, made the remainder of the road difficult to traverse; but we returned without a serious accident or unpleasant incident and are now well into the Olathe work again. The meeting at Dolores, while practically rained out every night, save the first and last, was not a failure, for much good was done and the way further paved for the permanent effort there later on. A small crowd braved the rain and mud every night, and a strong impression was made upon those in attendance, which will result in an early enlargement of the little congregation. On the last Sunday we were there twelve broke bread with us. This nucleus will hold the work together until greater things can be accomplished. We need a man to locate at Dolores. Several towns lie near by, where congregations could be established, if a man were located there; but at this distance it is impossible for me to stay with the work, and this fact known by the people makes them backward about entering a church "which has no preacher." I express thanks for eight dollars sent especially to aid this Dolores work, part of which was sent through Brother A. W. Arnold and the remainder sent direct to me. Our labor there was not in vain. If we did nothing more, we routed the Seventh-Day Adventists, who were getting hold there. E. C. FUGA.

Indiana.

Coal City, August 17.—The meeting at Borden closed on August 13, having been in progress through three Lord's days. The interest was splendid throughout. I have never assisted in a meeting where the church stood more nobly by the work. Brother Zahn conducted the song service and gave much assistance in many ways. During the meeting nine were baptized, three were restored, and three who had been immersed came from the Methodist Church and two from the Christian ("progressive") Church. J. E. THORNBERY.

Kentucky.

Lynnville, August 17.—Our meeting is three days old. No additions to date. Crowds large and attentive. I will continue until the fourth Sunday. D. N. BARNETT.

Poplar Hill, August 22.—At the solicitation of brethren in my old field of labor where I spent five years, beginning in 1898, I am now visiting and preaching. I have been delighted to meet and greet old friends again after an absence of twelve years. Happy indeed is the preacher who, when he returns to his old field of labor, finds a hearty welcome. I have visited Norwood and Eubanks, in Pulaski County, and am now in a meeting at Poplar Hill. Brother R. E. Todd is with me, helping in prayer

and exhortation. To date there have been six additions—three baptized and three restored. We go next to Watson's Chapel, and from there to Athens. I am glad to report that my health is much improved. I have preached fifteen sermons to date in Poplar Hill, and my throat has troubled me but little. I hope to be able to visit and preach at many more places before I return to my home in Maury County, Tenn. I have reached my seventy-fourth milestone. While in this State my post-office address will be Eubank, Ky.

JAMES H. MORTON.

Oklahoma.

Coweta, August 21.—I closed a week's meeting at the Haga Schoolhouse, near Jenks, this morning, at the water. Six were baptized. I shall begin a meeting in Jenks next Friday night.

T. A. PHILLIPS.

Tennessee.

Nolensville, August 19.—Brother E. L. Cambron, of Winchester, closed a good meeting at Arrington, near Nolensville, on last Sunday night, with three baptized and one restored. The song service was conducted by Will Bradley.

MRS. P. T. SANFORD.

Ashland City, Route 4, August 21.—Our meeting at New Hope closed on August 18. Eight were baptized and three restored. We are now at Liberty Hill in a good meeting. The brethren here have just built a good house and seem to be doing well.

THOMAS C. KING.

Cookeville, August 21.—I held a week's meeting at Buffalo Valley, with four additions. We have no house at this place, but some prospects of having one soon. I closed a two-weeks' meeting at Mount Juliet with eight baptisms. Brother R. V. Cawthon was with me a few days. The meeting was good.

W. L. KARNES.

Columbia, August 21.—There were nine additions—four baptisms and five restorations—during our seven-days' meeting at Sharp's Corner, in Maury County. One of those baptized was from the Episcopal Church. Brother Ross Derryberry led the song service. I am now at Berea, in this county.

WILLIAM F. WALKER.

Shelbyville, August 21.—Our tent meeting at Green Hill for the Deason congregation closed last Friday night, with four baptisms. I am now with the Deason brethren for two weeks. I began yesterday, with the house full at both services. The church at this place seems to be in good working order, and, with the members doing their duty, we expect a good meeting.

THOMAS H. BURTON.

Centerville, August 21.—Brother L. L. Brizance began a series of meetings with the church at this place on Sunday morning, August 6, and continued it, with two sermons each day, till

Wednesday night, August 16. Five were added by obedience to the gospel and one united from the Missionary Baptists. This is the third meeting Brother Brizance has conducted for us, and, notwithstanding the extreme heat, we had larger crowds this year than at any time before.

T. J. DEERYBERRY.

Cookeville, August 16.—My meeting at Zion, in Jackson County, continued ten days and resulted in seven baptisms. Our meeting at New Bethel, near Lyles, continued eight days, and three young ladies made the good confession and were baptized. At present I am engaged in a meeting with the Smyrna brethren, near Cookeville. In all these meetings much interest has been manifested, and I trust much good has been done in the name of the Master. Success to the Gospel Advocate.

GEORGE W. GRAVES.

Gassaway, August 23.—On July 23 Brother C. M. Gleaves began a meeting here, which closed on August 3 at the water. We had good crowds and good attention. Brother Gleaves is a good, plain, gospel preacher, so good that they all wanted him to come back the third Sunday in July, 1917, to hold another meeting. There was a little trouble in the church that was settled and all are satisfied and well pleased. All love Brother Gleaves as a gospel preacher. Twelve were baptized, six reclaimed, and the church was built up in faith. It was a good meeting.

L. L. MELTON.

Livingston, Route 1, August 17.—Marion Harris and I have been laboring together in protracted-meeting work this year. We have held meetings in Overton and Clay Counties as follows: An eight-days' meeting at Clemensville, with one baptism; a seven-days' meeting at Holly Springs, with one baptized and one reclaimed; an eight-days' meeting at Arcot, with twenty-one additions. We will hold a ten-days' tent meeting near Cookeville, beginning on the fourth Sunday in August.

WILLIE HUNTER.

Gainesboro, August 21.—Brother S. P. Pittman, of the Nashville Bible School, closed a series of very interesting meetings at this place on Tuesday night, August 15. Large and appreciative audiences greeted him at each evening service. There were no visible results from the meeting; but Brother Pittman presented the gospel story in its purity and simplicity, and we think the church has been strengthened and encouraged to do a greater work in the future. Brother J. M. Patterson, a very able and efficient song leader, led the singing during the meeting. Several meetings are now in progress at different points in the county.

J. C. TINSLEY.

Yuma, August 20.—I began a meeting at Mangrum, Ark., on June 3, which resulted in thirteen additions—five by baptism and eight restored. While there I successfully met D. N. Jackson, a Missionary Baptist, of Jacksonville, Texas, in a four-days' debate. I next went to Denver, Tenn., for a

meeting, which was very interesting, but no visible results. I was next at Mount Moriah, in Benton County. Five were baptized into the one body. The brethren are busy erecting a house of worship. I next held a meeting at Poplar Springs, near my home, which resulted in twelve baptisms. I am now in a fine meeting at Rona's Creek, in Carroll County.

JOE L. NETHERLAND.

Obion, August 18.—On the last Lord's day in July I began a meeting at Finley, in Dyer County, and continued it until Friday night of the same week. Two were baptized during my stay. Brother Herbert Sudberry then preached from Saturday night until the following Tuesday night. Brother Jewell Cox, of Paducah, led the singing, and did his part well. I began at Fremont, in Obion County, on the first Lord's day in this month and continued eleven days. Three were reclaimed, one came from the Baptists claiming scriptural baptism, and six were baptized. This was my third meeting with the Fremont congregation. I will hold their meeting next year, the Lord willing.

T. M. CARNEY.

Troy, August 18.—The meeting at this place began on the first Lord's day in July and continued eleven days. Brother E. P. Smith, of Martin, did the preaching, and he did it well. Large and attentive audiences attended all the services. Two were baptized and the church was greatly edified. On Wednesday night after the third Sunday in July I began a tent meeting one mile north of Gibbs and about three and one-half miles east of Union City. This was a mission meeting. I held a meeting in this neighborhood last fall and had six additions. This time I continued eleven days and baptized five. This is one of the best-developed communities in Obion County, but the people know as little about God's word and the religion of the New Testament as any people I ever met. They know nothing but Methodism. On the first Sunday in August I began a tent meeting near Walnut Log, in the famous night-rider district. We had good crowds and good behavior. We had four additions and should have stayed longer; but the people on whose lot we had the tent got enough, so we were compelled to close. I expect to go back next year. For the two meetings I have received twenty-three dollars. I bought a tent to do mission work in this county, and expected the churches and brethren in Obion County to help me to pay for it, at least. I have asked them for help, but I have received only thirty-five dollars so far. It will take some time for me to pay the remaining fifty dollars at the same rate for my work that I have been getting. I am not complaining. The work needs to be done, and I love to do it. I go to a mission meeting at "Limbs" next Sunday. The church at Berea is to support this meeting. From this place I go to Refuge; then to Cayce, Ky. I hear that Brother R. C. White had good meetings at both Inglewood and Oak Ridge. May the Lord bless all who labor in his vineyard.

L. E. JONES.

Among Our Workers

Alabama.

Gulf, August 25.—Our meeting at Clover Hill resulted in eight baptisms and two restorations. I am now here preaching the word. Brother Murphy, of Mount Pleasant, Tenn., is leading the songs. I will meet W. D. Killingsworth, a Holiness preacher, in a four-days' discussion at Brilliant, beginning on October 23. Four propositions will be discussed. Pray for me.
A. D. DIES.

Florence, August 22.—On the last night in July I closed a nine-days' meeting at Tishomingo, Miss. Nine were baptized and one Methodist decided to be a Christian only. On August 9 I closed an eight-days' meeting at Christian Chapel, in Colbert County, with no additions. Last night I closed a meeting at New Hope, ten miles west of Florence, where I preached nine days, with three baptisms, two from the Methodists, and one restoration. I am now in a meeting at Beech Grove, near Killeen. J. T. HARRIS.

Arkansas.

Tupelo, August 24.—Brethren Z. D. Barber and T. C. Read held a two-weeks' tent meeting here. Eleven obeyed the gospel. We have set a congregation to work here.
W. S. MORGAN.

Illinois.

Vienna, August 22.—I am now in a meeting at Berea, near Vienna. I held a meeting at Calvert City, Ky., with one addition; also, a good meeting at Zaima, Mo., with five baptisms. I begin my work with the church of Christ at Waxahachie, Texas, on September 1. J. W. BRENTS.

Kentucky.

Packard, August 23.—Brother Bailey Brooks, of Tracy City, Tenn., began a meeting here on August 13 and preached eight sermons. There were eight additions to the church—five by baptism. The Baptists gave us the use of their house for the meeting. We had fine attendance and the very best of attention. Brother Brooks and Brother W. W. Bates are now in a meeting at Tracy City. DAN KING.

Oklahoma.

Granite, August 22.—I began a meeting in Granite on the first Lord's day in this month and continued it day and night over three Lord's days. The attendance was large and the interest was good from start to finish. I baptized ten persons, all adults, and two took membership. Most of them were heads of families. I baptized five Missionary Baptists and two Methodists. Brother L. F. Martin, of Elk City, led the song service. I am now in a meeting at Pleasant Valley.
W. T. BEASLEY.

Okemah, August 23.—I began a meeting at Manchester, Texas, on August 5 and continued it over the second Lord's-day night, with four

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confessions and baptisms and one reclaimed. This was my seventh meeting at that place in the last four years, besides an eight-days' discussion in that community with the Baptists. I have promised to hold them another meeting during the Christmas holidays if it be the Lord's will. One young lady made the good confession and was baptized here at home last Lord's-day night. H. L. TAYLOR.

Tennessee.

McMinville, August 23.—During the past week, at Hill's Creek, we had two baptisms and ten public confessions of sin.
FRED L. WALLACE.

Lawrenceburg, August 24.—I began a meeting at Antioch, Ala., on the last Sunday in July and continued it for five days, with three baptized and three restored. I have planned to hold a meeting there next year.
E. O. COFFMAN.

Petersburg, August 23.—I am now in a tent meeting at Arbor Hill, in Marshall County. Brother Cook is leading the song service. My last meeting, at Coldwater, in Cannon County, resulted in five baptisms and seven restorations. Good crowds and attention here. C. M. GLEAVES.

Trenton, August 23.—We began a meeting here last Sunday. One restoration and increasing audiences to the present. Trenton is a nice town in a good country. Brother W. R. Hassell is the only preacher of the pure gospel in this county, so far as I have learned. J. A. SISCO.

Dyersburg, August 23.—I closed a meeting at Cedar Springs, near Louisville, Ky., on Sunday night. The attendance was the best for several years. Ten were baptized. I am here at Miller's Chapel for a week. Brother L. K. Harding preaches here monthly. W. W. FREEMAN.

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Pocahontas, August 23.—I have recently held meetings at the following places in Tennessee: Reeves' Chapel, one added; Gooch's Chapel, two added; Gibson's Chapel, ten added—four Methodists and one Baptist. I am now in a meeting at Pocahontas, with a growing interest and two added to date. I go from here to Otterville.
R. A. CRAIG.

Lyles, August 24.—Our meeting, conducted by Brother Will Morton, of Columbia, began on Sunday, August 6, and continued till the following Friday night. The attendance was better than ever before, especially at the day services. The house would not hold the crowds at night. We had the best of attention at each service. This was Brother Morton's fourth meeting for us. We engaged him for our meeting next year. Twenty were baptized and the church was strengthened and encouraged.
GEORGE LOVELL.

Estill Springs, August 23.—Brother Aruna Clark, of East Lake, closed a nine-days' meeting at the Brick Church, nine miles northeast of Estill Springs, on August 21, with two baptisms. The attendance was excellent all through the meeting and the interest good. A large element attended from the denominations, and Brother Clark's simple and impressive way of explaining the gospel has put a number of them to thinking and reading the Bible. We think some good will result from this meeting in the future.
F. PAUL RALSTON.

Petersburg, August 24.—The meeting closed at Catalpa, at the water, last Tuesday. There were fourteen baptisms and another sister took up work at this place with us. One came from the Methodists. Brother Largen certainly did a great work while here. He will begin a meeting at Friendship to-morrow night. He will be with us in another protracted meeting

next year, beginning on the second Sunday in August. We all learned to love him, and we wish him Godspeed in all his work in the vineyard of the Master. MR. AND MRS. J. E. SOWELL.

Lebanon, August 25.—Brother F. B. Srygley recently held a meeting at Bethlehem and Brother King was engaged in one at Bethel. Brother John E. Dunn is now in a meeting at Bellwood, Brother Elam's home; Brother Charles Pullas is at Berea; Brethren R. V. Cawthon and William G. Klingman are at Laguardo. Thus far there have been three additions at Bellwood, one at Berea, and two at Laguardo. Brother B. C. Goodpasture will begin a meeting at Flat Rock on the first Lord's day in September, and Brother Cayce will begin the same day at Maple Hill. Brother George A. Klingman will begin a meeting here on the second Lord's day in September. We are looking forward to having a feast of good things. JOHN A. KLINGMAN.

Oakley, August 22.—Our meeting at Independence Schoolhouse, near Oakley, began on Sunday night, and closed on the following Sunday night with two additions. We then moved to Ozone, about two miles from Independence, where we continued for a week. This meeting closed last night with twelve more added to the saved. There were a few of the faithful meeting on the first day of the week at Independence to study God's word and attend to the Supper. Last Lord's day they all agreed to meet in the future at Ozone. With those already meeting and the added ones, they will have a goodly number to meet and attend on the Lord's ordinances. I now go home to look after matters that require my personal attention for some time, so I will not be in another protracted meeting till the second Lord's day in September, when I go to Bud's Chapel Schoolhouse, in Clay County. The Lord willing it, I will go to Ozone again this fall.
JOHN H. ARMS.

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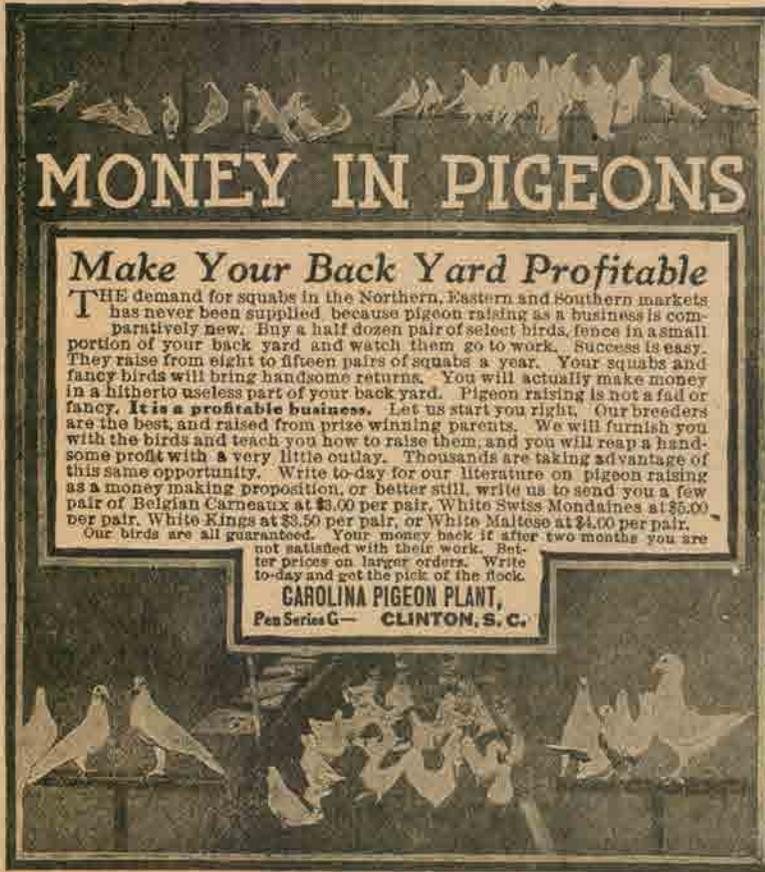
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FROM THE FIELD

Tennessee.

Eagleville, August 21.—My meeting at Spruce Pine, Ala., closed with four baptisms; at Almadale, Tenn., two baptisms. I am now in a meeting at Eagleville, with good interest.

L. B. JONES.

Nashville, August 19.—I closed our meeting at Burns, on Friday night, August 18. Attendance and interest good throughout; house full each night. Eleven baptized and two restored.

MATTHEW C. CAYCE.

Mulberry, August 19.—I recently closed my fourth annual protracted meeting with the church at Antioch, in Trousdale County. Four were baptized and one was restored to the fellowship.

GEORGE W. FARMER.

Gadsden, August 18.—I came here to-day to begin a meeting on Sunday morning. I came from Konawa, Okla., where I baptized five. The meeting was very well attended, and many preaching brethren visited me during the meeting. These were a source of encouragement, besides assisting in the work.

T. H. ETHERIDGE.

Centerville, August 22.—In July I preached as I had opportunity at Sulphur, Byers' Chapel, Etina, Brushy, and closed a five-days' meeting at Taylor's Creek, with no visible results. During this month I spent one week in Wayne County, at Ashland and Morrow's Valley, with no additions. In the absence of Brother Tidwell, I preached a few days at Sulphur (my home) last week, with splendid interest and one from the Methodists. The southern part of Wayne County is inclined toward digression. Brother H. N. Mann, at Riverside, Lewis County, is doing a great work in his vicinity and in Lawrence County. Brother John Lancaster is bravely battling around Coble, while Brother Andrew Lancaster is pitted against odds at Ashland. JAMES E. CHESSOR.

Texas.

Dallas, August 9.—I am now at Charlie in a good meeting, with three baptized and one restored. I will be here until Sunday night, and then I go to Itasca.

J. B. NELSON.

Bonham, August 14.—Our meeting at Beulah resulted in twenty-nine additions. We closed last night at Eatonville with thirty-seven additions. Nearly all at both meetings by baptism.

TOM WALKER.

El Paso, August 21.—After having been in four meetings out of the city, in which there were one hundred and fourteen baptisms and restorations, I am now back to renew my efforts. I preached at home yesterday to a good audience. Our efforts are renewed with great hope.

J. W. DENN.

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Ballinger, August 18.—The Lometa meeting continued nine days, with the largest attendance ever witnessed in Lometa, resulting in four being baptized and one restored. Brother Ben West came in the third day of the meeting. He had speaker's paralysis. I regretted very much that he could not speak while there. He has accomplished a great work there, and every one in and out of the church loves him. He is now being treated in Temple. I will go to Brady on August 19 and continue over four Sundays. All the meetings that I have conducted since last fall continued from eighteen to thirty-six days, except the one at Lometa. We hope for a great meeting in Brady. I will begin the work in Ballinger with at least an eight-days' meeting. Everything looks very bright for the cause in Ballinger. Let all who may desire to arrange meetings for another season address me at Ballinger. E. A. BEDIČEK.

Nolanville, August 18.—The annual camp meeting at this place closed last Lord's-day night, having continued ten days. This was one of the most successful meetings we have had in several years. Nine were born into the one body and one restored. We had big audiences and excellent behavior and attention. There was a large attendance of visiting brethren from various parts of the State. Hence the good effects of this meeting are State-wide. Brother A. B. Barret, of Cleburne, did the preaching. He is one of the strong men of his day at using the "sword of the Spirit." He declared the whole teaching of the Bible on points under discussion in a bold, forceful manner, at all times manifesting the love of Christ. Brother Austin Taylor was our leader of songs. He is a master in this work. He greatly endeared himself to us all because of the noble, Christian spirit that was so evident in his life. These two men make a strong gospel team, and I am glad to say that they are coming to help us in our next meeting, the Lord willing. J. E. LUCAS.

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CHURCH NEWS

Tennessee.

Dickson, August 24.—I began my protracted-meeting work on the third Sunday in June at White's Chapel, in Warren County, where I preached for two weeks, with reasonably good interest, and baptized two persons. From there I went to St. Mary, in the same county, and held a week's meeting. Three were baptized. I began a meeting at Craigfield, in Williamson County, on the third Sunday in July and continued it till the following Saturday night. There were no additions, but the brethren seemed to be strengthened. I began at Parham's Chapel, in Hickman County, on the fourth Sunday in July and continued till Friday night, with no additions. I began a meeting at Berry's Chapel, near Franklin, on the fifth Sunday in July and continued it about ten days. Five were baptized. My next meeting was in West Tennessee, at the hardest place I ever tried to hold a meeting. Two little girls who had been in a Catholic school and under their influence generally were baptized.

A. B. GUNTER.

Texas.

San Antonio, August 18.—I closed a ten-days' meeting here with the South Flores Church to-day. One was baptized. I had to close too soon, but hope to come back later.

GEORGE M. RANCE.

San Augustine, August 25.—I have just closed a meeting at Mercury, which resulted in twenty-three baptized and two restored. I am now at San Augustine. My next meeting will be at Durham, Okla. E. M. BORDEN.

Mesa, August 14.—I closed a good meeting of ten days' duration with the Antioch congregation last night. Good interest; meeting well attended. Five were baptized. There were some hindrances. My time is not all taken. I can be reached at Cross, Texas.

G. B. LAMBRIGHT.

Indian Gap, August 18.—I closed a meeting at Pottsville on Wednesday night. Fourteen were baptized, four were reclaimed, and one took membership. We had a fine hearing. There is a good church there. We had two services a day—5 P.M. and 8:30 P.M. A great awakening of church and the people.

TICE ELKINS.

West Virginia.

Buffalo, August 23.—Last Lord's day we had one more addition here by relation. This brother is husband to the sister whom I baptized recently. He is a man of some talent, and we expect to use him in the Lord's work as he increases in strength. While we are on the road to final success in this section, yet our lack of means is a very great hindrance. Some, perhaps, have not as yet sent anything for our relief because they do not have much

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The Alabama Christian College, at Berry, Ala., will open its next session on Tuesday, September 19. Our faculty is complete. The school is fortunate in being able to assemble the teachers it has upon such short notice.

Brother R. B. Clements, a graduate with an A.B. degree from Potter Bible College, will be dean of the collegiate department. He is a man of deep, conscientious, and devout reverence and regard for God's will, an educator of nine years' experience and some normal training.

Brother A. M. Scott is dean of our new commercial college. He is master of several systems of bookkeeping, two systems of shorthand, and every line of special work that is connected with the best business colleges. Brother Scott has not only taught in some of the best colleges, but has owned and operated a commercial college of his own up until a few days ago. He comes to enter upon his duties in a broader field. We are able to offer as strong a course in this line as can be had in the South. Besides, our moral surroundings and opportunities in other ways are unsurpassed. Professor Scott's wife is also a teacher of literary work and shorthand.

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Dr. Byron W. King, Ph.D., will spend one week with us during the session in giving a lecture course. Other work along this line will be had during the session.

Mrs. Hal P. McDonald will have charge of the primary and intermediate departments of this school. This will insure the best possible work and oversight of the pupils.

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We have in stock a number of "Studies in Recent Adventism," by Henry C. Sheldon. "An especially timely review and analysis of the assumptions, claims, and teachings of Adventism." The name of the author guarantees the character of the book—its lucidity, its scholarly style, and its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and teachers who must meet and answer this false teaching. Price, 50 cents.

Commendations of "Christian Treasures" continue to come in. Volumes I and II are now ready for delivery. The price is \$1 per volume. Brother Larimore says "It is easy to find single chapters" that are "well worth the price of the volume." Read his statement and others from appreciative brethren.

A LIST OF SELECT BOOKS.

Most of these books are listed at reduced prices. In this list of books will be found some of the very best books in the brotherhood. All of Alexander Campbell's books have been reset and are printed from new plates.

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Report from North Carolina.

BY W. L. BEEVES.

The work in and adjacent to the city of Winston-Salem is progressing very nicely. Since my last report, or during the last month, ending to-day (August 21), we have had thirty-eight baptisms. These were in four meetings which were conducted by Brother M. C. Kurfees, of Louisville, Ky.; Brother Frank Dunn, of Nashville, Tenn.; and the writer. Besides these baptisms, much good otherwise was accomplished.

Under my urgent solicitation Brother M. C. Kurfees came and preached twenty days in Winston-Salem, beginning on July 9. The meeting was held in a tent which we placed near the square, right in the heart of the city. It rained in torrents often throughout the time of the meeting. Seven nights while the people were assembled in the tent it poured down rain. This, with band concerts on the square near the tent, theaters, and religious opposition, kept many away from the meetings; but, in spite of it all, the strong plea Brother Kurfees made for the one Way accomplished much good, and the few brethren in the city are well pleased, indeed, with the results. Only four were baptized, but some strong members who were meeting with the "progressives" were induced to quit them and unite their efforts with our little congregation in the southern part of the city.

Our work in the city could be at once placed in a situation to accomplish far more good if we could raise two hundred dollars more than we are able to raise among us. This amount is greatly needed to help finish our house inside so it will be more comfortable for the winter and help pay for our church property. Fifty men who read this are able to send four dollars each and never miss it. Who will be one of these fifty to do so? I am sure that if the brethren who can easily give at least one dollar could realize the vast amount of good that has been done in two years' work in this city, and if they could see the great possibilities for greater good to be done here as Brother Kurfees and the writer sees it, this small amount of two hundred dollars could and would be raised at once. My motive is now, and has been for two years, to soon build up this city work so it can sustain a man all the time while he evangelizes the whole city. In September, two years ago, I came here to hold a tent meeting, and found three members—a man, his wife, and daughter—breaking bread in their home. We now have fifty members, most of whom meet regularly; but we have to get our church property paid for be-

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One of the brightest and most entertaining of all our Sunday-school publications is THE YOUNG PEOPLE, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with THE BLUE STRIPPER, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the Gospel Advocate, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10 3/4 x 14 inches. Printed from clear type on good paper.

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fore we can sustain a preacher all the time while he evangelizes the city. All donations should be sent to W. L. Reeves, Clemmons, N. C., who will receipt for same.

Brother Frank Dunn, son of Brother John E. Dunn, has been with me to help build up the work at the different objective points, but he will go back to Nashville on August 28 to resume his studies in the Bible School when it opens. He spent seventy-eight days with me. I sent him to hold several meetings, and he did his work well. In one meeting in Rowan County he baptized eighteen; in another, seven. He closed a meeting last night out of the city, but I have not had his report yet. Brother Dunn is nineteen years old this month; but when it comes to holding a successful meeting, he can do an excellent work for one so young.

I need another helper. Where can I find a sacrificing young man upon whom I can depend without doubt, who will come and join me in this work? I do not want a man unless I can absolutely trust him as one who can do good work, and who will heartily cooperate with the brethren all over this field of labor. May God help us all.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Jones' Chapel began on July 30 and closed on August 13, with twenty-six discourses, five baptized, eight restored to fellowship, and we hope some good done otherwise. Some propositions were written, signed, and handed to the Baptists at New Liberty, in Lake County, which perhaps will be heard from later. The congregation at Jones' Chapel is getting along fairly well. It seems the persecution is getting worse all the time, which is evidence of the fact that the influence of the congregation is being felt.

We are now at Burris' Chapel, in Lake County. Began Thursday night. Very good audiences so far, considering the intensely warm weather and dust. Here, as at all other points, the faithful few are bravely standing by the work with no thought of giving up, but to fight faithfully to the end. Brother R. C. White has just closed a meeting at Oak Ridge, with twelve baptized and several restored. The brethren in Lake County had better call Brother White into this field, as it seems that I can baptize but few this year. So come over, Brother White, into Lake County and baptize the people after teaching them the "way of life."

On the first Lord's day in September I shall, the Lord willing, begin a

Where Drugs Fail.

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meeting at Rehoboth. I hope the congregation will be in readiness for the meeting and take hold at the beginning and assist in making the meeting a success. After the Rehoboth meeting my work until the end of the year will be going among the congregations we have built up, in an effort to strengthen them in good works for the Lord and for lost souls.

Work for another year has not been mapped out yet. I am waiting to see what changes the congregation may make and what place or places are not taken up; then it will be easy for me to decide where my work.

I hear but little said by the congregations about our mission work for the future. Some who a few years ago were very zealous in this work now never mention it. The work is losing some of its once strongest supporters and gaining none to take the place of those losing interest. Brethren, "the harvest truly is plentiful, but the laborers are few." Let us look out some new field and pitch tent and stay until a congregation can be built up.

Brother Elam is expected at Cloverdale some time in September.

Brother Lannom from Illinois is in Obion County to do some evangelistic work. When last heard from he was very sick. I hope he is well by now and preaching the gospel, which is God's "power unto salvation."

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Soothes the fretting baby and thereby gives relief to the tired mother.

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GOSPEL ADVOCATE

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BY A. B. LIPSCOMB

The Question of Destiny.

If there is coupled with the thought of man's existence any bigger word than "destiny," I do not know its meaning. Take it any way you please—refer it to the nation, to the State, to the city, to the family, or to the individual—there is no more awe-inspiring question than this: "What am I coming to? What shall be my destiny?"

The idea is prevalent that the destiny of a people or of an individual is an unknown quantity; that no man can tell for a certainty whether a nation will rise or fall or whether a person will be saved or lost. The current belief is that only time can tell. Let us not jump hastily at such a conclusion; for the Bible teaches us plainly that destiny may be a known quantity, if we will take pains to follow the guideposts that God himself has erected along the highway of time. When the children of Israel were in Egyptian bondage, God sent them, through his servant Moses, this message: "I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and, with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land which I swear to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." (Ex. 6: 6-8.) Thus we see that the children of Israel were not left to guess at what their destiny would be. They had God's assurance as to what they might expect. Of course the details of the divine plan were not revealed. They were not told just how and when they would be delivered, but they were assured that it would come to pass.



God Delivers if Man Makes Good.

We follow the history of this nation and we find that God's promise is redeemed. Every word comes true. Israel was redeemed from Egyptian bondage "with an outstretched arm" and "with great judgments." Before they came into the land of Canaan as had been sworn to Abraham, Isaac, and Jacob, God spake again: "If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." (Lev. 26: 3-5.) Here we see written again in large letters a nation's destiny. Here we find the additional truth that the good things promised are not only dependent upon God, but they are dependent upon Israel. The good destiny is conditioned by the words: "If ye walk in my statutes, and keep my commandments, and do them."

Upon investigation we find that God has spoken to the individual as to the nation in outlining his destiny. The message to Abraham is a prominent example. "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." (Gen. 12: 1-3.) Joshua's commission is none the less inspiring: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of

thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1: 5-8.) Let us observe, as in the case of nations, that Abraham's good destiny is dependent, not only upon God, but upon Abraham. He must obey the command. He must leave his country, his kindred, and his father's house. Joshua's "fixed star" of hope is not fixed unless he makes good. To become successful, he must be strong and of good courage and the book of the law must not depart out of his mouth.

Shall we admit that God dealt so frankly with the men of olden times and doubt that he is able and willing to help us of the twentieth century? Have we not the right to expect the same divine favor upon our compliance with the same divine conditions? Shall the fact that we are not of Abraham's seed disbar us from a helpful knowledge of what our destiny shall be? Hear Peter's answer to these questions and believe: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."



Destiny and Duty Are Correlated.

Destiny and duty are words closely correlated. The one should always suggest the other. Man's starting point in relation to destiny is a matter of decision. He is brought face to face with the word of God. He must either accept it or reject it. There is no middle ground, no room for a neutral position. Elijah said to the wavering Israelites: "How long go ye limping between the two sides?" And Jesus said with emphasis: "Ye cannot serve God and mammon." The riches of the Bible are so great that they can only be expressed in figurative language. Hence, Isaiah cried: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55: 1.)

In a great many cases a man's success or failure in life can be traced to his treatment of God's word. Aaron Burr in his autobiography tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never to trouble himself about the soul's salvation. That disastrous decision was the beginning of an evil destiny. From that time on he threw himself recklessly into sin, sinking lower and lower in depravity until he fell into a traitor's grave. We are told that when James A. Garfield was a boy at Williams College he climbed up Mount Greylock one day with a number of companions and passed the night on the mountain top. Seated around the camp fire, they sang college songs and told stories all the evening. As they were about to lie down for the night, young Garfield took a Testament out of his pocket and said: "Boys, it's my custom to read a chapter and have prayer before going to bed. Shall we have it together?" And they did. And it was, doubtless, young Garfield's resolution to honor the Bible that won for him a nation's admiration. "My son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee." (Prov. 3: 1, 2.)



"Because I've Got It to Do."

We cannot think seriously of destiny without thinking of determination. There must not only be a decision, but there must be the resolution to carry it out. Like Joshua, we must be strong and of good courage, else the good destiny we have elected will slip away from us. Julian Ralph, in his brilliant book, "The Making of a Journalist," tells this:

"A friend of mine met a cowboy once, fifty miles from any town or camp, dragging a steer by a rope. He had lost his horse, and was walking. The sun was tropical, water was nowhere to be found, Indians might appear and kill him; still he tugged at his burden. My friend inquired where he was dragging the steer and was told the cowboy's destination was a place two days distant on horseback.

"Why," exclaimed my friend, "what makes you try to pull a steer all that distance?"

"Because I've got it to do," was the cowboy's laconic answer."

We are not told any more, but we can be sure that the "cow" and the cowboy got there. That kind of a worker always gets there, no matter how hard the "cow" is to drag or how long the distance. "Because I've got it to do" is the true worker's battle cry. And in the Christian's race, above all endurance is the price of victory. "He that endureth to the end shall be saved."



Destiny and Death.

We cannot disassociate destiny and death. The two are inseparable. Death is not destiny, but it is a factor in every man's destiny. Paul writes: "It is appointed unto men once to die, and after this cometh judgment." Death marks the time when man's part in destiny's plan is finished. After a man dies, whether he dies abruptly or calmly, the matter of destiny is no longer dependent upon him. The days of probation are over. Destiny is now irrevocably, eternally, and entirely in God's hands. When Jesus was a man, he recognized this unchangeable law. "We must work the works of him that sent me," he exclaimed in a spirit of unflinching zeal, "while it is day: the night cometh, when no man can work." Just before he was stoned to death, Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." When this man looked into heaven, he looked into his own destiny. He saw just what death would mean to him. When Dives was in torment, he asked that Lazarus be sent to dip the tip of his finger in water and cool his tongue. But Abraham, after reminding him of what he had received during his earthly lifetime, said: "Between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." Thus we see that Dives' destiny was sealed at his death. To prepare for death means to prepare for destiny. The man who teaches that there may be another period besides this life in which to work out destiny is a deceiver and the truth of God is not in him.



Determined by Choice.

Our destiny is determined by our choice, and our choice must be made in this world. Joshua's battle cry fits the gospel of Jesus Christ: "Choose you this day whom ye will serve." When you face the gospel invitation with power to accept or reject, you may little realize it, but you stand at the parting of the ways, which means destiny for you. It is interesting in our study of Paul's life to note the different ways in which the rulers who heard him speak treated his message. Felix said: "Go thy way." Festus said: "Paul, thou art mad." Agrippa said: "Almost thou persuadest me to be a Christian." When each man spoke, he expressed not merely his opinion of Paul, but he spoke his own destiny. Two young men sat in the same pew in Iowa and heard the gospel invitation. In response to the request to give their hearts to Christ, one said: "I will;" the other said, "I will not." To-day one is a successful evangelist; the other is in a State penitentiary. I leave you to decide, dear reader, which is which.

The Next Ten Years.

I heard a man say the other day that he would give a large sum of money to know just what the next ten years will bring forth in this country's history, just what changes will be wrought, just what disasters will overtake us. But I shall not cherish nor cultivate this impatient spirit. I should like to get ready for the future without prying into its secrets. So far as the mighty upheaval of worldly governments is concerned, I should like to trust God implicitly and lean upon the Everlasting Arms. I should like to believe that all the changes that are to come are safe in the Almighty's hands; that there are many things com-

ing in the nature of a glad surprise, and that there are many things that God mercifully veils from our eyes. Give me the faith that is ready to say: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1: 12), and to say again: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

OUR CONTRIBUTORS

"The Black Shadow."

BY F. W. SMITH.

With the above text as a basis, the Christian Standard of June 3 in a short editorial comments very pointedly on the "General Convention of the Churches of Christ."

This criticism was called forth by the following report from E. L. Allen, of Indianapolis, Ind., under the heading of "Parading the Corpse:"

The Indiana State Convention met at Danville on May 15-18. The attendance was very large, over eight hundred being registered. The Danville church and people took care of the convention admirably. Their fine and well-appointed building seemed to be the admiration of all. It is not my purpose to mention the program and speakers in detail, but only to offer a few observations.

In the first place, it should not have been called, as it was on the front page of the printed program, the convention of the churches of Christ of Indiana. It was not that, but a convention of individual Christians. The churches, as such, never authorized it or sent any representatives to it, with possibly a very few exceptions. We have always been a great people to call things by their right names. It should have been done in this instance.

But it is of the address of W. F. Richardson of which I wish to speak in particular. He spoke Tuesday evening, May 15, and his subject was "The Glory of the Church." Much of his speech was good, although he referred to the church as established before it was established. Toward the last of his address he rather went out of his way to lug in the so-called "General Convention of the Churches of Christ." He made this out a part of the glory of the church, apparently. He tried to maintain the position that the churches had demanded something of this kind. But when I asked him to furnish me a list of the churches that demanded it, he could not, or, at least, did not, furnish the list. I still demand of Brother Richardson the list of churches which of their own free will and accord demanded the so-called "General Convention of the Churches of Christ;" and since he has made the statement so public that they did demand it, he is in duty bound to furnish it. I am sure the many churches of this Restoration movement that did not demand such a thing would like to see the list of the churches that did demand it, and they have a right to see such.

He also said, in substance, that the "General Convention" would be a good thing to cut off so many movements started by individuals and others having no authority to do so, or words to that effect, and also referred to such enterprises as wrecks, etc. Who is the authority among us to say what missionary agencies shall be started and what shall not? If the "General Convention" is going to do this, it will be an ecclesiasticism pure and simple. I thought the teeth of the animal had been extracted and that resolutions had been passed avowing that it had no intention of usurping ecclesiastical authority, and now—lo and behold!—its president tells the people of Indiana in convention assembled that it will do that very thing. Whom are we to believe, its president or its former resolutions and avowals? From Brother Richardson's speech, one might get the idea that all individual enterprises and things started among us, not especially authorized by some "recognized" missionary society, have been failures. Is

this true? The fact is, at least eighty per cent and maybe ninety per cent of our congregations in Indiana have been started by individuals going out "on their own hook." I recently wrote a sketch of the Indianapolis churches, and found that nearly all of them have been started by individuals. I guess they are all wrecks, according to Brother Richardson's way of thinking. I notice that last year the five evangelists in Indiana organized four churches, with all the machinery and money of the State Society back of them. I organized three myself, and it did not cost our State Society one penny, nor anybody else very many pennies. But I guess what I have done is a wreck, and the General Convention ought to stop it, according to Brother Richardson's way of putting it. What more successful foreign mission work has ever been done than that that has been done, and is being done, by W. D. Cunningham in Tokyo, Japan? What better or more successful, benevolent work than that that is being done by the Christian Woman's Benevolent Association of St. Louis? Or what better educational work than that that is being done, and has been done, by Johnson Bible College, Phillips Bible Institute, or the International Christian Bible College at Minneapolis, Minn.? As I understand it, none of these institutions has been recognized by the General Convention, and, according to Brother Richardson's reasoning, should be suppressed.

I notice, in the report of the Indiana Society, that all five of their evangelists baptized five hundred and twenty-one last year. I know of many single evangelists who have had this many in one meeting. Should they be suppressed? Judging by what I heard one of the speakers at the convention say, when he referred to evangelistic meetings as "drunks," maybe they should, as some people look at it. But it is a fact that most of our membership, as it is at present constituted, came into the church during an evangelistic effort. I guess, according to the speaker referred to, they came in during the time when the church was on a spree, and they ought to come again after the church is sobered up. This is not the first time such enterprises were referred to as "drunks." Peter and his companions were called "drunk" on the day of Pentecost, and Agrippa thought Paul was "mad." These complacent fellows who could not hold an evangelistic meeting if they wanted to are wont to decry evangelism. Then, there is the National Evangelistic Association, which has never yet been recognized by the General Convention. Is it to be suppressed? I understand Brother Fife, who was at the Indiana Convention, tried to get a little time to present his work, but was refused; and also Sister Ayars, of St. Louis, I understand, was refused a little time to present her work. The program was "too full."

If the Indiana Christian Missionary Association is going to recognize and countenance the so-called "General Convention," after other societies are trying to get from under it, seeing where it has taken them, it is time our people were knowing it; and if they are not going to recognize it, it is time also for this to be known. After according it a place on their State Convention program for a speech in its favor, without any chance for any reply to be made, it now looks as if they are recognizing it and in favor of it. If so, it is time for the churches and individuals that have been contributing to the State work to know this, so they can act accordingly. It was thought by many that the "General Convention" was dead, and that we were going to have a little peace in our Zion, but now it has been re-

opened and stirred up again in Indiana. Ahab accused Elijah of troubling Israel, when Ahab was the fellow that was doing it. The Federationists and General Conventionists accuse us of troubling our Israel, when they are the guilty parties themselves. Let them quit all these questions that cause strife, turn their attention to preaching and living the pure gospel of Jesus Christ, then there will be no trouble. But all such questions as these gender strife.

The following is the editorial:

THE BLACK SHADOW.

At the close of May, as at the close of February, say war-news headliners, "the shadow of Verdun hangs over Paris." The interest of Standard readers in war topics may be scant or serious, and their sympathies varying, but the "shadow of Verdun" suggests a situation in which they have deeper interest. The essay by B. L. Allen in this issue (page 8) points at the "General Convention of Churches of Christ" looming on the horizon again.

This dark shadow that began to be seen at Pittsburgh in 1909 has been hanging over our national missionary gatherings ever since. It began to assume proportions at Topeka; it fell back perceptibly at Portland; it arose, black and threatening, at Louisville; it receded again at Toronto; it hung low at Atlanta; it lifted somewhat at Los Angeles, and since then has shown signs of being dissipated entirely; at least, it had come to be classed with the "Congress of Disciples" and other things that have been, but that continue to exist in name only.

But—lo!—now, in a State convention, under the theme, "The Glory of the Church," the shadow falls again. So those who contemplate going to Des Moines must go wondering what is to come of this anomalous, ecclesiastical creation.

We had hoped that those responsible for the unwelcome scheme might cease their advocacy and relieve our missionary boards of further embarrassment. It would be better that some gentle medicine "to make it die easy" be administered now than that the feeble thing be nursed along to a less graceful demise.

We regret to see the black shadow rising again. The "General Convention" cannot do much injury to the churches, for they will have none of it, but it acts as a parasite, sucking up the life current of every enterprise associated with it. For the general good of all agencies, and in the interest of the peace that promotes progress, the whole propaganda should be abandoned, and that without delay.

The editor says: "The General Convention cannot do much injury to the churches, for they will have none of it." The churches have had very much of it. In fact, the churches gave the "General Convention" birth—made it possible to become "the black shadow" which is so much dreaded by the Standard and others. Furthermore, if some churches are not having some of it, how does the thing live? The "General Convention" is but the legitimate fruit of "our missionary boards" and "our different enterprises." Had the churches been content to work as did New Testament churches, there would be no "black shadow" to haunt the dreams and disturb the slumbers of the Standard's editor. The efforts of the Standard to get from under and away from that "black shadow" are comparable to the man trying to cure a dog's bite while all the time letting the dog bite him. Brother, why keep the root of a poisonous weed in the ground and waste time in trying to destroy the species? Pull up the root, if you would destroy the growth. Your "boards" and "agencies" constitute the root from which "the black shadow" sprang; and if you would have no shadow, then have no root. But Brother Allen informs us that at least eighty or ninety per cent of the congregations in Indiana were planted without the society or board. Exactly so, and the same is true of other States. Why, then, turn away from the New Testament plan, which has proven such a success, to one that produces "black shadows" which give editors and others such nightmares?

Brother J. O. Blaine and the Church at Portland.

BY G. C. BREWER.

In the providence of our Father above, it has been my good fortune to assist the church at Portland, Tenn., in three meetings, and I shall never cease to be thankful that these brethren found me and I found them during the lifetime of our aged and beloved brother, J. O. Blaine. This brother is already known to most of the readers of the Gospel Advocate; and his picture, as well as an excellent speech from him, will be found in the book, "Franklin College and Its Influences." That speech, however, was delivered many years ago, and that picture represents a strong and stalwart man in the vigor of a robust manhood. Time has wrought its changes and our brother is now bending beneath the weight of many years. He is far down on the shady side of life, but his hope is sure and steadfast and his faith falters not. His interest in earthly things is necessarily waning, but his soul is still "afire with the love of Jesus' name" and he ardently and enthusiastically supports the truth and labors to advance the cause of the Master. Like Paul of old, he is standing on the boundary line between two worlds and joyously anticipating the "home over there;" but while waiting for the sweetly solemn summons, he determines that for him "to abide in the flesh" shall result in good to the living. His whole life and all that he has possessed has been used to the glory of God. He has literally spent his life for others, and I feel that the readers of the Advocate would be cheated out of an inspiring life story if I were not to acquaint them with at least a few brief facts of his history.

Brother Blaine had two blind sisters and an afflicted brother, and for these and other dependent persons he has spent his life. He has never been married. A strong believer in marriage and a lover of children, he has sacrificed the privilege of marrying and rearing a family in order that he might give his time to the helpless.

The church at Portland stands as a monument to Brother Blaine's work for the Lord. The brethren there freely give him the credit for the establishing and the overseeing of the work there. The church is now strong and active. Brother Blaine has committed the word to "faithful men, who shall be able to teach others also;" and his work will continue long after he is called to rest from his labors.

Not only the church, but all the people of the town and surrounding country hold our brother in high esteem and veneration. He is one prophet that is not without honor in his own country.

Brother Blaine is one of a company of veterans for the Lord that is now about to be mustered out of service. His Alma Mater is the same kind mother that nurtured Lipscomb and Larimore, Sewell and Scobey, and a number of others of "whom the world is not worthy." Let us all breathe a prayer for the Father's richest blessings upon these faithful soldiers in their last days.

The Restrictive Clause.

BY J. D. WALLING.

"Since the church at Monticello, Ky., is asking for the fellowship of the brotherhood, it might be well to make a statement of their faith, that all may know for what purpose their money will be used. I state, therefore, that the restrictive clause is in the deed to the lot upon which the house will be built." (J. D. Walling, in Gospel Advocate.)

Well, that is rich. A Campbellite preacher honest enough to admit that he has a creed, for a statement of faith is a creed. Worse still. A Campbellite preacher using his creedal statement of faith as a plea for help to build a house of worship. Worst of all. A Campbellite preacher with a creed in print, published in a Campbellite paper, making his appeal for help upon the plea that the congregation can never go back on that creed, because it is in the deed to the lot upon which the house is to be built.

That is richness, indeed!—H. B. Taylor, in News and Truth.

The above effort to be funny appeared in the "News and Truth" (?), a Baptist periodical which has its periphrase from Murray, Ky., and is the persiflage of one H. B. Taylor. In the gentleman's perk effusion of news and truth (?), he thinks he has found the perimeter. He seems to think it something rich and rare to find an honest preacher. Are all Baptist preachers perfidious in their pertinacity? The gentleman says that I admit that I have a creed, "for a statement of faith is a creed." Has the scribe not perspicacity enough to perceive that, while a creed is a statement of religious faith, a statement of faith is not always a creed? In his further pedantic effort he seems to think it something just awful that any one should make any effort to protect church property. But we are not surprised at all at this. The Baptists in this county are now holding and occupying two houses, paid mostly for, and by those people he delights to call "Campbellites." I wonder, if the gentleman should buy a piece of ground on which he purposed to build a home, would he allow the deed to be made in an uncertain manner? To be sure not. And why would he want to protect his home? For the same reason we put the restrictive clause in our deed. Honest people have no objection, neither are they alarmed, when other honest people safeguard their rights. For the reason that some untaught questions have been promulgated by those who have no creed but the Bible, the church at Monticello thought it good "that all may know for what purpose their money will be used." However, we are not at all surprised at the phosphorescence of the erudite gentleman from Murray. He who has no better manners than to call his fellow-man by names he refuses to wear has a poor idea of ethics. Especially so when he himself repudiates the name of the King for that which he proclaims to be a nonessential ordinance. We do not repudiate the name of Campbell because we are in any sense ashamed of him. Why should we be? As a debater he met all comers, and was the first Christian to meet an infidel in open discussion, and that after the denominational world had selected him as the one man to defend the truth. Of him the New York Independent said: "There is not a religious body in Christendom that, whether it will confess it or not, has not been profoundly affected by his life and work." Robert E. Lee applied to him the words of Milton: "He was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which he belonged; knowledge the most varied and extended, virtue that never loitered in her career nor deviated from her course. A man who, if he had been delegated as a representative of his species to the many superior worlds, would have suggested a grand idea of the human race." And this is the man that you stigmatize.

Taylor, if I were you, I think I would go out and back up against the south end of a north-bound mule. But before you go up against a Joab, tell us, is it not a fact that one can be a Christian, and go to heaven when he dies, without ever being a member of the Baptist Church? If so, why should he strain himself trying to carry all that load of "Adamic nature," close communion, "once in grace, always in grace," repentance before faith, and other junk too numerous to mention? It is a known fact that you never saw a Baptist that did not boast of how Baptist he is. Will you please, sir, tell us where in the New Testament we can read about a Baptist since John was beheaded? Don't tell of the Christians at Ephesus or other places; we want one that some one called a "Baptist." If they were Baptists, they would have been sure to have said so. Then please, sir, tell us in what history we can read of a Baptist Church prior to 1607. Benedict says: "John Smyth established the first Baptist Church of which

we have any account." John Smith was a minister of the Church of England. Was Benedict true to history? If not, please produce the proof. Did the apostles ever call themselves "Baptists?" If you say the apostles were Baptists because they baptized folks, why do you call women "Baptists," who do not baptize any one? Do you not think it sinful to call Christ's disciples after a man? Or are Baptists Christ's disciples? Don't you think the name of your paper a misnomer?

Publishers' Items.

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J. Paul Slayden writes: "I have examined 'Christian Treasures,' Volume 1.; and the great number of contributors to it, with the great variety of subjects discussed, make it a valuable volume. I hope the brethren will show the interest in this and the companion volumes which their merit deserves."

We are having a splendid demand for our music books. After August 15, 1916, special prices on "Christian Hymns" and "Seventy-Seven Sweet Songs" will be discontinued. Better send in your order to-day for these two books if you wish to avail yourself of special prices. On August 15, next, regular prices will be restored. We would be glad for you to take advantage of special prices to-day.

From far-away Siam comes a remarkable testimony to the value of the word of God, given by a native preacher, Nai Soot, in that country. He mentions seven ways in which the Scriptures are of the greatest value to him and then adds that the Scriptures might be likened to a mirror of the heart: "The manner of its use is nearly the same as that of a face mirror. When any one doubts if his face is clean, he takes the mirror and looks to see how his face is dirty and then takes soap and water to wash it clean. In the same way, when any one doubts that he has sinned and his heart is defiled, he should take this glass and consider in order that he may behold his sinfulness."

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Christianity Grows.

John Nelson Mills says: "I found that in India there were about four million Christians. Not many, you say, compared with three hundred million heathen. No, not many. But I also found that these three hundred million Hindus and Mohammedans were chiefly concerned, not how they might maintain themselves against each other—not that; nor how they might maintain themselves each within his own ranks—not even that; but how they might maintain themselves at all against the growing power and influence of these four million Christians. And I found them changing their creeds, modifying their practices, and even conforming their lives to meet with the teachings and practices of these four million Christians. And Dr. R. F. Horton, one of the most distinguished clergymen in Great Britain, who was in India at the same time I was, said on his return home that he is convinced that India will be Christian within a generation."

It is encouraging to note that the heathen are conforming their lives to the teachings of the Bible. An inconsistent practice of the Christian religion is a great impediment to the growth of Christianity in our own country. It is not enough to accept Christianity in theory only, but it must also be accepted in practice. A man may be baptized and contend for taking the Bible as our only guide in religion, but so long as he is dominated by the flesh his influence will go for naught in advancing the religion of Christ. A man may boast of his orthodoxy; but if his practice is unorthodox, if he gets drunk, or if he gives way to his evil desires and passions, he will be a hindrance to Christianity. Christianity teaches us temperance, or self-control. The Spirit commands: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience." (Col. 3: 5, 6.) So many professed Christians cultivate an unforgiving spirit; they bear malice toward their brethren instead of in humility being kind and gentle to all men. They stand on their dignity. They deny any one the right to criticize their conduct or teaching. How different is their conduct from the following teaching of the Spirit: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness." (Col. 3: 12-14.) Instead of fighting each other, Christians should keep busy in fighting self and the devil. The greatest and most dangerous enemy any one has to conquer is self. Man lusts for power and position. He aspires to leadership instead of humbly following the leadership of Jesus Christ. Power proved a curse to Solomon, the wisest man. The true Christian is the strongest when he realizes his own nothingness in the sight of the Lord. Our noblest ambition is to know, love, and humbly do the will of the Lord. Some boast of their soundness. They tell us that they have been members of the body of Christ for over a quarter of a century, yet they have not sufficiently grown in grace to abstain from strong drink. They are so under the control of their appetites that they are still seen to reel under the influence of drunkenness. Some allow angry words from an unbridled tongue to fly. What a world of mischief they stir up! "And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." (James 3: 6.) While

we cannot tame the tongue, we can bridle it. Keep thy heart pure; and then if the bridle is taken off the tongue, it will speak the right things. While we contend for the faith, we should also contend for self-mastery. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12: 1, 2.) We must constantly wage a warfare against the flesh. It is a fight, a constant fight, so long as we are in the flesh. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. 5: 17.) The conflict became so great even with Paul that he cried out: "Wretched man that I am! who shall deliver me out of the body of this death?" But the dark and lowering clouds did not overwhelm him. The rays of light came streaming down through the rifted clouds and he looked up to the true source of all help and said: "I thank God through Jesus Christ our Lord." * * *

Printed Blackness.

Wrong speaking is bad; wrong writing is worse. A well-known publisher has been quoted as saying that "there is no such thing in print as a white lie; all printed lies are black lies; the spoken lie is evanescent and of limited effect, but the printed lie reaches thousands and hundreds of thousands, and its destructive influence cannot be estimated." So it is of anything untruthful or unloving or unguarded that we put into black and white in even a personal letter to a friend; this is almost certain to do a great deal more harm than the same word spoken in conversation. Ink and paper preserve the sin; the words are likely to be read and reread by the one who is injured or wounded or antagonized by them. It is never safe to take pen or pencil in hand while we have in our hearts even a feeling that is wrong.—Sunday School Times.

I give the above to our readers with the request that all our scribes read it and scripturally practice it. We may lose control of our temper, may fly into a rage and say things of which we should be heartily ashamed and for which we should earnestly pray God's forgiveness. But there is no excuse for mean, vicious writing. If we are mad and out of humor, we should seek our closets and pray. Even if it becomes necessary to write unpleasant facts and truths, the writing should be done in a spirit of gentleness, firmness, and meekness. The man who sees nothing but good in himself and nothing but evil in others should take the advice of Christ when he says: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 5.) * * *

Literary Prescriptions.

For clearness, read Macaulay.
 For logic, read Burke and Bacon.
 For action, read Homer and Scott.
 For conciseness, read Bacon and Pope.
 For sublimity of conception, read Milton.
 For vivacity, read Stevenson and Kipling.
 For imagination, read Shakespeare and Job.
 For common sense, read Benjamin Franklin.
 For elegance, read Virgil, Milton, and Arnold.
 For smoothness, read Addison and Hawthorne.
 For simplicity, read Burns, Whittier, and Bunyan.
 For lofty, ennobling sentiment; for sympathy, candor, and honesty; for comfort and consolation in affliction; and for the promise of the life that now is and of the life which is to come, read the Bible.—Religious Telescope.



BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Ootshige Fujimori Takahagi, Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr and Mrs J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 304 West Jefferson Street, Station A, Dallas, Texas; Mr and Mrs. C. G. Vincent, 73 Myogadani, Koishikawa, Tokyo, Japan; Mr and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos James, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

A Golden Opportunity.

BY W. HUME M'HENRY.

The apostle Paul exclaims: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" In attempting to fathom the wisdom manifested by God in dealing with humanity in arranging a dispensation of mercy to all, Paul was overwhelmed and thus exclaimed. Well might we so exclaim to-day. And well might we thank God for presenting to us so many and so grand opportunities of presenting the glorious gospel of Christ to all nations. The church of Christ stands to-day face to face with opportunities unparalleled since the beginning of the Reformation. Practically the whole world is calling for *God's word*. Many of the most densely populated countries which for so long a time were closed to missionary activities are to-day open fields for the proclamation of the gospel. Does it not look a little like God wants the gospel proclaimed in them, since he has opened the way? You and I with our limited capacities need not try to comprehend the almost innumerable thousands which to-day are entirely ignorant of the living God and our Savior Jesus Christ. Vain and unreasonable efforts are made to erase the stains of sin. The bleeding sacrifices upon thousands of altars remind us that the blood of bulls and goats cannot take away sins. We know (*but they do not know*) that the precious Lamb of God has shed his own blood for our sins. Why do they not know? Sacrifices and sufferings untold brought Christianity into the world. Well might we humbly thank God for the heroes of the cross who, aflame with the love of God and kindled with an insatiable desire for the salvation of mankind through the blood of Jesus, rose above the vanishing glories of life and counted not their lives as dear unto themselves, that they might accomplish their course and the ministry which they had received from the Lord Jesus to testify the gospel of the grace of God. O that there might be a real revival of that spirit! While the life for Christ is necessarily a life of sacrifice, it is equally a labor of love. Love is something that we must possess or we are nothing. It matters not what may be our intellectual attainments or priestly profession. "By their fruits ye shall know them." Will we really welcome the opportunity of truly sacrificing for Christ in order to place the word of God in the hand and heart of all the peoples of the earth? "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Yes, awake. Let us not shrink from what appears a gigantic task. Let us look upon it as a "labor of love," a sacrifice which none should hesitate to make for Christ. It is not a question of *can* we evangelize the world, but a question of *will* we do it. God will do his part; will we *act* to-day?

The religion of Rome is a religion that thrives best in ignorance; it is a reign of ignorance. The invention of

the printing press ushered in a new era. In proportion as the printed page penetrated the darkness of popery, in that proportion the mist of ignorance began to vanish. The diffusion of knowledge, especially the word of God, freed Europe from papal bondage. The greatest enemy the printers had then (and even to-day) was the Catholic Church. Well may we thank God for the press. By its means the fruits of the Reformation are seen in every land. The Bible to-day is the most popular book in the world. Its sale far exceeds all others. It is printed in practically every tongue of the earth. I have before me, as I write these lines, a copy issued in 1912 by the British and Foreign Bible Society, in which is shown specimens of Scripture in four hundred and ninety-eight languages in which that society alone has printed the Bible or portions of same. This means that practically all peoples may read the wonderful works of God in their own tongue. Praise God!

Dear brethren, are our eyes closed to the precious opportunity before us of putting God's word into the hands of the people? O that we might open wide our eyes and fully realize the weight of the responsibility that rests upon us! Do not the huge systems of error—a perverted Christianity—make rapid progress? Why? Because of their unflagging zeal to carry their message to the people. Behold the tactics they use to place the printed page in the hands of the people. In this the children of error are wiser than the children of light. Where we have one missionary, they have scores. Where we distribute one copy of the Bible, they distribute train loads of their poisonous literature. Why is this so? Can it be that they are more devoted to their doctrine than we are to the Lord Jesus Christ and his blessed word? I will be pardoned for referring to my own experiences in India to bring this more forcibly before you. Truly there seems to be an awakening in India. At Pandapur, in Poona, and in the far North it is the same—a crying demand for Gospels and tracts. On several occasions Brother Jelley and I have found ourselves in the midst of eager crowds and almost crushed by the people, who, knowing that our supply was limited, would rush upon us. In Poona, even with the assistance of three policemen, the crowd could not be restrained. Cards come to us requesting copies of the Scriptures. We meet people unknown to us in the streets and are asked if we have any books with us. These are cold facts. Our hands are empty except you contribute to this great work. What is true of India is true of other mission fields; at least, I am persuaded that this is the case. Shall the nations perish for want of the "bread of life?" I am persuaded not. I am glad that I can be optimistic over the future prospects of the work of the children of God. Some have heard our appeals, thank God, and many more, after reading this, are going to remember the heathen in India as well as in other nations. Let some congregations or individuals take this up as a regular work. Let some contribute five dollars per month to keep a few men stationed at the railway centers to distribute Gospels and acquaint the people with the work of the Lord. Who can begin to estimate the good that might be accomplished? "What thou doest, do quickly." And, dear brethren, remember that the world needs many more missionaries among the heathens, as well as funds for distributing the word.



"For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."



Nothing dissipates cobwebs like active service, and we all occasionally weave cobwebs of some sort or other.—Anthony W. Thorold.

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Dr. Horner's Resignation and the Ideal New Testament Church.

BY M. C. K.

The latest sensation in religious circles in Louisville, Ky., is the resignation of Dr. W. W. Horner, pastor of the Twenty-second and Walnut Street Baptist Church, and the reasons submitted for his action. As briefly stated by himself, in a note read on the occasion to his congregation, they are as follows:

To the Members of the Twenty-second and Walnut Street Baptist Church.

Dear Brethren and Sisters: After many seasons of very earnest prayer and fasting, I have decided to offer my resignation as your pastor, to take effect the 30th of September.

I am not doing this because of any friction between us, for there is none, and you are well aware of the fact that the fellowship between the pastor and our people, and between the members themselves, is the best the church has known for years. Neither am I taking this step because of any discouragement on my part concerning the future welfare of the church, for the indications are that the possibilities for what the world calls success are as great as they have ever been. Nor am I severing my relation with you for a larger mercenary consideration elsewhere, for I have received no call to a church.

THE VOICE OF GOD.

In a few words, my reason for offering my resignation is simply this: It is the will of God. For many years an impression, which has become a conviction with me, has

grown upon me that modern churches do not approach the New Testament ideal of a church, except in rare cases, and there is need to-day for the organization and establishing of pure churches. This must be done by the people to whom was given the truth in its purity by their Lord, who are now known as "Baptists." Furthermore, the greatest need in the world to-day, next to the salvation of sinners, is the unity of the believers in Christ. The Baptists have the only scriptural program upon which all the redeemed of God may unite and not sacrifice any truth; and if true to their Lord, they must do everything within their ability to bring about the unity of believers. Jesus Christ prayed that his children might be one as he and the Father were one. Certainly if the Triune God wills it so, it shall be not only the desire but the purpose of every child of God to bring about this unity.

CALL IS CLEAR.

As clear as my call to the ministry more than twenty-five years ago is the call of God to me to organize and establish a pure church, to whose membership will be invited only those who give evidence of regeneration, who have followed or are willing to follow their Lord in Bible baptism, who pay their debts to God and man, who refrain from sinful pleasures and alignments, and who seek to know and to do the will of God in everything.

I am following where the Spirit leads, and must live the life of faith, taking one step at a time as he shows the way.

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

With a love for every member of the church as affectionate as a pastor can feel, and with the prayer that the Lord will send you an undershepherd of his own choosing to take up the work where I lay it down, and with the further wish that spiritual prosperity may attend you always, I am, in the best of bonds.

Your pastor in Christ,

W. W. HORNER.

The Twenty-second and Walnut Street Baptist Church is one of the largest churches in Louisville, having, as at present reported, two thousand and four members; and under the leadership of Dr. Horner it seems to have been signally prosperous and to have at this time a promising and bright future before it. Under such circumstances his published statement of reasons for his action, though it does not enter into doctrinal details, shows, nevertheless, that its author is undoubtedly actuated by high and worthy motives, and it furnishes an occasion for some timely reflections touching the wide divergence between the average popular church of our time and the New Testament ideal.

As a fitting preface to such reflections, our readers will be interested in knowing that the writer, desiring to encourage, at all times and with all persons, every step in the direction of a complete return to the New Testament platform of work and worship, addressed to Dr. Horner the following letter:

Galt House, Louisville, Ky., August 15, 1916.—Dr. W. W. Horner, Twenty-second and Walnut Street Baptist Church, Louisville, Ky.—My Dear Brother: On my return from North Carolina my attention is directed to your recent action in resigning your position as pastor of the Twenty-second and Walnut Street Baptist Church, and the reasons which you assign therefore. Of course, knowing nothing of your principles, plans, and purposes, except as given in the brief statement which appeared in the papers, I may not have sufficient data to express myself definitely and fully on the position you now assume; but, whatever it may be and whatever may be the outcome of your action, it is quite evident that you see the wrong of denominationalism or division in the body of Christ, and that you not only desire complete disentanglement from everything which constitutes denominationalism itself, but to stand on the common ground in religion on which all the children of God can and should stand; and I not only congratulate you on the step thus taken, but am ready to extend the hand of heartiest fellowship and to give you my sincere Godspeed in your noble resolve.

For many years it has been a growing conviction with me that, with the New Testament as our guide, there is not one particle of divine authority for denominationalism in religion, and that it is the duty of every child of God to

stand on ground on which every other child of God can stand without any sacrifice of truth, of principle, or of conscience. Unquestionably this is the only position which will stand every test.

Under separate cover I am sending you my editorial review of Dr. Landrum's tract, entitled "If You Are a Christian, Why Not a Baptist?"

Praying God's blessing upon you and that your future efforts may accomplish much toward the union of all believers in Christ, I remain, Yours most fraternally,
M. C. KURFES.

The following courteous and fraternal note was promptly sent in reply:

Your very kind letter and copy of newspaper reached me to-day. I have only had time to read your letter, but shall read the articles to which you refer.

I thank you very much for the interest which you express in my future course, and hope to have the pleasure of meeting you soon. It is my purpose to begin my special life work on Sunday afternoon, October 1, announcement of which will be made through the daily press, and I trust that you may be able to attend this first service.

Again thanking you, I am, Yours cordially,

W. W. HORNER.

That modern church life, in its most popular aspects, with its pompous ritual and secular tendencies, furnishes abundant cause for just complaint and criticism with all who understand and appreciate the simplicity of New Testament order, cannot be well denied; and Dr. Horner is by no means alone in the general view which he seems to take of the regrettable situation. To assist in the effort to effect disentanglement from denominationalism and a complete return to the New Testament, we respectfully invite attention to the following observations in the way of emphasizing some of the points suggested by Dr. Horner's public statement.

1. He calls attention to "the New Testament ideal church." It would probably be a waste of time to even try to get the average fashionable church of to-day to conform to the New Testament ideal, for the simple reason that such churches, judging them by the fruits they bear, seem not to perceive even the necessity for any such conformity. Though professing to follow the New Testament, they claim the right, under what they term the "law of liberty and progress," to depart from it in some instances. But there are others who, like Dr. Horner, see the necessity for strict conformity to the New Testament ideal; and to these and with these, as far as we may reach them, we enter the solemn plea that this ideal can never be attained and maintained except on the condition of adopting and strictly following the principle or rule of procedure embodied in the famous and familiar motto: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." Breathes there a mortal who can pick a flaw in this motto? And if it was not intended that the principle which it embodies should be followed, why were the Scriptures given to us at all? If we may depart from this principle, even to the least extent—that is, if we may ever speak where the Scriptures do not speak, and be silent where they do speak—then why may we not ignore the Scriptures altogether, and speak when we please, where we please, as we please, and what we please? If this conclusion does not follow, then we should be glad to know why it does not. Moreover, since we are distinctly told that "the secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever" (Deut. 29: 29), we add that the only possible way to respect this divine classification of things is to proceed in principle in accordance with the motto in question.

2. Dr. Horner declares that "the greatest need in the world to-day, next to the salvation of sinners, is the unity of believers in Christ." Exactly so; but again we ask, how can it ever be accomplished, except by speaking when the Scriptures speak, where the Scriptures speak, what the

Scriptures speak, as the Scriptures speak, and being silent in all these particulars as the Scriptures are silent? Is it not as clear as a demonstration that as long as different persons speak in different ways, some departing from the Scriptures in one thing and others in another, just that long divisions and parties will exist? And even if union could be had on some departure from the Scriptures, it would not be the union required by the Lord.

3. Finally, Dr. Horner makes the timely point that God's children should "do everything within their ability to bring about the unity of believers." And here he not only states a great and vital truth, but it points again to the only possible way by which such a desirable and praiseworthy end can ever be attained. We feel absolutely safe in the declaration that denominationalism will never come to an end with the union of all believers in Christ in accordance with the New Testament ideal until the denominations themselves, with an open New Testament, shall be willing to face and discharge the following threefold duty: (1) To carefully survey their faith and practice, retaining whatever they are preaching and practicing that can be read in the New Testament. (2) Laying aside everything that cannot be read therein. (3) Adding to their faith and practice whatever can be read therein that they are not already preaching and practicing.

If this course were faithfully pursued, denominationalism would vanish before the power of the truth like a snow bank before the rising sun, and the union of all believers in Christ would inevitably follow. May the Lord help us to see and to follow this truth.

Flies.

BY T. B. LARIMORE.

"Preach the word" is a divine demand that every faithful gospel preacher appreciates and gladly heeds. Every worthy gospel preacher, loyal and true to Christ and his cause, if he feels as he ought to feel, feels as the peerless apostle felt when he wrote: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!" He believes the gospel "is the power of God unto salvation;" but he also believes "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Some one has said: "Cleanliness is next to godliness; hence Sunday is church day and Monday is wash day." But I believe cleanliness is not simply next to godliness, but is a very important part of it; hence I believe it is perfectly proper and right for gospel preachers to preach against flies and other filthy and troublesome things, publicly and privately, with tongue and with pen. What some preachers and other people say about flies privately is satisfactory and sufficient, probably; but few express their sentiments on the subject publicly as clearly as they can.

Flies, mosquitoes, and yellow fever were long conceded to be unavoidable evils; but, after it had been clearly and unquestionably demonstrated that without mosquitoes there could be no yellow fever, Panama, New Orleans, Memphis, and other yellow-fever centers suppressed the mosquito; hence there's no more yellow fever there.

Science has made it clear that yellow fever is not the only curse of which the mosquito is the cause; but, still, many a barrel, kettle, tub, can, or pan of water is permitted to become and be a pernicious, pestiferous mosquito factory, furnishing mosquitoes enough to torture and make miserable a family or community that otherwise might be free from them—and happy.

In Uncle Sam's little spat with Spain, bullets killed a few—only a few—of his brave boys in blue, and one is said to have been scared to death in the battle of Manila Bay; but many, without wounds, died of disease resulting from

unsanitary conditions prevailing in camps, where flies and filth held high carnival.

Our Uncle Samuel is older and wiser now than he was in 1898; hence from San Antonio, Texas, came, July 15, 1916, the following dispatch: "A half million dollars will be spent immediately by the quartermaster's department in the erection of screened buildings to be used as kitchens and dining rooms. Notification that the war department had authorized this expenditure was received at department headquarters to-day. These screened wire buildings will be erected all along the border, the present plan providing for two thousand six hundred and twenty-five."

So, then, on the American-Mexican border we are to build and maintain two thousand six hundred and twenty-five screened kitchens and dining rooms for the health and happiness of our soldiers on the border, this being only the beginning—the first installment.

Infantile paralysis is claiming so many precious, priceless treasures that our country is startled, shocked, and grieved. From health officials in the capital of our country, in conference concerning this scourge, comes the suggestion: "Suppress the flies." This is simply one of many official suggestions to save the little ones. It is marvelous that any family or community in our country, or in any other civilized country, should ever need such suggestions, or even the simple suggestion: "Swat the fly and save the baby."

It seems certain, in the light of recent scientific investigation and demonstration, that all who have ever died of yellow fever were killed by mosquitoes. How many millions have been killed by flies, no mortal may ever know. Why not screen our homes thoroughly, keep them screened, keep the screens in perfect repair, and keep them securely closed?

Better not have screens, however, than to have them and not properly fit them, not keep them in perfect repair, and not keep them properly closed. A screen with a hole in it, or so adjusted as to permit flies and other pests to pass through crack or crevice at the top, side, or bottom of it, or a screen not kept properly closed, is a fraud—is worse than no screen. To hold a screen shutter open to talk to some one inside or outside of the house, instead of talking *through* the screen or stepping to the other side of it, is silly.

Why establish and maintain fly factories or mosquito factories? Any vessel, little or large, from a quart cup or can to a mammoth cistern, filled with water, especially rain water, exposed to the light when the weather is warm, is a mosquito factory, unless it is thoroughly covered, and kept covered, with coal oil; hence, any of us may, if we will, supply ourselves and near neighbors with mosquitoes enough to make us all miserable and create a distressing demand for doctors and probably for undertakers.

An unclean, carelessly kept barn, stable, or kitchen may be sufficiently successful as a fly factory; but the most successful, disgusting, detestable, and abominable of all fly factories is a filthy privy, unkept and uncared for.

When you enter a dining room in city, town, or country, and find a swarm of flies there, you may almost absolutely know they have come from some such filthy place. No wonder that "one fly spoils the feast" when we see it in the milk, the gravy, or the soup, and think of whence it came.

Can a home be kept free from flies in "good, old summer time?" Some homes can, I know; and, with proper care, including cleanliness and the *liberal use of time*, many homes where flies now swarm can be kept comparatively so. Mrs. Larimore and I are occupying during our sojourn at Lawrenceburg a comfortable home on the eastern edge of the town, about one hundred and fifty yards from our nearest neighbors. The house is a two-story frame building of twelve rooms, with a broad porch

almost entirely around it. It has been occupied nearly all the year, Mrs. Larimore and I now alone occupying it while the former occupants are away enjoying their summer vacation—probably some of them fighting mosquitoes and flies. At noon, August 16—the middle of the middle of the month supposed to be most favorable for flies—I sought diligently all over the house, inside and outside, and failed to find even one fly. Since then I have repeated that performance frequently with similar result. So, I *know one* home—and, of course, others—can be kept free from flies in "good, old summer time."

We claim neither chromo nor compliment because of the cleanly condition of this home, however. The honor is not ours. We are simply hoping and trying to keep it as clean and comfortable as we found it. That's all.

Lawrenceburg is a great little town of about twenty-five hundred inhabitants, beautifully situated, with perfect natural drainage, a bountiful supply of water as good as the best, and a fine system of waterworks, including up-to-date sewerage; and I have been informed that local law demands that every human habitation within the corporate limits shall have proper connection with water and sewerage, and be kept in sanitary condition. Why not? So, then, it is not wonderful that some homes here, if not all, are flyless. I move that we make it unanimous, and make Lawrenceburg a spotless, as well as flyless, town.

Does some one say, "Some of us are not able to screen our homes and keep the premises clean and free from flies and mosquitoes?" Soap, water, coal oil, and lime are cheaper than medicine, and screens cost less than the services of physicians and undertakers, to say nothing of the loss of time, and of the trouble, inconvenience, suffering, and sorrow incident to sickness and death.

Lawrenceburg has been in my field of labor forty-seven years, Mars' Hill, my Alabama home, being only about thirty-three miles south of here. While Nashville, about eighty miles north of here, is my home now, I have lived and labored in this field while a generation has been born, brought up, and buried. I have a host of friends in this field, loyal and true—friends as faithful to me as ever David or Jonathan, Damon or Pythias, was to the other.

I think I remember when there were only two people at Lawrenceburg who claimed to be members of the church of Christ, and I'm not sure they lived in the town. Now we have many members and a good meetinghouse here.

The original building—brick—seemed immense when it was new, as the congregation then consisted of only seven members. The church grew so rapidly that the house had to be enlarged long before it became old. The growth of the church in membership, as well as "in grace and in the knowledge of the truth," has been, and still is such that I think the day is not distant when the dear old house, decidedly too small and entirely unsatisfactory now, must give place to an up-to-date building, commensurate in size, shape, and convenience with present demands.

All this is the work, not of one, but of many; and I'm glad I'm one of that many.

Why we are at Lawrenceburg now: "It is good to be here"—always, I had never taken a vacation. Brother Stribling believed I needed a rest, and resolved to give it to me. Brother Thornberry expected his home to be vacant a few weeks, including August; and, when Brother Stribling suggested to him that he was going to bring us here for a rest, if we would agree to come, he said: "I'll be delighted to have them occupy my home and use everything in it and about it exactly as if it all belonged to them." Hence we are here, in Brother Thornberry's home, and at Brother Stribling's expense.

Brother Thornberry insisted on our eating some of his beautiful thoroughbred chickens; but, not being strictly orthodox on the chicken question, we have spared the chickens and eaten the eggs. While resting and recuperat-

ing, I am permitted to preach three times a week—Sunday, Sunday night, and Wednesday night.

We have greatly enjoyed the liberality and hospitality of these good brethren and association with friends and loved ones here, and the rest has been exceedingly beneficial to me; but the time of our departure is at hand, as my Manchester meeting must begin Sunday, September 3; and duty demands that I be elsewhere between now and then.

If you notice I have not stuck to my text in this treatise, please remember I'm a preacher. That explains that.

How to Settle Personal Difficulties.

BY E. A. E.

WHY SHOW THE OFFENDER HIS FAULT?

Continuing from last week, this article is an answer to the question, Why should the one *sinned against* go to the one who *has sinned*?

First, let us seriously study just what Jesus says:

And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear him, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18: 15-20.)

In regard to this very duty of the one who has been sinned against to go to the one who has sinned, Jesus, in Luke 17: 1-4, says:

It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

Let it be observed, first, that Jesus says to his disciples: "Take heed to yourselves"—be careful, or on your constant guard, that you do not cause one to stumble, do not wrong any man or otherwise sin. But instead of sinning yourselves or causing others to sin, you must seek to save the ones who have sinned.

The command of God to the one who has been sinned against to go to the one who has committed the offense is as plain and positive as any command he has ever given, and the reason for going, or the design, is just as clear and strong. What is it? It is right to study and to teach the design of baptism and the design of every other command of God in so far as the Scriptures give the design. What is the purpose to be accomplished by the offended one's going to the offender, or the design of going? Here it is. Jesus says:

I came not to judge the world, but to save the world. (John 12: 47.)

Jesus did not come to hunt up all the faults, imperfections, and sins of men in order to condemn them, to make out a case against them and send them to perdition; he came in mercy and love to save the lost. All who have sinned are condemned already because of their sins. Jesus knew all have sinned and are condemned, and he came to seek and to save the lost. It is the spirit of Christ and the work of every Christian, not "to find fault," to criticize, to hunt up the sins of others, to condemn them, to send them to torment, and to thank God that they are better

than others, but in the gentleness and meekness of Christ to restore, or save, the ones who have sinned—to rescue the perishing and to save the dying. Then the one sinned against goes to the one who has committed the offense, not because he himself is hurt, not to make out a case against the offender, not to humiliate him into making a confession of his guilt, not to wreak vengeance by getting him withdrawn from, but to save him. The one sinned against has done no wrong in the case and his standing with God has in no wise been affected. The one who has in any way wronged another has sinned and will be lost unless he repents and does all in his power to repair the injury done. No one can wrong others and be saved without repentance of the wrong and, so far as possible, repairing the injury. As before stated, the one who has wronged another is the lost sheep and must be restored, or brought to repentance, or he will go down to perdition.

Here it is again: "If thy brother sin, rebuke him; and if he repent, forgive him." The offender is rebuked in order to induce him to repent and ask for forgiveness. To "show him his fault" is just the same as to "rebuke him." "If he hear thee" is just the same as "if he repent." "Thou hast gained thy brother" is the same as "forgive him." Then the offended one goes to the offender in the name and spirit of Christ, just as Christ came into the world to seek and to save the lost, to induce repentance and to lead to pardon and salvation.

The second effort—the offended one's taking one or two to the offender—is for the same purpose, to save him and to show to all that the effort has been made, for "at the mouth of two witnesses or three every word may be established."

Finally, telling it to the church is for the same purpose. Or, if the wrongdoer is not thus saved, the whole procedure is to save the church from the sinner.

If the wrongdoer is not thus brought to repentance and forgiveness, he is to be treated as the Gentile and the publican. This cannot be done without his being withdrawn from by the church. All the church—all the members—are to unite in trying to save him; hence all must unite in treating him as the Gentile and publican.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven"—if, when the offended one goes to the offender and the offender repents and begs pardon and the offended one forgives the offender, and the two unite in asking God to forgive him, then God promises to do it, and Jesus promises to be in their midst.

"What things soever ye shall loose on earth shall be loosed in heaven." When the offended one proceeds as God directs, the offender repents, asks forgiveness, and the offended one looses him from his sin, God in heaven likewise looses him.

"What things soever ye shall bind on earth shall be bound in heaven." When the offended one and the whole church proceed as God directs and the offender does not repent, but is treated as the Gentile and publican and his sin is bound upon him, God binds it upon him likewise.

These are most solemn declarations to be treated so lightly and with such indifference and disobedience by so many who claim to be Christians. All who refuse to do this as much reject the counsel of God against themselves as those who refuse to be baptized (see Luke 7: 29, 30), or to repent (Luke 13: 1-5), or to believe in Christ (Mark 16: 16).

There is no exception: preachers, elders, teachers, and editors cannot wrong one another in word or deed, or any one else, and be saved without repentance and an effort to repair the injury done. Again, preachers, elders, teachers, and editors cannot obey God without going first alone to the ones who have offended them—that is, wronged them in any way. They must do this in order to save the wrong-

doer. But frequently the one who has been wronged becomes so hurt, wrought up, or angry that he much prefers to see the wrongdoer condemned instead of saved. This is wrong.

WHY GO ALONE?

"Go, show him his fault between thee and him alone." Why? If the offender hears the offended one—that is, repents and asks pardon—the trouble is settled, the offender is forgiven and saved, and no one else knows of it or is disturbed in any way by it. Do not tell it to any one else or the whole church and world first. To fail to obey God in this particular is as much disobedience as to fail to obey him in any other. Hear, O ye preachers, elders, teachers, and editors, as well as all others:

For whosoever shall keep the whole law, and yet stumble [refuse to obey God] in one point, he is become guilty of all. (James 2: 10.)

It is easy for preachers, elders, teachers, and editors to preach and write gravely to others, when asked about settling personal difficulties, to proceed according to Matt. 18: 15-20, and to point out one by one the steps to be taken; but it is far more important to first practice this. But preachers, elders, teachers, and editors may get too much in the habit and assume too much the attitude and air of "It is our business to tell others what to do, but not to do it in reality ourselves." The Pharisees said, and did not, and laid heavy and grievous burdens on people and would not move a little finger to lift them. If preachers, elders, teachers, and editors would practice Matt. 5: 23, 24; Matt. 18: 15-20; James 5: 16—"Confess therefore your sins one to another, and pray one for another, that ye may be healed"—and all the other commandments of God which they can so clearly teach others, there would be clean papers, pure speech, holy hands, and righteous lives among them all. In all good things preachers, elders, teachers, and editors should be examples.

But what preachers, elders, teachers, editors, or others, when wronged, go first alone to the wrongdoer in all earnestness and faith before spreading abroad by tongue and pen their grievances? This is one of the greatest curses to the church to-day.

The more we study the Bible, the more we see how easy it is to fall into a routine of set sermons on certain subjects, if not into ruts, and, therefore, to fall far short of declaring "the whole counsel of God" and teaching "all things that pertain unto life and godliness," while we persuade ourselves that we are doing *that very thing*. We see, also, how difficult to have the knowledge and faith, love and courage, to do this.

Jesus says whoever hears and does his words is like the wise man who builds his house upon the rock, and whoever does the will of God in heaven shall enter into the kingdom of heaven. Which of the words of Jesus and what part of the will of God must we preach in order to preach "the whole counsel of God" and "all things that pertain unto life and godliness?" And which of the words of Jesus and what part of the will of God can we leave off in disobedience and yet be saved? All who know the will of God will answer, "None." Then why not teach and practice this? What does Jesus teach on the offender's leaving his gift at the altar and going and becoming reconciled to the one he has wronged? What does Jesus teach the one offended or wronged to do in regard to the one who has wronged him? What does he teach on forgiveness, forbearance, mercy, and love? What, on restoring *in gentleness* the one who has been overtaken in any trespass (Gal. 6: 1, 2)? What, on converting the one who has erred from the faith and saving a soul from death and hiding a multitude of sins (James 5: 20)? What, on seeking not to condemn, but to save the erring ones? What, on confessing

our own sins to one another and praying for one another in order to be saved?

Kind readers, when did you hear a full, earnest, scriptural, and therefore spiritual, sermon on "CONFESS YOUR FAULTS ONE TO ANOTHER, AND PRAY ONE FOR ANOTHER, THAT YE MAY BE HEALED?" You have doubtless heard many sermons filled with the confessions and bitter denunciations of the faults and mistakes, heresies and sins of others, and you have read not a few papers filled with the same. But how many preachers, elders, teachers, editors, and others confess in humility and contrition of soul their own faults and sins and ask others to pray for them? How many sermons have you heard, or articles have you read, on "JUDGE NOT, THAT YE BE NOT JUDGED," or on "CASTING THE BEAM OUT OF OUR OWN EYE BEFORE PICKING AT THE MOTE IN ANOTHER'S EYE?"

If there were more teaching in humility on these subjects, on each counting other better than himself, against self-conceit and pride of opinion, and more practice of Christianity, the peace of God would bless the church.

QUERY DEPARTMENT

Brother McQuiddy: (1) Do you make the same claims for the Gospel Advocate now that you did in 1910, when you said of its position: "In editorial policy it stands for individual consecration, against ecclesiastic organizations, as the scriptural and best method of doing missionary work. It recognizes no organization but the church of Christ as a scriptural medium of converting the world and developing the Christian character. It opposes all human creeds and ecclesiastic councils, and pleads for the right of each individual to study the Scriptures for himself, and formulate his own faith, without dictation or hindrance from churchly dignitaries. It opposes all clerical assumption of official authority in the church, and stands for the scriptural doctrine that each Christian has an office to fill, a work to perform—that all are kings and priests unto God. It stoutly advocates the doctrine of missions, and argues unceasingly that every Christian is a divinely commissioned missionary and every church a scripturally organized missionary society. The mission of every Christian and the design of every church is to preach the gospel to all the world. It believes in, and stoutly advocates, congregational singing, as opposed to select choirs and instrumental performances, as the best and most soul-stirring church music. Let all the people sing. Provide a book for everybody in the house, and let all make a joyful noise unto the Lord." (2) Please explain Matt. 18: 17. What church is there spoken of, this being before Pentecost?

JEFF. D. WELLS.

(1) Truth is eternal and changes not. While man is fallible, liable to err and change, the truth that God has given us is good for this age and all the ages to come. I think it probable that I see my own failings and shortcomings now more clearly than I did when that was published in 1910, while I have learned some new truths and discovered that I have been mistaken about some matters. I do not now see any change or improvement I would make in the above outlined editorial policy of the Gospel Advocate. (2) The church is here spoken of before it had an actual existence. The Savior was giving preparatory instruction, that his disciples might know how to act in the coming kingdom when such an emergency arose. The disciples at this time had very imperfect conceptions of the church, but they knew that worshiping assemblies would be established in the coming kingdom, and to these they necessarily referred the word "church," which means an assembly. Christ says: "And now I have told you before it is come to pass, that, when it is come to pass, ye may believe." (John 14: 29.)

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Strike for the truth of God's word!

"There is no respect of persons with God."

"Taters" look mighty good when the food supply is threatened.

T. Q. Martin's meeting at Franklin, Tenn., is exciting unusual interest.

B. C. Goodpasture is in a meeting at the Rock Church, in Dickson County, Tenn.

J. E. Thornberry, of Lawrenceburg, Tenn., has started a good meeting at Coal City, Ind.

We had a great many preachers to visit this office last week, all of whom were welcome.

God knows the needs of the capitalist and the laborer alike and answers according to faith.

J. B. Anderson, of Little Lot, Tenn., wishes "everybody could have this paper in their homes."

Send us \$3 for "Evenings with the Bible," by Isaac Errett. This is the price of the three volumes.

From R. T. Sisco, Farmersville, Texas: "The Gospel Advocate is doing a fine work. May the editors live long to fight for God."

S. M. Larkins has entered the evangelistic field. His first effort was a good meeting of four days' duration at Pleasant Shade, Tenn.

Among our visitors last Saturday were M. C. Kurfees, C. M. Pullias, M. H. Northcross, W. W. Freeman, Dr. A. P. Seltz, and Charlie Taylor.

H. W. Wrye, of Mount Pleasant, Tenn., reports fifty-nine additions, including forty-nine baptisms, in his last four meetings. He is now at Verona, Tenn.

We are having a large demand for the tract, "What Must I Do to Be Saved?" Send us ten cents for one dozen copies. Distribute this tract and also other good tracts.

From T. E. Tatum, Buena Vista, Ark., August 30: "We are now having a fine meeting near Buena Vista. Large audiences, good singing, warm interest, and four additions to date."

John Hayes is doing some mission work at Rome, Ga., that is deserving of the support of the brethren. He is preaching the gospel to the foundry workers. Send him a contribution.

Robert R. Hull, of Gravette, Ark., is now permanently engaged in evangelistic work and would be glad to serve the churches in his section. He reports some successful debates with socialistic leaders.

T. B. Clark will labor with the church at McMinnville, Tenn., during the remainder of the year. In leaving Knoxville his handbag containing letters and other valuables was stolen. This will explain some unanswered mail.

From H. J. Sudbury, Route 2, Sheperdsville, Ky., September 1: "I closed a meeting with the Oak Grove Church, near Buechel, Ky., last night with five additions. I am to begin a meeting to-night with Old Salem Church, near Sheperdsville."

J. H. Hines has resigned of his own accord as superintendent of the Potter Orphans' Home at Bowling Green, Ky., to take effect on September 10. He has been connected with this work for two years and has done much for the orphans.

From Minna Harrison Corum, Castalian Springs, Tenn., August 17: "Our Uncle Dick obeyed the gospel last night at Antioch, in Trousdale County, where Brother Farmer was preaching. This is the last of grandfather's sons, and he is sixty-eight years young. Rejoice with us."

The new and greater Buford College for young ladies, this city, will open on September 21. The new home at the old Murphy mansion, on Church Street, is now one of the beauty spots of the city. Brother I. H. Gibson, a member of the Russell Street congregation, is the manager. All inquiries addressed to him will receive prompt attention.

L. F. Mason and little daughter, of Polytechnic, Texas, came to see us last week. They are visiting relatives in Tennessee. We learned for the first time the details of the deplorable automobile accident in which Sister Mason lost her life, and certainly sympathize with the bereaved husband and motherless daughter. Brother Mason has time for some meetings and can be reached at McMinnville, Tenn.

From Bynum Black, Ward Springs, Okla., August 23: "I reported my meeting at Center Ridge, Ark., when six had been baptized. I continued the meeting for two days and baptized two more, and one erring sister returned to the fold. I went next to Saratoga, Ark., and had a fine meeting, with seventeen baptized. Then I hurried to Celestin, Okla., to hold a debate with Elder T. S. Bolln, of Fort Worth, Texas. I heard of many who gave Baptist doctrine up. Brethren were rejoicing over the victory."

From R. V. Cawthon, Mount Juliet, Tenn.: "Claude Woodroof has just closed a very successful meeting at Mars' Hill, with four baptisms. He is young, but he is one of the most consecrated workers I have ever seen and deserves credit and encouragement. At present he is in a meeting at Walter Hill. I was to have done the preaching at both of these places, but could not go, and it pleases me to know how well the brethren appreciated Brother Woodroof. I would unhesitatingly recommend him anywhere as safe, sound, earnest, and faithful."

R. A. Zahn, of Louisville, Ky., sends us the following news item of social interest: "You are invited to participate in a surprise silver shower to be given Brother and Sister G. A. Klingman on September 10, 1916. Let us cheer the hearts of our dear brother and sister who have long borne the heat and burden of the day, and who have blessed so many of us. Silver coins, checks and certificates, or anything that your heart prompts you to give, will be acceptable. Let us do what we can. Send money between 3d and 10th of September. Address G. A. Klingman, 124 Philadelphia West, Detroit, Mich."

We note with pleasure the following tribute in the Shelbyville (Tenn.) Gazette: "The Gazette regrets very much to chronicle the departure from our county of Elder John D. Floyd and his estimable family, of Flat Creek. They have gone to Tullahoma to be near their daughter, Mrs. Mitchell. Illness in the family and increasing years of Elder Floyd was the final argument that caused the move. Elder Floyd is, and has been, one of the best citizens of the county for more than half a century. His friends are numbered by all who know him. He has always stood for the best things in life. He made one of the best soldiers there was in the Confederate Army for four years, and since he has made one of the best citizens in the State. We regret to see him leave us; but as he must go, we hope that the Fates may be kind to him and his and that his days may be many and happy in the land of his adoption."

Correspondents should take note of the change in our beloved brother's address.

This Wife and Mother

Wishes To Tell You

FREE

How She Stopped Her Husband's Drinking

By all Means Write to Her and Learn how She did it.

For over 20 years Jas. Anderson of 161 Pearl Ave., Hillburn, N. Y., was a confirmed drunkard. His case was about as bad as it could be, but a little over twelve years ago his devoted wife, after years of trying, finally succeeded in stopping his drinking entirely.



Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did.

The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

GOSPEL TENTS



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Ask Us To Quote.

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Atlanta, Ga.

New York, Dallas, St. Louis, New Orleans



Church Chime Bells

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

The Master's Vineyard

Alabama.

Georgiana, August 28.—One was baptized in Mobile this morning. I am on my way to Sanford, Ala., and Laurel Hill, Fla., for mission meetings. I. L. BONES.

Wolf Springs, August 29.—On last Lord's-day night we closed a meeting of six days' duration at Landersville. There were four additions to the one body—three by baptism and one from the Baptists. I am now in a good meeting at this place. C. H. BAKER.

Rogersville, August 29.—The meeting closed at Cedar Hill, Lauderdale County, with splendid success. We had large crowds and good attention. There were nine additions—seven by baptism and two from the denominations. Cedar Hill is certainly a live place. The meeting closed at New Georgia, Limestone County, on Friday night. There were four additions— one baptism and three renewals. The church there will meet every Lord's day for worship and will have Sunday school. Let us all pray that they may be prospered in every good work. I will preach for them as often as I can spare the time from my four places of regular work. J. C. JONES.

Oakman, August 28.—Our meeting here began on the third Lord's day in this month and continued eight days. Brother W. H. Owen, of Henderson, Tenn., did the preaching, and it was well done. The attendance, interest, and attention were good throughout, and we are sure that much good was done in the Master's name. Three persons were baptized. Brother Owen is a forceful speaker and does not fail to declare "the whole counsel of God." The church was greatly strengthened by his able presentation of the gospel. Brother John E. Dunn, of Nashville, Tenn., will begin a meeting for us on the first Lord's day in November and continue it the rest of the month. JEROME MYERS.

Athens, Route 6, August 26.—Brother John Hayes, of Cedar Hill, Texas, closed a week's meeting at Pleasant Valley on August 20. Thirteen souls were gladly baptized in His name. We feel that the meeting was a great success. Brother Hayes preached to the church in daytime and to the world at night. His talks to the "flock" were as though face to face with individuals. He brought us nearer to the Christ by first showing our distance from him and then by presenting the apostolic pattern so forcibly. Such sermons as his "Six Inches from the Truth," "Preach the Gospel and Let Other People Alone," and "My Wife's Melon Vine" are enough to convince any man with understanding at all that the one Way is right and all other ways and names are wrong. Brother Hayes' desire was to stay a few more

days at Pleasant Valley, but other fields were calling for him. He is such a strong, faithful worker in the mission field that the church ought not to fail to send him the necessary support. May God continue to bless him in his work. T. W. B.

Arkansas.

Staves, August 27.—Our meeting at Old Union closed last Sunday night. There were no additions, but the brethren said it was the best meeting that had been there for some time. I began here at Pioneer Church on Friday night. We are having real good crowds, considering the opposition there is here. After I am through with this meeting I will return to Kentucky for some meetings. H. F. PENDERGRASS.

Rogers, August 28.—I have been in Oklahoma forty-four days preaching the word. I held meetings at Harrisburg, Eola, and Centralia, with some twenty-five additions in all. Weather very hot, but I kept constantly at it, preaching twice a day, and three times a day part of the time. I rejoice that I can be busy in my Master's service. Of those baptized, some were Indian citizens and some rendered intelligent obedience who had not done so before, in order to satisfy God as well as themselves. The brethren were greatly strengthened and many hearts made to rejoice. I am now at Rogers. I go next to McCurtain, Okla. N. W. MORGAN.

Tupelo, August 28.—Brother Z. D. Barber, of Beedeville, closed a twelve-days' tent meeting at this place on last Thursday night. The attendance was very large, as many as six hundred being present some nights, and the order and attention were the very best. Brother T. C. Reed conducted the song service. Brother Barber knows the "old, old story" well, and tells it with all the power of a soul aglow with love for God and man, and the people hear him with gladness. Twelve persons were baptized and two returned to their duties. We had no congregation here, only a few scattered Christians; but at the close of the meeting a congregation was set in order with twenty-two members who are determined to work for the Master. We have no house; we meet in the schoolhouse. We are trying to raise funds to build a house. We need fifteen hundred dollars to build a house in keeping with our town. We have about eight hundred and fifty dollars already subscribed. Contributions from brethren or churches who wish to aid a worthy cause will be appreciated. Send to W. S. Morgan, chairman of the building committee. This is a strong denominational town. W. S. MORGAN.

Florida.

Lake City, August 26.—I began a series of meetings with the Fidelity church of Christ, near Alachua Sta-

tion, on July 2, and continued it about two weeks. The Lord greatly blessed our labors to the edification of the body and to the extension of his kingdom. Five souls who had wandered away came back to the fold; six Baptists learned "the way of the Lord more perfectly," laid aside all unscriptural names and practices, and took a stand with us on the Bible alone, one of whom will sound out the word from the sacred stand; and several young men were induced to begin active work in the church. Our labors extended by personal effort into the village of Alachua, where a number of inactive members were induced to begin keeping house for the Lord, and on August 16 a congregation (nineteen members) was set in order and began worship in the home of Brother C. L. Waters, where they will continue to worship until a house of worship can be built. Never before has there been a worshipping congregation in Alachua. When I left, a lot had been selected on which to build a meetinghouse and three hundred and fifty dollars raised with which to build same. The prospects are bright at these two places for a great work for the Lord.

J. O. BARNES.

Georgia.

Lafayette, August 28.—Brother J. D. Gunn, of Sparta, Tenn., began a meeting with the church at this place on August 6 and continued it until August 18, with one addition and much good other ways. Brother Gunn is a strong and forceful preacher and presents the gospel in its fullness.

C. S. THOMASON.

Atlanta, August 21.—I have spent the last three months working with the South Pryor Street Church, in Atlanta. They are a band of willing workers. The sixteen-days' meeting was well attended and resulted in four baptisms. Since then five others have been added to the one body. The venerable James A. Harding and his beloved wife worship there and are a constant source of inspiration to all who know them. The tent meeting at Golden Hill lasted two weeks, closing on August 20 with one confession. Georgia is a great field for laborers and many more are needed. I leave the field only because I wish to better prepare myself for the Lord's work. Before returning to school I am to hold a meeting for my home congregation, near Calvert, Ky.

W. N. LUTON.

Rome, August 27.—Last March, through the influence of Brother S. H. Hall, of Atlanta, I came to this city and held a three-weeks' meeting. During that time I preached through the day from house to house and at the foundry at the noon hour. I was invited to come back again and am here in a meeting. Brother Hall can tell you the need of a regular worker here. This is a city of over fifteen thousand souls; and if ever a mission field needed work, this city does. For my March meeting I received twenty-five dollars. I never went away grumbling, because the church here is weak and every member is poor. But shall Rome go neglected? The brethren have asked me to spend four months with them to make an effort to build

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, may-

be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc. often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy, it is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Moudaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series C— **CLINTON, S. C.**

The special price on "Christian Hymns" and "Seventy-Seven Sweet Songs" has been discontinued. We would appreciate your order for these books at the regular price. Both are excellent music books.

We will be pleased to have you call the attention of your friends to our Bible Lesson Helps, which are rapidly growing in circulation. Write for sample copy of the series.

Jell-O Ice Cream Powder

Makes Ice Cream
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Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.

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Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you now. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the club's catalogue and full particulars to-day. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

We have in stock a number of "Studies in Recent Adventism," by Henry C. Sheldon. "An especially timely review and analysis of the assumptions, claims, and teachings of Adventism." The name of the author guarantees the character of the book—its lucidity, its scholarly style, and its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and teachers who must meet and answer this false teaching. Price, 50 cents.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

up the cause and by that time see if they cannot be in a position to support a man all the time. Now, shall I stay? How can a man with a family to be supported do this work at his own charges? While in this State last winter the preachers and some churches responded to my call to help. Brethren, will you make it possible for me to remain here and work from house to house for four months? I will report my work each month. During August I received support from one church and the following cash donations: From Mrs. Cannon, \$2; D. O. Wallace, \$2; M. M. Fields, \$2; Cora M. Brooks, \$5. Brethren, this is your work; we are "laborers together." Shall I hear from you? There are only eleven male members of the church. We want to arrange a meeting for North Rome for next month. I leave this with you with a fervent prayer that you may be moved to support this work. Address me at 608 Broad Street, Rome, Ga.

JOHN HAYES.

Kentucky.

Fulton, August 30.—I have just closed a mission meeting near here. The crowds were good, attentive, and interested. Four were baptized. Some men and women who never heard us before took great interest. The faithful few there will meet for worship each "first day of the week." I go next to Hamilton, Ala.

H. M. PHILLIPS.

Joyce, August 28.—We closed an eight-days' meeting at Watson's Chapel, twelve miles west of Eubank, last Lord's day. I preached fifteen discourses. Three were baptized and two reclaimed. Large crowds attended. Some came twenty miles to the meeting—persons that I baptized fourteen years ago while laboring in the mountains of Tennessee and Kentucky. Brother R. E. Todd is still with me, doing the baptizing and preaching when I need a day's rest. We are due to be at Galpin by September 1.

JAMES H. MORTON.

Lancaster, August 25.—Brother C. C. Houston, of Henderson, closed a two-weeks' meeting at Scott's Fork, in Garrard County, on Sunday night, August 20. The meeting was almost rained out part of the first week, but after that the audiences and interest increased to the close. Seven obeyed the gospel and became members of the one body, or church of Christ. The church was strengthened and built up in the one faith. Brother Houston shuns not to declare the whole counsel of God. He will be with us again at the same time next year, the Lord willing. Brother J. H. Hines, superintendent of the Potter Orphan Home and School at Bowling Green, visited the congregation at Scott's Fork on the fifth Lord's day in July and preached two fine sermons. The brethren made a collection for the work and will strive to send a monthly contribution. Brother Hines is a fine man, a good preacher, and is doing a most excellent work. He has the best proposition in orphan-home work I have ever known. Let any one interested write him for particulars.

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Mississippi.

Tishomingo, August 25.—Our meeting in the latter part of July, conducted by Brother J. T. Harris, of Florence, Ala., resulted in ten additions, one from the Methodists. Brother B. V. Nelson, of Mingo, has purchased a farm here and will soon be ready to meet with us on Lord's days.
LUTHER OWENS.

Amory, August 29.—The meeting at Caldwell Schoolhouse closed without any visible results. The attendance was good and some seemed to be much interested, and I trust some one will gather fruit from the sowing I did. I am now at Hatley for five nights. This is a new place. I preached the first sermon last night. The house was well filled and I think a good impression was made. I hope to lay the foundation for a good meeting here in the future. I go from here to Campbell's Station, Tenn., for a meeting, beginning the first Sunday in September.
R. N. MOODY.

Corinth, August 27.—Brother G. C. Brewer, of Columbia, Tenn., began a meeting at this place on August 13 and continued it until August 25. Under the influence of his preaching twenty-five souls were led to believe in Christ and were baptized. Twelve Christians placed their membership with the local congregation. Splendid interest was manifested from the beginning to the close, and we feel that the church and the community have been greatly benefited by the soul-inspiring sermons given by Brother Brewer. May God bless him for the good he has done for us. He has consented to be with us again in September, 1917.
M. L. MEEKS.

Oklahoma.

Homer, September 1.—Brother T. H. Matheson has just closed a good two-weeks' meeting here, with four baptized and two restored.
W. A. KUYKENDALL.

Rush Springs, August 25.—I have just closed a good meeting with the Christian Chapel congregation, near

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this place. Six were baptized and much good was done otherwise. I begin here to-night. Prospects are good for an excellent meeting.

JOHN W. HEDGE.

Tennessee.

Bunker Hill, August 27.—Brother E. H. Hoover began a meeting here on August 11 and closed it on the night of August 22. Five were baptized, one was reclaimed, and one came from a denomination. ARTHUR L. ELAM.

Columbia, August 29.—Our meeting at Berea, in this county, resulted in two restorations and one baptism. The song service was led by Prof. Floyd Moore. I am now at Hilltown, in this county. WILLIAM P. WALKER.

Fowlkes, August 29.—I closed a meeting at Greenfield, with six additions. Three were from the Missionary Baptists. I am now in the midst of a meeting at Fowlkes. Brother Leon Holland is directing the song service. This is my eleventh meeting. I will hold meetings at Sardis, Camden, Hohenwald, and Tiptonville, and at Water Valley, Ky. F. O. HOWELL.

Nashville, August 31.—I closed a meeting at Prosperity, in Wilson County, last night. Jesse Barfield led the singing. Large audiences from "start to finish" and three baptized. A "glorious meeting" indeed, but no more "glorious" than others where the audiences were small and no additions. Wonder where the "glorious-meeting" spirit came from, anyway?

C. E. W. DORRIS.

Trousdale, August 28.—I have just closed a good meeting at Dibrell. Five were baptized, and almost the entire church confessed their unfaithfulness, negligence, and sins. I began a meeting here yesterday, with fairly good hearing. This is my fourth meeting at this place. My next meeting will begin on September 10, at Mangrum, Okla. I hope to be able to establish a congregation there. Pray for us.
R. E. WRIGHT.

Pikeville, Route 1, August 30.—I closed a meeting of twelve-days' duration at Mount Eunice, in Bledsoe County, with fifteen additions—twelve baptized, one restored, one from the Methodist Church, and one from the Baptist Church. The brethren there have a nice, new building, fairly well lighted and seated, and are now in good shape to do much good in the vineyard of the Lord. Some from every family in the community attended the meeting.

J. E. PENDERGRASS.

Nolensville, August 29.—On the fourth Sunday in July I began a meeting with the Leatherwood congregation, in Hickman County, which continued one week, with one baptism. I also held a meeting at Beech Valley, beginning on August 6, with one restored to the fellowship. I have just closed a very enjoyable meeting at

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Bluff Springs, near Lewisburg. Our meeting continued one week, with eleven baptisms, including one from the Methodists. My brother, Andrew Jackson, led the song service. We shall long remember our pleasant sojourn with these good people. I am now preparing to return to the Bible School.
J. LEONARD JACKSON.

Dixon Springs, August 31.—Our meeting at Three Forks, near Smith's Grove, Ky., closed last Sunday night, with eleven added to the congregation. Six of these were baptized during the meeting, four were restored, and one came from the Baptists. The audiences were large and orderly throughout the meeting. It had been six years since I had been with the people at this place, and the renewal of our former friendship was a blessing to us all. May the Lord bless both those we saw and those who have gone away to other places to make homes. Our meeting at Dixon Springs started off well last night. We hope to continue a week or more. As soon as we close here, I mean, under the blessing of the Lord, to take charge of the Potter Orphans' Home and School for a while, and shall be forced to give up the holding of protracted meetings for a time. We desire the prayers and fellowship of God's children everywhere in the much-neglected work of training orphan children for life here and hereafter.
M. L. MOORE.

Big Springs, August 30.—I held a meeting at Ravenscroft, beginning on June 25 and continuing ten days, with one restored and one baptism. My next meeting was at Spring Fork, Jackson County, with one restored; and one lady made the good confession, but for some cause was not baptized. This meeting began on July 9 and continued ten days. Rain and high water hindered. I began at Liberty, Jackson County, on July 23, and continued eight days, with one baptism. This was the fifth meeting that I have held for the Liberty Church. No more faithful Christians can be found. Next I went to Never Fail, in Cumberland County. This is a small congregation on Cumberland Mountain, and the only congregation in the county that worships as the New Testament directs. The meeting began on August 6 and continued eight days. The church seemed much edified, and a man and his wife obeyed the gospel the following Sunday. Others seemed to be interested. My last meeting began at Antioch, Jackson County, on August 20 and continued eight days. Thirteen were baptized and three confessed their faults and asked to be forgiven. Three stated that they had obeyed the gospel, but realized that they made a mistake in expecting to go to heaven in a religious organization not mentioned in the Bible. All I can advise people to do, when they realize they are wrong, is to correct the mistake. The Antioch meeting was well attended and interest increased through the eight days of the meeting. The singing could hardly be excelled. We all enjoyed the meeting. Surely some had religion; at least, they shouted. Jackson County has had the gospel preached in its borders more than any other county in the State, according to the popula-

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tion. I am now in school in Meigs County. I will preach what I can in the surrounding country. East Tennessee needs the gospel; but—alas!—Christians, as a whole, are not interested to the extent that the gospel is sent to destitute fields as it should be. Tobacco, snuff, jewelry, chewing gum, and other unnecessaries are purchased, while the Lord's cause is neglected.

FRED M. LITTLE.

Six Hours Ahead of Roman Time with Their Sabbath.

BY J. J. VANHOUTIN.

There were six hours difference between the beginning of a Roman day and a Jewish day. The Jewish day began in the evening about sunset, while that same day according to the Roman way of counting days did not begin until midnight. In Bible usage the day is not named, but numbered, such as "first," "second," and "third," and so on to the last of the week days, which was called "the seventh day." The Jewish Friday began at sunset on what the Romans called "Thursday evening." Christ observed the passover on the evening of the night part of Friday, which began six hours before the Roman Thursday ended. That is why so many say "the passover was on Thursday night." They get the Roman and Jewish calendar days mixed. And the Jewish day on which the daylight hour of nine o'clock A.M. began ended at six o'clock P.M.; but the Roman (Julian) calendar would continue the day on until midnight. And the Jews, to this day, are governed in all religious affairs by the Jewish calendar days, but in all business affairs they are governed by our present Roman calendar days and date.

"But Moses appointed that Nisan, which is the same with Zanthricus, should be the first month of their festivals, because he brought them out of Egypt in that month. So that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying and other ordinary affairs." (Josephus, page 28, Book I, chapter 3.) At the time of Christ's crucifixion Rome ruled the world, yet to the Jews the law of Moses was still binding, and was so recognized by all New Testament writers when they mentioned the Jewish festivals and Sabbaths. Aside from that, in common, ordinary affairs they would have to be governed by the Roman (Julian) calendar days, months, and years, or it would not be legal; for they knew that the law of Moses had been removed.

But when Jesus was crucified, they had to bury him before sunset, although he was slain under a false

charge; hence, murdered. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day." (Deut. 21: 22.) As Jesus was crucified at 9 A.M., they had to bury him before sunset according to the law of Moses. As he died about three in the afternoon and that day ended at sunset, when the double Sabbath would begin, they had about three hours' time in which to bury him and prepare for that great Sabbath which followed the passover. Jesus counted the day on which he died when he said: "To-day shalt thou be with me in paradise." In about three hours' time Jesus died, and soon the thief (a penitent believer) was killed and taken down. When there was less than three hours of time left, they met in paradise, but the body of Jesus was alone in the tomb that very day.

The seventh-day bodily rest was a type of the gospel day rest to the soul. The night part of that day of rest would represent the dark-ness of Satan's kingdom into which man had fallen. The gospel brings them out of the kingdom of darkness, sin, and spiritual death, into the light of the gospel day, the light of God's word, the light which Jesus gives. When they take his yoke upon them and learn of him and find rest to the soul, then they are to walk in the light the remainder of their life. If there was any significance attached to the yearly Sabbath which followed the passover, it surely represented the future rest. If the land of Canaan had been the only place of rest, or the heaven that God intended for his people, then the yearly Sabbath would never have been mentioned. As soon as passover

day ended, then came the night part of the holy convocation Sabbath day of rest, thanksgiving, and praise, which night part represented the conscious state of the souls of the righteous between death and the resurrection, while the day part would represent the endless Sabbath of rest beyond the resurrection. Christ is our passover. As the Jews observed their passover, then entered into their Sabbath of rest, so we must observe our passover, which is Christ (and it is a lifetime work), then at death we will enter into the night of death, part of our holy Sabbath of rest.

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Commendations of "Christian Treasures" continue to come in. Volumes I and II are now ready for delivery. The price is \$1 per volume. Brother Larimore says "It is easy to find single chapters" that are "well worth the price of the volume." Read his statement and others from appreciative brethren.

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Something for Your Consideration.

BY FLORENCE PICKERILL-SCHICK.

I firmly believe the church of Christ everywhere is entirely too careless in the visiting of new members, also weak ones, and that on this account many drift away, when possibly a short call from several of the members would not only strengthen and encourage them to attend regularly on each Lord's day, but by their interest manifested they might influence others to attend.

I have lived in certain places many months and not a sister ever came to see me. If I had been weak in the faith, it would have had a tendency to make me still weaker; at least, it would not have been any encouragement to press on. So I say we are entirely too careless. We do not do enough personal work; we take too much for granted. Even those who have always been instructed in the straight and narrow way need encouragement by our friendship, and how much more do those who have only lately been brought to see the true light.

We wonder sometimes at the marvelous growth of the sects; but they are always on the alert for new members, and when a stranger moves into the midst they at once go and call and invite them to their church. Of course they grow in numbers. Do we do that? Do we go and invite them even though we have already heard that they lean toward the old paths? No, most of us sit idly by and wait. In the meantime some other person has influenced them to attend his or her church, and we have let an opportunity pass for trying to do good.

Another thing which I believe worthy of our consideration is in advertising where the congregation meets. I have traveled over the country a great deal, and many times land in a strange town over the Lord's day. How often have I failed to find the church! How often have others been in the same predicament! I believe it is our duty to put a sign up in every depot and waiting station in our land, also advertise in every daily paper once a week just where to find the church of Christ worshipping in that place, so that any one wanting to find a true place to worship need not be kept from so doing. Anyhow, brethren, we are letting our light shine and have done a part of our duty, at least. The cost in money will be slight, and who knows what great good it may accomplish?

Brethren, think this over. Act at once; do not let a day pass until you have done something for the cause of Christ. Show more friendship. Tell them where to find you.

Among the Colored People

Work in Mississippi.

On the third Lord's day in July I was called to Old Farmington to baptize a young lady who had been sick for five months and was not able to walk. We carried her to the water on a cot and baptized her on the little bed. This sister, Flora Burgess, departed this life on August 23. She leaves a mother, father, two brothers, and two sisters. J. HANNAN.

The Gospel Tent.

While I was sick during the winter and spring, I used my time in begging for a tent. It was my firm intention to use that tent in Texas, but God willed it otherwise. I was not able to travel after I got the tent; and if I had been, the brethren of this State wanted the tent so much that I could not refuse them. So I loaned them the tent to use until I should feel able to use it, to be used in the vacant places of this State. I had seventeen dollars of my own money in the tent, and they have agreed to give me twelve dollars of that back, and I have given them all that our white brethren put in the tent. After all, what difference does it make, just so the gospel is preached? So far there has not been a night that more than five hundred people have not been preached to during the past fifteen days. Thus far three have been reclaimed and one baptized; but the whole country has been aroused, and I am sure great good will result.

On August 15 our eighth annual meeting was begun in Luther, Okla., and continued until the third Lord's day. While we used a great deal of time trying to arrange plans to reach those places that needed the gospel most, we made the meeting one great big revival, preaching from two to three sermons every day during the week. More than three hundred colored disciples attended the meetings. I do not admire all that is done in these annual meetings, but there is a source of great good in having the saints to assemble themselves together to praise God. I know that a few will try to go beyond "that which is written," but thus far we have been able to keep out most of those things that are not allowed in God's word.

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FROM THE FIELD

Tennessee.

Memphis, August 26.—The little band of disciples worshipping at Cordova are building a church. They will have to have some assistance. Let all who read this send them a donation. Send to H. C. Arrington, Cordova, Tenn. J. A. COLLUM.

Gordonsburg, August 29.—Our Gordonsburg meeting is moving along very successfully. We have some fine people here. The congregation is a small one, but very zealous. Brother T. M. Lawson is a great power here. He has done a fine work. C. E. HOIT.

Gadsden, August 29.—I began a meeting here on the third Lord's day in August and closed it last night. Four were baptized and one reclaimed. Big crowds attended the services. We were completely rained out each Sunday night. One of the number baptized will be ninety-one years old next February. T. H. ETHERIDGE.

Manchester, August 29.—On the first Lord's day in August I preached at Martin Schoolhouse and had three additions. On the second Lord's day I preached in Pikeville. I stopped over at Whitwell and preached one night. Brother J. M. Norwood lives in Whitwell, and he is one of the best men that I ever met. He believes in having the gospel preached to all men, and he gives liberally. M. B. NEWSOM (colored).

Mount Pleasant, August 28.—I closed an interesting meeting at Lanton's Chapel, near Carter's Creek, last Friday night. Attendance and interest splendid. Two baptized. I began at Spencer Hill, near Mount Pleasant, yesterday with a packed house. One confession last night. Prospects are good for the meeting. From here I go to Colt, Ark., for a meeting, beginning on the third Sunday in September. L. L. BRIGANCE.

Readyville, August 28.—On Wednesday, August 16, I closed an eleven-days' meeting with the congregation at Lafayette, Ga., with one baptism. On Sunday, August 20, I preached at Ridgedale, a suburb of Chattanooga. One young man made the confession and was baptized. The brethren in Ridgedale have purchased a nice lot and will erect a house later. They are now meeting in an upper room. I am now in a meeting at Rock Hill, in Rutherford County. J. D. GUNN.

Texas.

Tyler, August 30.—I have just closed a meeting at Hagansport. There were seven confessions, three confessed their faults, and three joined the disciples from other places—thirteen in all. We organized a congregation with about thirty members. I leave home to-morrow for a month's meeting at Beeville. W. F. LEMMONS.

Farmersville, August 28.—The meeting at West was a good one. Seven were baptized, seven came from the “progressives,” and much good was done with the church. I am at Farmersville now, with six baptisms and several restored. I go next to Glade-water and then home (Dallas) for another year's work with Oak Cliff Church. J. S. DUNN.

Naples, August 28.—I am in a week-old meeting at Rocky Branch, near here, with very large audiences and nine accessions to date. I shall begin at Bethel, near Mount Pleasant, on Wednesday. I will be open for evangelistic engagements from now on, winter and summer. If I can serve the cause in your place, address me at Weatherford, Texas. E. M. TACKETT.

Wichita Falls, August 28.—I preached at Frederick, Okla., on the first Sunday in August, at Iowa Park on the second Sunday, at Burkburnett on the third Sunday, and at Saint Jo on the fourth Sunday. These three points are in Texas. I take up the work here at home the first of September. I have been taking some school work this summer. C. A. BUCHANAN.

Lometa, August 26.—Brother Bedichek did us much good in an eight-days' meeting. Brother Roy Cates sang for us and taught us a music school. He also taught school at one of our missions, and is now in his second school in two months at Senterfit, four miles out. We are moving on nicely here in the work. Four were baptized and one restored last week. BEN WEST.

Cumby, August 28.—Brother Horace W. Busby, of Fort Worth, began our annual meeting on July 30 and closed it on August 13. While only four obeyed the gospel, the meeting was not a failure. At nearly every service, especially at night, the attendance was good and continued to increase to the close. Our tabernacle, which seats about six hundred, was often about full. Several who had never heard our preachers attended the meeting and expressed themselves as being well pleased, and we feel that the seed sown will bring forth fruit some time soon. Brethren T. C. McCormack and Homer Todd conducted the song services. Brother Busby is certainly a power in presenting the truths of the Bible. GEORGE W. HOLLAND.

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The Fruit of the Vine.

BY J. PERRY HODGE.

Jesus is the true vine. (John 15: 1.) Are you one of the branches?

If you are a branch of the true vine, do you bear fruit?

If you are a branch of the true vine and do not bear fruit, what reason, if any, can you give for thinking the husbandman will not take you away? (John 15: 2.)

If you are a branch of the true vine and bear fruit, do you bear enough fruit to satisfy the husbandman?

If you are not bearing enough fruit to satisfy him, would you rather be purged or cleansed, in order to bring forth more fruit, or would you rather be cut off? (John 15: 2.)

Do you know that it is through the word which Jesus has spoken that all who are clean were cleansed or purified? (John 15: 3.)

Abide in Christ as a branch, and he will abide in you as the life of the branch (John 15: 4), for he is the way, the truth, and the life. His life is the light of men. (John 1: 1-4.)

A branch cannot bear fruit of itself; it must abide in the vine. Neither can you bear fruit of yourself; you must abide in Christ. (John 15: 4.)

As many as have been baptized into Christ have put on Christ. (Gal. 3: 27.) Is that the way you got into Christ?

If you got into Christ by being baptized into him, the only way known to me by which any one can get into him, and abide in him as a branch, and he abides in you as the life of the branch, you will bring forth much fruit. (John 15: 5.)

If you abide not in Christ, you will wither as a branch that has no connection with its vine. Are you in Christ? (John 15: 6.)

The above is a list of questions that all, both Christians and those who are not, will do well to ask themselves and answer conscientiously. There is no closer union than the union that exists between a vine and its branches. The vine can live without the branches, but the branches are absolutely dependent upon the vine for their life.

The vine is dependent upon the branches for the fruitage, and the branches are also dependent upon the vine, for the branches cannot bear fruit without the vine; so without Christ we can do nothing. (John 15: 5.)

To be one with the branches, one must be a branch. Are you a branch? If you are one with Christ, you are one with the branches of Christ. If you have been baptized into Christ, and if you still abide in Christ, you are a branch of Christ

and one with all branches of Christ; and the fruit that is borne is the fruit of the vine, otherwise called "the fruit of the Spirit of Christ that is in you."

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Conversion.

BY MRS. M. A. BAER.

The writer of this article is eighty-four years old.

Are men converted by the direct operation of the Holy Spirit or through the medium of the gospel? Is a sinner active or not in his conversion? What does the word "conversion" mean? Let us see what the Bible says about it. (Read Ps. 19: 7; Luke 22: 32; Acts 3: 18, 19; James 5: 19, 20.) When Jesus arose from the dead, he instructed his disciples to go "into all the world, and preach the gospel to every creature," saying: "He that believeth and is baptized shall be saved." Through these inspired preachers God gives us the gospel and commands us to turn and be converted. The terms of the gospel are so plain that there is no need of misunderstanding them. By accepting and obeying them we are converted, otherwise we are not. So conversion comes from learning the truth; for Jesus, speaking to the Father, says: "Thy word is truth." A man is on the broad road to destruction; he hears the gospel and beholds himself a sinner; he knows he is dead in trespasses and sin. That man is convicted; he heeds the gospel call; he turns and in obedience obeys it. Is that man converted or not? God says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It was through the foolishness of preaching that it pleased God to save them that believe. Paul said: "Faith cometh by hearing, and hearing by the word of God." So we must hear the word before we can have faith. Does God promise to send the Holy Spirit on a sinner? If so, please give me chapter and verse; I cannot find it. When Peter preached on Pentecost, what did he tell them to do? Did he say, "Now, all that want to be saved, come and give me your hand, be seated on the 'mourner's bench,' and I will pray for the Holy Spirit to come down and convert you right here?" No, indeed; the Bible nowhere says any such thing. But he told them to repent and be baptized for the remission of their sins and then receive the gift of the Holy Spirit. All preachers should tell sinners the same thing; but they won't do it—won't preach what they are commanded at all. The Bible says we are made perfect through works. Now, if a sinner sits down and waits for the Lord to send the Holy Spirit to convict and con-

vert him, he has no promise of being saved. God never conscripts soldiers; they must be volunteers. Jesus says that except we repent we shall all perish. So may the good Lord help us to study his word, live by it, and not be led astray by man's teaching as so many are to-day.

The difference between talent and character is adroitness to keep the old and trodden and courage to make a new road to fresh and better goals. Character makes power which fortifies all the company, by making them see that much is possible and excellent that was not thought of.—Emerson.

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BY A. B. LIPSCOMB

Paul's Message to Corinth.

He states in his first letter to this church: "For I determined not to know anything among you, save Jesus Christ, and him crucified. To the mind of the ancient the word "cross" meant the same as "gallows" to us. Yet the cross was preached to them as the only means of salvation. This was the theme which became "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The cross and its Christ are the only theme for profligate Corinth, intellectual Athens, and decadent Rome. A countryman visiting the city was undecided as to which one of two preachers he should like to hear and made inquiry of a city friend. The friend said: "One preacher speaks in such a way that you lose sight of him and think only of Christ; the other is such a brilliant and eloquent man that your attention is on the preacher all the time." "Take me to hear the first one mentioned," said the countryman. Preachers who preach "Christ, and him crucified," and hide themselves behind the cross, are the preachers that bless the world. I have no sympathy or patience with those who grow tired of simple gospel themes.

The Cross Is the Climax of Types.

The sacrifice which Abel offered, and by which he being dead yet speaketh, pointed to the cross. The altar at Bethel, where Abram called upon the name of the Lord and offered sacrifices, pointed to the cross. Every bird and beast offered on the sacrificial altars of Hebrew worship pointed to the cross. Every scapegoat which was led away into the wilderness, symbolically bearing the sins of the people, pointed to the cross. Truly the cross of Jesus Christ is the climax of types. "And I, if I be lifted up, will draw all men unto me."

The death of Jesus Christ on Calvary tells, as nothing else can, God's estimate of sin. Some years ago the papers were full of news concerning the coming of a great physician to Chicago to treat the child of a multi-millionaire. The prominence of the physician, the distance traveled, the fee paid—all testify to the seriousness of the child's illness. So the cross emphasizes the awfulness of sin and the hopelessness of any other remedy. Surely sin is terrible to require so great a sacrifice.

Rightful Glorifying.

* In his essay on "The Teaching of Paul in Terms of the Present Day," Sir William Ramsey says: "There is nothing Paul dreads more in the nature of a man than his tendency to think too much of himself and to put himself in the place of God, instead of giving God the glory—in other words, to make himself the center of the universe, instead of regarding God as at once the center of his being and the goal of his development. The result of this is that he loses his perception of the nature of God and his love of God, whom he misrepresents more and more completely in his imagination."

Asylums are filled with lunatics who got there by thinking too much of themselves. And one case is recorded of a patient who actually thought himself to be God and wrote out his edicts in that character. Let us take warning. "He that glorieth, let him glory in the Lord." Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

"God forbid that I should glory,
Or make boast of aught beside,
Save the wondrous, heavenly story:
Christ for me was crucified."

Upsetting the World.

One of Wesley's followers had a unique outline for his sermon. It ran like this: "First, the world is wrong way up; second, it has got to be turned upside down; we's the chaps to do it." But who are the "these" that upset the world in the early days of the church? Paul, whose bodily presence was weak; Silas, a lay preacher from Jerusalem; Timothy, a young convert scarcely out of his teens—three men in a city of seventy-five thousand people. But call the police reserves; summon the judges to the benches; make wholesale arrests, for "these men" are on hand. "Art thou the one that troubleth Israel?" inquired Ahab of Elijah. "He is a devil," said the Jews of Christ. "The Christians have done this," said the Roman emperor whenever something bad happened. Why these queries? Why these statements? Why this agitation? Because the world is upside down and Christians are to set it right. And the upsetting power is the gospel, nothing more, nothing less.

* * *

Songs in the Night.

No man has more religion than he can show in adversity. The wise man said: "If thou faint in the day of adversity, thy strength is small." Nearly one hundred years after Paul and Silas were imprisoned, two great Romans fought a battle in the same vicinity. Cassius, in the bitterness of defeat, hid in his tent and commanded his servants to kill him, while Brutus, in sullen determination, fell upon his sword. How different with Paul and Silas! With them there was no defeat, but a song in the night.

The body may be imprisoned, but the soul can neither be confined within walls nor bound with chains. The feet may be fettered, but the thoughts fly like swift-winged arrows to the angels' home beyond the skies.

David says: "Yet Jehovah will command his loving-kindness in the daytime; and in the night his song shall be with me, even a prayer unto the God of my life." (Ps. 42: 8.)

* * *

The Habit of Doing Things.

It was Paul's custom and habit on entering a strange city to begin work at once by preaching in the synagogue, if that city had one. "As his custom was." This tireless missionary puts to shame the time-serving polley of many to-day. No inquiry to see if the people are prejudiced against him; no careful feeling of the situation to see if there will be personal danger; no sounding of the city officials to see if he will be unmolested; no, nothing of the kind. The people are there, and that is enough. All those who follow impressions, who wait for fair weather and favorable indications, should learn a lesson of this man and form the habit of serving Christ at all times.

Hypocrisy.

Somewhere I have read of a civic celebration held in Paris in the days before the Pan-European conflict rendered such festivities inadvisable. It was in early winter, so there were naturally no leaves or blossoms on the trees, but the ingenuity of man came to the rescue and imitation leaves and foliage were attached to every tree. Everywhere throughout the city, and along the Champs Elysees, one could see hundreds of bushes and trees seemingly in full bloom.

Here is a vivid picture of the hypocrite. With him it is always winter, but he pretends to possess the warmth of religious life and masquerade in flowers not his own. An external view would show the foliage of a well-ordered Christian life, while God, who sees and knows our innermost thoughts, knows it is but sham.—Alan Pressley Wilson.

THE SUBSCRIPTION PRICE

OF

THE GOSPEL ADVOCATE

WILL BE

ADVANCED ON JANUARY 1, 1917.

* * *

It is generally understood that everything that goes into the production of a newspaper has increased in price tremendously. These increases range all the way from 50 per cent to 200 per cent. White paper has over doubled in value and is scarce at any price; wrappers for the Gospel Advocate have more than doubled in price; inks of all kinds have advanced in price out of all reason; and so it goes all along the line.

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We advise, as we say, no matter when your subscription expires, that you send us your renewal for one or two years at \$1.50 a year, and send it just as early as possible. We will soon be very busy entering thousands upon thousands of subscriptions between now and January 1, 1917. It is your last chance to get the Gospel Advocate at \$1.50 a year.

However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.

* * *

Will you please give this your immediate attention?

* * *

PUBLISHERS GOSPEL ADVOCATE,

Nashville, Tenn.



OUR CONTRIBUTORS



More About "Our Dun's and Bradstreet's."

The subjoined letter, omitting such passages as would identify the writer, is published as a contribution to an issue that is already of the first magnitude. Coming, as it does, from one who has served more than once as State secretary, and who is among the most powerful in our evangelistic ministry, it confirms, in a most unexpected way, the strong terms in which we have been compelled to admonish on this growing evil.

The writer's conviction that to make his name known "would mean starvation" tells only too plainly how far, in his judgment, this evil has progressed:

First, I want to congratulate you with all my heart for the "Our Dun's and Bradstreet's" article in the July 15 issue of the Christian Standard. I believe in missionary work, and have made it the business of my ministry to ask for all I could conscientiously ask for for the various enterprises, and have promoted considerable missionary work independent of any and all agencies. My Sunday school has just sent an offering, averaging one dollar for each member of the school, as its Children's-Day offering to our Foreign Board. We have made other offerings during the year. I have found great satisfaction in this fellowship, despite some painful experiences, of which I shall speak further on in this note.

I have long realized that there is lurking danger in these organized societies. Can any one question the truth of this statement who reads the article just referred to? But what are we preachers to do? What can we do? Year by year the net is being closer drawn, and more and more good men are being driven out of the ministry who shrink from participation in this worldly-wise and conscienceless scheme for "holding up" churches and individuals in the name of Christian missions. The danger no longer "lurks." It has developed into a well-organized, shrewdly manipulated, and wonderfully successful scheme. I am not saying that as a brotherhood we are giving more than we should give for missions. Far from that. We should be giving a great deal more than we are now giving. But we dare not correct one wrong by committing another. Yet that is what some among us would do, and are doing, as evidenced by the letters from which you quote in the article under discussion. This "system" is not alone of the Foreign Missionary Society. We preachers know that every one of our "organized interests" is "in on the scheme," even down to the State secretaries. They *have to be*, or lose their jobs. The State secretaries are at the mercy of the national secretaries. Not one of them could long continue in his office were he to rebel against the system, or even fail to cooperate with it.

I know whereof I speak, for I have been a State secretary myself. We doubt not that many local preachers who have fallen in with the scheme, and certain secretaries, especially State and Sunday-school secretaries, will scoff the idea that there is anything at all to the claims of this article. No doubt some have fitted into the scheme so *naturally* and others so thoughtlessly that they are not aware that any wrong is being done.

Just what is to be done to correct this growing evil is the important question. If there were some way of informing all our official boards as to the facts, doubtless they would cease to consider preachers commended by the secretaries. The boards should know that the only safe plan whereby to secure unprejudiced information concerning preachers is through disinterested sources. It would be impossible for them to go to a source that is more interested, aside from the church they themselves serve, than to go to the secretaries, State and national. And there is not wanting evidence to prove that with the secretaries the one thing that counts is the preacher's record for twisting money out of his parishioners for missionary purposes.

Secretaries often commend preachers whose records are not at all satisfactory—they are usually unsatisfactory until they have at least one living link to their credit, and not quite satisfactory then save to the society for which the living link has been secured.

Perhaps it will not be long until a sufficient number of preachers will have committed themselves to the scheme that the secretaries will no longer be under the necessity of at any time recommending a man who has not a fairly satisfactory record for holding up churches and individuals for missionary funds.

My first experience concerning this matter happened during my first ministry, and that means a good many years ago. I was preaching for a country church. On a certain Lord's day I had taken an offering for State missions. It was the first offering for State missions ever made by that church, then fifty years old. A little later I chanced to meet aboard train my State secretary, and, with great joy, I proceeded to tell him of my fine offering, as I believed it to be. He commended me for my loyalty (to the missionary work), and went on to inform me that, if I expected another pastorate when through there, it would be necessary not only to take the missionary offerings from year to year, but to double up on them as well. That was the first, but not the last, time I have heard the buzz of the big stick.

Perhaps, as I have said so much, I might say more, and tell of one or two other of my experiences with the system. I was serving a church in a State which "articulated" with the American Christian Missionary Society. We failed to take the offering the first Lord's day in May for American missions. We had decided to wait till after harvest, when money would be more plentiful. In the meantime we received a decidedly threatening letter, warning us that if the offering from that particular church was not forthcoming within due season, what would happen—which was plenty. We were slated for exposure, through a certain journal named in the communication, as a traitor to the cause. Another time and in another State we were being considered with a view to being called, along with others, as is usually the case with our churches and boards. This was also a State that "articulated" with the A. C. M. S. One of the men being considered was commended, and was being urged by the A. C. M. S.'s secretary. For reasons which doubtless seemed sufficient, the board made choice of myself as the man for the position. For this piece of independence on the part of the board, the then national secretary proceeded to reprimand in no uncertain terms said board for daring to "pass up" his man. The quotation is mine. I saw the correspondence, but, as several years have elapsed, I cannot now remember the exact language. But it was sharp, and went so far as to insinuate that such conduct was calculated to lose them the help the A. C. M. S. was contributing to that State. We are not through telling our experiences with the "system," but perhaps this is enough for the present.

It is a great pity that mankind is so weak that when individuals are placed in control of machinery of any sort, even church machinery, where money is involved, they are prone to wander from the right path.

I began this communication with no notion of any of it being published, but extended my remarks under "Firstly" beyond my expectations. Should you wish to quote from it at any time, or print it all, you are at liberty to do so; but do not mention my name, for, if you were to do so, as you must know, it would mean starvation, or seek another means of livelihood.

The question raised by our correspondent, "What is to be done?" demands something more than passing comment. It calls for action. What that action must be depends on the character and extent of the evil to be counteracted. It is evident, from the facts here cited and from the statements of other informants, that those who follow these oppressive practices have a double advantage over their victims.

I. They are apparently organized; that is to say, the organizations formed largely through the efforts of the ministry, for other and better purposes, can be, and in some cases certainly are, used to coerce them. In the face of such combined effort, the independent ministry is at a cruel disadvantage.

2. The second advantage is the possession of funds, diverted from other and better purposes, but which may be employed, and, in cases, are believed to have been employed, in the war on the independent ministry. State secretaries, traveling on State funds and paid State salaries, have been known to appear on the ground at the critical moment, without any other apparent errand than to defeat the candidacy of a man obnoxious to the system, or to promote the candidacy of one subservient to the system.

These two great disadvantages must certainly be counteracted if men of independent convictions are to be enabled to protect themselves and one another.

The readiest means, as it appears to us, is to enter into a protective association:

1. To call attention to this evil, and to protest to the societies or boards under whose authority such practices are carried on. We would be slow to believe that any board or society would knowingly sanction them. So far as our knowledge goes, it is limited to salaried officials ambitious to make a record for themselves and to retain their hold on office.

2. To act in concert, to insure that minions of "our Dun's and Bradstreet's" are not installed as officers in our State organizations. It is here that the evil principally lies, and the most effective remedy is to place true men in every responsible position.

3. To maintain a bureau of information, through which these measures can be carried out, and through which ministers and churches can learn something of one another more than merely what pleases a few self-interested officials.

Whether such a form of organization would best serve or not, they owe it to themselves not to leave their names and their usefulness at the mercy of men who boldly avow a policy so unjust and so intolerable. Some form of organization will be necessary if any effective opposition is to be made.

Coupled with the pertinacious efforts to form an ecclesiasticism in which our free churches will figure as units, it will be seen what crushing power would be placed in the hands of a few men who controlled the "Dun's and Bradstreet's" of our ministry.—Christian Standard, August 26.

Preachers Old and Young.

BY W. H. CARTER.

For some time I have thought that something along the line suggested by the head to this article should be said; not to reprove, rebuke, or discourage, but to admonish, exhort, and encourage—that which is suggestive and conducive to the greatest good possible to all who may be concerned. I have halted, waited, studied, and thought maybe I am not the one to undertake this task, and maybe I am not able to say the right thing, or may not say it in the right way. I have followed Brother Elam very closely in what he has said in regard to preachers, preaching and commercializing the gospel, and am not able to point out any defects that I think injurious to the preacher or the cause of Christ. But some good brethren have found some objection to some things he said, and now, if I write, will some one criticize me? I have decided that, if they do, it will work to my good; so I have mustered up courage to venture and risk the consequences. One thing I am sure of is, if I write the truth, God will take care of that, and also of me, although I may have to undergo chastisement from those who may not see things as I do. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 6.) May we not draw some consolation, some comfort, assurance, and peace of mind, from this? Looking back over forty years of experience in an effort to set forth the truth as it is in Jesus, I can see and feel the chastisement that has befallen me,

I remember what it is to have a wife and children who had not the comforts of life that those for whom I labored, pleaded, and prayed had. I remember how I had to buy food and raiment on credit and then work at some "useful employment" to earn the money to meet the obligation, and preach in private houses, schoolhouses, and in the groves as I had opportunity. In all this I tried to learn the lesson of patience and trust and humility and faith, believing that the Lord would bring good out of it all; if not to me, he would to others. Amid all this I tried not to complain or beg. I did not believe God intended that his children should be beggars. I felt it would be humiliating to me and the cause for which I pleaded. My good wife, who was "a gift of the Lord," when through weakness I faltered and was about to fall, strengthened and encouraged me to go and do all the good I could, saying; "By the help of the Lord, I will take care of the children while you are gone."

O, there are so many things I could say when I think of the joys and sorrows, the trials, conflicts, disappointments, and—shall I say it?—victories. Yes, victories. One great victory has come to wife and me through the lesson we have learned and the patience endured. But the greatest of all is in the building up of the Redeemer's cause in my home county. Forty years ago, when I offered myself as a sacrifice for the spread of the truth, there were two congregations in the county, maybe three—one at Lafayette, one in the west end and one in the east end of the county. They were mostly poor people and one of them disbanded. The one in the west end had internal troubles that hindered its growth. I labored among them, not for their money, for they had it not to give, but to help them grow in grace, in the knowledge of the truth, and make increase of the body. These troubles were finally removed, the church began to grow, and to-day they have a nice congregation, and the members are at peace among themselves and trying to build themselves up in their most holy faith. To-day, instead of two congregations in the county, there are eleven, all in peace and striving to worship God according to his will. But do not understand that I claim all this as the result of my own labor, for other preachers, faithful and true, have labored, and are now laboring, to build up churches, among whom are the Knight brothers, Dave and John, who have been, and are now, sowing the seed of the kingdom. In one community I held a four-days' debate and received one dollar and fifty cents. Now there is a good congregation of disciples in that neighborhood who have not lost love for me, but show their appreciation of my efforts by calling me to preach for them and helping to supply my temporal wants. Last Lord's day (May 14, 1916) was their twenty-seventh anniversary. I was with them the day they began to worship in their new house, and have been with them on the second Lord's day in May most of the years since they began. Last Lord's day we had two sermons, dinner on the ground, and a nice, respectful, and attentive audience, and wife and I returned home full of joy over the association of the day and the prospect for the salvation of other precious souls. The Lord willing, I will assist them in their meeting this fall, beginning the first Lord's day in October. But I must not take up too much space; so I close here until next week. Be sure and read my next, for, the Lord willing, I will tell you something you do not know. I am going to tell you something on a preacher that he would not want me to tell, if he knew it. You do not know who it is, but you will know when I tell it. He will read this, but will not suspicion that he is the one; but after I tell on him he will know it is he, and that I told the truth. The publishers must not "give me away," lest he break this link out of our little chain of reminiscences.

(To be continued.)

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi Kurimoto-mura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop 104 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. G. Vincent, 73 Myogadani, Koishikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (fund-dray be sent to Don Carlos James, 2325 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sherriff, Bulawayo, Rhodesia, South Africa.

They Let the Fire of Love Go Out.

Once a man and a maiden fair
Chanced to meet one day somewhere.
They met again—yes, many times.
She wrote verses and he made rhymes

He knew not what his fate might be,
But thought he'd try his hand and see;
And when he said, "Will you be mine?"
She had not courage to decline.

Who was the man and the maiden fair?
I give no names, but mention the pair;
But none to one it just fits you,
And that's the point I'm coming to.

Then love was blind; it did not see
A single fault in the wife to be;
Nor she in him had ought to find,
For he excelled among mankind.

But little things came in between,
Their hearts away began to wean,
Till both had grown so very cold
That actually they'd sometimes scold.

Yet neither was a bit more bad
Than on the day they wooed and wed.
The way the whole thing came about,
They let the fire of love go out.

* * *

The Word of God in India.

BY E. S. JELLEY, JR.

Brother McHenry and I arrived at Sonal on the first of July. The next day being Lord's day, over one hundred people were present for the Lord's Supper. We have had some preaching, and there are about twenty male students, together with their wives, engaged in the study of the Bible. These students are all preachers or would-be preachers. From here trips have been made by various workers to other towns and the gospel preached. Seven baptisms have occurred here, and six on Brother McHenry's trip to see Brother Wakeker's sick father. The latter desired very much to be baptized; so Brother McHenry baptized him, and he seemed very happy. Later he passed away.

By invitation, we took tea with an Established Church missionary. His church was established not upon the Rock, but upon an act of Parliament. He wanted us to agree to kindly leave this region to him in peaceful possession, as he said the preaching of the gospel in places where the Church of England is established causes hypocrisy and discord. We told him that we are commissioned to make disciples everywhere, and that we hoped in our lifetime to see all India occupied by the church of Christ. He insisted that we tell him whether in our opinion he had any hope of salvation. We gave him a gentle and courteously scriptural reply. Formerly the native workers were profoundly ignorant of the Bible. Now, however, besides being well posted on the subject of first principles, they

are beginning to get a good general idea of Bible history, and we are teaching them the Christian evidences. Work is being done here for eternity. We greatly need more missionaries, more helpers, and more money to use in distributing literature. "He that goeth forth and weepeth, bearing precious seed [or he that denies himself in order to assist the seed sower in going out], shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126, 6.)

* * *

War.

You cannot stop war by practicing it. The only way to stop war is to stop practicing it. They only way to stop practicing it is to stop pleading for it. Stop pleading for it under any circumstances. If war is allowable in extreme cases, it is allowable always; for war is confessedly never resorted to except in extreme cases. Every nation now at war is at war, on its own confession, because it could not help it. It is needless to bring up extreme cases as sufficient causes to justify war. If war is right, it is always right when national interests are imperilled. On the other hand, if war is wrong, it is always wrong even though it is to preserve national interests. And if war is justifiable, why should a nation be blamed for being prepared, and why should militarism in a nation be censured? If it is right to go to war, it is right to be prepared for it, and it is only the part of wisdom to be prepared to the limit. In the view that war is admissible at all, militarism in a nation is a virtue.

Some seem to think it strange that "Christian" nations should be at war, but it should not be a matter of the least surprise. It is just what should be expected. All these "Christian" nations maintain that when the inevitable happens war is allowable even to the Christian, and that the first duty of every member of the State is to fight for his country; and if he doesn't, he is shot down. The inevitable has happened and fighting must be done. Each State regrets it, but says war was forced upon it. Each country urges its subjects into battle, calling upon God and averring that if one dies in a "righteous cause" it is the gate to glory. Japan, like the West, makes the exception for war in "extreme" cases and calls upon her sons to immortalize their names in the same way. In her army are some who are "Christians." They have been taught by their pastors and the missionaries that when duty calls, though it is to be regretted, yet they should go, and that if they fall in battle glory awaits them. What else, then, could be expected than that "Christian" nations should be at war? And if in extreme cases war is the proper thing, where is the place for criticism?

But from the Christian point of view war is prohibited for any cause. We are to defend ourselves and maintain our cause by righteousness backed up only by kindness and love. "Resist not evil." "Overcome evil with good." "Love your enemies." "Do good to them that hate you." "Bless them that curse you; bless, and curse not." The only possible way to stop war is to make no allowance for it under any condition or provocation whatsoever, but to condemn it absolutely, and in its place under all circumstances, even to the loss of life and property, to practice the Golden Rule.

Sympathy is feeling *with* others, and is quite a distinct thing from feeling *for* them. The latter is more of a quick and evanescent sentiment, good as far as it goes, but not often going far; laudable as long as it lasts, but not always lasting over the hour. Sympathy is a habit, or temper of mind, which means prayer and effort and sacrifice, and a sense of the common lot, with firmness and discrimination, and, best of all, "the mind of Christ."—Bishop Thorold.

Georgia and the Far Southern Field

By S. H. Hall

Please Read This.

The writer has just recently closed a very interesting meeting at Menlo, Ga. Four souls were baptized into Christ and the faithful there were greatly strengthened. Menlo is a delightful village about forty-two miles southwest of Chattanooga, at the foot of Lookout Mountain. It is noted for its fine mineral water, and quite a number of people visit it in the summer for their vacations. We have about thirty-five members there, but the most of them are women. Some of the best people that I have ever met constitute the nucleus at this place.

But these people are not doing what they could do for the cause were they only blessed with a convenient place for meeting. They have been meeting in a hall on the second floor. Several efforts have been made to build a house, all of them failing because of their lack of men who could take the work and push it on to success. I found that this has greatly crippled their influence as a church. The outsiders are impressed that, to a large degree, the establishing of a permanent congregation there is an uncertain quantity. Seeing this sore need of a building, I was compelled to insist that it *must* be built. They have a most desirable lot paid for. The writing of the deed to this property is now in my hands and will be finished this week, the Lord willing. Brother Jim Thomas, of Chattanooga, is now at Menlo for the purpose of going to the woods and having the rough lumber sawed at a mill on his place. The members are giving what they are able to give in lumber, labor, and money. But they need some help. We want the building completed at the earliest possible date and another meeting conducted there so soon as it is sufficiently finished that it can be used for this purpose. Kind reader, will you not help, and do it *now*? I think I know when people are doing their best and when they need some outside assistance. I know that your help here is needed and that it will be money well spent for the cause of Christ. Send all donations to Miss Georgia Thomas, Menlo, Ga., and its receipt will be acknowledged in this paper.

A Sore Need.

If there ever was a time when more laborers were needed, this is the time. We cannot begin to answer the calls for men to preach the word. It is the duty of the church to preach the gospel from the "rivers to the ends of the earth," even if there were no calls to do so; but it is certainly distressing when we have hungry souls begging us to come and help them, and we simply cannot get to them. How timely are these words of our Lord just now: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest!" (Matt. 9: 37, 38.)

But the thing that I wish to especially emphasize at this time is the need, not only of *praying* for more laborers, but the sore need of our actually doing something to increase the forces. Please to note that our Lord not only instructed his disciples to pray for more laborers, but that he immediately sent them into the harvest. (See Matt. 9: 37, 38; 10: 1.) Too, turn to Luke 10: 1-3 and you will see that he sent the seventy into the harvest, praying the "Lord of the harvest to send more laborers" and teaching them to pray the same prayer. It is just as true to say that prayer without works is dead as to say that faith without works is dead. May our Father help every one

of us to consider, seriously, the following questions: (1) Are we earnestly praying for more laborers? (2) If so, what are we doing to increase the number of laborers? Are we, like our religious neighbors, expecting them to get a direct call to preach and to be miraculously qualified? Or do we realize that it is our duty to encourage the talent in the church, to put our hands on the young men in our churches who have proven themselves to be holy and without blame before God in love, and to encourage them to give themselves wholly to the ministry of the word? I say that this is our duty. The sore need of more laborers goes without argument. Shall we have them? Others can do as they may; but as for me, I shall continue to encourage every godly young man who has a desire to preach the gospel to prepare himself and give himself wholly to the ministry. Along with this, I shall teach every man and woman, boy and girl, who is a Christian, that it is his and her duty to preach the word by their godly living and by word every opportunity he has, regardless of business calling in life. Christ made no mistake when he found Peter, James, John, and others at their trade and called them from it and encouraged them to give themselves wholly to the preaching of the word. As stated last week, the cause of Christ is suffering for more laborers; both of the farmer-preacher and merchant-preacher class and those who give themselves wholly to the ministry of the word. May the Lord supply this sore need of more laborers.

More Good Reports.

Brother Morgan H. Carter recently closed a short meeting at Hardie's Chapel, with six confessions and baptisms and one from the Baptists. Too, he conducted a short meeting with the Liberty Hill congregation, with six souls baptized into Christ. This good brother is becoming more and more a power for good in our State.

W. M. Brumit, our farmer-preacher and one of our best workers, recently baptized three at Bethany congregation and two near Vilarica. At this writing he is with the Pleasant Grove brethren, in Cobb County, with a crowded house at both services the first Lord's day. We are expecting a fine report of this meeting.

Brother Aruna Clark, of Chattanooga, recently baptized one at Rockmart on his monthly visit there. He is now at Austell in a meeting, and goes from there to Buchanan.

Brother John Hayes, of Cedar Hill, Texas, is now at Rome, and will continue with these brethren a number of weeks. His friends should remember that he is working in waste places and with weak congregations; hence their donations to supply what is lacking will be greatly appreciated. Address him at 608 Broad Street, Rome, Ga.

Brother John T. Smithson, of Hopkinsville, Ky., is now helping Brother Coleman in a meeting near Trenton.

The writer is now with the Lyerly brethren, with two baptisms to date. This is going to be one of the best short meetings I have ever conducted. I go from here to a congregation near Kingston, established by Brother O. D. Bearden, one of our Atlanta elders and a trunkmaker-preacher, and a good one, too. God hasten the day when every child of God will preach the word as far as he or she is able.

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men finds the delight and peace which such complete self-surrender has to give.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Some Points of Agreement.

It is very common to assert that "Disciples" and Baptists are in agreement on only one point—baptism in water, instead of ransim. But that is to forget the fundamental doctrine of Baptists, that baptism is to be administered to those only who profess personal faith in the Lord Jesus and give evidence of having "passed from death to life." On this point "Disciples" and Baptists are in full agreement, though they do not agree as to the status of the candidate for baptism. The Baptist believes that the candidate should have a consciousness of sins forgiven, of a personal relation to the Lord Jesus Christ, before baptism. The Disciple would baptize in order to beget such consciousness. He holds that no one has a right to regard himself as in Christ, or saved, until he has been baptized. Just there is the radical distinction between Baptists and "Disciples." Those who have occasion to note the difference should have it clearly in mind. It may be summed up in a nutshell.—*Journal and Messenger.*

I would very greatly rejoice to see all religionists enjoying that union for which Christ yearned when he prayed: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." (John 17: 20, 21.) But so far as my individual responsibility is concerned, I am far more anxious to be in full accord with the Bible than with the Baptists or any other religionists. The thing for us all to do is to conform our teaching to the Bible, and not seek to conform the Bible to our teaching. As the Bible teaches the baptism of believers, it is certainly gratifying that Baptists baptize believers. An unbeliever cannot enjoy Christian baptism. It is not possible to understand how a man can give scriptural evidence of having "passed from death to life" before baptism, as the Savior promises salvation to the baptized believer. "He that believeth and is baptized shall be saved." (Mark 16: 16.) Either Christ or the man who gives evidence of salvation before and without baptism is mistaken. Again, the Spirit, through Peter, commanded believers on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Those whom Peter addressed could not give evidence of the remission of sins before baptism; for, if so, the Spirit would not command them to repent and be baptized unto the remission of sins. Neither would the Holy Spirit have said to Saul through Ananias: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) As remission of sins is in Christ and not out of Christ, it is impossible to understand how the man who has not been baptized into Christ can give scriptural evidence that he has "passed from death to life." "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) It would be helpful if the editor of the *Journal and Messenger* would conform his teaching and practice to the plain teaching of the Bible on this subject.

The editor of the *Journal and Messenger* continues:

And that difference is so radical that it cannot be overcome, so long as both adhere to their present views of scripture teaching and Christian experience. Only now and then a Baptist speaks of an assurance obtained in baptism, speaking of the day of his baptism as "the happiest day of his life." To very many people it was a happy day, and they can never forget it, as they ought not to forget it. But many Baptists can point to other days and other

experiences which almost eclipse the day of their baptism. Usually the happiest day is before baptism, the day of a conscious passage from death to life, and many can sing with John Newton:

"Sweet was the time when first I felt
The Savior's pard'ning blood
Applied to cleanse my soul from guilt,
And bring me home to God."

The man who wrote that hymn was never baptized, but he knew the grace of God and enjoyed as much of his presence as do most of those baptized.

Again, in the above the *Journal and Messenger* is not in accord with the New Testament teaching on baptism. In New Testament times a man did not believe and put off his baptism for one or two years. Believers were baptized "the same hour of the night," and Saul, though he had fasted three days, did not break his fast until after baptism. So we see that under apostolic practice and preaching a man's belief and baptism were on the same day, even the same hour of the night, though the hour be at midnight. Baptist usage may separate the day of belief and the day of baptism for twelve months, but the New Testament usage joins them together as closely as "the same hour of the night." The Christian does not spend his time pondering over the happiness of any day; but if he is faithful in the service of the Lord, the days prove to be happier as the years come and go. The last day of his life, when the spirit is liberated from the body, is the most triumphant of all the days of his life: "The day of death is better than the day of one's birth." "Precious in the sight of the Lord is the death of his saints."

The editor of the *Journal and Messenger* further continues on the same subject:

It is to be feared that too many people had their highest and deepest and most satisfying experience at the time of their baptism. They look upon the ordinance as a work of virtue which, when performed, gives a right and a precedent for lives of careless profession thereafter. We are always a little doubtful of him who tells us of his baptism as his happiest day, or who makes it conspicuous among the days of his service. It ought to be a good day to the believing, repentant, forgiving, and purposeful soul; it ought to stand out in memory and mark an era in the life of the Christian; but it ought not to be so much more notable than any other day that no other compares with it or excels it. It is to be feared that, in too many cases, baptism is the one thing with some Baptists, as it is the one thing among "Disciples."

One thing is sure, and that is, the man who stops at baptism makes too much out of it. When people are baptized, they have just enlisted as soldiers of the cross. Then, like Paul, "forgetting the things which are behind, and stretching forward to the things which are before," they "press on toward the goal unto the prize of the high calling of God in Christ Jesus." Then they must work out their own salvation "with fear and trembling." The life of the believer must be a life of constant prayer and diligence.

A Good Book.

"Christian Treasures" is the name of a neat little volume of 281 pages, lately issued by the McQuiddy Printing Company, Nashville, Tenn. It is compiled by our energetic brother, A. B. Lipscomb, being selections from specially written articles of the *Gospel Advocate*. In reading the book, I thought I would like to quote some portions of it which I considered especially good, but I soon found I would be quoting a large portion of it. To say it is perfect would be claiming more than is due any human production. It is a book, however, containing much wholesome teaching, and it deserves a wide circulation. An excellent book it would be to hand to your neighbor. That's the use I mean to make of it. I am pleased to note that this is Volume I, and that others are soon to follow. The more such books we can have, the better. J. M. McCALLEN.

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Fighting the Devil with Fire.

BY E. A. E.

Jesus did not fight the devil, and he does not teach his disciples to fight the devil, with fire. He used "the sword of the Spirit, which is the word of God"—"It is written"—and for the time the devil left him. (See Matt. 4: 1-11.) In meeting all the mighty temptations and attacks of the devil, even unto his death on the cross, Jesus never resorted to any of the ways and means, tactics and tricks of the devil. Note his prayers and all that he did during the awful night of his betrayal and his prayers on the cross. He forbade the use of the sword.

Eph. 6: 10-20 specifies the full armor of God in which all can "stand against the wiles of the devil," "and, having done all, to stand."

"The church of the living God" is the "institution," or "organization," in which and through which to combat all error and to fight the devil in every way, for through it is made known "the manifold wisdom of God" (Eph. 3: 10); it is "the pillar and ground of the truth" (1 Tim. 3: 15), and through it God is to be glorified forever and ever (Eph. 3: 21).

The children of Israel committed a fatal and far-reaching sin in influence and destruction when they rejected God as their King and undertook to fight the devil with fire. We are familiar with the sad story, Samuel was old; "his

sons walked not in his ways, but turned aside after idols, and took bribes, and perverted judgment;" the enemy was consolidated, well organized, and strong. The Israelites were cowardly and weak through lack of faith in God and confidence in his ways and means. It was the wisdom of the world and the tactics and trick of the devil to have a king to judge Israel "like all the nations" (1 Sam. 8.) God said to Samuel: "They have not rejected thee, but they have rejected me, that I should not be king over them."

To reject God's system of government was to reject God. Saul turned back from following God, became rebellious, stubborn, idolatrous, and iniquitous, when he "rejected the word of Jehovah." (1 Sam. 15: 22, 23.)

But what of all this? "Much every way."

I urge our readers—every one—to go carefully and seriously over an editorial article of the Christian Standard of August 26, copied on page 915 of this paper. This article embraces a letter "from one who has served more than once as State secretary." Study it.

This letter and this editorial article and other articles of the Christian Standard bring against the societies, both State and national, the most serious and most fearful indictments that mortal hand has ever written. I cannot enumerate them here for lack of space; we shall have to go over the letter and article again to get them all. They both expose the "oppressive practices," the coercing of preachers, the "holding up" of "churches and individuals in the name of Christian missions," "the worldly-wise and conscienceless schemes," and ambitions of "salaried officers" of the societies. The author of the letter not only says that he has "long realized that there is lurking danger in these organized societies," but "that the danger no longer lurks; but has developed into a well-organized, shrewdly manipulated and wonderfully successful scheme," and that "year by year the net is being closer drawn, and more and more good men are being driven out of the ministry who shrink from this worldly-wise and conscienceless scheme of 'holding up' churches and individuals in the name of Christian missions." He also says that the preachers know that "every one of our organized interests" is "on to the scheme," and that the secretaries "have to be" (emphasis his) in this scheme "or lose their job," and that "not one of them could longer continue in his office were he to rebel against the system, or even fail to cooperate with it;" that "the one thing that counts is the preacher's record of twisting money [emphasis mine] out of his parishioners;" that preachers "whose records are not satisfactory" are often commended by secretaries; that he himself has more than once "heard the buzz of the big stick;" and, worse than all, that he does not want his name given, "for, if that should be done, it would mean starvation, or seek another means of livelihood."

In the Christian Standard of July 15 the editor says that the "Missionary Intelligencer" is "the official organ of the Foreign Missionary Society" and that its editor "was the one to adopt the phrase, 'Dun's and Bradstreet's,' to designate the published society receipts," and gives a letter written by the editor of the Missionary Intelligencer to show what is meant by the use of the phrase—that a preacher's rating depends upon the amount of money he raises. This letter, addressed to a preacher, says in part:

First, if you wish to fill the highest place among us, one thing is needed. That is to develop in your people the grace of giving. Have your people double their offerings from year to year. The Methodist Church promotes or degrades a man as he does or does not see that the benevolences of the church are properly attended to. We do the same thing, but in a different way.

This letter then gives an illustration to show that of two men equally competent in every way the one who can get his church to "quadruple the offerings to every interest"

"stands in the front rank of our ministers," while the other is little sought after.

The Christian Standard says:

We can cite a minister in the employ of one of our strong city churches who was mighty on the collections, but who did not have the baptistery open in three years, while the congregation dwindled to half its original size. When forced to leave by the disgusted congregation, "our Dun's and Bradstreet's" officials left no stone unturned to help him to one position after another, although he was well known to be disloyal to the Bible and to the plea. And this continued until he finally went to his own place. This is what is meant to make any society publication the "Dun's and Bradstreet's" of the ministry.

The Standard says it can give other instances of this kind and also "cases where faithful ministers, earnest supporters even of all our missionary societies, have been quite driven from the ministry because they have incurred the hostility of 'our Dun's and Bradstreet's' officials, who have even interfered to exclude them from pulpits to which they have been called. The worst crime is a manhood that refused to be intimidated by 'our Dun's and Bradstreet's' system."

The Standard concludes thus:

The Yearbook tells nothing of a minister's faithfulness and efficiency in his care of the church. It tells nothing of his fidelity to the Scriptures. It tells nothing of missionary and benevolent work independent of the societies. It tells nothing of his ministry, except what he may do for society's treasuries; and to make this "our Dun's and Bradstreet's" is a menace that our independent ministry should properly rebuke. The church that selects a minister because of his rating in "our Dun's and Bradstreet's" need not complain if it secures one who, like the toady above mentioned, serves "our Dun's and Bradstreet's" to the loss of the church employing him.

There is neither comfort nor remedy in saying, "I told you so." Years ago the Gospel Advocate knew and tried to expose these tactics and "shrewdly manipulated schemes" of the societies. Since the real organization of the first societies Tolbert Fanning, Ben Franklin, David Lipscomb, E. G. Sewell, and others then, and, later, J. A. Harding, F. D. Srygley, and numerous others, pointed out and emphasized most clearly these evils and their most fearful consequences; but the society brethren "scuffed the idea" that there was any foundation for such alarm and declared that nothing was meant but to "spread the gospel." The Christian Standard compared Brother Lipscomb to the old woman who attempted to sweep back the sea. The Standard now is in the sweeping business, "and the sweeping waves roll on." I have read something about "the irony of fate."

The concluding paragraph of the letter given in this paper is:

It is a great pity that mankind is so weak that, when individuals are placed in control of machinery of any sort, even church machinery, where money is involved, they are prone to wander from the right paths.

Not all, brother, by any means. Brother J. A. Harding once said to me that when institutions are built up and made strong, then the money sharks seek them and get control of them. Self-sacrificing men go into the waste places and build up churches until they become strong, then the ones who preach for a "livelihood" seek to be their "pastors." And sad it is that then many of the churches turn from the self-sacrificing men who built them up. The history of the work of the societies shows that they seek the churches—the money and control of the churches—which the real missionaries have built up. The Gospel Advocate has pointed this out dozens of times.

(To be continued.)

"Fellowship in Furtherance of the Gospel."

BY M. C. K.

A copy of a tract by John E. Cowden bearing the above title and published in the Tennessee Christian for August, 1916, has been sent to us with the request that we review it in the Gospel Advocate; but a careful reading of its haphazard statements and bungling misrepresentations shows its author to be so utterly lacking in an accurate knowledge of the issue that he is attempting to discuss that a formal review of it is unnecessary. It is astonishing that a brother who has not sufficient knowledge of an issue to even state what that issue is would not have the discretion to leave its discussion to other hands.

No, no, we shall not attempt a formal reply to such a production, but will call attention to enough of its incorrect statements and bungling attempts at reasoning to show how unreliable it is as an attempt to discuss the issue between the society and the antisociety churches. There is a real and important issue between them, but there is nothing beyond a hint of it in the Cowden tract. From the beginning to the end, it nowhere defines that issue. But it says some things, and we now invite attention to some of them.

1. He says "the mistake of many is" that "they demand a 'Thus saith the Lord' for everything that in any way has to do with the work and worship of the church." Now, who are these "many?" We should be glad to know of one solitary congregation anywhere on earth, if there be any such congregation, or even of a solitary person anywhere on earth, if there be any such person, of whom his statement is true. The Gospel Advocate knows of no religious body, nor of a single church, nor of a single individual on earth who demands "a 'Thus saith the Lord' for everything that in any way has to do with the work and worship of the church." There is not a religious people on earth, nor a party among such a people, who do not freely admit, and preach and practice accordingly, that there are many things which in *some* "way" have "to do with the work and worship of the church" on which we have no "Thus saith the Lord," and on which none is needed. The brother's statement is utterly false *in toto*.

2. He says: "It is right to breathe in church because Christ did so." Wrong again. "It is" *not* "right to breathe in church because Christ did so," but "Christ did so" because it is natural and "right to breathe in church" or anywhere else. From such premises, we are left to suppose that the author of this tract is teaching the people that, just as they are to be baptized and eat the Lord's Supper "because Christ did so," so they should "breathe in church because Christ did so!" If the society folks in Tennessee have hitherto been without a Nestor, they surely have one now!

3. Again, he delivers this oracular utterance: "Nor does the fact that there is nothing in the Bible about a thing either include it or exclude it from the church." Now, is not this a brilliant mixture of logic and theology? And will the reader please see how numerous and vast our gains are by such an utterance? For example, "the fact that there is nothing in the Bible about" infant baptism neither "includes it nor excludes it from the church," and, therefore, we may have it or not have it, as we like! And "the fact that there is nothing in the Bible about" sprinkling or pouring neither "includes them nor excludes them from the church," and, therefore, we may have them or not have them, as we like! And "the fact that there is nothing in the Bible about" burning incense in the worship neither "includes it nor excludes it from the church," and, therefore, we may have it or not have it, as we like! But the time would fail us to tell about the Romish counting of beads, auricular confession, or holy water, with the mourners' bench and all the other flummery and spectacle

lar performances in the denominational world, for "the fact that there is nothing in the Bible about" them neither "includes them nor excludes them from the church," and, therefore, we may have any or all of them or not, as we like! Thus, by this logic we can make a clean sweep and have anything and everything not mentioned in the Bible, for "the fact that there is nothing in the Bible about" it neither "includes it nor excludes it from the church!" Selah!

4. But listen again to this missionary Nestor: "When we find no word or deed revealing Christ's mind on a matter, we are free to do and use anything that is consistent with his character." Behold our brother's logic again, and see how rich his premises are in yielding conclusions; for, if Christ's "word," spoken through inspired men, is not to be our guide, then we can have incense, infant membership, instrumental music and animal sacrifice in the service of God, who once had them all in his service, which shows that they are "consistent with his character," and that they are, therefore, consistent with the character of Christ. If not, why not? And we can also have the priestly confessional; for, if it be said that the New Testament does not provide for a "priest" to whom confession shall be made, we reply, exactly so, but that circumstances need not hinder us from having one; for "when we find no word or deed revealing Christ's mind on a matter, we are free to do and use anything that is consistent with his character;" and since "we find no word or deed revealing Christ's mind on" having such a priest, and since having one would be "consistent with his character," it follows, of course, that "we are free to" provide one. If not, why not?

5. He says that "Christ on one occasion was asked to give" a "plan for doing Christian work," but that, instead of giving it, "he rebuked John for demanding uniformity of methods in Christian work. (Mark 9: 38-41.)" This is not true. Christ "was asked to give" no such thing. The reader can see for himself by reading the passage. Neither is there any record whatever of John "demanding uniformity of methods in Christian work." The author of this tract misrepresents the New Testament as grossly as he does those who oppose the missionary society. We here give the Gospel Advocate's disposition of this point when it came up in our discussion with the Christian Standard:

Finally, the Standard says: "Whenever brethren are engaged in missionary work, whatever the plan may be, so long as the Scripture doctrine is upheld, let us respect and encourage them for the work's sake (Mark 9: 38-41), trusting to the good Lord to bring it right, in any respect in which they may be at fault as to his perfect will." Certainly, let us do this; but, unless the church itself may be called a "plan," the Gospel Advocate is making no contention for a mere "plan" of work, nor that every church must follow the same plan when the latter means the mere manner of doing a thing. So long as the church remains where God placed it, as the "center of evangelism" with its divinely appointed board of overseers and managers, the Gospel Advocate, all things else being equal, would be quite as willing to follow the Christian Standard's ways of doing things as to follow its own. Hence, Mark 9: 38-41 is totally irrelevant here. The Standard's well-known exegetical skill should have saved it from an application made in precisely the same way to justify the existence of different denominations. In his commentary on Matthew and Mark, Professor McGarvey made this appropriate comment on the passage: "The expression, 'he followeth not us,' means that he was not one of the immediate attendants of Jesus. Seeing such a man casting out demons excited John's jealousy, because he thought that no others than the chosen twelve ought to be honored with this power." There is not only nothing in the passage to justify the existence of different institutions in doing things, but not even the remotest reference to different ways of doing the same thing. The man of whom John complained and the twelve were all doing the same thing in the same way—casting out demons in the name of Jesus. On the mere manner of doing things where God has not spoken, we con-

tend for no way to the exclusion of others; but where he *has* spoken, as in the case of boards of overseership, we cannot see his order displaced with another under the name of mere "business functions" or "business institutions" without the strongest protest and opposition which we can properly make.

6. He says: "The Gospel Advocate dominates the churches of Tennessee to such an extent that it is fast becoming an ecclesiasticism of the most dangerous type." This statement shows that he either does not know the meaning of the word "ecclesiasticism," or that he misapplies it to suit his purpose, one or the other. A mere tyro in the use of words, if informed concerning the situation in Tennessee, should have known better than to thus apply the term "ecclesiasticism."

7. Again, he says: "The majority of churches and preachers of Tennessee now do not dare to make a move of any kind without first consulting the authorities that be in Nashville." This statement is false and slanderous on the brethren in Nashville. Not only is the statement untrue of "the majority of churches and preachers of Tennessee," but we venture the counter statement that there is not a single church nor a single preacher in Tennessee that would "not dare make a move of" some "kind without first consulting the authorities that be in Nashville." His statement is utterly false; and if he is what he should be, as a Christian, he will publicly retract it and apologize for it.

(To be continued.)

A Request Granted.

BY J. C. McQUIDDY.

If not asking too much of Brother McQuiddy, would like for him to comment on, or give an explanation of, the first nine verses of the sixteenth chapter of Luke. S. D.

Considering the limited time and space we have for such explanation, I will cheerfully do the very best I can to comply with the above request. The passages read: "And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."

This parable of the unjust steward is peculiar to Luke. The steward here was the manager of a great estate which he farmed out to tenants at a stipulated price. He practiced fraud in this way: He would rent to the tenant at a given price and then settle with the owner at a lower price, putting in his own pocket the difference. He, for instance, would collect one hundred measures of wheat from the tenant and pay the owner eighty and keep the twenty. With this preliminary statement, the understanding of the parable is not difficult. When he had wasted the goods of the owner—that is, had taken them by fraud—and was

called upon to give an account of his stewardship, and realized that his stewardship was to end promptly, having been so determined by the owner, he began to cast about to discover what was best for him to do. With him, honorable toil was condescension. He would in his own estimation be humiliated to dig in the field as a common laborer; to beg, after filling an exalted position, he was ashamed. How like him are thousands to-day! Rather than make an honest living by honorable toil, they resort to *crooked* methods or stealing. As he did not have long to remain in the stewardship, he would make hay while the sun shined. He quickly resolved what to do. He determined to make his lord's tenants his friends, to bring them all under personal obligations to himself, so that when he was put out of the stewardship they would receive him into their houses. So he called every one of his lord's debtors unto him and inquired as to the amount of the indebtedness of each. This indicates that his stealing had been on the wholesale; he had doubtless reported less to the owner in each individual case than he had charged the tenant. So he could collect less from each tenant than he had contracted to pay and yet have sufficient to settle with the owner, as he had reported to him less than he had charged each tenant. "He said unto the first, How much owest thou unto my lord?" What was the bargain or trade you made? How much did you agree to pay? The debtor answered: "A hundred measures of oil." The steward remembers that he reported this debt to the owner at fifty measures; and as he is now about to lose his stewardship he will not be profited by the extra fifty, so he says to the debtor: "Take thy bill, and sit down quickly, and write fifty." This would make the impression on the debtor that the steward was favoring him by giving him fifty measures out of his own pocket. He pursues the same course with all the debtors, making the bills and the book to correspond in each case, and thus opening every man's house and heart to him as a dear and accommodating friend.

HIS WISDOM COMMENDED.

The lord—that is, the rich man of verse 1—commended the unjust steward because he had done wisely, but not for the *morality* of his conduct. So far as we know, the morality of the rich man may have been no better than that of the unjust steward. The unjust steward acted wisely in that he made thoughtful provision for the future while he had the opportunity. This is the important lesson of the parable. What the prudent and wise *children of this world* do respecting their worldly future is what the *children of light* should do respecting their eternal future. The practical application is this: As the unjust steward used the unrighteous mammon so as to provide friends to receive him, so Christians should use their means in relieving the necessities of the poor, and in thus befriending them make friends of them. Mammon is personated and represented as unrighteous because it is so often the occasion of unrighteousness. It is so often the instrument and cause of evil. By a figure the qualities that characterize its use are transferred to the thing itself. I understand that the "eternal tabernacles" means heaven; but we are not to understand that the befriended poor will precede us into heaven and receive us there, but the thought is that the heart of love that leads us to do good to the poor fits and prepares us for heaven. It is not safe to press comparisons too far in parables. As the unjust steward used mammon so as to make friends to receive him into their houses, so Christians should use money in a way that it will fit and qualify them for heaven.

The Bible pronounces fearful curses upon the rich who use their wealth for the oppression of the poor. "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your

garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of the Sabaoth." (James 5: 1-4.)

Appreciation.

We have been very much gratified at the responses to our appeals to our readers to cooperate with us in the work of extending the circulation of this paper. The responses have been prompt and liberal. Many who were in arrears have paid up and renewed their subscriptions for another year. Considering the present high cost of paper, this is absolutely necessary.

We have promised our readers that we will not raise the subscription price of the Gospel Advocate to two dollars a year before the first of January, 1917. When we made that promise, we were hopeful that the cost of paper would be less by January 1, but it now appears that we will be disappointed. The best information that we can get indicates that it will be very difficult to buy paper next year at any price. Recently we have had to pay another advance of at least twenty-five per cent for the blank paper on which the Gospel Advocate is printed. We had hoped not to advance the subscription price, but it seems we have been fighting the inevitable. We cannot, no matter how much we may desire it, do the impossible.

Many papers have already advanced the subscription price, but we will not advance before January 1, 1917. This gives all a chance *now* to take advantage of the old price for another year. If you have a friend, whom you wish to read the Gospel Advocate, *now* is the time to send in his subscription for one year. If your subscription is behind, *now* is the time to pay up and to renew for one year in advance. Don't wait until January 1 is here and then complain because you cannot secure the paper at the old price of one dollar and fifty cents a year.

We are very much gratified that we are able to announce to our readers that the Gospel Advocate has now the best paid-up list in its history. In spite of the heavy burden the increased cost of paper is putting on us, we feel encouraged to press forward in the work.

Many are the hearty commendations that we are receiving on the general make-up and improvement of the paper. It is needless to say that we appreciate these and that we are determined to make other improvements as soon as possible. Prompt action is always best.

PUBLISHERS GOSPEL ADVOCATE.

Welcome to Gospel Message Readers.

The management of the Gospel Advocate warmly welcomes into its circle an appreciable number of new readers who were formerly on the list of the Gospel Message. Brother C. M. Stubblefield and his associates have done a useful work in editing this monthly; but in view of the circumstances it is, perhaps, the wisest course to cease publication at this time. In any event, we gladly assume the obligation of assuming the unexpired subscriptions. We hope to make them all permanent subscribers and to have Brother Stubblefield as a frequent contributor. Read his statement that follows:

Inasmuch as the Gospel Message "has been gathered to its fathers," it is meet that some word of explanation be said to its readers:

Two of the best physicians in West Kentucky have advised that, on account of the health of my family, I move to some place having greater altitude, and I feel disposed to act upon this advice. I have failed to induce any of the many worthy preachers in this community to further prose-

cute the work, and the paper, therefore, ceases to be. There is a pressing need for a small paper in this section, and I sincerely hope to see the day when some worthy brethren will undertake the work of publishing it and push it to success. It can be done.

The publishers of the Gospel Advocate have kindly agreed to send their paper to each of our subscribers until the time of each has expired. The Advocate, be it remembered, is published weekly, whereas the Message was published monthly; hence, though each subscriber will receive as many copies of the Advocate as he would have received of the Message, the subscription of each will expire in exactly one-fourth the time. The Advocate being just twice as large as the Message, the reader will receive, by this arrangement, twice as much reading matter, and of a better sort, than he would had the Message continued.

From the above figures it will be seen that the Advocate would be cheaper at four dollars per year than the Message at fifty cents; and it is sincerely hoped that each of our subscribers will feel disposed to become regular readers of that excellent paper. When all its space is not filled by abler pens, a composition of our own will appear.

C. M. STUBBLEFIELD.

Publishers' Items.

We want an agent for this paper in every community.

Send us \$1.50 for a church record book. Every church should have one.

"The Jerusalem Tragedy" is an interesting book by A. P. Stout. Price, \$1.

If you are wanting a good book of sermons, send us \$1 for a copy of "Sweeney's Sermons."

Now is a good time to send for a copy of "Civil Government," by David Lipscomb. Price, 75 cents.

Send us \$1.25 for a copy of "Jacob's Ladder," by E. M. Borden. It is a very readable and useful book.

We have been very much gratified with the increased interest clearly manifested in the Gospel Advocate.

We are having a great sale of the tract, "What Must I Do to Be Saved?" Send us ten cents for a dozen copies.

We still have on hand about thirty copies of "Studies in Recent Adventism," by Charles C. Sheldon. Price, 50 cents.

Now is the time to mail us your order for Bible Lesson helps. If you want the best series published, send us your order.

Have you read "The Life and Sermons of Jesse L. Sewell?" If not, send us \$1 for a copy. Read and be benefited.

In ordering baptismal pants, always give number of shoe you wear. The baptismal pants should be one or two sizes larger. Price, \$15.

"The Plan of Salvation," by David Lipscomb, is a book that should be read by all. In it are the matured thoughts of a strong mind. Price, \$1.50.

Wanted—To pay a man all he is worth to call on land-owners of this county. Regular work. Address the Co-operative Sales Company, Smithville, Tenn.

See announcement of new subscription rate on page 914, which takes effect on January 1, 1917. We have made complete provision for all old subscribers who act now.

If you wish to make a thorough investigation of the use of instruments in the worship, send us \$1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

"Character; or, The Making of the Man," by E. W. Carmack, has been advanced in price to \$1.50 a copy. This is a splendid book, beautifully bound in ooze sheep. A copy should be in every home.

If you want first-class music books, mail us your order to-day. We publish "Christian Hymns," "Words of Truth," "Gospel Praise," "Voice of Praise," "Seventy-Seven Sweet Songs," "The New Christian Hymn Book," and "Praise Hymn."

The River of Life.

BY DR. W. H. MURPHY.

The River of Life just peacefully flows

Out from under the bright mountain of bliss,
Where heaven's own fruit eternally grows,
And—O!—there's no other river but this.

This gently flowing stream courses to all
As it comes from the green mountain of bliss,
And gracefully tells its message and call,
And says: "There's no other river but this."

May we all bathe in this river, and find,
As onward it glides through valleys of bliss,
That God did send it to us, and his mind
Will give us no other river but this.

I will treasure this grand river divine,
Which holds in its water such glad some bliss;
I will let all find this river is mine,
And that I know there's no river but this.

The Prospect in Georgia.

BY M. H. CARTER.

God's work is progressing for his honor and glory. I am always glad to hear of precious souls being added to the kingdom, and it is a joy to report to those who love the King that his work is prospering in that particular portion of the vineyard where we are laboring.

Throughout Georgia the forces of Christ are moving on to victory. New congregations are being established and much is being accomplished around the older centers of Christian activity. Many of us are striving to preach the gospel in life and word, some publicly, some privately; and fellowship in prayer, personal work, and finance are being rewarded by Jehovah in the coming of souls to Jesus and the drawing still nearer of those in him. We shall be so glad when this great State has been so evangelized and strong congregations built up to such a degree that we may not only touch all new fields within the State with the fruit of our offerings, but extend the borders of the kingdom far and wide.

The St. John Street Church, in Macon, is the center of a field of excellent opportunities. When the remaining amount is paid on the house, the brethren will be enabled to do more mission work. This church is so located that it should immediately become the nucleus from which the word of God should go out and be planted in quite a number of cities, towns, and country places. The membership has done well thus far. The final payments are due on October 15. The property stands for the amount due the bank and the sum must be raised. I make this as the last appeal of this individual church for funds on building fund. Let every one who can cooperate do so. The church will then be free to carry on much more greatly needed mission work.

A Hearty Amen.

BY I. L. BOLES.

I want to say a hearty amen to Brother Elam's article in the Gospel Advocate of August 31, under the caption, "The Way to Settle Personal Difficulties." This article ought to be published on the front page of every paper in the brotherhood. To it each paper should add an editor's note solemnly pledging the policies of the paper to the holy principles contained in the article and calling on preachers and writers everywhere to make a like resolution. This note should also state positively and permanently that all articles of contrary spirit written for publication would go to the wastebasket and their memories to the dust bin of oblivion.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

M. C. Kurfees is in a good meeting at Huntsville, Ala.

The enrollment of the Nashville Bible School was very gratifying.

James E. Scobey preached at South Harpeth Church last Lord's day to an interested audience.

John E. Dunn has begun a six-weeks' evangelistic campaign in Central Kentucky. He is now at Mackville.

The National Teachers' Normal and Business College, at Henderson, Tenn., opened with a splendid attendance.

Matthew C. Cayce reports one baptism at Water Valley, in Maury County, Tenn. He is now in a promising meeting at Maple Grove, near Lebanon, Tenn.

From E. H. McElroy, Heidenheimer, Texas, September 3: "I closed a meeting on August 20 at Long Hollow, with twenty-two baptisms and eighteen restorations."

Joe W. White held a two-weeks' meeting at Diamond Hill Church, Fort Worth, Texas, which resulted in nine additions. Good crowds attended. This was Brother White's second meeting.

The editor of this page has been preaching one week at Lewisburg, Tenn. Thirty-three additions, including thirty baptisms. It is enough to say that God is blessing his message. He always does.

L. S. White preached in the city last week and also made an interesting talk at the opening of the Nashville Bible School. He was on his way home from an interesting meeting at Washington, D. C.

Charlie Taylor paid us a pleasant visit last week. He was engaged in an interesting meeting at Burnett's Chapel, in Davidson County. He will begin work with the church at Paducah, Ky., on January 1.

From W. T. Hines, Wysox, Ky., September 8: "My meeting at Antioch resulted in seven baptisms and one restored; at Fairview, seventeen baptisms; and two at this place to date. Brethren, pray for the work in this field."

From C. E. Holt, Petersburg, Tenn., September 7: "Our meeting at Chestnut Ridge is doing well. Four baptized to date. I will be with the congregation at Gallatin in October, the meeting to begin on the third Lord's day."

From N. W. Proffitt, Paris, Texas, August 30: "I have just closed a fine meeting with my home congregation, Moore's Springs Church. Interest good, eight baptized. I am now in a meeting at Maxey, with growing interest."

R. E. Wright writes: "I closed a week's meeting at Trousdale on September 3. Four were baptized and more than twenty confessed their wrongs and promised to be faithful. I will begin a meeting at Mangum, Okla., on September 10. I wish the Gospel Advocate much success."

From Hal P. McDonald, Berry, Ala., August 31: "Please say in the Gospel Advocate that I would like to hear from any brethren who live in or near Columbus, Miss. I have been passing this way often this summer, and my connections are such that I could arrange to preach when passing."

From E. O. Coffman, Lawrenceburg, Tenn., September 5: "My meeting with the congregation at Marcella Falls, in Giles County, began on the first Sunday in August and continued for nine days, with fine interest and twenty-one additions. The church at Marcella Falls has bright prospects."

From J. W. Hayter, Shubenacadie, N. S., September 1: "We began work with the brethren here on July 16. The Sunday school has been reorganized and the attendance is increasing. We are having good audiences at our Sun-

day-evening services. I am much pleased with the Gospel Advocate."

From T. H. Burton, Shelbyville, Tenn., September 8: "Our meeting at Deason continues with much interest. House full at almost every service. We are in the third week. Do not know when we will close. Have had twenty-nine additions and restorations to date. Prospects good for many more."

"A message from Rome" (Ga.): "I am in the second week of the meeting here. New faces every night. Splendid interest. Have arranged another meeting in North Rome as soon as we close at the meetinghouse. Please say that my address is now 400 West Seventh Street instead of #08 Broad." (John Hayes.)

From J. H. Whisnant, Atkins, Ark., September 6: "Our meeting with the church at Flat Rock resulted in thirteen baptisms and one restoration; at Middleton, with A. Douglas assisting, four were baptized and thirteen restored. I am now at home assisting U. G. Wilkinson, with one confession to date. I could conduct some fall meetings."

J. M. Gainer, of Scottsboro, Ala., held a two-weeks' meeting, beginning on the first Lord's day in August, at New Hope, Ala. (Madison County), with nine baptisms, one restored, and one who gave up an unscriptural name and decided to be a Christian only. The next meeting was held at Owen's Cross Roads, a point six miles from here. Fifteen baptisms.

Don Carlos James writes: "Brother McCaleb's receipts of late have been very light—too light to meet expenses. Those wishing to have fellowship with him can send (under five-cents postage) directly to him at Tokyo, Japan, or to me at Route 10, Buechel, Ky. 'The laborer is worthy of his hire.' Don't 'switch' gifts from other workers, lest they also suffer."

From W. S. Long, Jr., Manchester, Tenn., September 7: "This is the fifth day of the meeting here. Brother Larimore is doing the preaching, and we are receiving the gospel in its primitive purity and simplicity. W. C. Brewer is conducting the song service, and is doing it as it should be. Two have made the good confession and been baptized. The writer baptized one at Redden's Chapel last Monday."

From F. B. Srygley, Nashville, Ark., September 5: "The meeting at Corinth is nine days old, and there have been sixteen baptized and one reclaimed to date. It has been announced that the meeting would close to-night and I am to go to Daisy to-morrow. We have had fine audiences at every service here at Corinth. The meeting ought to continue several days longer, but they are rushing me to come on to Daisy."

R. T. Sisco writes from Farmersville, Texas: "On August 19 the meeting began at Farmersville and ran till August 29, with two services every day. J. S. Dunn, of Dallas, did the preaching. I heard him during the last week. I have known Brother Dunn nearly twenty years, have been at a number of places where he has labored, but this was the first series I have ever heard him through. Words cannot express the great good he did by his strong, earnest, gospel lessons. I can say, in truth, that he shunned no lesson, neither to the world nor the church, so far as time would allow. He is the best I ever heard to old, cold, careless churches. Farmersville heard more 'duty' told her than in any one meeting, I am sure. In fact, his preaching was so different to anything before that they were amazed and wondered! It was a treat to my hungry soul. I think the church was taught lessons that will cause them to get busy in God's great work. Several were baptized and some were restored. May our brother live many years to continue this great work."

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Our tent meeting began at Burris' Chapel on Thursday night, August 17, and closed on Sunday night, August 27. One was restored and one was baptized. If any other good was done, I have no way of knowing it. When a meeting is a failure in the way of additions, many are the causes for the failure; and among the most common is, the preacher failed to do his duty. The preacher generally blames the congregation, and so it goes at that. The fact is, preachers and congregations are both to blame when there are no additions to the church. So I am willing to acknowledge the fact that the blame for failure should rest on me; and I am sorry that certain conditions exist which would not exist had I discharged my duty heretofore. But I am human—make many mistakes; but I shall keep on praying and striving to do the right thing, hoping to enter eternal rest when the toil, mistakes, trials, and temptations of life are over.

Propositions are signed up with J. R. Clark (Missionary Baptist) for a discussion to take place in the near future at Jones' Chapel, in Lake County. Date will be given when agreed on. This man Clark has for ten years conducted the meetings at New Liberty, in Lake County. Bear in mind that New Liberty, a Missionary Baptist Church, is just across the public road from Jones' Chapel, a congregation of Christians only. During these meetings Clark has been very abusive and disrespectful to the Jones' Chapel congregation, calling them "Campbellites," liars, and comparing them to negroes, etc. They accuse me of cowardice, of being afraid to meet him in debate. The Baptist Bulldog is boosting him as "the Campbellite skinner," etc. If this all be true, Clark will have quite a number of hides on his string after the debate, as there are about eighty or ninety members of Jones' Chapel; and if I have to lose my hide, I know of no bunch of hides that I would rather my old hide would accompany to a Baptist tanyard than those at Jones' Chapel. I shall do all I can to save the hides of my brethren and sisters, even if I should lose my own.

Brother Holloway, of Texas, had a great meeting at Bogota. There were forty or fifty additions, twenty-five by baptism.

Brother Slayden is now in a meeting at Glass. He began on Wednesday night. I hear they are having a good hearing. I know the preaching is good.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Gospel Advocate Piano Club Prevents Waste.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. *Careless buying* is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price; and yet it is responsible only for his own order.

Write for your copy of the catalogue and full particulars to-day. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

If you want a good book of sermons, send us one dollar for "Sweeney's Sermons."

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We will be pleased to have you call the attention of your friends to our Bible Lesson Helps, which are rapidly growing in circulation. Write for sample copy of the series.

The Tennessee Orphans' Home.

BY W. T. BOAZ.

Brethren, I beg the privilege of making what I hope to be my final appeal to the readers of the Gospel Advocate for the purpose of paying the Tennessee Orphans' Home out of debt.

We now have almost seven weeks before the meeting of the Board of Directors, on October 31, giving us seven Sundays from this date, and I am simply asking that every preacher in the brotherhood, the elders of the different congregations, and those interested in church work and the care and keeping and rearing of orphan children, help me make this one long, hard pull, with our shoulders to the wheel, and every disciple interested in this great proposition with a concert of action all along the line, every congregation making at least one contribution between now and October 31. Every individual who has not the opportunity to join with some congregation in a congregational fellowship to send at least some kind of a donation toward this work.

The children start to school in a few days. About sixty children in school will add quite a considerable expense to our work, besides the debt against the Home. Winter supplies of every description have to be purchased, and I know you will not think it unreasonable of me to ask every friend of the Home to act at once. We must be out of debt by October 31. I know you want the Home in the condition for which we have been laboring and praying now for seven long years, and that you will help us.

Send donations direct to W. T. Boaz, Superintendent Tennessee Orphans' Home, Columbia, Tenn.

The Hair of the Dog.

There is an old saying that "the hair of the dog is good for the bite." In therapeutics this is sometimes quite true.

For instance, in many forms of irritation of the skin or membranes of the body a rubefacient or counter-irritant is the indicated treatment. Counter-irritation is good practice in very many forms of inflammation.

In fact, nature itself instinctively teaches this medical principle; for when we are bitten or stung by insects, there is an uncontrollable desire to scratch, and scratching is a form of counter-irritation.

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Mentholatum is an excellent rubefacient. But it is more; it is a germicide and an antiseptic, actually destroying disease germs, if any are present, and protecting against infection when applied to any abrasions of the skin.

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THE MASTER'S VINEYARD

Alabama.

Elba, Route 3, September 2.—Brother Van A. Bradley closed his ninth annual meeting at Liberty on July 31. There were no visible results, but I think we had a good meeting. The attendance was the best we have ever had since Brother Bradley has been working with us. He promised to be with us again next summer. He preaches the gospel in its purity and has gained the love and confidence of the brotherhood here.

W. I. ENGLISH.

Rogersville, September 5.—One of the best meetings ever held in Rogersville came to an end, so far as the direct preaching of sermons is concerned, on Sunday evening, August 27. The meeting was begun by two sermons by Brother J. Pettey Ezell and was continued the next week by Brother N. B. Hardeman, of Henderson, Tenn. The attendance was good from the start. An average of four hundred people attended the night services. There were thirty-five additions, all by baptism. Great good has been done us as a congregation, and all of us feel that our very lives must be, as it were, sermons to be the means of winning more and more of our friends and neighbors to the simple course our Savior would have us follow.

EARL M. HOBSON.

Florida.

Esto, September 2.—Brother Van A. Bradley, of Nashville, Tenn., preached two weeks for us, beginning on the fourth Lord's day in June. Two additions were the visible results. Rain greatly hindered the progress of the meeting the last week. This was the eighth annual meeting in which Brother Bradley has been with us, besides preaching for us every opportunity between times in all these years. He came here through the solicitation of a Baptist family and conducted a series of meetings eight years ago, which resulted in a small congregation being put to work in the Lord's way. We have a small, but neat, frame building on a desirable lot, with the restrictive clause in the deed. Brother Bradley has made every effort to encourage us, and his labors have been rewarded. We have loyal brethren able to present the gospel in its purity—not preachers, for we have no preachers convenient; but our Lord's-day meetings are both interesting and instructive. Brother Bradley will be with us again next year. Brother T. R. Hicks, of Bradenton, preached eight days at this place, beginning on Friday before the second Lord's day in this month. Two additions were the visible results. This was Brother Hicks' first meeting at Esto, but we were all very favorably impressed and will have him with us again, the Lord willing. When Brother Hicks preached on "The Church," the Baptists tried to

get their pastor to defend them, but this he refused to do. So they have become very much discouraged and some even acknowledged their error. We look forward to a great harvest in the future. MRS. R. L. PETERMAN.

Louisiana.

Simpson, September 1.—I have just closed a meeting of two weeks' duration with the Red Store Church, near Boyce, which, so far as additions by primary obedience are concerned, was a failure. The church was in a disorganized and demoralized condition, its members nearly all having gone back to the world. My efforts were directed chiefly at them and resulted in bringing them in penitence to confession of remissness in the past and the promise of faithfulness in the future. They have organized a Sunday school and will meet on the Lord's day to break bread. I begin a meeting at this place to-night with what was once a strong church, but is now reduced to a few remnants by the wolves of modern sanctification and the gift of unknown tongues. Our churches in this State are few and far apart, and generally weak and poor. This is a mission field, and such it must long remain unless help from elsewhere, financial and otherwise, comes to the rescue.

W. D. HUMPHREY.

Tennessee.

McMinnville, September 1.—The visible results of our eight-days' meeting at Oakland were five confessions.

FRED L. WALLACE.

Bolivar, September 1.—Brother G. A. Dunn closed a short meeting at Booneville, Miss., with fifteen additions—twelve by baptism and three from the Baptists and "digressives." Among the number were some of the strongest Methodists there. The church is happy over the result. It was the best meeting ever held here.

C. W. THOMPSON.

Woodbury, September 1.—The meeting at Pleasant Ridge began on the third Lord's day in August and continued eleven days, with sixty-five additions. Brother Charles R. Brewer, of the Nashville Bible School, did the preaching. The church has been strengthened and encouraged to do a greater work in the future. All want Brother Brewer to come back in 1917 to hold another meeting.

C. A. MASON.

Bean's Creek, September 3.—I closed an eleven-days' meeting at Crystal Ridge, four miles east of Mulberry, in Lincoln County, last Thursday morning, at the water. Work done: Twenty-four discourses delivered, twenty-six homes visited, school visited and lecture given, twenty people baptized, six induced to lay down

human names and be Christians only, one restored, and a congregation of forty-five or fifty members was organized. We began here at Salem Church to-day, with fine audiences at both services, and shall continue ten or twelve days. I go from here to Brush Creek. GEORGE W. FARMER.

Decherd, September 4.—I closed a nine-days' meeting at Fairview Schoolhouse on August 17, preaching at night only, with two restored. I had to close on account of my throat. I began a meeting at Partain Schoolhouse on the second Lord's day in August and closed it last night with twenty-seven additions. The brethren there had begun work on a new meetinghouse and had the foundation laid before the meeting began. They had a "working" every day until last Saturday night, when I preached the first sermon in the new house. The young men of the neighborhood also helped in the work. Among those baptized were six Methodists and one Baptist. There have been one hundred and two additions in my meetings since April 1. I go next to Center Point, Blount County, to begin a meeting on the second Lord's day in September.

R. E. L. TAYLOR.

Texas.

Trickham, August 28.—The meeting here closed at the water to-day with twelve baptized and three restored. One more to be baptized to-morrow. The meeting ran only nine days, but the brethren thought best to close. I will preach to-night and to-morrow night at a schoolhouse near here.

GEORGE M. RANCE.

Rosebud, August 28.—Brother R. H. McNeal, of Marlin, closed a few days' meeting at Powers' Chapel last night. There was good attendance and good attention, but no additions. This is a strong Methodist and Baptist community and there is much prejudice. One young lady made the good confession, but her relatives would not let her be baptized. Brother McNeal is one of our best and most faithful preachers. He has some time that is not taken up yet, and brethren who want help to build up the cause would do well to secure his services. Brother McNeal will go back to Powers' Chapel on the fourth Sunday in September.

L. STROTHER.

Rock Springs, August 26.—On June 5 I began a series of meetings at Alpine. The attendance was not very good there. The meeting continued ten days and closed without any visible results. On June 25 I began a series of meetings here with my home church, which continued nine days and resulted in one baptism. I began at Concho on July 5 and continued there about ten days, and left the meeting with Brother L. D. Ferguson, who continued it six days longer and

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closed with about twenty additions. I was at Krum from July 16 to July 31, with two services daily. Seven were baptized and one was restored there. I was at Mobeetie from August 5 to August 14, with two services daily and good crowds in attendance. No visible results. I arrived home last Monday, and shall be busy with the work here the greater part of the time till next spring. I will hold a meeting at Sonora some time this fall.

C. D. CROUCH.

Commands and Obedience.

BY FRED EWING BLANCHARD.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5: 19.) Some one has well said that the kind of singing a congregation has often denotes the spiritual temperature thereof. If this be true, I know by experience that many are below normal. The church of Christ throughout our land has this motto: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." We believe this forever settles the instrumental-music question. But in our zeal sometimes we forget that we are commanded to sing. Many of our brethren are well acquainted with Col. 3: 16 and are well satisfied that it means not to play, yet the fact is not pressed that it does mean to sing. There are those who have at their tongue's end numerous passages of scripture commanding us to sing, and who use these same passages to prove that instruments of music are sinful, whose voice is never used to swell the volume of song. For four years I have tried to lead congregational singing, and I always try to have a song book in every one's hand, but from all sides comes the excuse: "O, I just can't sing." What is the matter? Years ago when I went to the "little church in the vale" each person in the audience actually wanted a song book and was disappointed if he failed to get one. And such soul-stirring

hymns! They had never had any conservatory training, and they could not put on any of the trills and frills common to modern vocalists, but they could sing. They did not have any man-made organ, and probably half of them knew nothing about notes and scales and staves, but they could sing. I wish that every member of the church would awake to the need of better singing. Let this thought sink deep in your minds; if it is a transgression to play, it is disobedience not to sing. If I am permitted to have an opinion, I think the churches make a great mistake in hiring a leader for a protracted meeting. Nine times out of ten, after the meeting is over, the singing drops back to the same old rut. It costs from fifteen cents to forty dollars or more to get the services of a singer throughout a meeting. Make twenty-five dollars a low average. Any congregation can have a leader of their own for this amount. Select some member of the congregation who is interested in that line and pay his expenses through some reputable Normal. If that is not thought best, get an efficient teacher to teach vocal music for ten or twenty days. A leader can be selected and drilled in that length of time. Brethren, we must wake up. Young people everywhere tell me they do not like to go to some certain church because the singing is so bad. Any live teacher can stir up an interest among the young people of a community, if he has the right make-up and loves the work. Again, there are entirely too many worthless song books on the market. Books discarded years ago are very much superior to those used by a large per cent of the churches to-day.

Let us make the singing an important part of the worship, for it is an important part. Above all, let us interest the young people. Give them something to take the place of the picture shows and immoral amusements that are so ready to lure them. Many times we could have meetings to take the place of dances and card parties—meetings where gospel songs are taught and practiced—if some God-fearing person who has the interest of the young at heart would only do his duty.

The special price on "Christian Hymns" and "Seventy-Seven Sweet Songs" has been discontinued. We would appreciate your order for these books at the regular price. Both are excellent music books.

We learn to treasure what is above this earth.—Goethe.

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The Prospect at Paragould, Ark.

BY W. J. JOHNS.

Our meeting with my home congregation began on Thursday night, August 31, to continue two weeks or longer. Brother J. E. Norman, of Texas, is assisting me in the meeting. Our new meetinghouse is in a condition that permits our meeting in it. When we close here, I am ready to assist in meetings at any place where I may be called. I can fill calls until November 1, then I shall enter the schoolroom for five months' work. We will have a course in the Bible.

Brethren, to do the work we have outlined, we need help. I am not going to ask you to contribute directly to our church and school, but will give you our plan by which you can help us very much and at the same time obtain full value for your money. Our plan is to let every reader of the Gospel Advocate obtain one new subscriber and forward to me, and our congregation and literary and Bible school will soon be put upon a firm basis—a school that is much needed, where young men and young ladies can enter, take a literary course, prepare themselves for usefulness here, and, best of all, study the Bible, which teaches us how to live here that we may live happy in the home of the soul. Brethren, please do not pass this by, since you can do so much by a little effort on your part. Every subscriber that pays one dollar and fifty cents gets full value for his money and help in the good work as mentioned above. In sending subscribers, give name and address plainly written. If one thousand of the many readers of the Gospel Advocate will send one new subscriber, the church and school will be a reality. May the Lord help us to do all the good we can before we go hence. Address me at Paragould, Ark.

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FROM THE FIELD

Arkansas.

Bell, September 1.—Our meeting at Jerusalem, near Dexter, Mo., closed on August 27. Nine were baptized and one took membership. Three came from the denominations. This is the home of old Brother Colvin, one of the faithful few. I am now preaching near Dell. J. H. CURRY.

Kentucky.

Bardwell, September 2.—I closed a twelve-days' tent meeting at Reedland last Wednesday night. This was the first meeting ever held in that community by the church of Christ. We had large crowds and fine attention. One was restored and one who made the confession the last night will be baptized to-morrow. JOE RATCLIFFE.

Mississippi.

Dancy, September 3.—I have had meetings at the following places this summer: At Laguna, Falls County, Texas, one week, beginning on July 17, with one baptized and six restored; at Myrtle, Miss., about a week, beginning on July 28, with no additions; at Antioch, one week, beginning on August 13, with no additions; at Ruby Schoolhouse, one week, closing on Friday, August 18, with six baptized and two from the Baptists; Brother Lee Jackson, of Tillaroba, assisted in the two meetings last mentioned, which were held in Tate County. I closed my last meeting on Friday at a schoolhouse five miles from Dancy, with five baptisms. A. H. SMITH.

Oklahoma.

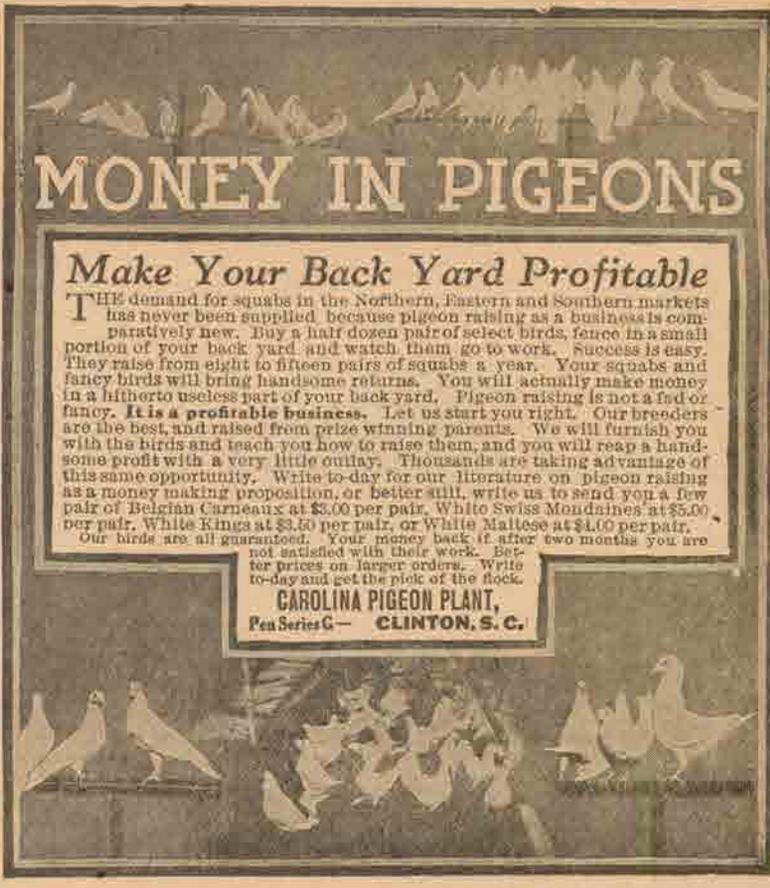
Madill, September 1.—I closed a meeting at Gordonville, Texas, at the water, on Thursday morning, with thirteen baptized and two restored. I shall begin at Willow Springs on Saturday night. I pray for the success of all God's people. THOMAS E. MILHOLLAND.

Tennessee.

Dresden, September 2.—I closed a good meeting at Kemrye's Store, a mission point, five miles west of Greenfield, last Wednesday night. Forty-one were added to the one body—forty by baptism. They will build a house of worship soon. WILLIAM ETHERIDGE.

Lawrenceburg, September 2.—I am just home from Cheatham County, where I spent five busy weeks doing the work of an evangelist. Our last meeting in that county was at Chapel Hill, and a pleasant one it was. Three were baptized, three restored, and one lady came from the Methodists that was satisfied with her baptism. I begin to-morrow at Center Point, five miles from Lawrenceburg. THOMAS C. KING.

Tracy City, September 1.—During the latter part of July we had a fine meeting at Pelham. There were no



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Pea Series C—CLINTON, S. C.

additions, but I think great good was done. This is the home of W. P. Sims, who has planted the cause throughout this country. I canceled August and September work on account of sickness in my home. My next meeting will be at Huntland, beginning on the first Sunday in October. J. D. NORTHGUY.

East Lake, September 2.—The meeting at Caldwell's Schoolhouse, near Amory, Miss., closed without any visible results. This is known as a hard place, but I think there will be a reaping there by and by. I preached three evenings this week at Hatley, a village near Amory, to large audiences. This is a new place for us, and I regret that I could not stay longer. My work with the Mississippi brethren closed with a full house at Christian Chapel on Thursday evening. I have promised to be with them another year. R. N. MOONY.

Theoretically we know that he doeth "all things well" and that "all things work together for good to them that love God;" but it is a triumph of faith which brings great glory to God when, in the time of nature's sorrow, the whole soul of the believer rejoicingly accepts the Lord's dealings.—J. Hudson Taylor.

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Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

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YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them.

Possibly you have imagined that you could never get your own consent to write a testimonial letter; but if you have ever experienced the excruciating pains of rheumatism, you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including indigestion, gout, uric acid poison, and liver and kidney diseases; but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the management:

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Contribution.

BY C. S. ATSTEIN.

It seems to me that no subject in the whole Christian system is more neglected than this one. The effects of this neglect are being sorely felt in many communities. Widows are not cared for; orphans are in need, and the gospel is not supported. A large part of the censure for these conditions properly belongs to the preachers and elders of the congregations. In fear that they would be accused of preaching for personal gain, the preachers have touched rather lightly or wholly ignored the whole matter. The preacher of the gospel is obligated to teach the truth to the Lord's people on this subject just as faithfully as any other, and he who, through fear of personal criticism, shuns this, betrays spiritual cowardice, and such that is exceedingly hurtful to all who are really interested in apostolic Christianity.

Jesus said to his disciples in Matt. 5: 13; "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The universal use of salt is to save things that would otherwise be lost. If it loses this power, Jesus says it is good for nothing. We, as Christians, have been intrusted with the saving power of the world—the gospel. If we fail to take this, and, as it were, apply it to the perishing world, we are unprofitable just in the sense that salt would be if it did not have the power to save meat. Thinking, no doubt, of this very thing, Paul commands Timothy as follows: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 1, 2.) The gospel is God's power to save the world, and the Scriptures clearly teach that we are responsible for its preaching. "Woe is unto me, if I preach not the gospel!"

Again, he says: "Ye are the light of the world. A city that is set on a hill cannot be hid." (Matt. 5: 14.) A light is useful in that it shows the way. So Christians are to show the way. David says the word of the Lord is the light. Then we are to instruct the world with the word of the Lord. Millions sit in utter darkness, having never so much as heard of God, Christ, or the Holy Spirit. What are we doing? We have, perhaps, sent a dozen men from the United States to teach these millions of benighted people. It looks like light under a

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Virginia Farms, Orchards, and Country Homes. Write for particulars to Department A, Virginia Land Immigration Bureau, Inc., Roanoke, Va.

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bushel and salt that has almost lost its saving power. These passages begin to open up the scope of the world-wide need. Together with this, let us remember the needs of the helpless at home and abroad. This is the teaching of the Lord. It is his will that these things shall be systematically and completely done by his disciples.

Under the personal teaching of the apostles, churches arose to the needs of humanity around them and accomplished a work that has been the wonder and marvel of the centuries since. The congregation at Jerusalem set the example of liberality. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This liberality, coupled with the truth and zeal in other directions, caused them to wield a powerful influence about them. They let their light shine. When persecution came, about the time of the martyrdom of Stephen, they were all scattered abroad throughout the adjoining provinces, and they "went everywhere preaching the word." No wonder congregations sprang up as if by magic all about them. Thessalonica sounded out the word all over Macedonia and Achaia. This represents a territory larger than all of West Tennessee. I doubt if we have any five congregations now that have thoroughly preached the gospel over so large a territory. (Read 1 Thess. 1.) Not only did they preach the gospel, but they looked after the temporal needs of the widows and the poor.

These scriptural precepts and examples are abundantly sufficient to show the pressing importance and the happy results of liberal contributions to the cause of Christ. It remains now for us to show on whose shoulders this responsibility rests, and when and how much each individual Christian should give into the Lord's treasury. One passage from Paul comes to my mind. It tells concisely the "who," the "when," and the "how much." Here it is: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the

week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) Who should contribute? "Every one of you." That sounds plain to me. When Jesus took the cup, he said: "Drink ye all of it." If one of the congregation refuses to take the Lord's Supper, we immediately inquire: "What is the matter?" It ought to be a matter of just as serious concern when one fails to lay by in store according to the command of the apostle. "Every one of you" means the rich, the poor, men and women, bond and free. It matters not if I am in debt or poor, this is not to hinder me in this partnership.

When should we make our offerings? "Upon the first day of the week." Acts 20: 7 says the disciples met to break bread on the first day of the week. This is a good proof text to show that we ought to take the Lord's Supper on the first day of the week. Just with equal authority we can contribute of our means on the first day of the week.

Do you ask, "How much does God expect of me?" "As the Lord hath prospered him." This makes it possible for every Christian to give with the same degree of liberality. Really, one Christian should give just as much as another, not in dollars and cents, but the relative amount is the same. 2 Cor. 9: 7 says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Then we are to give as we have purposed in our hearts. But how many really purpose in heart? This means that we are to study the matter over carefully and conscientiously, and then plan to do so much, then give this amount. In Acts 11: 29 it is said that the disciples, every man according to his ability, determined to send relief to the brethren. Now we must remember that we are to give of our means as we are prospered, according to our ability, having purposed the amount in our hearts. This is about as definite as the instructions go in the law of liberty. The Jews gave the tithe, or the tenth of their income. We certainly should not do less. We live under a better covenant than they did, and it brings us into greater responsibilities than they had. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Finally, let me say that there is genuine pleasure in giving to the Lord's cause. When we clothe the naked, feed the hungry, or minister to the sick, Jesus in heaven recognizes the service. Even a cup of water

given to the thirsty will be recognized by the Christ. The world of misery and want appeals to us. The Macedonian cry comes to us from all nations of the earth. Give heartily and liberally in the cause of the Man of Calvary and enjoy a glad conscience here and add stars to your crown of righteousness over there.

"Not what we give, but what we share.
For the gift without the giver is bare:
Who gives himself with his alms feeds three—
Himself, his hungering neighbor,
and me."

Our College Library.

BY W. F. LEDLOW.

During the summer we have received some substantial donations to our library at Thorp Spring Christian College. Several hundred good books have been collected. One sister in Florida has given us her library. We are truly grateful.

We mean to stress the Bible work in the college and grow more spiritual as we grow stronger. We want to have a strong biblical library. We need church histories, commentaries, Bible dictionaries, and works on "Christian Evidences." If you have books you can spare us, ship them to the college. They will help young men and women to live a better life.

Our prospects for a good year were never so bright. People are coming to Thorp Spring and buying property. Indications are that we will have a full school. The school opens on September 18.

Address W. F. Ledlow, Thorp Spring, Texas. Express office, Granbury.

My Plan of Work.

BY C. E. HOIT.

I desire to say through the Gospel Advocate that while I appreciate the kind and earnest invitation of the Knoxville brethren to live among them and labor with them in building up the church of Christ in East Tennessee's capital, yet I have yielded to a desire which has been in my heart for several years, and that is to do general evangelistic work.

I have a desire to go wherever God wants me to go, or wherever there is an open door for the glorious gospel of Christ. I am not prepared to say how long I shall continue in this line of work. I have had eleven years'

experience in local work. These years have been almost evenly divided between Florence, Ala., and Montgomery, Ala. I have had a pleasant and successful ministry in both these cities. But I am now free to labor wherever the Lord and the brethren want me, and I shall be located at Florence, Ala., after October 1. After that date my address will be 543 North Cherry Street, Florence, Ala.

**This Wife and Mother
Wishes To Tell You
FREE
How She Stopped
Her Husband's Drinking**

By all Means Write to Her and Learn how She did it.

For over 20 years Jas. Anderson of 161 Pearl Ave., Hillburn, N. Y., was a confirmed drunkard. His case was about as bad as it could be, but a little over twelve years ago his devoted wife, after years of trying, finally succeeded in stopping his drinking entirely.



Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did. The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

NERVOUS DISEASES

We have reprinted from a leading health magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—“I am the mother of fourteen children and I owe my life to



Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recom-

mend your Compound to other ladies.”
—Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:

Blackstone, Mass.—“My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well.”
—Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

JACOBS & COMPANY

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CLINTON, S.C.

Send us five cents for the tract, "Walking by Faith."

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Scott.

On January 10, 1891, God blessed the home of J. M. Evans and wife by giving to it the little girl, Willie. She was called hence on August 15, 1916. To her father and mother she was the source of much happiness and sunshine. As a child, she was obedience personified. She grew to be an intelligent and useful young lady. Early in life she manifested unusual interest in the gospel of her Savior. She obeyed that gospel when but thirteen years of age. She was one of the most active members of the church of Christ in Bemis, Tenn. On September 10, 1914, she was married to D. L. Scott, which relation proved happy, but short. Everywhere she was useful. She scattered roses in the paths of those about her. She was the dearly beloved of those who knew her. Her husband, other relatives, and a host of friends survive her. We believe and trust that she has gone on before to keep company with the redeemed of all the ages in the spirit land. Brother Clarence Greer conducted the funeral services.

G. C. PHITTY.

Anderson.

At the home of her daughter, Mrs. Pauline McFarland, in Lebanon, Tenn., Mrs. Elizabeth Anderson, then in her ninety-third year, passed away, January 29, 1916. She was indeed "a mother in Israel," having been a member of the body of Christ seventy-seven years, entering the church in her early girlhood and living a devout, faithful Christian the remainder of her long life on earth. She and her husband, Brother Church Anderson, reared a Christian family, all their children who attained to suitable age becoming members of the church of Christ. Although Sister Anderson experienced many of the sorrows and tribulations that are the common lot of humanity, she met her trials with a bright, brave, hopeful spirit that rendered her a blessing, not only to her own household, but also to the many friends who loved her. She was remarkably active in both mind and body till almost the close of her life here. Funeral services were conducted in Lebanon by Elder A. S. Derryberry, after which her body was taken to Nashville and buried in Mount Olivet Cemetery, beside the grave of her husband, when and where Brother R. Lin Cave made a beautiful and impressive talk.

EMMA P. LAMORE.

Walker.

Sister Walker, the wife of Brother J. N. Walker, of Memphis, Tenn., has passed into her eternal home, after hav-

ing suffered much in the flesh. She was born in 1861, in Penola County, Miss. She was reared in the Methodist persuasion, but, having learned the error of her way, obeyed Christ some ten years back, under the preaching of Brother John Dodd. This dear sister, while naturally a frail being, was at all times cheery in disposition, and a visit in her home was always pleasant and good for the guest. I believe she gave me the greatest encouragement of any of my friends on earth. I loved her and have often visited her home after my removal from Memphis, and every time she sent me away glad. But what she said and did for me was done and said to many. I think of her as at rest with the Lord, freed from cares and sorrows. Just such good, pure, noble women as I believe her to have been are the kind that dwell with the Lord forever. I pen these lines in sorrow; but we sorrow in strong hope that our dear friend and sister will be blessed throughout eternity. As to Brother Walker, I do not consider that Memphis has a better Christian. I pray our Heavenly Father to bless him in his loneliness beyond all we may ask or think. May he live many more years to serve the one he has been serving for many years, and in the end may he join his companion to praise the Lord forever in his heavenly sanctuary. J. W. DUNN.

Crowson.

Sister Mary E. Crowson died at the home of one of her sons, at Brownboro, Ala., on March 31, 1916, at the age of seventy-four years. She was a member of the church of Christ about fifty years, and we are sure that much good has been accomplished through her efforts to bless the world and honor God. I have known her about thirty years, and during my entire acquaintance with her she was afflicted, and a more patient sufferer I have never known. With patience and Christian fortitude she endured her affliction, and to the extent of her ability she was a faithful worker for the Lord. Her devoted and faithful Christian husband departed this life about ten years ago, leaving her and seven children to mourn their loss, and now the children can but testify that mother also is gone; and while these dear ones think of father and mother with tears and heartaches, we feel to say: Weep not as those who have no hope. Our Lord says: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) We believe that Brother and Sister Crowson were faithful to Christ until the time of their death, and by faith we say of them: "Blessed are the dead which die in the Lord; that they may rest from their

labors; and their works do follow them" (Rev. 14: 13.) After the funeral service, conducted by the writer, and attended by a large congregation of neighbors, friends, and relatives, the body of Sister Crowson was laid to rest in Shiloh Cemetery, near Brownsboro, Ala., to await the resurrection morn, to meet her blessed Savior and loved ones gone before, where sad partings come no more.

J. D. JONES.

Rivers.

Brother Daniel R. Rivers was born on April 9, 1838, and departed this life on September 29, 1915, being, at the time of his death, seventy-seven years, five months, and twenty days old. He was married to Miss N. A. J. Coble on December 27, 1859, and to this union five children were born, three of whom—John Rivers, Mrs. Dock Barton, and Mrs. Bart Tanner—survive him. His wife and two children preceded him to the spirit world. He was baptized into Christ on July 14, 1867, by a Brother Gibbons, and was ever afterwards constant in his devotion to the cause of Jesus Christ. Brother Rivers was a close Bible student and possessed a clear vision of the fundamental principles of the doctrine of Jesus Christ. He always enjoyed a conversation on Bible themes and was ever ready to "contend earnestly for the faith." He was a very plain man and always spoke very plainly just what he believed. This plainness of speech was sometimes mistaken for abruptness by those who opposed him. Brother Rivers was one among the first preachers I remember to have heard, and it was under his preaching that I made the "good confession" and was baptized. He and my father were the best of friends for many years, even as far back as I can remember. They sometimes made preaching trips together, both being farmer-preachers, and they always seemed to enjoy their labors together. Perhaps no one outside of his immediate family misses Brother Rivers more than my father, who is now, according to nature, nearing the "borderland." May we all ever be true to the faith for which they have so long and earnestly contended.

G. DALLAS SMITH.

In the Treatment of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of the malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

Under such circumstances, try Eckman's Alterative, which has been used with large benefit by many sufferers. In numerous cases it has helped to bring about recovery. Also it has been successful in treating asthma and bronchial troubles.

And since it contains no opiates, narcotics or habit-forming drugs, its use is not attended with danger. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
33 N. Seventh St. Philadelphia



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This Elegant Dinner Set Is Yours.

You Need No Money. We Trust You. We Pay Freight.

What more satisfaction or pleasure could you have than to possess a Dinner Set, so beautiful and so attractive that it would be a joy to your heart and the envy of your friends and neighbors. Here is the way to get it without costing you a single cent. If you will distribute only 12 pounds of our



High Grade Belle Baking Powder, giving with each pound a beautiful Cut Glass Pattern Pitcher & Six Glasses FREE, as per Plan No. 2509, we will send you ABSOLUTELY FREE this beautiful floral decorated 52-Pc. Full Size China Dinner Set.

Many other bargain offers equally as attractive. Also hundreds of other handsome furnishings; Furniture, Lamps, Granite ware, Rugs, Dishes, Silverware, Clocks, Linens, Etc. to select from, or we will pay you Large Cash Commissions.

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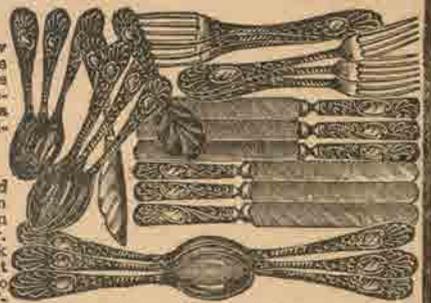
Is so simple and easy, any one without experience can understand it. We don't try to sell YOU anything. We want you to introduce our groceries and family supplies in your locality. Since 1897, we have furnished thousands of homes and pleased millions of customers. NO LICENSE NEEDED. WE PROTECT YOU. Every home is a prospective sale. Best of all, NO MONEY IS NEEDED.

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On your premiums and customers' goods and allow you 30 days' time to deliver and collect. In this way you see and know that everything is just as advertised before paying us. Therefore, from beginning to end of transaction you do not invest a penny of your own. Our reliability and the quality of our goods are unquestioned.

Special FREE Present.

A handsome 26-Piece Silverine Knife, Fork and Spoon Set, a 7-Piece High Grade Granite Kitchen Set or a 10-Piece Decorated Toilet Set is given FREE of cost or work of any kind whatsoever. Simply send us your name and address and ask for this FREE PRESENT. We also give Elegant Presents for appointing one or more Agents to work for us. Write for our FREE SAMPLE OUT-FIT and particulars. If you decide not to get up an order, you may keep everything we send you FREE of charge for your trouble in answering this advertisement. You advance no money. You have nothing to risk. A 2 cent stamp or post card is your only expense. WRITE TODAY.



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We can safely recommend The Pure Food Co., as being a thoroughly reliable and responsible firm.

You and Your Friends—and

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You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

THE COCA-COLA CO.,
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Demand the genuine by full name—nicknames encourage substitution.

Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems—bel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general restorer of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 211, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

P. O. _____

Express Office _____

Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach troubles.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Developing Our Faculties.

In explaining why he used parables in teaching, Jesus said to his disciples: "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." Upon first reading, we do not see the justice of this rule. It seems hard that a man who has only a little should have that little taken from him. We are intuitively reminded of Nathan's parable of the two men who lived in the same city. One of them was very rich, having many flocks and herds; the other was very poor, having only one little ewe lamb, which he treated as a daughter. The rich man, being desirous to feed a stranger, took the poor man's one lamb, sparing his own flocks. That seemed very unjust to David, as it does to us. On the other hand, it does not seem fair that because a man has already a great deal, more should be bestowed upon him. If this rule was something arbitrary, it would, indeed, be unintelligible; but I think we can understand its meaning and see why its application is right and good if we will consider it, as the great Teacher intended, as a law of human nature and achievement. It is a beneficial law, because it makes the individual better and the world better. The fact is, there could be no such thing as human progress without it. The

lesson is this: When we use our powers and faculties, we gain more power and more faculty; when we neglect to use them, they gradually decrease, and at last they perish. In brief, the Savior would teach us that we cannot possess anything in the truest and noblest sense unless we use it.



"Practice Makes Perfect."

"Practice," we understand, "makes perfect." But this is not true of undirected or misdirected practice. It is not the random use of any power, but a carefully arranged practice which improves it—practice directed toward the end. If, for example, one wishes to improve his memory, he cannot do it by endeavoring to recollect at random a variety of facts or words. He must arrange a list of what he is most apt to forget, and study this carefully until it has become firmly fixed in his mind. There must be a definite purpose. A celebrated French juggler tells how he acquired one element of his power—an extreme quickness and accuracy of observation. When a boy, his father often took him through one of the crowded boulevards of Paris and led him slowly past a shop window in which were exhibited a multitude of different articles, and then, returning home, made him tell how many he had been able to recollect. This practice so strengthened and quickened the perceptive powers that he became able to remember every article in a large window by only walking past it a single time. The more exercised his faculty, the more developed it became. The more he had of this quickness of observation, the more was given to him. This illustrates the bright side of the Savior's love.



The Dread Alternative.

There is the dark side, which is portrayed by examples just as numerous and none the less vivid. We must not forget that dread alternative: "But from him that hath not shall be taken away even that which he hath." The fishes in Mammoth Cave are blind. The loss of vision is explained by the fact that they could not use their eyes in that Egyptian darkness. Cessation of function, from whatever cause, is invariably followed by the wasting of the organ in which the function has its seat. The gland which does not secrete, diminishes in bulk; the nerve which does not transmit impressions, wastes away; the muscle which does not contract, withers. So it happens that the arms of a blacksmith enlarge; but the arms of a Hindoo fanatic, which are held in the same position for years, shrink and shrivel in size and force. The same is true of the intellectual organs. When not exercised, they are liable to

atrophy. If a person does not take pains to observe and to remember what he observes, the power of observing and of remembering gradually decays. He who does not think seriously on any subject will become frivolous and unable to apply his mind at all.



From Genesis to Revelation.

We may easily apply this rule to the study of the Bible. Here it becomes a matter of acquiring knowledge. It means: "To him that hath *knowledge*, more shall be given, and he shall have abundance." The first foreign language we learn is difficult; the second is easier; the third is acquired with still greater facility. If we study the history of one nation or one epoch, we find ourselves attracted to another and then to another. The person who has studied botany finds new plants wherever he goes. To a student of animal life, the bugs we crush under our feet become objects of vital interest. The man who travels with an empty mind comes back nearly as ignorant as he went, but the traveler who knows things and who observes

is always able to interest himself and others. Now let us see how all of this applies to Bible study. If a person reads the book of Genesis thoughtfully, he will naturally finish the Pentateuch. When that is finished, the Judges will tempt him further. He will certainly not pass by the glory of the Psalms nor the exalted wisdom of the Proverbs. The minor prophets will add their quota of interest. Without any laborious effort, he will eventually discover that he has finished the Old Testament. When he reaches the New Testament, he shall have learned much, he shall have a great deal. But—O!—what undiscovered realms of knowledge now lie before him, and how easily this saving knowledge is approached by him who has read the Old Testament carefully! The Gospels will introduce and collaborate each other. The book of Acts will explain itself. The epistolary division will give him the practical view of the Christian life. Finally, the book of Revelation will provide the earnest reader with a foretaste of heaven. The more he reads, the more he will receive. Thus the word of Christ will dwell in him richly.



OUR CONTRIBUTORS



Preachers, Old and Young. No. 2.

BY W. H. CARTER.

Do not come to the conclusion that, during the time mentioned in the preceding article, I received no support at all. After I had been preaching for three or four years, a good brother, seeing my need of a better education, proposed to pay my expenses at Burritt College if I would go. I was there during the term of 1880. Dr. Brents was president and had a Bible class. For ten months I applied myself to study and was greatly benefited. Returning home, and having no horse, nor money to buy one with, the brethren here at Lafayette made up about eighty dollars and gave me. I bought a good saddle horse for one hundred dollars, paying the other twenty dollars myself afterwards as I could get the money. On this horse I went where doors opened for me, and often went and opened the door myself. Good old Brother Billie Carman assisted me greatly in that he would hunt out places and make appointments for me, and then go with me to them. In this way we sowed the seed and prepared the way for the building up of the church. I soon learned to "endure hardness" and to be "content with food and raiment." Sometimes I would get a little money, but most of the time was thankful for what I got to eat and the comfortable shelter the Lord so graciously provided. The people, though often adverse to the doctrine I preached, never refused me food nor shelter, but were kind and hospitable, so that I never had to sleep out of doors nor go to bed hungry. At one appointment, at a private house, I preached four days and baptized fifteen; and only two who attended, who were not members, failed to be baptized, and they were both baptized later.

Some years later my horse died, and again I was left without a horse and had not the money to buy another. This was a great hindrance to my work. I was distressed over it. I would have to borrow, hire, or ask the brethren to send conveyance for me. To pay fifty cents a day for a horse and get twenty-five cents or less per day was not profitable business, but somehow, I cannot now tell (the Lord knows), I kept on going. The brethren began to talk about my need of a horse, and, without solicitation on my part, some contributions were made. Just at this time I received a letter from a preacher stating that in a certain deal he had gotten a horse which he did not need, and, as

I had no horse and was in need of one, they wanted to give him to me, and for me to come or send and get him. I did not feel that he should make so great a sacrifice, and so wrote him. He promptly replied that they did not need the horse, that he was there on the pasture for me, and for me to send and get him. I sent and got the horse. Now whom do you suppose that preacher was? I told you I was going to tell on him. I know him. He is God-loving, a God-fearing and a God-worshiping man. If he were with me and knew I was going to tell it to all who have been reading his good articles on "preachers," "making preachers," "commercializing the gospel," etc., he would say: "Don't, don't—please, for my sake, don't tell it." But, my dear brother, my heart is overflowing with gratitude and my eyes are filled with tears that seem to come gushing from my very soul; and if I can see through these blinding tears to write your name, I must tell it. If not for your sake, please forgive me for telling it for the sake of others. That preacher was *our* dear brother, E. A. Elam. Now I feel relieved. For what you did privately, if not secretly, I desire to reward you openly. I have spoken of it privately, and possibly publicly, during the many years that have passed. Now I tell it that those who seem not to have understood some of your writing may know that you have not lived alone for self. In Jesus' name and for the good and glory of his cause you gave me the horse, and now in Jesus' name and for the glory of his cause I tell it to all. "Honor to whom honor" is due. Now, brethren, how many preachers do you know who are in need of a horse, or anything else that you are able to supply? Have you the same Christlike, self-sacrificing spirit? Can you say, "I have the horse and do not need him?" The Lord knows all our thoughts and ways and doings, and will give us good measure, heaped up, into our own bosoms.

The old preachers have nearly all passed on to their reward. A few of the old guards linger with us who serve, sometimes, as a balance wheel to regulate the speed of the congregations who have not discarded and placed them "on the shelf." Have you ever heard of children who discarded and cast off their parents in their old age? What was the thought that swelled your heart? Do you say, "ungrateful and unworthy wretches?" Well, how about the churches that cast off the old preacher because he is old? In sacrifice and tears, through trials and troubles

and struggles, he labored for the salvation of yourself and your children. Now he is getting old and needs your sympathy, love, encouragement, and support. Are you going to let him spend his last days upon the earth in solitude, suffering, want, and die the death of a pauper? It will not keep him out of heaven, for poor Lazarus was borne on angel's wings to Abraham's bosom, while the one who withheld from him the comforts of life went to torment; and your failure to look after the wants of the old preachers may prove a disadvantage to you when the secrets of all hearts shall be made manifest. Will this apply to you then? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." (James 5: 1-4.) Does the old preacher cry for the comforts of life, and do you close your ears to the cry? I am not complaining for myself; I am pleading for the old preachers. I am not one of them yet. I have never begged and do not believe the Lord will let me beg. The old preachers are not begging, and I am not begging for them, but am only trying to point out a duty we all owe them. The old preachers have been, and are now, a blessing to the church. But I have said enough for this time. (To be continued.)

The Power of Motive.

BY JOHN T. HINDS.

All acts of serious consequence have a purpose, or design. This purpose, or design, is the motive power that leads to the performing of the act. When there is no design in view, people act so little or indifferently that practically nothing is accomplished. The question of motive is so closely connected with the act itself that responsibility is fixed in accordance with the motive of the actor. If a gun is accidentally discharged and one kills his friend, no charge of crime is made, for murder was not the motive in the case. Still the person is just as effectively killed as if it were deliberate murder. The penalty affixed for criminal conduct is supposed to be in proportion, largely, with the motive prompting the act. For this reason one man goes to the electric chair for killing a man, while another goes to the penitentiary for a few years. But whatever may be the nature of the act or the consequences of it, the motive in view is what causes the act to be committed.

Whatever else may be said, it is evident that some kind of reward is the motive for most acts. Since rewards are given for labor performed, we are entitled to them when the work is done. Therefore the reward is the design in view in doing the work, and is the real motive in prompting one to do the work. The reward does not have to be of equal intrinsic value with the work done to be the motive. In fact, the reward may be mental satisfaction, fame, honor, wealth, or eternal life. Spiritually considered, it may be of infinitely more value than the work done. Whether less or more, it can be a true reward for work done, and is certain to be the motive for it.

Many rewards are temporary and cannot give lasting satisfaction. In this class will be found wealth and worldly honor. But a good conscience, remission of sins, and eternal life are rewards for good deeds that will never disappoint. Yet most people spend their time far more in pursuit of temporal and temporary rewards than in pursuit of those which are eternal. In truth, most of them ignore the eternal ones altogether.

The case of Moses is presented by Paul as a notable exam-

ple of labor and sacrifice which the proper motive produced. (See Heb. 11: 24-27.) He forsook Egypt's royal family to take his place among slaves; he chose "ill-treatment with the people of God," rather than "the pleasures of sin for a season;" accounted "the reproach of Christ greater riches than the treasures of Egypt." Why? "For he looked unto the recompense of reward." "He endured as seeing him who is invisible." If Moses had not looked beyond death and considered the final reward, no such sacrifices would have been made. No better human example can be found of the power of reward. The purpose in view binds one to his task when all other considerations fail. The farmer bears the heat and burden of the day because he looks to the recompense of reward—the golden harvest, the full barns, and the protection from cold and storm.

The Master is also an example of the same rule. He met ever temptation with success; he bore scourgings and mockings; he endured the cross with its indescribable sufferings, despising its shame, because he looked to the "joy that was set before him." (Heb. 12: 2, 3.) What was that joy? It was the privilege to sit "down at the right hand of the throne of God." The salvation of the world and the glory of his Father was the design in view. This would result in joy to him—a motive that carried him safely through bitterest trials and the cruelest death. Nothing short of the purpose in view could have crowned his work with success.

The apostles are worthy examples in the same line. They did not work to gain position. If that had been the motive, they never would have espoused a cause so unpopular. It could not have been for wealth, else they would not have followed a man who "had not where to lay his head." It could not have been for ease or pleasure; for, if so, they would have renounced it ere the prison doors closed them in. When they kept the faith and fought the good fight, it was because of the "crown of righteousness" laid up for them. Without this "crown of life" as a motive to hold them true to God, they would have fallen from their steadfastness long before death closed the scene. May we, like them, keep the "recompense of reward" constantly before us as the motive to lead us on to final victory. It is dangerous to lose sight of this prize for a single day. Paul says those who strive in the games do it to receive a "corruptible crown; but we an incorruptible."

Now, if the design of being religious is to be saved—to obtain remission of sins and admission to heaven—then we cannot afford to commercialize the gospel. That could only result in earthly rewards, which cannot harmonize with the purpose of gospel obedience. Neither can it be consistent to be religious "to be seen of men." This would make Christianity too common for acceptance. Besides, Paul says: "If I yet please men, I would not be the servant of Christ." Neither must it be our design to conform to the world, else our work will result only in an earthly reward and we will miss the real blessing we need.

To be more specific, take baptism as an example. What is the design in being baptized? It could not be "because of" remission already received; for, if one is saved before baptism, baptism would still have its own design. That would be the reason why it is done. "He that believeth and is baptized shall be saved" is final in the purpose of baptism. As certainly as this passage puts salvation after faith, so certain is it that it also puts it after baptism. People's interest in baptism is in proportion to their understanding its proper design. The one who thinks baptism is not essential to salvation could not be expected to appreciate it as much as one who does. It is no wonder such people put off baptism, even ridicule it, and attend to it in a way that brings no honor to its Author. Since one is held responsible for the purpose in performing an act,

then one of the main things of baptism is its design; for it must be conceded that exactly the same act can be performed with the wrong design and be invalid. To immerse a man for the purpose of giving him a bath could not be scriptural baptism. Whatever else may be said, we are sure that it is the purpose in view that leads to action, whether that design be right or wrong.

The Lord's Supper is another example. To have the proper design without eating would not be the Lord's Supper. To eat the wrong things would not be the Supper. To eat the right elements with the wrong design would not be the Lord's Supper. The only way to make the Supper acceptable to the Lord is to have the proper subject, proper elements, and proper design. When eaten thus, it is acceptable to the Lord.

The Christian who appreciates the design and eats to "show the Lord's death till he come" will likely be on hand. With this purpose in view, one can hardly stay away. But if the real design is not appreciated, then people can stay away without troubling their conscience. So, in the Supper, the thing that needs impressing is the design. This, as the motive power, will keep Christians faithful when nothing else will. Until people know and accept the real purpose in the Supper, they will neglect the service and have little interest in regular meetings on Lord's day. Let us press the element of design; therein is the secret of success in all kinds of acts.

Observations. No. 2.

BY LEE JACKSON.

In offering the following suggestions, I want it distinctly understood that they are for the good of the cause for which we plead, and are not designed as reflections upon any one personally, nor are they intended for the purpose of aiding the cause of any partisan faction. At all times it is a matter of conscientious duty with me to humbly endeavor to teach the Scriptures and to preach the gospel, while avoiding all unlearned questions that gender strife among brethren and give rise to heresies or factions. There are those among us who charge preachers with moral cowardice simply because they fail to espouse the cause of some particular faction which has arisen over an issue which is altogether aside from the gospel of Christ in its purity and simplicity. The truth is that it often requires a greater amount of moral courage to enable the preacher to hold himself aloof from factional issues than it does to stand as a combatant with the moral and financial backing of those who are bound together by party interest. These preliminary remarks are offered simply for the reason that not so very long since an esteemed brother understood some things which were said in a previous series of articles as being intended to reflect upon himself personally as a preacher and writer. Both preachers and writers should ever remember that the purport of what they say is to be measured by Him who shall judge the living and the dead at his appearing, and, therefore, refrain from the discussion of unworthy topics and from the use of language which betrays unkind feelings or bitterness of Spirit. A very thoughtful writer has judiciously said that the "man who finds that he enjoys controversy needs an incisive searching of his own heart." Controversy is necessary when there arises opposition to the essential things of gospel teaching, and the man who loves the gospel will always be ready to do battle in its behalf, but no conscientious lover of the truth will engage in word-splitting wrangles over questions of no vital importance simply for the sake of building up a reputation as a debater.

Is it proper for me to suggest that the springing up from time to time of so many differently edited papers among us, and all claiming to represent the plea for a return to New Testament teaching in its simplicity, has

probably been a leading cause of many of our present dissensions? In their beginning the majority of these papers have been without any means of support, excepting such as could be gotten through the patronage of brethren whose interest in the enterprise could be immediately enlisted, and this, of course, is always a doubtful quantity. As a natural result, most of such papers soon pass out of existence for want of proper support, while others, being more favorably and more generally received, continue their existence. The editors of papers are always human, like the rest of us mortals, and it perhaps not infrequently happens that aspiring young men launch paper enterprises for the sole purpose of advertising themselves in connection with their work as preachers. And brethren, being also human, are prone to give their support to the paper that makes a specialty in espousing the cause of their pet hobbies or theories. Politicians, for the sake of gaining votes, have been known to make appeals to the partisan feelings and sectional prejudices, and it is not altogether improbable that the editors of religious papers are sometimes guilty of the same thing as a means of gaining patronage. All of us preachers who are human—and there are no others—are laudably ambitious to become favorably known among the brethren and to the general public, and for this reason there is ever before us the danger of seeking to please men rather than take the risk of incurring the displeasure of brethren by adhering strictly to what the Scriptures clearly teach on matters of faith and duty. Having become drunken from the wine of Babylon's cup (Rev. 14: 8), men and women who profess to be Christians have long staggered under the delusion that there is merit in believing in abstract doctrines, which at best amount to no more than plausible opinions which have nothing whatever to do with man's salvation from the ruin of sin, for they neither increase faith nor promote spiritual growth. The unique, characteristic feature of gospel teaching is its concreteness. It is this that fundamentally distinguishes it from all systems of religious teaching which are of human origin. It comes to man as a concrete body of teaching for the purpose of giving sinners faith in a Savior who is both able and willing to save, and for the purpose of making known the positive conditions upon which this salvation is offered to man. And as respects the worship and service enjoined upon Christians as acceptable to God, this divinely arranged body of teaching makes everything so clear that there remains no open field for any legitimate speculation. And yet, with this clear, symmetrical body of inspired teaching as their infallible guide, there are preachers among us who drift away from it and become factionists apparently for no other purpose than that of gaining a following and a support from among those who are factiously inclined. And is it not possible that some editors lend their support to an existing partisan issue as a means of gaining patronage and thereby building up their business interest?

I will hazard one more suggestion in regard to this rather delicate subject. That is, it requires a thoroughly consecrated, well-balanced judgment to wisely edit a paper published in the interest of gospel truth. Many of our young men have at various times gone into the paper-editing business who were lacking in discernment as to the sort of reading matter that should go into the homes of their readers, and as a consequence much has been published that hindered rather than helped the cause of truth for which we plead. I especially call to mind one little paper that was being published a few years ago. Not only was the editor himself lacking in ability to properly edit a paper, but many of the articles published were extreme in their advocacy of partisan issues of no vital importance, articles which could not possibly serve any other purpose than that of misleading the uninformed and creating strifes and dissensions among brethren. I remember that in one

of his editorials this editor made the claim that the church of Christ as the kingdom of heaven was set up at 9 o'clock A.M., on March 21, A.D. 33. And yet this paper was being read by hundreds of people who received it as correctly representing our plea for New Testament teaching. One well-informed brother said to me that he read it himself, but was afraid to let his neighbors see it because of its misrepresentations and because of the ugly spirit manifested by those who wrote for it.

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It is generally understood that everything that goes into the production of a newspaper has increased in price tremendously. These increases range all the way from 50 per cent to 200 per cent. White paper has over doubled in value and is scarce at any price; wrappers for the Gospel Advocate have more than doubled in price; inks of all kinds have advanced in price out of all reason; and so it goes all along the line.

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However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.



Will you please give this your immediate attention?



PUBLISHERS GOSPEL ADVOCATE,
Nashville, Tenn.

QUERY DEPARTMENT

Brother McQuiddy: Kindly explain 1 Cor. 3: 15: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Adam Clarke, in his commentary on this passage, says: "If he sincerely and conscientiously believed what he preached, and yet preached what was wrong, but not through malice or opposition to the gospel, but through mere ignorance, he shall be saved; God, in his mercy, will pass by his errors; and he shall not suffer punishment because he was mistaken." Mr. Clarke is not consistent with the Bible in the above statement, as Paul says that when he persecuted the church of Christ he did it with all conscientiousness, and says that he would have been lost or damned. I shall be glad to read an article from you on this matter.

C. B. BREWER.

It is difficult to satisfactorily understand the passage. Some refer gold, silver, and precious stones, and wood, hay, and stubble, to the character of disciples that an evangelist builds on the one foundation. Every teacher's disciples shall be made manifest in their true characters; for the day of persecution, which is coming on them, will make every one's character plain, because it is of such a nature that the fire of persecution will reveal it. Just so the fire of persecution will try every teacher's disciples, of what sort they are. The gold, silver, and precious stones will endure, will stand the test, will be saved; while the wood, hay, and stubble will not stand the test, but will be lost. This work of the teacher shall be burnt, while the teacher himself shall be saved, yet as through fire. Adam Clarke takes the position that by *gold, silver, and precious stones* the Spirit certainly means pure and wholesome doctrines; by wood, hay, and stubble, false doctrines. The teacher himself shall be saved, provided he was sincere and conscientious and presented some erroneous doctrines through ignorance and not malice. He shall not suffer punishment because he was mistaken. The errors in doctrine are not on the fundamentals of salvation, but such errors as prevailed in the church at Corinth; for instance, that there should be no resurrection of the body. The teacher who honestly erred in such opinions would be saved. Yet, as in most erroneous teachings there is generally some willful and obstinate ignorance, the salvation of such erroneous teachers is very rare, as is taught here—*yet so as by fire*. Such are saved with great difficulty; he shall be like a brand plucked out of fire. He is saved as one who escapes from a burning house where all his property is consumed. Paul says: "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.) No teacher is perfect and entirely free from error. The teacher who faithfully teaches the essentials of salvation will be saved, though he may sincerely and ignorantly hold some erroneous views that are not essential to one's salvation. While I do not dogmatically contend for either interpretation, I rather incline to the latter view.

Brother McQuiddy: Please to explain what the Savior means by "done good" and "done evil" in John 5: 28, 29, which reads: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

HUGH BRADEN.

Those who keep the commands of God do good, while those who live after the lusts of the flesh do evil. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) "Blessed are they that wash their robes, that they may have the right

to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) Those who walk after the flesh do evil and will be resurrected unto damnation. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) Christ shall execute judgment. The good shall come forth to the resurrection of life; the evil, to the resurrection of damnation.

* * *

Brother McQuiddy: Would it be right for a member of the church of Christ to take part in meetings of the denominations when propositions are made for all Christians to shake hands or all Christians to stand? M. L. S.

There are some things so simple and self-evident that it appears unnecessary to agitate them. Those who conscientiously believe that denominationalism is sinful should in no way lend encouragement to it. As the Bible nowhere authorizes any such procedure as that mentioned above, Christians who are guided by "it is written" should take no part in such procedure. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) Christ never authorized, neither did the apostles resort to, such methods for the conversion of sinners. In opposing such methods, however, we should do so in meekness and as a matter of conscience, and not in order to show our superiority over our religious neighbors.

* * *

Brother McQuiddy: (1) What was the difference of positions taken by Scott and Campbell in relation to the design of baptism for the remission of sins up to the time that Campbell went to see Scott in regard to his preaching baptism for remission, I think, in 1827? (2) Did Campbell, when baptized by Luce, state in his confession that he believed baptism was for the remission of sins? (3) It is being preached here that the kingdom came from heaven when the power came. T. R. WATSON.

(1) It was Walter Scott who first gave emphasis to the doctrine of "baptism for the remission of sins," and he also was the first to preach baptism as one of the conditions of forgiveness. William Baxter, Mr. Scott's biographer, claims that Walter Scott was the first to accept the Bible doctrine of baptism unto the remission of sins. I think he is mistaken in this, as Mr. Campbell had talked the matter over with Mr. Scott some time before the New Lisbon meeting, which was in 1827, Mr. Scott finally acquiescing in Mr. Campbell's view. The place of the first proclamation of that great truth was at New Lisbon, Columbiana County, Ohio. Both Campbell and Scott claimed that the doctrine is as old as Christianity itself. (2) No. Campbell did not state in his confession when baptized by Luce that he believed baptism was for the remission of sins. So far as faith goes, a man, in order to be scripturally baptized, is required to believe with all his heart that Jesus is the Christ, the Son of the living God. "Alexander Campbell was baptized on the simple confession that 'Jesus is the Son of God.'" (3) I am not sure I understand the purport of the preaching. In Mark 9: 1 we learn that some present should not taste of death till they should see the kingdom of God come with power. Acts 1: 8 assures the disciples that they should receive power when the Holy Spirit came upon them. As the kingdom was to come with power, and as the power came when the Holy Spirit came, and as the Holy Spirit came upon them on Pentecost, it follows that the power came on that day; and as the kingdom was to come *with power*, it must also have come on that day.

Georgia and the Far Southern Field

By S. H. Hall

The Work at Menlo, Again.

Since making the appeal for the disciples at Menlo, Ga., I have received and sent to them the following donations: F. E. Hall, \$2.50; Mrs. H. M. Hammond, \$1; J. H. Worsham, \$1; Mrs. J. P. Holland, \$5. The writer added fifty cents to this to make it even ten dollars and sent it in. Brother Worsham promises more later. B. J. Shamblin promises \$2 soon. Dr. Shamblin, of Lyerly, promises \$25. A good start, but we must keep the work going. As stated before, I know of no place where a house will accomplish more good than at Menlo. Jim Thomas, of Chattanooga, Tenn., is having the lumber sawed, and by the time this reaches our readers it should be ready. We want the building sufficiently finished for another meeting before winter. Brethren, let me insist that you help us with this, and do it *now*. Send all donations to Miss Georgia Thomas, Menlo, Ga., and receipt will be duly acknowledged.

Some Important Questions.

A good brother writes as follows: "I ask that you write me whether or not we can have a scriptural church without elders. And if we cannot, how must we appoint them? And what did Paul mean when he wrote to Timothy to lay hands suddenly on no man?"

1. Yes, we can have a scriptural church without elders. Some of the most *unscriptural* churches that I have seen were congregations with *unscriptural* elders. If you will read carefully Acts 13 and 14, you will find that congregations were first established and later elders were appointed. Notice, verse 23, chapter 14, says: "And when they had ordained them elders in every church." The church existed first. But it was the church, nevertheless, even while it had no elders. But it is well for us to note here that it is not God's will that a congregation should continue always without elders. The church is very much like a man—it first exists in its infancy and later as the full-grown man. The rule of Paul was to establish a congregation, then leave Titus, Timothy, or some one else with it to feed it and cause it to continue to grow and develop until elders were appointed. The capable men were developed for the eldership; they were then appointed to this work. Read the qualifications of elders and deacons in 1 Tim. 3, and note that verse 10 says: "And let these also first be proved; then let them use the office of a deacon, being found blameless." The same principle applies to the elders. For a preacher to go into a community and conduct a meeting and baptize seventy-five or a hundred, or a less number, as to that, then immediately appoint elders and deacons, when they are all "novices," or new converts (see 1 Tim. 3: 6), would be very much like putting the newborn babe in its father's pants and telling it to get out and hustle for itself. All such is not only unscriptural, but unnatural. The church first exists in infancy and later in its manhood state. Of course, I understand that an elder or elders could move into a community where there is no congregation, a meeting could be conducted and a congregation established, and you would have in this an elder or elders, a leader already developed, hence it would not be necessary for a Titus or Timothy to be left with the congregation. But it is not God's will that this congregation continue with only one elder. Other men should be developed and qualified for the work and appointed. No congregation is considered developed to the place where God wants it until elders and deacons are qualified and appointed to their work. (See Tit. 1: 5.)

2. God appoints them. It is true that man has a part in this. God tells us the qualifications that they must have, and we, with his word in our hands, are led by him to select this man and that one whom he points out to us with his word. Notice the directions given to the church at Jerusalem about the seven men to fill the office of deacons. (See Acts 6.) This church had the description of the men wanted. With this, the church looked them out. The same is true of the qualifications given for elders and deacons in 1 Tim. 3 and Tit. 1. We simply let God appoint them by taking his description of the men and being thus led to them, call them out, and let them be recognized as the God-ordained men for the work. But let me say again that some of the most unscriptural churches that I have seen were congregations trying to walk with elders almost wholly incompetent for their work. And again, if you will pardon the expression, I will say it is like the five-year-old boy trying to walk with his father's pants on. No wonder that the congregations die, the members become discouraged and quit, and aliens get disgusted and cease to attend the services. They are not edifying. There is no soul food in what is said and the way things are done. God wants the local congregation to be a dynamo of power; he wants the services so conducted that aliens who happen to be present will fall down and confess that "God is in us of a truth" (see 1 Cor. 14: 24, 25). Put a Titus or a Timothy over the young congregations that have not efficient leaders developed. When elders are appointed, teach them that it is their duty to *feed* the church of God, not *bore* and *drag* it to death with unwholesome harangues and wholly unprepared talks. The leaders should study as though all depended on study and pray as though all depended on prayer, that their teaching may be, like the Elberta peach to the physical man, filled with the "juice" of the gospel of grace. May the Lord help us here. We are so sadly lacking with such teachers. Let more teaching and praying along this line be done.

3. "Lay hands suddenly on no man" (1 Tim. 5: 22) has direct reference to disciplining disorderly members, as the context shows. Begin at verse 19 and read right on through verse 22, and you will see. Sometimes brethren get mad, let the carnal nature get worked up, and jerk a brother up and rebuke him or withdraw from him hastily. This is what Paul means. Investigate, and do nothing hastily or by partiality. Do you see? It has been said that "any *text* of scripture, used out of harmony with the *context*, is nothing but a *pretext*." I have known this verse to be used to refer to laying hands on the elders to appoint them to office; that we must not be hasty in doing this, but first prove that the elders have the qualifications. But a child can see that this is not the *context* here, hence it becomes only a *pretext* on man's part in trying to prove some point of his. Not that I would have you to understand that it would be wrong to lay hands on elders when you appoint them. I am not taking a position here on this debated question. I simply mean to say that if hands must be laid on elders to appoint them, this is not the scripture that teaches it; you will have to go elsewhere to find it. I may have something to say about this next week. The Lord bless every seeker after the truth.

There is a pleasing story that when a beloved artist-pupil had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and had fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes and finished his picture. So, when we strive to be holy and to do our best and yet are disheartened by our failures, the Master will come and with his own hand correct our mistakes and finish our work—the fashioning of his own image on our soul. When we awake, we shall be satisfied with his likeness.—J. R. Miller.

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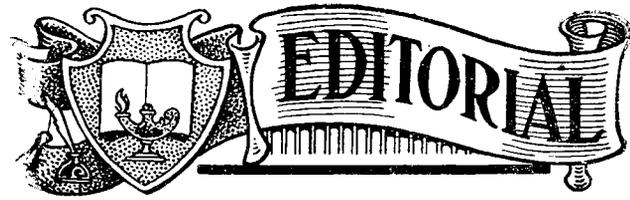
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"Fellowship in Furtherance of the Gospel."

BY M. C. K.

(Continued from last week.)

8. He says he contends for the society plan because it "is organized" and "organization is essential to any great work." Exactly so, and God provided and established one for the "great work" of sending the gospel over the earth; and here we come to the real issue between the society and the antisociety churches. It is in no sense an issue over a mere plan, or way, or method of doing a thing, as this tract seems to assume, unless a church with its divinely appointed board of overseers and managers may be called a plan, or way, or method of doing a thing. Where God commands a thing to be done, but gives no plan, or way, or method of doing it, then a discussion of plans, or ways, or methods would be out of place, so far as the question of right or wrong is concerned. We here quote from our discussion with the Christian Standard a statement of the issue that is here involved:

Replying to our question, "If our brother prefers to designate the missionary society with its board of supervisors and managers of the work merely as a 'form or method,' then we respectfully ask, why turn from the divinely appointed 'form or method' of a church with its board of supervisors and managers of the work to a 'form or method' appointed by man?" The Standard says: "In the Standard's view, the church board and the missionary board are not in the same category. The church, as the divinely appointed 'center of evangelism,' is the missionary organization. The society, as a human device, is a subsidiary institution, which the church, the real missionary agency, can use or not, according to its best judgment." But in this view, we respectfully remark, our brother assumes the very opposite of what is correct. The church board and the society board are not only "in the same category" in this case, as we shall show, but so completely has the society board usurped the place and function of the church board that the latter, and not the former, in the case in hand, "is a subsidiary institution." Two facts will establish this point beyond all successful contradiction. (1) In the society arrangement, the churches give over their money to the society board, relinquishing thereon all claim themselves, and leaving it to be used exclusively as the society board may direct. (2) The society board then, to quote again our recent statement of the case, "selects, directs, and controls the missionaries, precisely as it pleases, and the churches can have no voice in, and nothing whatever to do with, the matter." If in such a case the church is not "subsidiary" to the society, then pray tell us how such a thing would be possible? You say, "The Standard does not concede for one moment that the church should surrender its powers to any other

organization;" but this, my dear brother, as we have just seen, is precisely what is done in the society arrangement. The Standard has already admitted, earlier in our investigation, that the society arrangement allows the churches to "bundle their money into a hat and send it they know not whither." Not only so, but, so far as missionary work is concerned, the churches, in the society arrangement, have surrendered all power to another organization, and have no voice or control in anything whatever, not even the power to recall a missionary for false teaching. The society alone can do this, and the church is powerless to act. Moreover, he is "the servant of the" missionary "society who paid him," and we respectfully deny that he is "answerable only to the church of which he is a member." He is answerable to the society, and to the society alone, that "selects, directs, and controls" him, and there is not a church on earth that can dismiss him if the society wants to retain him. So far as the missionaries and missionary work are concerned, it is a complete displacement of the divine institution with the human.

The Gospel Advocate at that time further added:

But the Christian Standard seems to feel the necessity for a board of "officers" of an "economical or business character" for the "collection and disbursement of evangelistic funds," and for the general "economical administration" of affairs. Very well; the Gospel Advocate does not object; but again we would respectfully ask, why turn away from the board of management devised and appointed by the Lord to one devised and appointed by man? And let us again say, if the Lord had merely devised and appointed a "voluntary association" for missionary work without devising and appointing therein a board of management, the Christian Standard's point would be well taken in suggesting such a board for that purpose; but this again is precisely what the Lord has done, and we, therefore, cannot turn with the Standard from this divinely appointed board of overseers and managers to one appointed by man.

9. He fails to see the point that is properly made against "the administrative expenses of the" missionary society. No matter how great those expenses might be, that would not prove that the society is wrong, and no one that understands and appreciates the issue makes that use of them. If the society is divinely authorized, we should have it and operate it regardless of expense; but if it is not thus authorized, and puts a financial burden upon the churches which they would not have if left to work under God's board, then such expense should be opposed, and is opposed, on the ground that it is needless. According to the admission of the Foreign Society's own secretary as quoted in this tract, twelve dollars out of every one hundred dollars which the churches contribute in the society way never sees the missionary nor the missionary field, but it is used to support the machinery. When the churches operate under the divinely appointed board and the communication with the missionary is direct, no expense is incurred in getting the money to the missionary except a postage stamp.

10. Still further opposing what he calls "the independent plan," he says that under it "the churches left" a brother "stranded in India in destitute circumstances." What if they did? It was wrong, of course; but what has that to do with the question now before us? "The churches left" Brother Paul "stranded" sometimes "in hunger" and even "in cold and nakedness," and not only without "money to reach home," but without enough to pay his lodging where he was; but he did not become unreasonable and speak in derogatory terms of the plan under which he was operating, but, "working night and day" to pay his way, he tried to correct the churches and get them to do better; and this is precisely what Brother Cowden and all others ought to do with those churches which are now sufficiently lacking in grace and good works to leave a brother "stranded in India in destitute circumstances."

11. He says: "It does seem that any one would hesitate to claim that the New Testament is responsible for a missionary and benevolent plan that is accomplishing so little." But why should they "hesitate to claim" such a

thing? "The New Testament is responsible for" several things that are "accomplishing so little" all over the earth, but that neither proves them wrong nor throws discredit upon them. Neither the New Testament nor anything for which it "is responsible" can operate itself. It requires men and women, *and men and women who are willing to do what it says*, before it can "accomplish" much or little. During our discussion with the Standard, a brother, with about the conception of the present issue that the author of this tract seems to have, jumped into the discussion with some untimely and ugly remarks, something after the fashion of the present critic, branding as a "dismal and blighting failure" a system of missionary work which the Standard itself had admitted was taught in the New Testament, and the following reply, which the Advocate then made, it considers applicable and appropriate now:

By the way, we respectfully suggest to our beloved brother of the Christian Standard that his great journal would better have occupied its space in defending a system which it admits is taught in the New Testament than to permit it to be occupied with an article which brands this system as a "dismal and blighting failure," the author of such an article thus showing himself to be incapable of properly discussing such questions. But we are glad that the Standard was careful to record, though in a very mild form, its editorial disapproval of such a remark. The author of the article and all other men, who cannot be fair and just in discussion, should stay at home on their knees with an open Bible, and prayerfully study such questions before entering the columns of a newspaper or otherwise attempting to discuss them. "Dismal and blighting failure," indeed! *Why so?* The command to be immersed is a "dismal and blighting failure" where men refuse to obey it and substitute something else for it. The command to pray to Almighty God through Jesus Christ is a "dismal and blighting failure" where men refuse to obey it and substitute for it the "counting of beads," prayer to the "Holy Virgin," and all the other flummery of Rome. The New Testament order of meeting upon the first day of the week to remember the world's Redeemer is a "dismal and blighting failure" where human wisdom substitutes for it meeting once a month or four times a year. Those who contend for the divine system of spreading the gospel over the earth do not stultify themselves by claiming that this system will do the work *where men refuse to work it!* In such a case, it will accomplish just what all other systems not worked will accomplish, and that is *nothing!* The author of that Solomonic remark may yet learn that even the missionary society would accomplish precisely the same results *where men refuse to work it.*

12. Finally, attempting to justify both the society way and the church way of work, he says: "Paul and Barnabas did not agree about their work, and worked separately, still they continued to be brethren." The statement that "Paul and Barnabas did not agree about their work" is not true. There is not one word in the record (see Acts 15: 36-41) that says so. They were in perfect agreement "about their work," but they disagreed on the propriety or expediency of taking a certain man "with them to the work." That is all, and the brother's statement, as usual in this tract, is a misrepresentation.

In conclusion, we suggest that the author of this tract, and all others with his conception of things, "tarry at Jericho" a while before attempting to write tracts on any New Testament subject.

Fighting the Devil with Fire.

BY E. A. E.

(Continued from last week.)

The societies were built on a money basis and money is their controlling spirit and ruling power. Jesus declares that both God and money cannot be served, that God will be hated and money loved. Where money is god, all things—manhood, independence, the gospel, the church, and Christ—are sacrificed to it.

I cannot believe that "more and more good men" and

"faithful" preachers "have been driven out of the ministry" because of the wicked schemes of the societies. Such men are not faithful and independent, or such schemes and wickedness would drive them to great diligence and boldness in denouncing the societies, in preaching "the whole counsel of God," and in building up churches of Christ free from the control of such iniquitous money powers. There never was a more priest-ridden and pope-domineered people than the Standard and these letters which it publishes represent these churches and frightened and cringing and fawning "pastors" to be. Speaking of one preacher, the Standard says, "the toady above mentioned."

But no secretaries who are afraid to speak out against the pernicious schemes of the societies, or who are afraid, even, to fail to work in harmony with them and under its ambitious "salaried officials," are any worse or more dominated by the love of money than the poor weaklings who withhold their names from these most fearful indictments through fear of losing their jobs, or of starving, or of having to "seek another means of livelihood." This is putting the job—the "livelihood"—above conscience and above God. I had rather be an honest street scavenger, rejoicing in the liberty wherewith God has set me free, and preach the gospel in independence and the love of God, than to be a toadying secretary or "pastor." The man who does not take up a collection for the societies may be a traitor to them; but all these "pastors" and "secretaries," who know these wicked schemes and do not rebel and write and preach open and above board against them, regardless of consequences, are traitors to the cause of Christ. Suppose John the Baptist, Jesus, Stephen, Peter, James, John, Paul, and a host of other "faithful men" and godly women, of whom the world was not worthy, had withheld their names from their scathing denunciations and burning indictments of the Pharisees (who were lovers of money), aristocratic Sadducees, the scribes, and priests, the world would have never had a Savior and there would have never been a Christian martyr.

Study anew Paul's life, or is Paul a back number or not worthy of imitation? Some who do not work through the societies write as if they think Paul's example is not to be followed. Hungry, naked, cold, a night and a day in the deep, in perils of robbers and of *false brethren*, in perils on land and on sea, in prisons, whipped, beaten with rods, stoned, dragged out as dead, beheaded—all for Christ's sake! But he never stopped preaching. Contrast these with the action of the "good men" and "faithful ministers" who have quit preaching on account of the organized wickedness of the societies, or are afraid to oppose it, lest they should lose their jobs and starve! Nothing could prevent Paul's preaching the gospel. Let the churches fail to support him, and he will work with his own hands and preach the gospel to those who work with him, where he lodges at night, in the synagogues on Sabbath days, and wherever people can be found to hear him; place him in jail and make his feet fast in the stocks, and he will pray and sing praises unto God and preach the gospel at midnight to the jailer and to all who are in his house; let the Jewish council at Jerusalem beat him and in their fury attempt to tear him apart limb by limb, until rescued by the Roman soldiers, and bruised and in pain he will stand on the castle stairs and in love and mercy preach the gospel to his persecutors; place him in prison at Cesarea, and in chains he will preach the gospel to Felix, Festus, King Agrippa, and all the court; put him on a ship as a prisoner, and he will preach the gospel to the centurion and soldiers who have him in charge, and all on board; shipwreck him, and he will bless and preach the gospel to the people among whom he has been cast; chain him in Rome to many different soldiers in turn, and he will preach the gospel to every one of them, until it

has been heard throughout the whole prætorian guard (Phil. 1: 12-14) and Cæsar's household (Phil. 4: 22); give him the liberty to do so, and for two whole years in his own hired house he will preach the gospel to all who will come to hear him (Acts 28: 30); cut his head off, and, though dead, like Abel, he will still preach the gospel. No, "good" and "faithful" men are not "driven out of the ministry" through fear of starving or by organized money powers.

When M. C. Kurfees and the Campbell Street Church, in Louisville, about twenty-five years ago, "heard the buzz of the big stick" and received just such a threatening letter from the society as described above, they did not conceal their names and Brother Kurfees never manifested any fear of starving; they spoke out so clear and strong above their own names that their voice was heard throughout the United States and across the sea. All these preachers referred to should have no fears of this man-made, money-loving, and money-ruled organization, but should come out of it, expose its schemes and practices, and lead the churches out of it or build other churches independent of it.

Experience is a sad, cruel, and expensive teacher. These preachers and some churches have learned the lessons mentioned above at the wondrous cost, not only of thousands of dollars of money, but of the peace and unity of hundreds of congregations. Contentions, strife, bitterness, and divisions now flourish as rank weeds in rich soil where love and unity once prevailed.

THE REMEDY.

The Standard speaks of "the independent ministry." It cannot be independent until it shakes off the yoke of the society and rejoices in the freedom of the gospel of Christ and church of God. They ought to count it a great privilege and sweet pleasure to starve for Christ's sake in exposing and leading churches from beneath such a burden of organized wickedness. They cannot remain under it with all their silent protests without being parties to all its iniquitous practices.

But the Standard says the societies have two advantages over "the independent ministry:" (1) They are organized, and (2) they have "the funds"—the funds the churches contribute for nobler purposes. The remedy it proposes is "to enter into a protective association," showing what this association should do. But this is fighting the devil with fire. The enemies of Israel thought they had two advantages—(1) they were well organized, (2) they had "the funds." Israel proposed to fight organization with organization, but in doing so rejected God as their King. Just so now, because the societies are organized and have money, the Standard argues the necessity of an organized "protective association." God has given the organization, the church and its government. Let other organizations alone; fight the societies with the gospel in the church, get out of the societies, be independent, get the churches out of them, and teach the churches to quit contributing to them in order to support the ambitious "salaried officers" and wicked schemes. This is the only remedy. Instead of being starved to death by the societies, starve the societies to death.

With all this before us we can see some little (!) necessity for preaching and writing against making merchandise of the churches (see 2 Pet. 2: 3), turning godliness into a way of gain (see 1 Tim. 6: 5), teaching things which should not be taught "for filthy lucre's sake" (Tit. 1: 10), following "the way of Balaam, . . . who loved the wages of wrongdoing" (see 2 Pet. 2: 15, 16; Rev. 2: 14), and "commercializing the gospel."

But all these things have been "written for our admonition" and warning—not that I hope to benefit the societies, but to point out the "lurking dangers" in similar principles now at work. To be continued, therefore, next week.

A Kind Criticism.

BY J. C. McQUIDDY.

In view of the fact that some people object to all advertising in a religious journal, the following criticism with comment is given our readers:

Brother McQuiddy: "In spirit and in truth," would you preach for a congregation of disciples who would keep the rear end of their church building, inside, decorated with various advertisements such as the Gospel Advocate carries, without advising a clean-up? In principle, would it not be about the same? I believe the Gospel Advocate is one among the best religious journals published by the brotherhood; but since there is more or less complaint about the advertising matter, I believe it would have a wider and better influence for good if it would let much of its advertising matter severely alone. Advertisements sell lots of goods; and since Christ cast out of the temple those who sold and bought therein, I ask: Is there room, in any sense of the word, for comparing the cleansing of the temple (Matt. 21: 12, 13) with the above question? X.

I appreciate the adverse criticism as much as the generous praise accorded the Gospel Advocate. Before answering the questions, we should both clearly understand the issue involved.

Our readers should understand that the temple does not typify the church, or meetinghouse, but the spiritual body of Christ. While in the days of Judaism God was worshiped in the temple, it is also a fact that he does not now dwell in houses made with hands. The Spirit speaks through Stephen: "But Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands." (Acts 7: 47, 48.) The Spirit now dwells in Christians, as is proven by Paul's writings to the Corinthians. He says: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy, for the temple of God is holy, and such are ye." (1 Cor. 3: 16, 17.) On this same subject Paul further writes: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20.) This makes it clear that the Spirit of God dwells not in meetinghouses, but in Christians, and that the body of a Christian is a temple of the Holy Spirit. The walls of a meetinghouse are not any more sacred than the walls of any other house.

I certainly would not object to preaching the gospel of Christ in a house simply because it is papered with the Gospel Advocate. Why should I, since I am doing my very best to preach the gospel through its pages every week? I am not so much concerned about the place in which I preach as I am about the message that I deliver. If I could save some sinner by earnestly preaching the gospel of Christ in a saloon, I would cheerfully do so. I have taught the truth to professed Christians who had the temple of the Holy Spirit saturated with tobacco juice. I have preached Christ, and him crucified, in houses where the floor and seats were soiled with dirt and amber. I do not think that in so doing I was doing anything inconsistent with the religion of Christ. But if I had failed to declare the whole counsel of God, I would have known that I had been derelict in my duty.

There is no pertinency in holding that, because Christ cleansed the temple of sin, therefore religious publishers should refuse legitimate advertising in their papers. The only point in our brother's question, as I understand it, is whether it is wrong to insert advertisements in religious papers. I answer this in the negative. I will further say that papers properly conducted should carry advertisements that will be helpful to their readers. In other words, advertising is simply telling the reader where he may secure goods that he needs at reasonable prices. For instance, we sell Bibles, tracts, and other good books. We advertise these books and their prices. The reader wishes to know where

he can get one of these books. We furnish him the information. What is true of us is true of every other advertiser. We have readers who wish to buy cooking stoves. We induce a reliable manufacturer or dealer to advertise stoves and their prices with descriptions in our paper. And so we might continue until we had named every useful and necessary article used by the people. We know where the people can get these things, and we simply furnish the information by advertising. Instead of its being wrong to conduct religious papers on this principle, I am bold to affirm that I think they should be conducted on it. Of course, as we fall short of perfection in all our undertakings, we also fall short in this. But if it is argued that we should not insert legitimate advertising because advertising is sometimes abused, we may reply that for the same reason we could object to the church and even Christianity. There are many hypocrites in the world that use the church as a cloak. Hence, I conclude that legitimate advertising should be encouraged and fostered, while unclean advertising should be condemned and discontinued. Our advertising agent says: "Now we endeavor to the limit of our ability to exclude from the Gospel Advocate everything which is objectionable from the standpoint of quite a severe censorship. Thus we will not accept any advertising which is fraudulent or deceptive, and we go to quite a good deal of trouble to find out whether it is fraudulent or deceptive. Moreover, we publish a guarantee of the reliability of the advertisers, so that, in the event that any reader of the Gospel Advocate is defrauded, we ourselves are liable and cover the loss. Naturally we have to be careful under those conditions. Some people object to medical advertising without much thought as to the ground of the objection. Our view is that medical advertising is as unobjectionable as any other advertising, and that all fraudulent and deceptive advertising should be excluded, whether medical or otherwise. As a matter of fact, medicines have been so much under fire that medical advertising is to-day much more guarded, much more truthful, and much more reliable than the average of other advertising."

Our managing editor, Mr. A. B. Lipscomb, is expected to censor all advertisements that appear in the Gospel Advocate. If an advertisement is known to be unreliable, we decline to insert it in our columns. There seems to be, however, an objection to advertising any kind of patent medicine. I remember a gentleman high up in authority who insisted that we should not insert any patent-medicine advertisement. I reminded him that I had been using Dioxygen and that I had been very greatly benefited by it. When I pressed him for an answer, I learned that he was also using Dioxygen. No one should take the position that all patent medicines are bad. If it be argued that some people are not benefited by such medicines, so it may be argued that some people are not benefited by the doctors. While I have no disposition to criticize the doctors, and while I am sure we have many noble men in the profession, yet much more money is spent on the doctors without deriving benefit than on patent medicines. We do read in the New Testament where a woman had spent all her living upon physicians and could not be healed of any. (See Luke 8: 43.) Some people object to advertising Winslow's Soothing Syrup, and yet I would dare say that you could not convince many of the mothers of this country that their children have not been benefited by the use of this syrup. I remember that this was advertised when I was a boy. I have never heard of the elders of any church disciplining the mothers because they gave their children Winslow's Soothing Syrup. If it is wrong to advertise this medicine, it is also wrong to take it. We should not lose sight of the fact that a medicine that will help one person will not help another. I am reminded here of what a young doctor said concerning taking medicine. He

said that "medicine was made to give, not to take." I am sure there is good philosophy in this, and that all of us should take just as little medicine as possible. This all leads me to conclude that the same censorship should be applied to proprietary or patent medicines that is applied to other advertising.

Our advertising agents, who furnish the advertising that appears in many religious papers, say: "All objections that are raised in letters to the publications are referred to us, and if there is any charge made against any advertiser, we carefully investigate the charge, and in the event that the advertiser is found guilty of any wrongdoing, either false statement in his advertising or lack of quality in the article advertised, or lack of integrity in the business methods of the advertiser, we exclude the advertising, not only from the Gospel Advocate, but also from all other publications with which we are connected as advertising managers."

Now is the Time to Renew.

The subscription price of the Gospel Advocate will be advanced on January 1, 1917. While as a matter of self-preservation this is absolutely necessary, yet we have made liberal provisions for our old subscribers. No matter when your subscription expires, you can *now* renew your subscription for one year at \$1.50, or for two years at \$3. You should attend to this *now*, as we will soon be busy entering thousands upon thousands of subscriptions. New subscribers may *now* renew for one year at \$1.50. January 1, 1917, is the last chance to get the Gospel Advocate at \$1.50 a year.

Certainly no old subscriber will complain at the advanced price, when in reality the advance does not affect him for over two years, provided he will *now* pay his subscription in advance. As has already been announced, the Gospel Advocate has the best paid-up subscription list in its history; still, we would be much gratified if all our subscribers would pay up in advance. This would be very helpful to us by cutting out many losses. It would also furnish us money for paying for our paper, which has to be bought and paid for six months in advance of the date it is needed. Paper is scarce and hard to buy at any price. In order to be able to deliver the paper regularly to our subscribers, we are compelled to anticipate our wants. The writer of this article has been in the publishing business almost a third of a century, but never before has he had to contend with such a condition. We are much encouraged with the cooperation of our readers. By liberal and cheerful responses they have helped us to bear our greatly increased burden. A brother came into the office a few days ago to renew his own and another subscription for one year each. When he saw that he had the privilege of renewing each for two years at the present price, he cheerfully gave us his check for six dollars. There have been already so many hearty responses that we have been greatly stimulated to press forward vigorously in the work. We want our friends and readers to know that we very greatly appreciate the liberal support they have accorded us in the past. We bespeak for the future a much more liberal and enthusiastic support on account of increased cost of production. We are engaged in a great and noble work. Our purpose and highest ambition is to faithfully serve the Lord and to do all the good possible in the publication and circulation of the Gospel Advocate. We reach out an open hand to all our contemporaries in the work and pray that the Lord may give us all the grace and the wisdom to bless and help those about us as we journey through this world.

PUBLISHERS GOSPEL ADVOCATE.

"Seventy Years in Dixie" is worthy a careful perusal. It entertains, instructs, and benefits. We have a new edition. Price, \$1.50.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Provoking People.

To provoke people should be our constant endeavor, if it is done in the right way. There is an ever-present temptation to do it in the wrong way. "Love is not provoked," but one of love's chief activities is to be provoking—"let us consider one another to provoke unto love and good works." This kind of provoking requires study. We are to observe our brother carefully, "bestow thought" upon him, with a view to inciting him to loving thought and word and act. Do people find rising within them impulses toward the highest things when they come in contact with us?—Sunday School Times.

When we discover Christians negligent and failing to do what they should in the service of the Lord, it is our duty to say or do something that will awake them from their slumbers. The Spirit admonishes: "And let us consider one another to provoke unto love and good works." (Heb. 10: 24.) If our aims and purposes are righteous, even if we do not always use the best methods in provoking our careless brethren to good works, they will not lose their tempers and abuse us for our honest effort, if they love as brethren; for "love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." (1 Cor. 13: 4, 5.) Reproof of any kind should always be given in a spirit of meekness. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) We should give thoughtful, prayerful consideration to provoking one another to good works. By words and by the application of right principles we should study to provoke each other to good works and "exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin." (Heb. 3: 13.) This would be infinitely better than for Brother A to whisper to Brother B that Brother C has been guilty of sin, with the mild injunction: "But be sure to say nothing about it." With that purity of heart and that gentleness and love for each other that should characterize all Christians, we will study to provoke one another "unto love and good works."



Getting it Direct.

What God thinks about any question in our lives we may learn directly from him. "Tell me whether dancing is a sin," asked a young woman of a friend who had led her into a new life of surrender to Christ. It was about a week after her new step that the question of amusements came before her. "I won't tell you," her friend answered. "It is much better to get the information direct. You ask the Lord about that, and I'll pray about it, too." After further urging her friend to tell her opinion of the question and finding her obdurate, the young woman agreed to take it to the Lord in prayer. Several days later they met. "O, I've got my answer," she exclaimed, with a beaming face. There was no doubt what the answer was. "Isn't it much sweeter to get it from Him, direct?" her friend asked. One of the privileges of a completely surrendered Christian is to talk personally and intimately with the Lord Jesus at any moment of the day or night, and upon any conceivable subject.—Sunday School Times.

That friend was wise. David prayed: "Let me fall into the hands of the living God." It is better to look to the Lord than to any man. The Spirit admonishes: "Casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 7.) We cannot sincerely and truly go to the Lord and get the wrong answer. But we must go to the

Lord appreciating the obligations that rest upon us, and must be ready to accept the guidance he gives us. David sings: "God is our refuge and strength, a very present help in trouble." (Ps. 46: 1.) We must first show our willingness and desire to be led and guided by him. So long as we trust in our own strength or are ready to go to men for help and guidance, God cannot lead us. "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 18.) Those who honestly seek after God will not be turned away. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.)



Satan's Material.

Giving the devil nothing to work with is the secret of victory over sin. Self is the only material that Satan can adapt to his ends. That is why God so longs to have the self in us put to death. At a summer camp meeting where the message of holiness was emphasized, one of the speakers said: "When we are something, the devil can do something with us, but God cannot. When we are nothing, the devil can do nothing with us, but God can." Shall we, then, reckon ourselves "to be dead unto sin, but alive unto God in Christ Jesus"—made alive by the resurrection power of the creator God who creates without existing material? He can create his miracle life in us only if we first let him put self to death. Giving God "nothing," that we may not hinder his working for us, is the secret of the victorious life.—Sunday School Times.

"For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." (Luke 14: 11.) God's strength is made perfect in weakness. God is able to uphold the man who clings to him in weakness. Hence the Lord said to Paul: "My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 9, 10.) What a pity that we all do not appreciate how helpless and insignificant we are! Without the help of the Lord, we are completely at the mercy of the devil. If we rely on our own strength, we are completely in his power. May Jehovah help us to appreciate our nothingness and his greatness!

God is girding every man for a place and a calling, in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth I propose, then, for your consideration is this: "That God has a definite life plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." Many persons, I am well aware, never think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them they do not know, and they scarcely conceive that it means anything.—Bushnell.

Despite the glorious days behind us with their glamor and mighty deeds, material and spiritual, yet we stand just before the dawn of the greatest day. We must gird ourselves to the battle. The kingdom of God must be set up in the empire of the world. Here we see fulfillment of prophecy—man has traveled westward since the beginning of history, and we stand at the farthest limit of the West. To our West the whole creation faces, on us the eyes of the whole world rest. Will we measure up to our opportunity? May the good God give us grace to do what the Lord requires of us—to do justly, to love mercy, and to walk humbly with our God.—Bishop Hunting.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

T. E. Arterberry writes that A. B. Barret has closed a fine meeting at Savoy, Texas.

From Charlie Taylor: "The meeting at Burnett's Chapel closed with nine baptisms. I am now at College Grove, Tenn."

O. W. Gardner, of Odessa, Mo., was a welcome visitor to this office last Monday. He preached at the Nashville Bible School on Sunday.

A physician and a dentist who know their business and who are faithful Christians are wanted at Berry, Ala. Address J. C. Shepherd.

Morgan H. Carter closed a two-weeks' meeting with the Eighth Avenue congregation, this city, last Friday night. There were three additions.

The editor of this page closed a two-weeks' meeting at Lewisburg, Tenn., Sunday evening. There were fifty-three additions, including forty-two baptisms.

H. W. Wrye reports twenty-six baptisms in the meeting at Verona, Tenn., and fourteen additions, including twelve baptisms, at Hebron, in Wilson County, Tenn.

From C. M. Gleaves, Bellbuckle, Tenn., September 9: "I closed a good meeting at Corinth, Wilson County, with eleven baptized. W. F. Wright led the song service."

M. C. Cayce, of this city, has just closed an interesting meeting of one week's duration at Maple Hill. He will begin a meeting at Hinton's Chapel, in West Nashville, on October 1.

R. D. Smith made us a pleasant visit last week. Churches in need of a good preacher to hold a meeting would do well to write him at Murfreesboro, Tenn., in care of G. Dallas Smith.

C. E. Holt, of Montgomery, Ala., closed the meeting with the Chestnut Ridge congregation, near Petersburg, Tenn., on September 12, at the water's edge. There were nineteen additions to the congregation.

From W. E. Morgan, Dallas, Texas, September 12: "I closed a two-weeks' meeting at Mill Creek, Okla., yesterday. Four were baptized. I am under promise to return there for another meeting next year."

From R. N. Moody, Fountain Creek, Tenn., September 16: "The meeting at Campbell's Station began on September 3 and closed on September 13, with one baptism and one restored. I go from here to New Decatur, Ala., for a meeting."

We are gratified to announce that the brethren have succeeded in erecting a nice house of worship at Finger, Tenn. The few brethren there have made a great effort and sacrifice. N. B. Hardeman began a meeting there last Lord's day.

On September 1 R. C. Bell began a year's work for the Houston Street church of Christ, at Sherman, Texas. He very recently decided to locate in Sherman rather than at Fort Worth. His permanent address is 820 North Cleveland Avenue, Sherman, Texas.

From J. T. Harris, Culleoka, Tenn., September 14: "Since my last report I have held two meetings, at Beech Grove and Salem, both in Lauderdale County, Ala. The two resulted in thirteen baptisms and five restorations. I am now at Stiversville, Tenn., preaching to immense audiences."

From J. B. Nelson: "For the benefit of my friends, I will say that I have rented out my home in Dallas and have moved to Irving, Texas, for one year. Irving is a small

town near Dallas. I can have access to both town and country. I am now at Calico Rock, Ark., in a good meeting."

Report from G. W. Riggs: "I began a meeting at Holladay, Tenn., on August 27 and continued it till the following Friday night. Five were baptized, one came from the Baptists, and one was reclaimed. I began at Hearn's Chapel, in Henderson County, Tenn., on September 3, and continued till September 10. Five were baptized."

The brethren at Stanford, Ky., plan to build a house of worship. If any of our readers who are good architects would send a sketch of a frame house seating about two hundred people at moderate cost, it would be appreciated. Dimensions desired are thirty by forty feet, with plaster board for inside walls. Write William Severance, at Stanford, Ky.

Mrs. L. E. Dunn, mother of John E. Dunn, wishes to go to Dallas, Texas, the latter part of October or first of November to spend the winter with her children in Texas. If any friend is going to Texas via Memphis over either the Cotton Belt or Iron Mountain route, please write John E. Dunn, Nashville, Tenn., 1406 Linden Avenue. Sister Dunn desires company on this trip.

A. W. Young, of Gainesville, Texas, is to hold a meeting with T. B. Clark and the saints at McMinnville, embracing the first three Lord's days in October. He has time for another meeting in Tennessee to follow the McMinnville meeting. Brother Young has been evangelizing for more than twenty years and is one of the prominent preachers and writers of Texas. If you need him, address him at Box 222, McMinnville, Tenn.

From Willis G. Jernigan, Orme, Tenn., September 15: "Father and I closed a five-weeks' meeting in Chattanooga a few days ago. Father is now near Centerville in a meeting, while I am laboring with C. C. McCampbell in a meeting at this place. Brother McCampbell will enter the Nashville Bible School shortly. The churches in Chattanooga are growing rapidly. E. H. Hoover is now in a meeting at Highland Park. I will preach at the Cowart Street church of Christ on Sunday."

John E. Dunn was with the Bellwood church, in Wilson County, Tenn. (Brother Elam's home congregation), in a meeting, August 20-27. Four were baptized into Christ. Brother Dunn began a meeting with the Glen's Creek church, in Central Kentucky, on September 3. The meeting continues with good interest. He is to be in Central Kentucky till the middle of October. Brother Dunn goes to Scottsboro, Ala., about the middle of October, and to Oakman, Ala., on November 1. He will wind up this year's work in Alabama.

From Don Carlos Janes, Route 10, Buechel, Ky., September 7: "I heard Brother Glenn preach a good sermon at Buechel last Lord's day. The church there is doing well and will make a special contribution toward a lot fund next Sunday. G. P. Bowser will close his part of the meeting with the colored brethren to-night. He has done some very good work. His sermon 'The King's Insurance Company' is fine indeed. Brother Jorgenson will preach to the negroes to-morrow night and I will speak to them on Sunday."

Beginning on Monday, October 9, at Mount Moriah Baptist Church, C. M. Stubblefield, of the church of Christ, and Elder C. H. Cayce, of the Primitive Baptist Church, will debate questions relating to the conditions of salvation. Mount Moriah is located in the northern part of Marshall County, Ky., three miles northeast of Elva, and six miles southwest of Calvert City. Those living at a distance who desire to attend should write Todd Miller, Benton, Ky., Route 6, and arrangements will be made to convey all persons from the station to the debate.

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The Master's Vineyard

Alabama.

Fayette, September 11.—The meeting at Guin resulted in five baptisms. Brother Murray, of Mount Pleasant, Tenn., assisted in song. He is a good one. I am now in a meeting at New River, near Fayette, with two baptisms and interest fine. I go next to Hackleburg. This is a mission point. Pray for me. A. D. DIES.

Jamestown, September 5.—Brother Flayil Hall, of Trion, Ga., held an eleven-days' meeting at Berea Church, near this place. This was the first meeting held at this place in a number of years, and the sectarians are greatly frightened. Brother Hall is an ardent worker and is doing a great work. There were seven additions. ETHEL MURPHY.

Hamilton, September 11.—Our meeting here of eight days' duration closed last night. We had one baptism and one reclaimed. There is much prejudice here, yet we had very good crowds. The members are badly in need of a preacher. It is a good field for work, but not extra for pay, as they are not taught to do their duty yet. Any one desiring to know more should write M. C. Mills, Hamilton, Ala. I am now on my way to Miami, Fla. H. M. PHILLIPS.

Arkansas.

Blackton, September 9.—Brother A. Campbell (colored), of Nashville, Tenn., held a two-weeks' meeting at this place. He preached the gospel "as it is written" in a plain and simple manner. Fourteen were baptized and one restored. I. ANDERSON.

Wynne, September 11.—Last night a week ago I closed one of the best meetings of my life at Staves. We had the largest and most attentive crowds that I ever preached to. Two were baptized into the one body and one restored. Last night I began my second meeting for this summer at Winters' Chapel. The meeting opened with many more than the house would hold. H. F. PENDERGRASS.

Lonoke, September 9.—My meeting near Logansport, La., resulted in nineteen baptisms. Of these, six came out from the denominations. Sixteen of them are heads of families. I began a meeting here last night. I will be here the balance of this month. Pray for my success in this rich and wicked city. We have only four or five Christians here. We have a good house. The "progressives" are building their house here now. R. W. ARRINGTON.

Newark, September 6.—The meeting at Gridley resulted in seven baptisms, and two who had gone into the Mormon Church returned to the fold. I am now at Newark in what promises to be my best meeting of the season. It was estimated that more than five

hundred persons failed to get seats last night. The brethren have a large tent, well seated and lighted. They are now arranging more seats. This is my fourth meeting here.

BYNUM BLACK.

Colorado.

Olathe, September 7.—The tent meeting at Delta, eleven miles from Olathe, continues with interest. I am told that the "Church of God" is about torn to pieces (they have been attending the tent meeting regularly), and the "Christian Church" have invited me to enter their house and discuss the issue between us, looking to a possible unity in Delta. Since the tent meeting started they have changed their name over the church door from "Christian Church" to "Church of Christ," and now they wish their members to hear what we claim is the truth on the subject of instrumental music in the worship of God. The "pastor" agrees to present the issue as understood by them, and I am to present it as regarded by us, and the object of this is to discover who is responsible for the division between us. This is the healthy way to proceed. Much interest is aroused in the New Testament order being preached under the tent.

E. C. FUQUA.

Florida.

Pensacola, September 7.—Beginning on July 19, I conducted a sixteen-days' meeting at Lowery, Ala., with fourteen added to the one body—twelve by baptism and two by relation. Following this I preached seven sermons at a place called "Berea," with one restored to fellowship. On Friday night before the third Lord's day in August I began a week's meeting at New Providence, about five miles from Bolling, Ala., which resulted in twenty-seven additions. Brother George Cain was with me during the meeting and did part of the preaching. About eight of these converts were successfully treated for that dreaded disease, "morbus Sabbaticus" (Sunday sickness), or, in plain language, were restored to fellowship, confessing their wrongs. This in itself was worth our every effort with this congregation and caused great rejoicing. Fourteen were baptized, one came from the Methodists and four from the Baptists. The Lord willing, I shall hold another meeting for this congregation next August. On August 28 I engaged R. G. Green, one of "Pastor" Russell's folks, in an eight-nights' debate at Bay Minette, Ala. Next week I engage the Second Adventists at Cypress, Fla., and the week following I waste two days of my time in debate with a modern infidel, Mr. D. L. Watson, representing the "Stumblingstones," or "Come-Outers," at Union, near Georgiana, Ala., after which I will take my place among the students of the National Teachers' Normal and Business College, at Henderson, Tenn. W. J. BUTLER.

Georgia.

Trenton, September 11.—The annual protracted meeting at Union, conducted by Brother John T. Smithson, continued eleven days. Nine were baptized and seven restored. We feel that we are getting better lined up for mission work from this church. We are to begin a meeting next Sunday at Deerhead Cove.
C. E. COLEMAN.

Rome, September 12.—The meeting with the church on Fifth Avenue was a great success. Many who never came before were present every service. We have a Sunday school there now, with four classes, and prayer meeting on Thursday nights. The meeting has been moved to North Rome, where we have rented a hall. I am preaching every night and at the foundry at the noon hour. Last night a Baptist preacher shook hands with me in an agreement to debate after our meeting is over, and then backed square down. There is a great work to be done here, and we ask the prayers and fellowship of the faithful.
JOHN HAYES.

Rome, September 10.—Brother John Hayes has just closed one of the best meetings in the history of the church, and began to-night another meeting in North Rome, in a rented hall. Rome is a city of twenty thousand. We need a preacher to work here in Rome all of his time, but are not able to support one. With the help of twenty-five dollars a month from the brotherhood, we can keep Brother Hayes busy right here in Rome. We are all poor and work for wages, but we propose to sacrifice and keep Brother Hayes half of his time. But a greater work can be accomplished by keeping him right here in meetings and house-to-house work. Brethren, shall this city be neglected? Send to me your fellowship. All over twenty-five dollars per month will be put into the tent fund, so by next spring we may buy a tent and preach in every part of the city. Address me at 400 West Seventh Street, Rome, Ga.
W. F. DUNCAN.

Rockingham, Route 1, September 3.—We began a meeting near here on the night of July 29 and continued it till the night of August 6. Brother W. C. Graves, from East Point, did the preaching. We have no meetinghouse, but made arrangements to use an old schoolhouse building now owned by a private party. On the sixth day of the meeting, without any notice, our table and lamps were put on the outside, the door locked, and a notice placed on same stating that if we entered we would be prosecuted by the laws of Georgia. We then continued the meeting in my home for four nights. One young man confessed his faith in Christ and was baptized. The crowd increased from the first night till the last. Brother Graves made many friends and was asked by many to come back and bring a tent. Sister Gray, of Gardner, Tenn., sent us one dollar for the meeting. We thank her much.
T. E. LYNCH.

Kentucky.

Milburn, September 4.—Last Sunday night I closed a meeting at Yorkville, Tenn. This was one of the best meetings I have been engaged in this sea-



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Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related, and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney, and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. I will purify the blood, relieve debility, and stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there, and still I was not benefited. I had about despaired of living, when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for rheumatism. I know of several who were cured of rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for rheumatism. Am entirely free from pain."

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son. I had the cooperation of a faithful band of brethren who seemed anxious to do all possible for the Lord's cause. They have a splendid building, well seated, carpeted, and lighted. In a few weeks they intend to have a new baptistery. During our meeting we had large audiences and as fine attention as I could ask. Seven were baptized and one reclaimed. I am now in a meeting at Milburn. After this meeting I will enter the West Tennessee State Normal at Memphis. My future address will be Memphis, Tenn., Normal Branch. C. S. AUSTIN.

Murray, September 12.—I have just closed my sixth meeting for the season. This last meeting with the Little Rock Church, near Lyles, Tenn., was in many respects the best. The meeting resulted in six baptisms. The interest was good throughout. Many visitors from near-by churches. We especially mention our merchant-preacher, Brother George Lovell, of Lyles, who rendered us help with his presence and prayers at almost every service. I go to Nunnely, Tenn., for a meeting in October. I shall hold other meetings in that part of the country next year, resulting from the influence of the Little Rock meeting. Churches would do well to follow the example of the little congregation at Toone, Tenn., for which I am to hold three mission meetings right soon. Many churches in the "Volunteer" State are able to support many mission meetings where this little congregation can support one. It seems that the younger, smaller, and harder-pressed churches have the greatest interest in mission work. Perhaps their own struggle for existence is a continual reminder of the needs of others. I would like to say that Brother Larimore will be with the Murray church of Christ in a series of meetings, beginning about the middle of October. Persons who would like to visit this meeting should write me at Murray. We are expecting a great spiritual feast.

T. B. THOMPSON.

Mississippi.

Corinth, September 11.—On the fourth Lord's day in August I began a meeting near Tuscumbia, Ala., at what is known as the Christian Home Church. Six were baptized and one reclaimed. The meeting closed on the first Lord's-day night in September. On Monday night following I began at Tishomingo, Miss., and continued till Friday night. Three were baptized. The white brethren of Tishomingo were with us one night, and we enjoyed their presence so much. We are always glad to have them with us.

J. HANNON (colored).

Dancy, September 12.—I have just returned from Reform, where I served as moderator for Brother O. C. Lambert, of Alabama, in a debate with W. T. Stegall (Baptist), of Pontotoc County, Miss. The debate continued three days, and five propositions were debated—total depravity, obedience, faith only, baptism unto remission, and apostasy. The debate was conducted in the proper way, and evidently much good was accomplished. Brother Lambert did his work well, completely answering and overthrowing the Baptist

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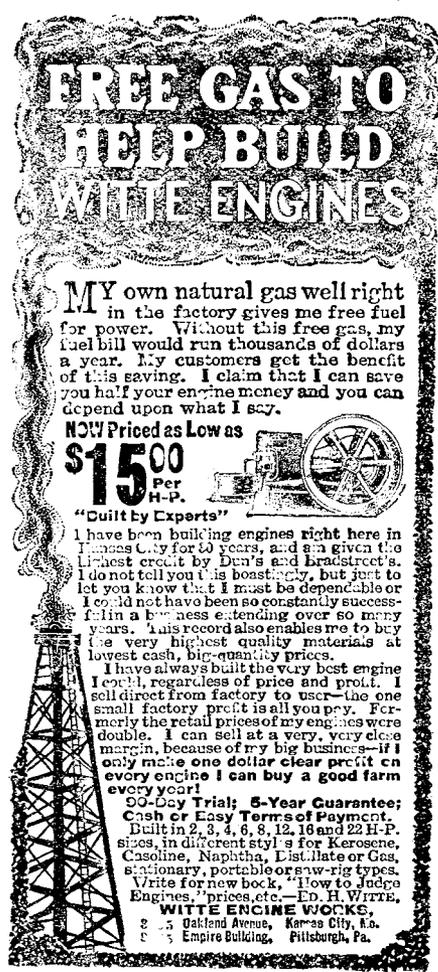
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position on every proposition. After the debate I preached one sermon and baptized a man seventy-two years old, who had been a Baptist for fifty-one years. The attendance, attention, and interest were fine, and the impression made upon the community in behalf of the truth was splendid indeed.

A. H. SMITH.

Oklahoma.

Coweta, September 11.—I closed a meeting at Choska, near Haskell, last night. The attendance and interest were fairly good. There were no confessions. I am to debate with a Socialist at Stone Bluff next Saturday night.

T. A. PHILLIPS.

Tennessee.

Friendship, September 11.—I closed here last night with a good crowd and fine interest. Two were baptized, and I feel that good otherwise may come of the meeting. A splendid little band of folks they are.

R. D. SMITH.

Mount Airy, September 2.—I closed a two-weeks' meeting at Bethel Church, at the water, this morning. Eighteen were baptized, two came from the Baptists, and two were restored. Brother J. C. Mosley, of Whitwell, led the song service and helped in other ways. We begin at Lee's to-night. J. L. HINES.

Curve, September 7.—Our meeting seems to be moving along nicely, except I haven't yet been able to move any one to obedience. We are having good crowds and the very best attention. Brother L. K. Harding is now with us leading the song service, and he certainly can do this well.

J. C. ESTES.

Centerville, Route 2, September 12.—We had a fine meeting at the old schoolhouse on Haley's Creek. The weather was fine and large crowds attended. The meeting closed last Sunday night. Brother J. T. Gossett did the preaching, and it was fine. There were twelve baptisms and five restorations.

ED. JOHNSON.

Mulberry, Route 3, September 8.—Brother Farmer has just closed a good meeting at Crystal Ridge, with twenty-seven additions—twenty baptized, one restored, and six from other churches. Brother Farmer visited twenty-one homes, preached twenty-three sermons, and closed at the water. Henry Sullenger conducted the singing.

H. B. SULLENGER.

Humboldt, September 12.—I am on my way from Nance's Schoolhouse, in Crockett County, where I have just closed a meeting. Forty-three were added—thirty-three baptisms. Enough money was subscribed the last day of the meeting to build a nice house of worship. An acre of land was donated. I shall visit home folks a few days and go back to Texas.

T. H. ETHERIDGE.

Obion, September 7.—I began a series of meetings with the Lemalsamac congregation, in Dyer County, on the fourth Lord's day in August and continued it for eleven days. There were

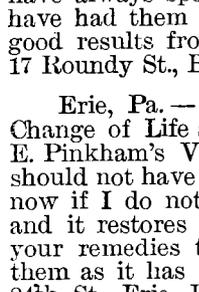
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twenty accessions—sixteen baptized, three reclaimed, and one from the Baptists. The meeting would have continued longer but for an outbreak of scarlet fever in the community where it was in progress. T. M. CARNEY.

Columbia, Route 9, September 3.—The meeting began at Berea on the third Sunday in August and continued till the following Sunday night, with one baptized, two reclaimed, others almost persuaded to obey the gospel, and the church much strengthened. The preaching was done by William Walker, of the Nashville Bible School. He is a bold defender of the truth. T. P. HADISON.

Fayetteville, September 12.—The following meetings have been held by Brother R. A. Largen recently, with the results stated: At Delna, twelve additions, with best crowds he ever had there; Catalpa, twelve additions, best of crowds and interest shown; Friendship, twelve additions, much interest manifested; Corder's Cross Roads, twenty additions. This makes a total of ninety-five additions for his work this year. E. C. BROSSARD.

Celina, September 5.—On the last Lord's-day night in August, Brother T. D. Rose, of Smithville, began a series of meetings at Beech Bethany (my home congregation), which continued eight days, with increasing interest from the beginning. Great good was accomplished by his timely lessons to the church. Another appointment called him away just when the interest was splendid. The meeting closed on Monday night, and nine o'clock Tuesday morning was set for baptizing two young men who made the confession at the last service. At the water two more made the confession and were baptized. In all, five were baptized and one reclaimed. JOHN H. ARMS.

Ætna, September 7.—Our meeting at Trenton continued eight days, with good audiences and attention. There were two restorations, one from the Baptists, and one baptism. Trenton is a nice town in a good section of country, but the church there is numerically weak. However, we found "the faithful few" there. I went from Trenton to a point six miles from Newbern. There are a few brethren at this place who meet in a schoolhouse. The Missionary Baptists have preaching there monthly; but those people have not heard the pure, simple gospel a great deal. We had a good hearing and two baptisms. Much of West Tennessee is a good field for mission work. It has some able preachers, but needs many more. J. A. SISCO.

Lexington, September 9.—On February 22, 1915, I began work in Henderson County, spending most of my time with the brethren here in town, and through the summer and fall conducting meetings throughout the county. I have also preached a great deal in the county on monthly appointments. Through our efforts there have been thirty-eight additions to the church and one new place of meeting. The last of June, this year, the brethren through the county bought a tent, and three meetings have been held, result-

ing in fifteen additions—one at Darden and fourteen at Christian Chapel. Owing to the fact that the church here in town has a few members that have the rule-or-ruin spirit, I thought it best to give up the work here in town, and this I did the last of June, 1916; but, at the request of many of the brethren, I continued the work in the county. My first meeting was a mission meeting at Darden, resulting in one addition and much good for the cause. My second meeting was at Juno, resulting in ten additions. This is the place where, through our efforts, the "digressives" walked out. My third meeting was at Wildersville, resulting in five additions. Brother J. L. Holland was with us in this meeting. My next and last meeting will be at Beacon, beginning on September 10. This will close our work in the county for this year. After that I will be open for a location for next year. A strong effort is being made by the brethren to keep me in the county, and the brethren at Wildersville are anxious for me to locate there and continue the work. I have not yet decided, but most likely will change locations. I shall be glad to visit any place wanting some one to locate with them for evangelistic work.

E. P. WATSON.

Memphis, September 4.—The tent meeting conducted by Brother Cullom at Highland Heights resulted in two or three baptisms. Two persons were baptized during the New South Memphis meeting. The tent meeting near the car barns continued eleven nights and resulted in two baptisms. After this meeting closed, I went out to Lock, about eighteen miles from Memphis, where I assisted Brother Porter Norris and the small band of Christians who worship there in a meeting. One person was baptized before I left. Brother Norris continued the meeting a few days longer, and there were three or four more additions. Brother Norris has done a fine work in that community. One person was baptized at the regular service at Harbert Avenue on July 30. The congregation here gave me a month's vacation, and I spent a part of it on a trip to the Pacific Coast. I certainly enjoyed the trip, and I think it was worth much to me in an educational way. I worshiped one Sunday with the little band at San Diego and heard a Brother Chaffee preach, and I preached at San Francisco the other Sunday I was in California. One person made the confession in San Francisco and was baptized by Brother Langpaap. I like California and hope to make it my home some day. Beginning on Sunday, August 20, I held a short meeting at Ro-Ellen, near Dyersburg, Tenn. The crowds and interest were good, but no one was baptized. I returned from Steele, Mo., on Saturday, where I preached six days, with one baptism. Brother Horton is continuing the meeting. I go to Paducah, Ky., on September 11 for a tent meeting.

W. HALLIDAY TRICE.

Texas.

Twitty, September 4.—I began here on Saturday night with a small crowd, but now the house will not hold the crowds. Fine interest. My next work will be at home for two weeks, beginning on the third Lord's day; thence

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Poyner, September 11.—I baptized twenty-three at Tyler. I am now at Poyner. CLED E. WALLACE.

Hallsville, September 8.—We had a good meeting at Whitefield, near Buena Vista, Ark. Large audiences came out and listened well. We added one more efficient brother to the eldership. We expect good work there now. Five persons were baptized. T. E. TATUM.

Houston Heights, September 7.—I got back here on September 2 from my "vacation," which was spent out in the field in meetings in Texas, Tennessee, and Mississippi. I was out seventy-seven days and had seventy-eight additions. I met many good people in the work, and was assisted by several good preachers at various places, besides some good singers to lead in singing. Brother Veteto, of Scott's Hill, Tenn., was with me in Tennessee. He is a good man and a splendid singer. Brother A. W. Sandlin, of Belgreen, Ala., was with me in Mississippi. He is a rousing good singer, and always wants to see the meeting succeed. The church here did some very nice work on the house while I was away, besides working hard to build up the congregation. J. S. Dunn, of Dallas, Texas, will come here for a meeting the last of October, and I go to Dallas for a meeting the first of October. G. A. DUNN.

Thalia, September 3.—We have just closed one of the best meetings I ever attended at Thalia, with Brother S. C. Wall, of Rocky, Okla., doing the preaching. Brother Wall is a humble man and well prepared to preach the word. This was his third meeting with us. There were twenty-five added to the congregation—nineteen by confession and baptism. Two of this number were my children. I baptized three at the last service, one making the confession at the water. The church is much stronger, and, after having completed a nice house of worship, we feel like we are on higher ground. I love to read the Gospel Advocate, and I like the letters from the brethren. I note one from the community in Tennessee where I was reared and where I went to school when a boy. The Derryberrys and Hardisons are all known to me. My sister married M. F. Hardison, who is now at Vernon. I would like very much to hold some meetings at the old home and at Lewisburg.

R. T. HARRIS.

Childress, August 30.—I preached ten days at Pottsville in August, with fourteen baptized, four reclaimed, and one to take membership. I also preached ten days at Indian Gap, with three baptized, two from the Methodists. I baptized one at Pottsville as I was on my way to Hamilton to take the train for home. I came on to Hamilton and preached at night and one young lady made the good confession. I left her for Brother Baugh to baptize the next night. I will preach to-night for Brother W. C. Mitchell in a mission meeting here in Childress, and will go to-morrow to Wheeler County for my next meeting, which begins on Friday night. After

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on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taxing iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

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that I will lead the singing for the meeting here at home the last two weeks in September, Brother I. E. Tackett doing the preaching. I will go to Stonewall, Okla., for the first two weeks in October and back to Hamilton County for the last half of the month. Brother Hardy Baugh lives at Hamilton, and is doing a fine work. Who wants a meeting for November? All my time is taken for next June, July, and August, and for the last week of July and all of August, 1918, but I will answer all calls for open time for either meetings or debates. TICE ELKINS.

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There is no playing fast and loose with the truth, in any game, without growing the worse for it.—Dickens.

We shall never see the sacredness of secular callings until we remember that the Son of God created the world, that by him all things not simply all souls, are held together.—Selected.

Correction that is prayed for becomes a means of grace; it is received in the right spirit because asked for in the right spirit; but to accept it dumbly, sullenly, or in the spirit of fatefulness, is to lose the advantage of chastisement.—Joseph Parker.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound, and prevents the serious and common after effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25 cents a box at drug stores. For free sample, write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

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The Viola Meeting.

BY J. C. ESTES.

My prayers are ever that I may be busy all the time in the service of my Master—that, too, where I can do the greatest good in the salvation of souls, regardless of the financial support, believing that this will all be adjusted when I do my full duty. About the time I was ready to leave home for my meetings in Tennessee, one which I had already arranged to hold dropped out of my arrangements and left a vacant time of two weeks in August. I received a letter at home to this effect one day and started for Tennessee the next day. I have had this to occur more summers than one, and always, as I remember it now, my time was filled in some place where we had a good meeting. This time I made efforts to arrange for this two weeks, but failed in every way till Saturday before the meeting began on Sunday. On Saturday morning, August 12, after closing a good meeting near Ashland City, Tenn., I walked into the Gospel Advocate office, expecting to preach the next day for the South College Street church of Christ, in Nashville. Brother A. B. Lipscomb said: "Brother Estes, where are you going to preach to-morrow?" I told him. He said: "How would you like to go to Viola?" I asked: "For a meeting?" He said: "Yes." I knew Viola, perhaps, as well as any one who had never been there. I knew the best talent that could be had preached and held meetings there. I knew, too (for Brother Lipscomb told me), that Brother Jesse P. Sewell, of Abilene, Texas, because of no fault of his own, had disappointed them and gone home to the bedside of Brother Zellner, trustee of Abilene Christian College, who was in a dying condition, as reported to Brother Sewell. I knew I would only be a substitute;

that they would still be disappointed, and that this pressure would hinder my work very much. But, again, this thought came to me: Maybe the Lord's hand is in it all and he needs my efforts there, though they may be feeble. Other thoughts flew through my mind like lightning, and I said to myself: "God being my helper, I'll go and do the best I can." As quickly as I could I answered Brother Lipscomb's question: "All right, I suppose." He said: "You will have to leave off preaching at South College Street to-morrow, go to Viola to-day, and begin there to-morrow." I made all preparations and went. For several days I thought I could feel the heavy pressure of their disappointment, and this, together with hoarseness, greatly handicapped me in my work there. While my hoarseness grew worse, I soon began to feel the disappointment pressure giving way, and the interest in the meeting and my work began to take on some life, and by and by precious young souls began to confess their faith in the Christ and to be baptized in his name. Interest grew, and my hoarseness grew till I had to quit speaking for three days and nights; but Brother T. B. Clark, of Knoxville, Tenn., who came to hear me, took my place till I could speak again. Thus the work and interest went on until twenty-four were added to the one body, and we had a most excellent meeting, after all. Souls were saved and the church was much edified and strengthened. We left them rejoicing and happy. We rejoice greatly with them and the angels because of so many being saved. The Viola brethren are too nice, too refined, too Christlike even in such disappointments to intentionally discourage a brother, but, on the other hand, seeing his discouragement, will rally to him in a Christian spirit and help him out by encouraging him every way they can. They are a noble, Christian-hearted people! May the Lord bless them, and especially those recently added to them. Most of the members of the body of Christ at Viola are either named "Bonner" or "Ramsey." Many of them, when they get tired of either one, change to that of the other (in marriage).

On the second Lord's day of our happy stay there the Bonners had a reunion in honor of Grandmother Bonner's eighty-sixth anniversary. There were one hundred and three persons there, most of whom were her folks. Bonners from different places were there to honor mother, grandmother, great-grandmother, and great-great-grandmother. The many, many good things spread on the long tables in the grove greatly told of the numberless good cooks in and about Viola and

showed the great supply of fine stuff there to be cooked. If any one who was there did not enjoy those few short, happy hours, I am at a loss to know why. Even grandmother's heart seemed to be only eighty-five years young and very, very happy. May the great Lord, good, merciful, and powerful, give her many more such days of rejoicing with her loved ones here, and, at last, give her a peaceful hour in which the angels will come and take her home to be happy, healthy, great, and good for evermore! May the Lord bless Brother Lipscomb, who was one cause of my going to Viola. I am sure these people have always had a warm place in the Lord's heart. They shall evermore have such a place in my heart.

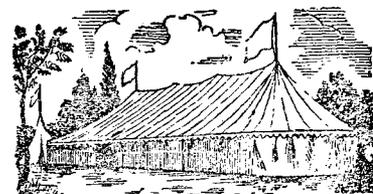
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Opportunity in St. Louis.

BY JARRATT L. SMITH.

To the Churches of Christ in Tennessee: Brethren, I am, unsolicited, asking you, individually or collectively, to help the brethren at Texas and Cherokee Avenues, St. Louis, Mo., support a man in this great field. Brother T. J. Bonner is the one who is willing to come and work this field. The few brethren here in St. Louis have had a struggle so far and would greatly appreciate your coöperation. By having a more centrally located place to worship, they would be able to get the scattered members together. Will not the brethren in Nashville help to get St. Louis in the work and let the work here eventually become great, like that in Nashville? I am hoping that the brethren at my old home town (Murfreesboro) will take a part. What congregation in Tennessee will be the first to give one Lord's-day's collection in each month for a while to this work? Send all contributions to Sister Lottie Johnson, 4019 Botanical Avenue, St. Louis, Mo. Sister Johnson will give receipt for any gifts in the Gospel Advocate.

An Impressive Service.

BY J. D. FLOYD.

Several years ago I was holding a meeting in a small mountain town. One morning I was visiting an aged sister, a widow, who made it a part of her duty to look after the unfortunates around. While engaged in conversation we saw two boys coming down the street crying as though their hearts would break. The good sister went out and asked them what was the trouble, and the reply was: "Baby is dead."

Living out on the side of the mountain a half mile out of town was a ne'er-do-well sort of man. He had a wife and several children, two daughters about grown. The man, instead of having some business by which to provide for his family, spent most of his time tramping over the mountain with gun and dogs. More signs of pinched poverty and destitution I have never seen. The entire family was in rags and tatters. After a few-years' vacation, a baby boy made his advent into the family. Soon he became the idol of the entire family, except the vagabond father. When about a year old, he was taken sick. After a few days he suddenly became worse. The mother sent the little boys before mentioned to the town for the doctor. Soon after they started the little sufferer died, and the mother sent to the boys not to bring the doctor and to come home. They were on the way home when we saw them so bitterly crying. The good sister got her bon-

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For spirits round the eternal throne,
How vain the tears we shed!
They are the living, they alone,
Whom thus we call the dead.
—Lydia Sigourney.

net and started out, saying that the child would have to be buried and that some one would have to see about it. She went up to the store and bought the goods necessary to make suitable burial clothes, and then went to the undertaker and arranged for a coffin. She then went out to the home to make what arrangements were needed there. The burial was to be at ten o'clock next morning at the village cemetery. The sister asked me to arrange for a service at the grave. I went to a prominent man in the town, who was both a good singer and a good leader. He got a few young people together and drilled them on some appropriate songs.

We will now take in the situation. The sun shone brightly. The cemetery was on a bench of the mountain, surrounded on every side by a beautiful forest; a beautiful grave in the mountain soil; an open coffin in which was the body of an innocent babe; clinging to a small tree that was near, the mother, poorly clad, with tear-stained eyes, gazing intently at the beautiful form in the coffin; clinging to the tattered skirt of the mother, the two boys, sobbing bitterly; while out in the bushes, as near as they felt they could come in their rags, with streaming eyes, the sisters were looking on. The singers sang—and sang, too, as I have never heard on a similar occasion. I read a chapter, prayed, then made a short talk, showing from the Scriptures the absolute certainty of the salvation of infants, and closed with a contrast between the child's condition then with what it would have been had death not carried it through the veil. The body was lowered in the grave, the grave filled, a nice mound raised, and on it a few simple mountain flowers. Thus ended what to me was one of the most impressive services I ever attended.

Let Us Not Forget.

BY E. A. REDICHEK.

Paul says: "Therefore we should give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Jude says: "Earnestly contend for the faith which was once delivered unto the saints." He considered it needful to write and exhort those who had accepted the common salvation to contend earnestly. We have emphasized some of the "all things," and forgotten and allowed to slip other things among the "all things" commanded by Christ and the apostles. Let us not forget, let us not reject, and let us not neglect the spirit, zeal, and love manifested in the life of Christ and his early disciples in giving themselves wholly to God and following Christ

with all their heart, soul, mind, and strength, and in presenting their bodies "holy, acceptable unto God," which was their reasonable service. Let us seek to save the lost with greater zeal, love, service, and sacrifice than ever before. Let us heal the sick by helping them to come in touch with healing remedies. Our criticism of miraculous healing will not suffice for rejection or neglect of Christ's pure and undefiled religion. "I was sick, and ye visited me." Remember, the good Samaritan helped the wounded man to a place where his wounds could be healed and left means to help bear the expense of caring for him. Your emphasis of baptism and the Lord's Supper among the "all things" will never recommend you to God's favor while forgetting the sick, wounded, and dying. Your contending for the gospel as God's power to save the lost from sin and hell will avail but little while neglecting to give the more earnest heed to Christ's words, "Go, teach all nations," and while failing to give your service, zeal, money, and love to help reach all in your own little circle of neighbors, to say nothing of millions and billions of souls beyond the seas for whom Christ died. "Let us not forget," for we may be straining at a gnat and swallowing a camel, while we emphasize only a few things among the "all things" commanded by Christ. (See Matt. 28: 19, 20.) God will render a just and sure judgment without respect to persons or organizations and condemn all who have failed to feed the hungry, clothe the naked, give water to the thirsty, and visit those sick or in prison. (See Matt. 25: 31, 46.) Let us give less time to criticizing our neighbors until we bring our teaching and practice up to the divine standard and life of Christ and all the early churches. The world will see our good works and glorify our Father in heaven. This will win souls to Christ. This will win the crown of life for us, and anything short of this is a delusion and will bring defeat. Remember, we must give the more earnest heed to the things which we have heard, lest at any time we let them slip and we slip off the Rock of Ages into the awful condemnation that awaits every soul that rejects, forgets, and neglects the great salvation. Remember the appeal from San Francisco? Will you reject, neglect, and forget it? God forbid that you should. On the contrary, may you give heed to the earnest appeal: "Come over, and help us."

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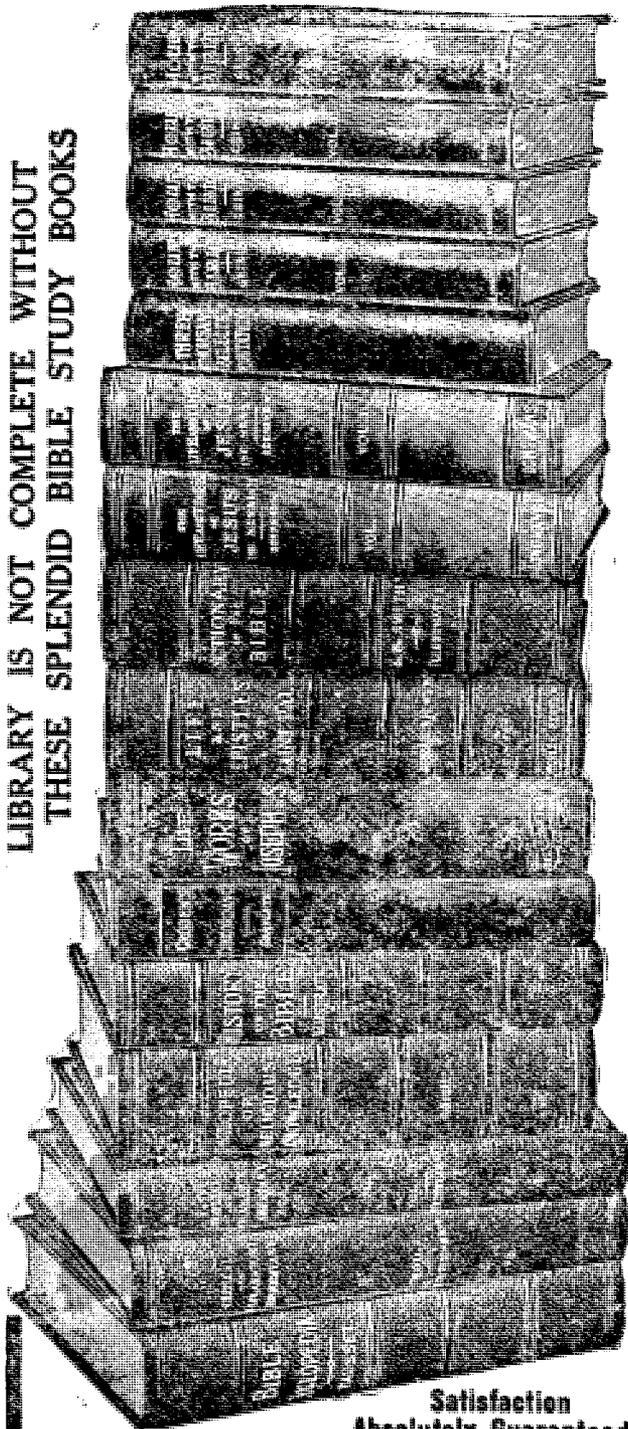
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BY A. B. LIPSCOMB

The "If" That Spoils.

The importance of the word "if" is a matter of frequent comment. It has been called the word with the smallest compass and the largest consequence. It voices an experience common to us all. Each one of us, doubtless, has a great "if" that stands between us and happiness complete. History relates that "if" a certain general had turned up a certain roadway, Napoleon would never have met his Waterloo; "if" a certain king had given the people bread when they asked for it, France might have been spared the horrors of the Revolution; "if" the Hessians had not been feasting with drunkenness and revelry when Washington crossed the Delaware, there would have been a different ending to the American Revolution. "If I had just gone into that little circle of prayer," said a boy in prison, "I would not be here to-day." But there is always that interminable and irrepressible "if" to spoil things.



The "If" That Saves.

But let us not forget that we have some good "ifs" as well as the bad ones. If the air we breathe was not full of oxygen, we would all perish from the earth; if the sun

did not shine and the rains did not fall, the crops would fail and starvation would ensue; if the gulf stream did not flow in a certain direction, the isles would be as barren as the coasts of Labrador. But why enumerate more examples? To sum the matter up in one sentence: *All God's "ifs" are good.* And one of the best of them reads: "If children, then heirs; heirs of God, and joint heirs with Christ." What glory depends upon this luminous "if!"

A dying judge said to the visiting preacher: "Do you know enough about the law to understand what is meant by joint tenancy?" "No," the preacher said; "I know nothing about the law. I know something of grace, and that is sufficient." "But you should know what the law of cotenancy is," he replied, "that you may appreciate the grace." Then he explained: "If you and I were joint tenants on a farm, I could not say to you, 'This is your hill of corn and this is mine; that is your blade of grass and that is mine;' but we would have share and share alike. I have been thinking with unspeakable joy that Jesus Christ has nothing apart from me, and everything he has is mine." Yes, it helps us to understand what the law of cotenancy is.



The Witness of the Spirit.

Volumes have been written on this subject. But, after all, the Spirit's witness is not so difficult to understand, if we will consider the personal testimony first. Paul says: "The Spirit himself beareth witness with our spirit." Too many try to solve the workings of the Holy Spirit with no reference to their own. What does our spirit witness? Every thoughtful man knows within himself something of his spiritual state, just what is his wish, his intelligent effort. Are these in strict accord with the Father's will as revealed in the word? Have we obeyed the gospel? Are we holding the body under? Over all of its carnal tendencies, is the spirit pure, enlightened, and dominant? All this we know and can testify; and the teaching of this passage is that the Holy Spirit knows as much as our own spirit, and infinitely more. Thus does it corroborate and strengthen the testimony of our own spirits.



"All Things Work Together for Good."

This does not now so appear, but it shall appear in the final consummation of things. When the revelation is complete, we shall have discovered that everything that entered into our lives as Christian men and women has been for our good. W. H. Book offers a very homely, but forcible, illustration of the housewife preparing biscuit. Into that biscuit goes the flour, the soda, the lard, the salt, and the milk. These go through the heating process. All of these, taken together, work out a good biscuit. The

salt, when taken alone, does not taste good; the soda is bitter; but when all are taken together, the composite result is good. So it is with our lives. These little things which come into our lives, if they were to stand alone, could not be appreciated, could not be relished; and the heating period, when we are being placed in the oven—we cannot enjoy it, we cannot understand it; but by and by we shall know. Martin Luther said: "The ways of God are like a Hebrew book, which one can only read from the end." And the late lamented Hoosier poet, James Whitcomb Riley, wrote:

"Make us to meet what is or is to be
With fervid welcome, knowing it is sent
To serve us in some way full excellent,
Though we discern it all belately."



The Church at Lewisburg, Tenn.

This church is not absolutely perfect, but it has many good points that commend themselves to Christians everywhere. During a two-weeks' meeting with this congregation I noticed the workings of the congregation closely. The song leader announced that the morning service would begin each day at ten o'clock and the evening service at half past seven. Nothing unusual about this announcement.

But the unusual part was that they *did* begin exactly on time at each service. The song leader kept his word. And I learned that promptness in beginning was characteristic of the services every Sunday. Again, I learned that every Monday morning *in the year* the overseers of the congregation hold a business session and direct the affairs of the church with the precision and efficiency that usually mark a bank directors' meeting. Within twenty years' experience as a preacher, this is the *first and only church* that I have visited who followed this useful plan. And all could do it if they had a mind to. But the thing that touched my heart at Lewisburg more than anything else was the fact that certain good sisters *visited some of their sex who had deviated from the path of duty* and urged them with tears in their eyes to renew their allegiance to God. And they won them back. At other places that I have visited there is a manifest tendency to abandon some who err to their fate. But the good women at Lewisburg, of whom there are many, were looking at the matter through the Master's eyes.

With the gospel message on our lips and an efficient force of brethren and sisters backing it up, it is small wonder that the Lord blessed the meeting beyond expectation. Did not the Savior say: "According to your faith be it done unto you?"



OUR CONTRIBUTORS



Review of "The Truth of Bible Teachings."

BY E. C. FUQUA.

A brother in Tennessee has sent to me a tract, entitled "The Truth or Bible Teachings," which he requests me to notice through the columns of the Gospel Advocate. With the kind consent of the editors, I will humbly undertake the task, replying, however, to only a few of the vast number of misrepresentations contained in said tract.

This tract of sixty-four pages is evidently of Seventh-Day Adventist authorship; but this point makes little difference, since a false doctrine is soul-destructive, no matter by what denomination taught.

One hundred dollars reward is offered any one who can prove the doctrines in said tract false. We file no claim for the reward, but promise to show the thing false, nevertheless. Indeed, ignorance of the New Testament was never more boldly advertised than in the tract before me.

On page 48, under the heading, "What is the Church of Christ?" our author informs us that the church has no right to withdraw fellowship from members, thus contradicting Paul: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) Again: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." (Verse 14.) In 1 Cor. 5: 1-13 the church at Corinth is upbraided for neglecting to "put away the wicked man from among" themselves, and they are taught once for all the essential truth that "a little leaven leaveneth the whole lump." Almost all of the seven churches in Asia addressed by the Holy Spirit (see Rev. 2 and 3) were severely criticized because they had not properly separated themselves from wicked teachers and teachings.

On the same page the tract further says: "Notwithstanding the infant church created the offices of deacon, elder, and bishop [our ignorant author does not know that "elder" and "bishop" are one and the same], to have the

rule over them, and filled them by election and ordination (Phil. 1: 1; 1 Tim. 3: 1, 2, 8, 10, 12; 5: 17; Heb. 13: 7, 17, 24; Acts 14: 23), we find they had no authority from Christ for their actions," etc. Where does our author "find" they "had no authority from Christ" for thus teaching and regulating the churches? If the apostles did these things with "no authority from Christ," then almost everything else they did was without his "authority;" but Paul wrote Corinth: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord." (1 Cor. 14: 37.) Paul (1 Cor. 9: 21) declared himself "under law to Christ" in his preaching and conduct, and expressly told the Corinthians that what he had taught them he had "received of the Lord" for that purpose. (1 Cor. 11: 23.) In sending out the apostles, Christ promised that the Holy Spirit should accompany them to guide them "into all the truth" (John 16: 13), and that in their teaching they should speak, not their own teaching, but the Holy Spirit would speak through them: "For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10: 20). Again, he told them: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10: 16.) Beginning on the first Pentecost after the resurrection of Christ, the apostles "spoke as the Spirit gave them utterance." (Acts 2: 4.) Christ promised the apostles that in their teaching he would be with them "always, even unto the end of the world." (Matt. 28: 20.) He likewise assured Paul (Acts 26: 16-19) that he would accompany him and direct him in all his teaching.

This array of holy writ clearly shows our author to be an unbeliever in the inspiration of the apostles, and, hence, in the authority which sent and maintained them in their teaching. He rejects the Lord himself because he rejects teachings of the Lord's apostles, of whom the Lord said: "He that rejecteth you rejecteth me." When one sets himself up to judge the apostles of Christ, as our author does, accepting some things they command, but rejecting others,

he deserves to be understood as rejecting Christ and sitting in judgment over him. Are we to expect "Bible truth" to come from such a source? Must we bow before the feet of such a "teacher" in order to get "truth" and free our souls from "human speculations" against which our author so earnestly warns us? Nay, verily! He would proselyte us to his sectarianism and thereby render us "twofold more" erroneous than himself.

He continues his unholy criticism of the New Testament apostles as follows: "And he [Christ] ignored the first action of the church, that was the selection of Matthias to take the place of Judas, and chose Paul to fill the vacancy. (Acts 1: 26; 9: 6)." What a colossal misapplication of scripture! From whence does he learn that Christ "ignored the" "action of the church" in the election of Matthias to take the place of Judas? And whence his information that Paul was chosen to "fill the vacancy?" Paul declared he was a witness of Christ's earthly life only as it "was confirmed unto us by them that heard." (Heb. 2: 3.) Paul was not a witness to what Matthias was, hence could not "fill the vacancy" made by Judas' suicide. Paul witnessed what he had seen, but this only referred to the vision wherein he saw Christ as he went to Damascus.

But why consume time and valuable paper space in further indicting a man who violates the first principle of Christianity—namely, rejecting the chosen ambassadors of the Lord as authoritative teachers and presuming to sit in judgment over certain of their actions and teachings? Appropriating a well-used text found in said tract, we retort: "An evil tree cannot bring forth good fruit." A treatise set forth by a man thus denying the apostles the divine right to practice and preach the doctrine of Christ "cannot bring forth good fruit." It is essentially calculated to further the interest of infidelity and can have no place among purely Christian documents. Of the forty-seven subjects discussed in said tract, one may certainly expect to find this streak of skepticism prominent in each of them. If any one escapes, its escape is due solely to its remoteness from the theory of the author of the pernicious teaching set forth in said tract. Every subject treated in said tract is treated by a man who rejects the chosen apostles of the Lord as the authoritative teachers of Christianity. Read it with this before your mind, if you would not become poisoned by it.

Simplicity of the Gospel.

BY C. D. CROUCH.

It has been a firm conviction of mine for years that any human being who possesses enough intelligence to make him a responsible being can, with an open Bible and an honest heart, learn what God wants him to do to be saved both here and hereafter. I have no reason now to say that this is incorrect. On the other hand, I am just as positive in this conviction as I am that Jesus Christ is God's Son.

The severest condemnation is pronounced on the man or angel who would pervert the gospel of Christ. (Gal. 1: 7, 8.) But all faithful children of God are expected to be teachers of the word. (2 Tim. 2: 2.) One of three things evidently follows: (1) God is a diabolical tyrant; or (2) only the wise and learned ones of earth can be God's faithful children; or (3) the gospel is so simple that all can understand it, and, therefore, need not pervert it.

We see some learned and labored articles in some of the papers nowadays that deal in speculation and guesswork. It is strongly hinted by some that it is not possible for us to know what the will of God is; that the Bible does not reveal the same things to all honest students, etc. And it is no uncommon thing for us to hear or read some learned disquisition on "faith in Christ as a personal

Savior rather than faith in his word." I know I am not as learned as some folks, but I cannot conceive of one's believing in Christ "as a personal Savior" without believing his word. You cannot separate Christ and his word. You cannot believe his word without believing in the personality of Christ. So all these learned squibs about such are merely bug dust.

I am glad my faith in Christ does not depend upon my understanding all the confusing theories and speculations of men. God proposes to condemn all who disbelieve the gospel (Mark 16: 16), but he calls upon "every creature" to believe it. Some of us are not "learned" (?) enough to understand and believe a good many theories that are now being taught. It follows, therefore, that such theories are not the gospel, or God is made guilty of condemning us for not doing what we cannot do.

I fear that most of this theorizing and speculating is a specious way some folks have of giving out that they are some great ones. It grows out of a desire to appear great and learned, rather than from a desire to know God's will.

The kind of teachers the world needs and must have is that class of men who can impress upon them the simple story of the cross. Many preachers shoot clear over the audience. We need the gospel preached in simple language—New Testament language. The truth is on the surface. Some of the speculators are looking too deep! Many preachers can see things that are not; but the strikingly singular thing is that they fail to see things that are. I sometimes think it would be a fine thing if all these ultra-learned folks could be put in a bunch to themselves, where they could not bother the rest of the human race. But do not be discouraged; we have the New Testament, and we can learn God's will in spite of these things. They have not "cornered" that yet.

"I Have Finished the Course."

BY E. S. LOVELL.

[Since writing this article Brother Lovell has "finished the course" and passed on to his reward. He was a promising young preacher, whose exemplary life was in accord with the spirit of his writings.—EDITOR'S NOTE.]

To understand what the above words meant to the great apostle, we should study his life from the time he was baptized by Ananias in the city of Damascus until he stood before Nero for the second and last time. For more than thirty years he had suffered for Jesus' sake. His life had been one of toil and hardships, but through them all he never wavered, but endured unto the end. He had finished his course "to testify the gospel of the grace of God." "Henceforth," he says, "there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

"I have finished the course"—and what a course it was! Who ever, before or since, traveled such a course for Jesus' sake? Hear the apostle: "Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Just think of it! And why did he suffer all these things? Hear him: "That I may accomplish my course, and the ministry, which I received from the Lord Jesus, to testify the gospel of the grace of

God." For more than thirty years he had been an incessant laborer for the Master, but, at last, he has reached his journey's end. The course is now finished and the faith has been kept. He is now ready to cross over the river of death and receive the crown of righteousness that awaits him. What a grand thought it is to know that there is a crown of bright glory laid up for all! But, like Paul, we must accomplish the course, we must "endure unto the end," if we receive it.

Sometimes we see members of the church who are faithful attendants at the Lord's-day service. For years and years they go through rain, snow, mud, and heat to worship their Creator and show forth the death of his Son. They have suffered much for Christ's sake. Their lives have been a great blessing to those around them, and through their faithfulness many have been led to Christ. But now the race is almost finished, the goal is in sight, and they are just ready, as it were, to reach forth and take the crown, when, all of a sudden, they give up without reaching the end. How many have seen this? How many do you see about you to-day who have given up before finishing the course? Will such receive the crown of righteousness that is laid up for them? They seem to think they have reached the end; and if you approach them and talk to them about their duties, they will likely tell you they have done all the good they can or that they are as good as they will ever be.

Preachers, Old and Young. No. 3.

BY W. H. CARTER.

While I believe it a duty to love, respect, and honor the old preachers who have worn themselves out for the good of others, we should not fail to be thankful and rejoice that there are younger ones coming on to fill their places—that is, if they do not get spoiled before they are able to take the places of the older ones. I drove a good distance once to get to hear a young brother preach. After the sermon, one of the brethren asked me what I thought of their preacher. I said: "Well, he will make a right good preacher, if he is not spoiled in the making." He was young, had not been preaching long, and I saw an air about him that I was fearful of. It was not long until he was spoiled. He impressed me that he wanted to appear to be very smart and entertaining. He had been to a *Bible School* and wanted everybody to know it. He went into the "kingdom of the clergy," and was soon going all the gaits. He now talks about "*my church*," has him a picture show to draw a crowd, and I learned from what good brethren told me at different places that to get money was his chief purpose. At least, that was the impression made on their minds.

The old preachers of to-day, though the number is fast dwindling away, were once young. They loved the Lord, loved their countrymen, and had a burning desire in their souls for their salvation. Each one's home, with fire light or the tallow candle, was the Bible school in which they learned the Bible and to be humble and loyal. They went forth with Heaven's message into the hills and hollows, mountains and valleys, on horseback or on foot, feeling "woe is unto me, if I preach not the gospel," and endured "hardness as good soldiers." By their self-sacrifice and labors of love, congregations have been built up and thousands of souls saved. They went among the destitute and sought not to build on another's foundation. With food and raiment they were content, and thought it no shame nor disgrace to labor at some honest employment to support their families. They had learned to economize, and the spirit of envy and jealousy found no place in their hearts, but each rejoiced in the good the other did. Having the word of God in their hearts and on their tongues,

and believing the gospel to be "the power of God unto salvation" and the means of sanctification, union and hope, that had no speculative theories with which to harass, disturb, and divide a peaceful, united, and happy people, they sought to know nothing but the Christ, and him crucified, and truly hid themselves behind the cross of the world's Redeemer. Were they successful? "By their fruits ye shall know them." Look the field over, study it carefully. The churches that exist furnish abundant evidence.

Young men, you who have it in mind to make preachers of yourselves, let me talk plainly to you. I will offer advice in love. Will forty years of labor, of watchfulness, of sacrifice and close observation, prepare one to advise? Have I not seen young men, fresh from the Bible School, brilliant and hopeful, start out with the Bible as their guide, soon take a "pastorate" over those who seemed to love entertainment more than worship; and have I not observed how soon they took up, studied, and began to preach speculative theories and interpretations of the prophecies, and arrayed themselves against the knowledge, wisdom, understanding, and research of such men as David Lipscomb, T. W. Brents, Tolbert Fanning, E. G. Sewell, J. W. McGarvey, I. B. Grubbs, Moses E. Lard, J. F. Rowe, F. G. Allen, Ben Franklin, and a host of others? Have we not read where they have set aside the fundamental truth that the kingdom of Christ was set up on the first Pentecost after his resurrection, which was taught and believed by all those mentioned above, and tried to establish their speculative theory attached to and connected with the second coming of the Christ, that the kingdom will not come till Christ comes, and then claim this to be an "article of faith and hope?" These young men are "Bible-School boys" who, in a few years, have, in their own estimation, it seems, risen in Bible lore and scripture knowledge far above their teachers and superiors. Remember the advice of the old and experienced given to the young king, Rehoboam, and that he followed the advice of the young and inexperienced and brought division, wreck, and ruin to the nation.

Now do not understand me to mean that all the boys that go out from Bible Schools are as mentioned above, or that I am an enemy to such schools. I have never been in very deep sympathy with them, and have been afraid of them, but have never arrayed myself against them. Some young preachers who have gone out from those schools have been tried and found to be true.

Paul gave Timothy, a young preacher, some good advice when he said, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1: 13); and when he said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (2 Tim. 4: 1, 2); and again when he said: "But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2: 23; see, also, Tit. 3: 9). "Be not high-minded, but fear." Do not think of yourself more highly than you ought to think. "Let no man despise your youth." Do not try to appear to be learned. Preach to the illiterate so that they can understand you. Do not seek to preach to old congregations, but go out to the schoolhouses, private houses, or any place where the people will come to hear you. Do not consider the financial problem for one moment. Work for the Lord; work as he directs and leave results with him. He will bring good out of all things to you. If you cannot speak well of other preachers, say nothing at all about them. If you feel a desire springing up within you to be a "popular" preacher, pray the Lord to help you crush it out, for it will ruin you. Be kind, courteous, and gentle to all, but shun not to declare "the whole counsel of God."

(To be continued.)

A Special Price to Preachers.

We have always furnished the Gospel Advocate to preachers and widows at a reduced price. Beginning on October 1, 1916, the price of this paper to preachers and widows will be one dollar and fifty cents a year in advance. The publishers are glad to make this liberal concession.

Many of our readers have commended the publishers for advancing the price of the paper, stating that it is unreasonable to expect the old price to continue, since the cost of production is so much more. One who has been a subscriber to the Advocate for perhaps forty years says we made a mistake in not having the advance take effect on July 1, 1916. This brother is a successful business man and knows well that, on account of increased cost of materials, as an act of self-preservation, we must advance our subscription price.

Many of our old subscribers are taking advantage of the opportunity to renew *now* for two years. It is better not to wait if you mean to take advantage of the present price. No subscription will be received at less than two dollars a year after January 1, 1917, excepting a special price of one dollar and fifty cents will be made to widows and preachers. The former rate of one dollar a year to preachers and widows will be discontinued on October 1, 1916.

We would suggest to our friends that they call the attention of people who are not taking the paper to the fact that by subscribing *now* they may secure the paper for one year at one dollar and fifty cents. "'Now' is the watchword of the wise; 'Now' is written upon the banner of the prudent."

The interest in the Gospel Advocate is rapidly growing. The constituency of the paper is active in its support, duly appreciating the effort of the publishers to give the brotherhood a first-class religious paper in every particular. Our receipts on subscriptions have steadily increased during our present fiscal year. While this was necessary, yet the prospects for the future growth and usefulness of the paper are exceedingly bright. We think they were never more flattering and encouraging.

We take this occasion to ask our readers to send us the names and post offices of persons whom they think would subscribe to the paper. We will send them a sample copy and write them soliciting their subscriptions. By thus cooperating with us, you can help us build up the paper. Most people read something. If they do not read good literature, they will read vicious. Why not use your influence to get them to read the paper of your choice?

It is very strange that some few complain at the cost of a religious paper. Some of those who complain spend more for tobacco and chewing gum in a few months than they spend for religious literature in a year. We are engaged in a great work, and we want you to engage with us. Let us press forward together to victory. It is so much easier when we all pull together. It is hard when some draw back. May the Lord lead and guide us all in every good work.

PUBLISHERS GOSPEL ADVOCATE.

The seven laws of friendship are: (1) Moral sincerity. (2) Likeness of personality—that is, much overlapping of tastes. (3) Complementary personality, sufficient unlikeness to give a zest and flavor to friendship. (4) Community of experience. What friends have lived through together is a bond that holds tight. (5) Growth. Friendship is not static. It must be wooed afresh every day. (6) Loyalty. Not only a faithful recognition of the bonds already established, but also a sincerity and an absence of pretense. There must needs be a succession of growing comradeships for every growing life. It is folly to blow the ashes of a dead fire and pretend to be warmed. (7) Independence of personality.—Edward Howard Griggs.

Publishers' Notes.

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J. Paul Slayden writes: "I have examined 'Christian Treasures,' Volume I; and the great number of contributors to it, with the great variety of subjects discussed, make it a valuable volume. I hope the brethren will show the interest in this and the companion volumes which their merit deserves."

Don't delay, but send in your orders to-day for our Bible Lesson Helps. The series consists of the Advanced, Intermediate, and Primary Quarterlies, The Young People, Little Jewels, Little Bible Lesson Picture Cards, and Bible Lesson Picture Rolls. Sample copies will cheerfully be furnished on application.

QUERY DEPARTMENT

Brother McQuiddy: Please explain 1 Cor. 15: 29; Isa. 52: 15; and Ezek. 36: 25. RUTH.

1 Cor. 15: 29 reads: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" This is one among a number of arguments to prove the resurrection from the dead. The Corinthians were baptized. (Acts 18: 8.) Their baptism was a planting in the likeness of the burial and resurrection of Christ. (Rom. 6: 4, 5.) Their baptism in the likeness of the death and resurrection of Christ was in the hope of their own resurrection from the dead through Christ's resurrection. But if Christ has not risen and the dead rise not, this memorial and emblematic burial has no meaning. "Else [if the dead rise not] what shall they do which are baptized for [in view of their resurrection from] the dead, if the dead rise not?" As the dead rise, it is not vain to believe in the resurrection.

Isa. 52: 15 reads: "So shall he sprinkle ["startle"—margin] many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand." The context shows that the wonderful afflictions of Jesus would astonish and startle the different nations of the earth. The Septuagint, the version in use among the Jews in the days of Jesus, and which he quoted, gives it: "Thus shall many nations wonder at him, and kings shall keep their mouths shut." This is the true meaning as now recognized by scholars. The gospel of Christ shall so prevail that all opposition shall finally be overcome; kings and potentates shall be startled and become speechless before his truth.

Ezek. 36: 25 reads: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." I quote in full Brother David Lipscomb's comment on this verse as it appears in "Queries and Answers," pages 407-410:

In Num. 19: 1-10 we have an account of the preparation of the waters of *separation*, or *purification*, or *cleansing*, as it is called: "And Jehovah spake unto Moses and unto Aaron, saying, This is the statute of the law which Jehovah hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity: it is a sin offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." These ashes of the heifer and the cedar and hyssop were kept, and whenever a Jew or any vessel from any cause became unclean, he must take of water from a running stream, mix these ashes with it, and sprinkle himself or the vessel before he could be clean or come into the congregation of Israel. Verses 11-20 give an example of how it was used: "He that toucheth the dead body of any man shall be unclean seven

days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth a dead person, the body of a man that hath died, and purifieth not himself, defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel: because the water for impurity was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a man dieth in a tent: every one that cometh into the tent, and every one that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for the unclean they shall take of the ashes of the burning of the sin offering: and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of Jehovah: the water for impurity hath not been sprinkled upon him; he is unclean." This water was called *cleansing*, or *clean* water; *purifying*, or *pure*, water. To speak of sprinkling pure water came to mean that the person or vessel was cleansed and purified, just as to bow before the Lord came to mean to pray to him, since men bowed or knelt to pray. So when it says that they were sprinkled with clean water, it meant that they had repented of their wicked ways and turned to the Lord and he had forgiven them. The Jews had gone into idolatry, had been carried into captivity, and were in a foreign land when Ezekiel told them: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleanness: and I will call for the grain, and will multiply it, and lay no famine upon you." This means that when they repented he would cleanse them—he calls it sprinkling clean water upon them—so purify them and bring them back to their own land and bless them with abundance.

This all may have typified spiritual blessings to those who would be faithful in Christ, but could have had no reference to the ordinances of the New Testament or the conditions of salvation in Christ. We must come to the New Testament when we wish to learn these arguments.



Brother McQuiddy: Should we who are children of God by faith, in full obedience to his divine will, offer prayer in a sectarian church when called upon? I have been called on a number of times and never refused. I take the ground that in praying a prayer in harmony with God's will I may have a chance to influence and teach some one the truth that I may not have an opportunity to reach otherwise. Am I right in this or not? J. OSCAR PAISLEY.

"The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing." (2 Tim. 2: 24.) Christians should be gentle, "showing all meekness toward all men." "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." (James 3: 17.) Those who pray in faith and in accord with the will of God should pray always and everywhere. "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." (1 Tim. 2: 8.) The Christian should pray that the wicked may be led to Christ through the truth. Men "ought always to pray, and not to faint." All prayers, to be acceptable to God, should be consistent and in accord with the will of Jehovah.

Georgia and the Far Southern Field

By S. H. Hall

Help Us Now.

The last news from the Menlo work says that all the rough lumber is sawed and is being put on the lot. Brother Fate Hammond has sent a check for fifteen dollars toward the building fund since last report. We hope to have a splendid report to make of donations received in our next issue.

But, brethren, let me again insist that you come to our aid, and do it *now*. I cannot tell in this short article how much our succeeding in our present effort to have a building completed there in the next five or six weeks means to the work in this neglected State. We want another meeting at the earliest possible date, and we want it in the new house. Send donations to Miss Georgia Thomas, Menlo, Ga.



More Good News.

Brother Brumit's meeting at Pleasant Grove, in Cobb County, resulted in eleven additions to that congregation. He has just recently spent one week at Veal. Brother Beck reports that his stay there did great good.

Brother Aruna Clark's meeting at Austell did great good. They think he is the best that has visited them. He is at Buchanan at this writing, doing his best to strengthen the work.

Brother W. A. Cameron, of Largo, Fla., is now in a meeting at Hardie's Chapel. The brethren there are delighted to have that hero of faith with them again.

Brother Morgan H. Carter is back from a good meeting in Nashville, Tenn., and reports the best services at Macon last Lord's day that they have had for some time. He is to run over to Columbus the last of this week to help with the work there.

Three were added at West End Avenue last Lord's day—two from the First Christian Church and one confession and baptism. There were also two souls won for Christ by Brother Smelser at Buckhead.

The meeting at Lyerly resulted in five baptisms. Three of these were baptized before I left and two more asked to be baptized by Brother Shamblin after I left. Brother Shamblin reports the work as greatly revived there.

One of the most enjoyable meetings I have been in this year was at Wilson's Mill, near Kingston. This is a work that was started a few years ago by Brother Bearden. He has stuck to it, and I was delighted to find over thirty souls in that section contending for the faith, and a lot donated and deeded to trustees on which to build a church house. I could stay with them but six days. Seven were baptized into Christ, one led from the errors of the Baptists, and arrangements made to put a house on their lot before the weather gets too bad. They will be able to do this, they say, without outside aid. Brother Bearden was with them last Lord's day (September 17) and baptized two more.

Nothing has pleased us more of late than the splendid work that Brother Morgan has done and is now doing. He is a street-car motorman. He has been sending the Gospel Advocate, Friendly Visitor, and other good literature to his home people, near Draketown. They became interested and invited him out to tell them more about it. He went out last Saturday and began a meeting in a schoolhouse near his home people, and has just telephoned me that he is in the best meeting of his life.

Brother Flavil Hall makes the following report of his recent labors:

I have started a meeting at Beaumont, eight miles south of Ringgold, with good interest. There are only two disciples here—Sister T. N. Glass and her daughter, Mrs. Price. On the second Lord's day in August I began a meeting at home with the Hall Valley congregation and continued it eleven days, with good interest and attendance and three baptized. On August 31 I began a meeting at Berea, nine miles west of Lyerly, and continued it eleven days, with good interest, five baptized, and one restored to the fellowship. This had been rendered a "waste place" on account of so many removals, apostasies, and deaths. But it now seems saved from danger of early death. Brother J. T. Murphy has been endeavoring to hold the fort, and rejoices in the success achieved.

Brother John Hayes is now doing a fine work at Rome. By the time this reaches our readers he will be in a meeting at Cedartown. We have about thirty disciples there unorganized. He hopes to put them to work and convert others. Brother Aruna Clark, backed by the congregation at Rockmart, began this good work. Let all who wish to help Brother Hayes in his mission work address him at 608 Broad Street, Rome, Ga.

Brother Graves is now in a fine meeting in a schoolhouse bought by Brother Fate Hammond for a church house, out from Summerville. He reports large crowds and good interest. His recent meeting at Ingleside greatly encouraged the work there with two more added to the number and one erring brother converted.

At this writing I am in one of the most interesting meetings of the year at Lakewood Heights. The three who united at West End Avenue last Lord's day live in this section and are the fruits of this meeting. Better listeners I have never had. The Lord bless the faithful everywhere.

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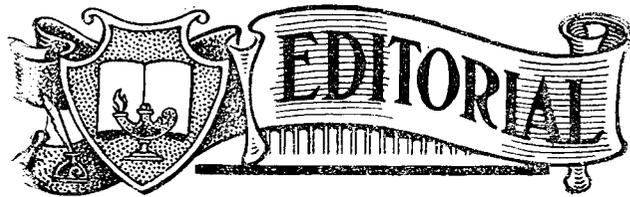
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“Who Is Sound?” Is Humanly Not to be Determined”—The Gospel Advocate’s Emphatic Denial Again.

BY M. C. K.

First of all, we ask the reader’s very careful and serious attention to the remarkable, ill-advised, absurd, and ridiculous proposition placed at the head of this article. Note carefully its every word and see with what glaring presumption and cool complacency it makes the assertion which, if true, completely upsets the New Testament, makes much of its teaching the mere mockery of men, and renders null and void what it positively requires of the churches! This absurd and anti-New Testament proposition appears in a recent issue of the *Gospel Herald*, and in an article contributed by a young man whom we know to be capable of better things. But if he is not already dangerously near or even across the line of infatuation with these visionary theories or with the men who advocate them, one or the other, then some of his erratic statements are strangely inconsistent. They at least show to what unreasonable and absurd extremes he has, for some reason, already gone; and the purpose of this article is to try at least to save such persons from such mistakes in general and from this mistake in particular.

We here reproduce the young man’s exact language which contains the absurd proposition in question:

Brother Armstrong’s article of last week on the fact that “Who is unsound?” is humanly not to be determined seems to me quite pointed and timely. I trust he will

write more on the subject and show us that the way to Christian unity is not physical, but spiritual; not mechanical, but biological; not through the iron cast of law, but in the holy bond of love.

The reader will please notice that he actually puts forth that proposition *as a fact*. But what is it that he says is a “fact?” Why, that “‘Who is sound?’ is *humanly not to be determined*.” That is, “Who is sound?” cannot be determined by man! He says this is a *fact*. Now, on the hypothesis that this sage deliverance is true, see what follows. First of all, if it states the truth, then it is impossible for man to “determine” who is or who is not sound in the faith. According to this, a man may be sound in the faith, but nobody can “determine” whether he is or not, and hence nobody can ever know whether one is sound or not. According to this new doctrine, a man may be unsound in the faith, yet, so far as man’s ability to “determine” his status is concerned, he may be sound; and, *vice versa*, a man may be sound in the faith, yet, so far as man’s ability to “determine” his status is concerned, he may be unsound! The “fact” is, according to this new doctrine, “Who is sound?” is a matter which “is humanly not to be determined;” and, of course, if it is “not to be determined” by man, *then man can never know whether anybody is sound or not!* Now, are not these visionary theorists making progress! But if it is not progress toward Babylon, then pray tell us what would be?

But this is not all, nor by any means the worst. Paul and the whole New Testament, according to this new doctrine, come in as guilty of teaching what is a sheer absurdity and of inexcusable mockery of men. Under the direction and guidance of the Spirit of God, Paul solemnly imposes upon the elders of the churches the specific duty of guarding them against unsound teachers; and yet this new doctrine comes in and tells us that “Who is sound?” cannot be “determined” by man! How utterly absurd for Paul to tell the elders of the churches to watch and keep out unsound teachers, if it be true, as this young man is now teaching, that “Who is sound?” cannot be “determined” by the elders of the churches nor by any other human beings! Moreover, if this new doctrine be true, why should the New Testament admonish us to “reprove” certain men “sharply, that they may be sound in the faith?” (Tit. 1: 13.) If it cannot be determined by man when men are sound in the faith, why did the Holy Spirit put any such requirement in the New Testament? If this is not a time to “reprove them sharply,” then we at least hesitate not, in the face of such an absurd and plain contradiction of the New Testament, to say that both this young man and his teacher Armstrong should be ashamed of such a deliverance and speedily repent of it.

But listen again to this youthful theologian. Speaking of Christian unity, he says that it comes “not through the iron cast of law, but in the holy bond of love.” Another plain and diametrical contradiction of the New Testament. Why is not “Christian unity” to come “through the iron cast of law,” provided it be “the law of the Spirit of life in Christ Jesus?” (See Rom. 8: 2.) That is precisely the way it must come, if it ever comes properly at all; and until this beloved young brother and all other men are willing to have unity on that “law,” they will not have the unity that is taught in the New Testament. Of course it must be “in the holy bond of love;” but any “bond of love” that does not include “the law of the Spirit of life in Christ Jesus” is wholly worthless in any contention for “Christian unity” as taught in the New Testament.

But listen again. “Christian unity,” this young brother sagely informs us, is “biological!” Now, is not that *luminous*? Some of us are wondering what it means. When a teacher of religion, in spite of what the New Testament plainly says on “the law of the Spirit of life in Christ Jesus,” advances (?) so far as to speak in high-

sounding phrase against "the iron cast of law" and in favor of "biological" Christian unity, we should, perhaps, not be surprised that, in the same article, he would decry against "submission to external ordinances rather than to the living God" and tell us, referring to the blessed Bible, that "the Book . . . should not be substituted for the living God!" But we remind him that, like the visionaries whom he seems to be imitating, he is tardy with his disclosure; for the Christian Scientists and some other denominations long ago got ahead of him in the vain and fruitless attempt to separate "the living God" from "external ordinances" of his own appointment, notably baptism and the Lord's Supper. But, since both the "Book" and the "external ordinances" in question are from "the living God," it is to be hoped that this misguided young brother will be heartily ashamed that he ever wrote such a thing; for, does he not know that a man would have the same right to decry against substituting "the living God" for the "Book" or for the "external ordinances?" They stand or fall together in the Christian system; for the Lord plainly tells us that if we "receive not" *what he says* and thus reject him, we reject the Father who sent him. (See Luke 10: 16; John 12: 48.)

Finally, he says his "article will be misunderstood by some honest readers." *But why so?* If he means what he says and he himself understands it, why cannot other folks understand it? This is a bad sign. Men never write that way when perfectly sure of the ground on which they stand and that they can sustain it by a plain and unmistakable "Thus saith the Lord."

We devoutly hope and pray that this one "dip" into the vagaries of the visionary will satisfy this young man, and that he will speedily return to the solid and safe ground.

Fighting the Devil with Fire.

BY E. A. E.

One discouraging thing is, not many readers of religious papers and other church members are sufficiently interested in learning the truth themselves and in having others to learn it as to study the most important issues in the light of the word of God. Paul declares that some are "dull of hearing" for the reason that, when they should be teachers of others, they themselves are still "babes," "without experience ["inexperienced in"—margin] of the word of righteousness," have need of being taught again "the rudiments of the first principles of the oracles of God," and must be fed on milk—handled tenderly and given baby food; and that they cannot tell the difference between good and evil, because they have not "their senses exercised to discern" the difference. (See Heb. 5: 11-14.)

Through Isaiah (5: 20, 21) God says:

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!

Too many are like Festus, who could see no difference between Paul and the Jews, except "certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive" (Acts 25: 19); or like Gallio, who "cared for none of these things" (Acts 18: 12-17).

A skilled physician, an expert diagnostician, can detect in the human body "lurking" deadly diseases, because he has exercised his senses to do this, while others cannot.

As Paul says to Timothy (1 Tim. 4: 7), all Christians, as well as preachers, should "refuse profane and old wives' fables" and should "exercise" themselves "unto godliness," until by experience "in the word of righteousness," "by reason of use," they "have their senses exercised to discern good and evil."

For this reason Paul says (Tit. 1: 9, 10) that before men are qualified to serve as elders they must hold "to the faithful word which is according to the teaching" in order to be able, not only to teach the church the sound doctrine, but also "to convict the gainsayers;" and he gives the reason:

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not for filthy lucre's sake.

It is a blessed thing to seek truth, and especially *the truth*, in the love of that truth, and likewise to so teach it. Pilate asked: "What is truth?" (John 18: 38.) The word of God is truth—"thy word is truth." (John 17: 17.)

And ye shall know the truth, and the truth shall make you free. (John 8: 32.)

Continuing from last week, let it be said that the quotations from the Christian Standard were given to show the more serious and most fearful charges which *those who work through the societies* bring against them; that from "lurking dangers" the societies have grown into open manifestation of their power over churches and preachers; and that they and the secretaries and "pastors," who are afraid to speak out over their own names in condemnation of them, are all ruled by the love of money. The article closed with citations of passages in the New Testament, showing that God warns against making merchandise of the churches, turning godliness into a way of gain, teaching things which should not be taught "for filthy lucre's sake," and going "in the way of Balaam."

Balaam "loved the wages of wrongdoing" (2 Pet. 2: 15, 16)—that is, he did wrong for money. This wrong was not stealing chickens or robbing a bank, but it was running riotously into error for hire, teaching false doctrine, and forsaking the right way for money. But for the love of money he would have taught the truth and would have acted very differently. (See Jude 11; Rev. 2: 14; and the whole story in Num. 22: 24; 31: 8, 16; Deut. 23: 4, 5.)

In the very beginning of the societies faithful and true men earnestly and clearly pointed out their "lurking dangers." These men were accused by the societies of being "antimissionary," "mossbacks," "old fogies," "nonprogressives," and hindrances to the cause of Christ. It was boldly declared in Nashville that when there should be "a few first-class funerals," meaning the death of Brethren Lipscomb and Sewell—"the cause"—the societies with their instrumental music—would be greatly advanced. After a while some who belonged to the societies began to see, too, these "lurking dangers;" but now they declare the open and high-handed iniquitous schemes of the societies—money schemes, delegated conventions, and all. These societies now have their hands on the throats of fawning "secretaries," cringing "pastors," and helpless churches, twisting the money out of them.

AN APPLICATION.

It is no worse in the societies to accuse the true men who oppose them and their money schemes of being "antimissionary," etc., than it is now in others to accuse faithful and good men, who love the truth and have "anxiety for all the churches," of discouraging the full and generous support of all earnest and godly preachers of the gospel even to the destruction of such preachers, because they warn against making merchandise of the churches and turning godliness into a way of gain in any way. Men who oppose the societies and instrumental music in worship can make merchandise of the churches and preach things they should not "for filthy lucre's sake." Does it follow that good men are "antimissionary;" that they "have destroyed and set at naught one of the ordinances of God" [a serious charge!]; that they are opposed to the generous support of true preachers of the gospel and to such preachers' *giving themselves wholly to this work*,

because they cry out in the anxiety of their souls against any schemes, conceived in "the deceitfulness of riches," for making merchandise of the churches and turning godliness into a way of gain? Or for trying to point out to God's people these sins? (See Isa. 58.) Was Isaiah opposed to the right because he cried out against the wrong? "*I trow not.*"

In warning against the unscriptural basis (a money basis) and unscriptural principles of the societies, in pointing out with a clear vision the huge proportions of sin and rebellion they would assume, and in showing that one departure from God's order will surely lead to another (recently the editor of the Christian Standard had an open debate with one of the most prominent workers in the societies against the unscripturalness of "receiving the pious unimmersed"), Brother Lipscomb urged the opposition of error in its incipiency. Should the same thing not be done now? But Brother Lipscomb was criticized, abused in the papers, and persecuted. The same things are being done now. But Paul says:

Yea, and all that would live godly in Christ Jesus shall suffer persecution. (Read 2 Tim. 3: 12-14.)

Then he adds:

But evil men and impostors shall wax worse and worse, deceiving and being deceived.

He next urges Timothy to "abide in the things" which he had "learned and been assured of," knowing of whom he had learned them. So shall we do.

But if a man is criticized and persecuted because he opposes error, unscriptural principles, and money schemes in their incipiency; because he dares to point out these "lurking evils;" and because in faithfulness he ventures to "*reprove, rebuke, exhort, with all long-suffering and teaching,*" he should count it all joy that God considers him worthy to suffer such things. (See James 1: 2-4; Rom. 5: 3-5; 1 Pet. 4: 12-16.) It is sad indeed, however, that otherwise good men and godly women can be influenced to join in such mistreatment. "And thou, too, Brutus!"

Let us wait here until next week, when some things in Brother S. H. Hall's article in this paper of August 31 will be considered. I am rejoiced that Brother Hall says: "*Preach the whole counsel of God on the preacher question.*" (Emphasis his.) I most heartily commend this sound advice. And I commend the endeavor to preach "the whole counsel of God," not only "on the preacher question," but on "all things that pertain unto life and godliness." We cannot go wrong so long as we follow "the whole counsel of God." "On the preacher question" and on all other questions let us be sure that we teach no more than "the whole counsel of God." So, as a pointer, I ask: What is "the whole counsel of God" on preparing, not ordinary young men, but "young men of ability," to preach? Then, what is "the whole counsel of God" on "*the inducement*" to such "young men of ability to prepare themselves to preach?" I take it to preach the gospel, "Christ, and him crucified," is meant. How, then, according to "the whole counsel of God," can "young men of ability" be induced to preach the gospel of Christ—only this, and nothing more? "The whole counsel of God on this phase of "the preacher question" is going to prove to be "*mighty interesting reading.*" When I learn that what "the whole counsel of God" teaches is the "*inducement*" necessary to persuade, not ordinary young men, but "young men of ability," to prepare themselves to preach," I shall take great pleasure in both practicing and preaching it. "Satan fashioneth himself into an angel of light," and "his ministers fashion themselves as ministers of righteousness." (2 Cor. 11: 14, 15.) God does not teach his church to prepare her "ministers" with the same inducement and in the same ways as Satan fashions his. The church cannot fight the devil with fire.

Things Interesting or Otherwise.

BY T. B. LARIMORE.

We—Mrs. Larimore and I—left Nashville for McMinnville, August 31. We dined that day at the home of our friend and brother, Price Billingsley; and, at 3:30 P.M., started, in a surrey, to the home of my old-time friend, F. M. McDonough, who lives in a pretty little mountain "cove" about eight miles south of McMinnville.

Mr. McDonough claims me as his boy, because, when I was from ten to twelve years old, he taught me to farm, paid me four dollars a month—fully as much as my services were worth—for plowing for him, and won my heart and held it by many acts of kindness that I can never forget.

Last year, when we were in "the Valley"—Sequatchie Valley—where all these things occurred, I mentioned, in an article published in the Gospel Advocate, the death of Mr. McDonough, which, I was informed, had occurred several years before. Having heard, almost immediately after the publication of that article, that he was still alive, I wrote him a letter and mailed him a copy of the article. In reply, he wrote me a good letter and sent me his latest photograph.

He is now nearly ninety-four, having been born, in Sequatchie Valley, four miles below Pikeville, December 22, 1822. From Lawrenceburg we wrote him when he might expect us, and received from him in reply a good letter saying he could scarcely wait for the time to come.

When we reached his home, about an hour before sunset, he was sitting alone on the front porch, waiting and watching for us. Notwithstanding his mind seems not to have been impaired by the lapse of nearly a hundred years, he could not readily realize that I, too, was growing old; hence, when he asked, "Is this Theophilus?" and I replied affirmatively, he said, with an emphasis indicating astonishment and regret: "'Y! your hair is getting gray!"

Though far past ninety, he eats like a boy, sleeps like a baby, and doesn't hesitate to walk two or three miles at a time whensoever he desires to do so. He says he once walked six hundred miles in thirteen consecutive days, and thought it nothing worth mentioning to walk fifty miles between the rising and the setting of the sun, in the days of his youth and young manhood. His son says he walked forty miles one day when he was seventy-seven years old.

That beats me, badly, notwithstanding I, too, am an East Tennessee mountaineer. When, in my youth, I walked forty miles one day, I thought I had done pretty well; and, after walking seventeen miles one afternoon last year—when I was only seventy-two—I genuinely enjoyed a good night's rest, and was in no great hurry to resume my tramp next morning.

Mr. McDonough has buried three wives and all his children but one—James, with whom he lives. James has an estimable wife, and they have four fine boys; and I think their aged father and grandfather is greatly blessed in being the recognized head, or patriarch, of such a family, by every member of which, I believe, he will be tenderly cared for the remnant of his days.

Of course we talked of old times. When I asked him what became of John—his black horse—he said: "The Yankees took him." I said: "I was afraid of John." He said: "Yes, but you could plow old Ball."

He said he remembered well when he landed the big fish—a yard long—that ran away with my tackle in "the deep hole." When I reminded him that he excitedly said, when trying to pull the fish out of the water into the canoe, "It's as big as a hoss!" he laughed heartily and said: "He was a bulger!"

When he saw an automobile come to the gate and stop, about nine o'clock next morning, he knew the time had come for us to go. He remained silent a few moments, and

then said: "It is not likely we'll ever meet again." Then, after pausing, to compose himself so he could speak, he said: "Well, be a good boy." Then, after pausing again, he said: "Be a good boy, as you've always been." And that was his farewell message to me.

We dined at Isaac Thurman's, in McMinnville, that day, according to promise, met many friends, missed many we were anxious to meet, and reluctantly left that pleasant place about the middle of the afternoon. Isaac was absent, but "Rebecca" and some of their children were there.

Brother H. L. Walling, whom I visited while in McMinnville, is eighty-four years old. He has "fought a good fight," has "kept the faith," and is able to work, physically, mentally, and spiritually, yet. He lives alone in his comfortable home, cares for his cow, milks, churns, takes care of the milk and butter, cultivates about three acres of land with a hoe, harvests the crops, and evidently enjoys life. He cultivates, harvests, and houses his crops with his own busy hands, a pitchfork and a shovel, a wheelbarrow and a hoe.

He does all this, notwithstanding—young Brother Will Thurman told me—his son is anxious for his father to live with him, and proposes to pay him fifty dollars a month to quit work and do nothing. Brother Walling may "wear out," but he'll never "rust out." He may grow old as years go by; but, if so, he'll be a clean, careful, companionable old man. Always clean shaven, he neither takes, touches, nor tastes tea, coffee, tobacco, Coca-Cola, or any other stimulant or dope. Long may he live as an example for us all.

That evening we reached Manchester, where the series of meetings that began Sunday morning, September 3, is progressing satisfactorily.

The church of Christ at Manchester seems to be loyal to Christ and his cause; but, not knowing its strength, I do not know, of course. I do know we have already learned to love these people; but, not knowing their ability, financial and otherwise, I do not know whether they are living, working, and giving for Christ and his cause to the limit of duty's demands; hence, of course, I do not know whether they are loyal.

Brother W. S. Long is their preacher, and they are so pleased with him and so devoted to him that they do not hesitate to say they have no hope of ever being able to fill his place with his equal, if he ever leaves them—which they hope he may never do. He is an exceedingly pleasant, companionable coworker; and he is certainly doing his whole duty now.

Brother W. C. Brewer is our leader of song service; and, while there may be many better leaders of sacred song service than he, I neither know them nor know of them. There is not the slightest semblance of affectation in his manner, and he never skips a stanza or stops before he reaches the end of the song he is singing. Absolutely free from all bad habits, he is a safe model for any mother's son. I baptized his mother more than forty years ago. Left a widow, long ago, she bravely battled against adversity, brought up her four boys and girls honorably—in Christ Jesus, our Lord—educated them creditably, developed three of them into good gospel preachers; and there is not a goat, a black sheep, or a failure in her flock. "Of such is the kingdom of heaven."

Two great hindrances to usefulness in those who think they wish to be useful, yet have never really tried to be, are pusillanimousness and ambition. They are twin sisters. To put it otherwise, there is the fault of not thinking it worth while to do a little because it is little, and of not caring to do something because it may not lead to much.—Bishop Thorold.

THE SUBSCRIPTION PRICE

OF

THE GOSPEL ADVOCATE

WILL BE

ADVANCED ON JANUARY 1, 1917.



It is generally understood that everything that goes into the production of a newspaper has increased in price tremendously. These increases range all the way from 50 per cent to 200 per cent. White paper has over doubled in value and is scarce at any price; wrappers for the Gospel Advocate have more than doubled in price; inks of all kinds have advanced in price out of all reason; and so it goes all along the line.

As a matter of self-preservation and protection, it is absolutely necessary that we raise the price on January 1, 1917, to \$2 per annum.

We will accept renewal and new subscriptions at the present price—**NOW!**

We will deal just as fairly and liberally with our present subscribers as possible, and so will accept renewal subscriptions, no matter when the subscription expires, at \$1.50 for one year and \$3 for two years, provided these subscriptions reach us on or before January 1, 1917. New subscribers accepted **NOW** at \$1.50 a year for one year only, in advance.

We advise, as we say, no matter when your subscription expires, that you send us your renewal for one or two years at \$1.50 a year, and send it just as early as possible. We will soon be very busy entering thousands upon thousands of subscriptions between now and January 1, 1917. It is your last chance to get the Gospel Advocate at \$1.50 a year.

However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.



Will you please give this your immediate attention?



PUBLISHERS GOSPEL ADVOCATE,
Nashville, Tenn.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

The Bible.

No one can afford to fail to study the Bible. It is the only book that teaches us our origin, mission, and destiny. It teaches us whence we came, what we are, and whither we go. In revealing the Father and Son to us, it shows us our own sinfulness. In teaching us how to live, it shows us how to die.

Nai Soot, a Christian Siamese, says this of the Bible: "It might be likened to a mirror. When any one wishes to see if his face is clean, he takes a mirror and looks; and if it is dirty, he takes soap and water and washes it clean. In the same way, when any one doubts that he has sinned and his heart is defiled, he should take this glass and consider in order that he may behold his sinfulness."

Of the Bible, Pollok has well said: "Hast thou ever heard of such a Book? The author, God himself; the subject, God and man. Salvation, life, and death! Eternal life, eternal death! Dread words whose meaning has no end, no bounds. Most wondrous Book! Bright candle of the Lord! Star of eternity! The only star by which the bark of man could navigate the sea of life and gain the coast of bliss securely. The only star which rose on time and on its dark and troubled billows still, as generation drifting swiftly by succeeded generation, threw a ray of Heaven's own light, and to the hills of God, the eternal hills pointed the sinner's eye."

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." (John 5: 39.) "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 14-17.)



Removal.

It is no wonder if the Philadelphia Methodists are indignant. Philadelphia has more Methodists in it than any other city, and gives the most money to the church. The Foreign Mission Society was begun there in 1820, and the Church Extension Society and the Book Concern were begun there. But the Mission Board and the Book Concern have been moved to New York, and now a strong effort is being made by that greedy city to get the Extension Society.—Western Recorder.

If more good can be accomplished by the removal of the Book Concern and Mission Board to New York, then the Philadelphia Methodists should not be indignant. Christians in Philadelphia and Christians in New York should work together for the salvation of souls. It will not be doubted that New York is very much in need of mission work. There is much wickedness in it.



Blocking the System.

God works by system. We have only to study any of his works, whether the stars in the heavens or the petals of a flower, to be overwhelmingly convinced of this. His working spiritually in the lives of human beings evidently moves on also in a great, wonderful system in which he has ordained to need and use believers in Christ. But we can block the system. We know what a block on a city

street-car line means; how a comparatively trifling hold-up that brings one car to a standstill soon means the hold-up of another car, then another, and another, until the tracks as far as the eye can reach are filled with waiting, useless cares. So my own "trifling" sin, or my prayerlessness, can block God's great system as it would reach out into many lives through me, and can bring to a standstill in uselessness many messengers that he would otherwise be using—but for myself the barrier. The glad opposite of this is the fact that when God has a clear channel in any Christian his great system of spiritual blessing and accomplishment moves on through that one in so many ways of life-bringing richness that only when we get to heaven can we really know how God works.—Sunday School Times.

God wills to save us. We should cooperate with him and not resist his will. Christ yearned to save Jerusalem. Read his wail over her people: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 37.) We must be vessels of honor before God will work in and through us. "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 12, 13.) While Christ died to save sinners, he will not force salvation upon the willfully disobedient. He will not force an entrance into the heart of any one. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3: 20.) We must open the door. Christ is not a burglar. Christ will comfort, strengthen, and save us, if we will only open the door and let him in. It is a blessed thing to have such a Savior. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 14-16.)



Unnecessary Indignation.

A great deal of indignation is expressed by the Catholic Telegraph because President Wilson, on the commission to try to settle affairs with Mexico, along with Secretary Lane and Judge Gray, has appointed Mr. John R. Mott. It hears that Mr. Mott has had something or other to do with the Young Men's Christian Association, and jumps to the conclusion that because he is a Protestant he will be a narrow-minded and bigoted enemy of the Roman Catholic Church. This is a very mistaken idea. A man of Dr. Mott's Christian character and world-wide statesmanship cannot fail to be fair and honorable and wise. This petulant habit of inveighing against all Protestants because they are Protestants has the tendency to awaken suspicion against all Roman Catholics because they are Romanists. This is all wrong. The desire and purpose of Protestants generally is to deal with Roman Catholics, and with all other people, in perfect justice and righteousness, whether they deserve it or not.—Herald and Presbyter.

Christianity is greater than partyism. The man who is truly a Christian will do right, regardless of whom it may please or displease. Factionalism is sinful. No man is as great as God would have him be until he is big enough to do what Christ wants him to do without fear or favor.

Surely we need not fear that the ties of earth will be broken in the heavenly Eden; surely they will be only the stronger and the sweeter for the presence of the Lord; surely all pure and faithful love shall abide with him forever, and its crown be only the brighter, because it is cast at those beloved Feet.—M. E. Townsend.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

H. T. King is in a meeting with the Highland Avenue congregation, this city.

A good brother at Saskatchewan, Canada, sends twenty dollars for missionary work.

George A. Klingman, of Detroit, Mich., is preaching this week at the Nashville Bible School.

J. Pettay Ezell, of New Decatur, Ala., will begin a meeting with the Russell Street congregation, this city, October 8.

Brother Larimore's meeting at Manchester, Tenn., continues with growing interest. There had been eighteen additions at last report.

We had visiting brethren from several Tennessee towns and from Texas at the Russell Street Church last Sunday. All were warmly welcomed.

From A. B. Barret, Abilene, Texas: "I shall begin a meeting at Dyersburg, Tenn., on October 4, and at Hazel, Ky., on October 20. I hope to visit other places while in Tennessee and Kentucky."

P. S. Young, of Plains, Texas, says: "It's the Bible first, then the Gospel Advocate."

P.S. Thank you, Brother Young, for putting us in such company, and may no man reverse the order.

From E. M. Tackett, Naples, Texas: "I have often observed to others that the Gospel Advocate is the greatest religious journal on the earth."

As Abe Lincoln said: "Let us hope that our feet always touch the ground."

We are requested to print the following death notice: "Died, on September 17, 1916, at the home of her parents, Mary Moore Vineyard, aged nineteen years, oldest daughter of Mr. and Mrs. E. D. Vineyard, of Poplar Grove, Ark." The Gospel Advocate expresses sympathy.

From John H. Arms, Celina, Tenn., September 23: "Our meeting at Bud's Chapel resulted in two baptisms and one reclaimed. The meeting lasted eight days. The brethren think much good was done. The few faithful ones were much encouraged and edified, and all were greatly benefited."

From J. K. P. Wilkinson, Hillsboro, Texas: "I have been a subscriber for about fifty years. In some ways the Gospel Advocate is better than ever. There is less of egotism, sarcasm, and bitterness, yet as true to the all-sufficiency of the Scriptures in all matters of religious faith and practice."

Morgan H. Carter, 708 Broad Street, Macon, Ga., writes: "I would like to hear from any loyal gospel preacher who wants to work in a mission field and teach school to help pay expenses. We are looking for a true Christian, faithful to the truth. We prefer a single man and one who can lead singing."

Brother Srygley reports a good meeting at Daisy, Ark. The meeting continued fifteen days, with twenty-one additions. He was assisted in the meeting by Brother Lambert, who lives at Daisy. Brother Lambert had already preached three days, with eight added, when Brother Srygley arrived.

From Batsell Baxter, Cordell, Okla.: "I am now teaching in Cordell Christian College. We have an excellent school. The enrollment this year is a march forward in several respects. The work is growing in influence and power. The church at Cordell is in the midst of a good meeting. W. A. Bentley is doing the preaching."

From E. L. Cambron, Winchester, Tenn., September 18: "I closed a very interesting meeting at Old Jefferson last Thursday night, which resulted in nine additions from all sources and the congregation very much strengthened. I will begin a meeting at Morris Schoolhouse next Lord's day. May our Father bless the workers in the field."

J. W. Lamar writes to tell us that Carl Barnette, a preacher of the gospel at Greenville, Ala., is in destitute circumstances and that he is worthy of the fellowship and support of the brethren. We hope this call will not go unheeded. When Brother Lamar visited Brother Barnette, he found the latter barefooted, but busy plowing an ox.

From W. T. Hines, Select, Ky., September 19: "I have just closed a meeting at Wysox which resulted in nine additions—seven baptized. I began here last night. We are expecting a good meeting. On October 3 I am to moderate for my brother, J. L. Hines, in a debate against the General Baptist error at McHenry, on the Illinois Central Railroad."

From Bynum Black, Ward Springs, Okla., September 25: "My meeting at Newark, Ark., in point of attendance, was one of the best of my life. Five persons were baptized. This was my fourth meeting there, besides two discussions. I met H. F. Vermillion, and the Baptists wanted to try it over, selecting Ben M. Bogard to represent them. I am now in a meeting at Rosewood, Texas."

T. B. Clark writes from McMinnville, Tenn., September 22: "Work with this congregation is very encouraging. We had the largest crowds last Lord's day since I came the first of the month. A. W. Young, of Gainesville, Texas, has been secured by this congregation for a meeting for the first three Sundays in October. We hope to do much good. The future of this congregation is very bright."

From C. R. Nichol, Thorp Spring, Texas: "Thorp Spring Christian College opened on Monday, September 18, with considerably the largest enrollment of any previous opening. In all, about two hundred and forty students have enrolled, and about one hundred and sixty of these are in the high school and college. Many new students are coming in. Many visitors were present on opening day."

From C. M. Stubblefield, Paducah, Ky., September 21: "Our last meeting for this year came to a close on Wednesday night. It was conducted under a tent, at a point about two miles from the church, and continued eleven days. W. H. Trice did the preaching. Although there was but one addition, the brethren were well pleased with the effort, seeing that the gospel was presented in such manner that good results must follow."

Don Carlos Janes writes: "In the recent meeting among the colored people in Louisville, in which G. P. Bowser did most of the preaching, two were added. The colored brethren will begin a fund for a lot. I preached in the Highlands on Sunday night. Two baptisms recently. About fifteen persons participated in our "seven-o'clock meeting" for young people not long ago. The Buechel church has made a contribution (over four hundred dollars) for a lot to build on."

We take pleasure in printing the following commendation sent out by the elders of the church at Sherman, Texas: "To the churches of Christ, greeting: R. D. Smith has labored with the Houston Street church of Christ for the past four years—six years in all. He is a faithful, earnest worker, and has accomplished much good here. He is a man of rare ability, and is a pleasant, forceful speaker, not ashamed to declare all the counsel of God. His character is pure and clean and his family above reproach. We very heartily commend him to the brotherhood as a man of convictions, capable of accomplishing much good. We bid him Godspeed."

THE MASTER'S VINEYARD

Alabama.

Veto, September 19.—The work in this part of Limestone County is progressing slowly, but surely. I used the Lynnville and Pulaski tent at Holland's Gin for two weeks, with four additions to the one body, and got a band of disciples there to meet at their homes and keep house for the Lord. From there I took the tent to Pettusville and preached for ten days, with a good deal of opposition from the sectarians there; but three precious souls obeyed the Lord, and the brethren there intend to build them a house for worship on the Lord's day. They meet in the schoolhouse, and now have a membership of twenty-six. Any help that any of the brethren may send to them, in care of Ashford Todd, Elkmont, Ala., for the purpose of building them a church home, will be appreciated.—W. T. Goalen.

Arkansas.

Aplin, September 19.—Brother R. C. Ledbetter, of Oran, Texas, began a meeting at this place on Saturday night before the second Sunday in this month and closed at the water yesterday morning. There were nine baptized and two restored. One of the number baptized is the principal of the school at this place. He and his wife had been Methodists for years until they obeyed the gospel during this meeting.—(Mrs.) Maud Wallace.

Violet Hill, September 19.—We have just closed a very successful meeting at Success. Many were taught and eighteen were baptized. Brother T. W. Croom and his brother, who were in a meeting at Palatka, brought over one to our baptizing before we left. Brother Horace Taylor, of Pratt, Mo., conducted the song service. He is a very promising boy, and I love him. The church at Success is very much alive. I shall hold my fourth meeting there next year.—O. E. Billingsley.

Calico Rock, September 12.—I began a meeting here last Sunday. The prospects are flattering for a good meeting. This is the home of Brother Oscar L. Hays, a good preacher and one of the very best of men. He and his wife are in bed sick. On the first Sunday in this month I closed a good meeting at Duster, Texas, with six baptisms and one restored. This was my third meeting there, and I may return next year. I am to be in Arkansas for three meetings, and then I go to Paris, Texas, for a meeting.—J. B. Nelson.

Springfield, September 12.—My meeting at Cow Lake resulted in six baptisms. At Friendship, in White County, we had four baptisms. From there I went to Romance and lectured on the divinity of Christ and replied to some Baptist misstatements. This is a mission point. Many here never heard a full gospel before, and many were the expressions of surprise and delight. Three were baptized. By the fourth Sunday I shall take up the Lord's work in St. Louis. I need the prayers of God's people for this great work.—Thomas J. Bonner.

McCrary, September 12.—I have just closed a protracted meeting with the Pine Knot congregation. This is a very old and strong congregation. The brethren tell me they have not failed to meet in more than fifty years. We had a good meeting. Twenty-two were baptized and about forty were restored. The Lord willing, I shall return to Pine Knot next year for a meeting. I expect to spend five weeks next year in Greene County. I am now at McCrary in a tent meeting. I shall go from here to Wheeling, Fulton County, for a meeting.—Z. D. Barber.

Florida.

Lake City, September 16.—I recently held a successful meeting at a schoolhouse near Starke. A congregation of loyal disciples, eighteen in number, was set in order to work and worship as the New Testament directs. They are going to work at once to build a good meetinghouse. This congregation will be known as the "Antioch church of Christ." Elder A. J. McKinney, of Starke, has been preaching at this point once a month for some time, and has done much and lasting good. He is a faithful soldier of the cross, but is now old and very feeble. I am to return there when the new house is finished and hold another meeting. I go to Tyler next Tuesday for a meeting with the church at Center Hill.—J. O. Barnes.

Georgia.

Tunnel Hill, September 12.—In the latter part of July I went to Porum, Okla., where I conducted two meetings. The first was held in the Hickory Ridge Schoolhouse, six miles northwest of Porum, and continued over three Lord's days. Four persons became obedient to the Lord and the few brethren were strengthened in faith and zeal and promised to keep house for the Lord. We began in Porum on Wednesday night and closed on Lord's-day night, with a full house and great interest. All were anxious that the meeting should continue, but my arrangements were such that it was impossible for me to continue it. I promised to return to Porum next fall for a meeting. I began a meeting in Tunnel Hill on the third Lord's day in August and continued it over three Lord's days. One came from the Methodists and was baptized, one from the Baptists, and two from the Christian Church at Dalton. Brother J. M. C. Porter, of Blue Ridge, Ga., recently held a tent meeting at Dalton. Six were added by primary obedience and the brethren were much strengthened and are going about making arrangements to build. My next meeting will be at Dunagan.—W. C. Phillips.

Illinois.

Vienna, September 19.—The meeting at Birmingham, Ky., which began on Saturday night before the second

Lord's day in September, closed last Lord's day with eleven baptisms. Large crowds greeted us at each service. At times the house would not seat the audience.—W. F. Mathis.

Kentucky.

Beaver Dam, September 16.—I closed a week's meeting last Sunday at Lee's, Tenn., with three baptized. I have just closed a four-days' debate at Gilstrap, Ky. I will begin a meeting at Shrewsbury to-night.—J. L. Hines.

Packard, September 19.—Brother J. H. Hill preached two discourses at Mulberry last Sunday and had fourteen additions, all by baptism. We are gathering a nice little body together at this place. We have no meetinghouse, but arrangements are being made for one. We meet for worship on Lord's day in the homes of the members.—Dan King.

Bowling Green, September 15.—Our meeting at Dixon Springs closed at the expiration of one week without additions. We feel that the meeting did good in the way of helping the children of the Lord to live nearer him. I am now very busy in superintending the Potter Orphans' Home and School. We now have thirty-one in the Home and expect others soon. Any who may feel that they would like to have fellowship in this glorious work are asked to send money to Hugh Potter, Bowling Green, Ky., Route 4, and bundles to M. L. Moore, superintendent, Bowling Green, Route 4.—M. L. Moore.

Hardin, September 18.—I have just closed a protracted effort to save souls over the Tennessee River, in Livingston County. I preached fourteen sermons, baptized four precious souls into Christ, and, we trust, did much good otherwise. Several were "almost persuaded." The meeting should have continued longer, but arrangements had been made to move the tent to another mission point in a few days. The few brethren treated me well in every way. I have far more calls from mission points away from home than I can fill, and must hold one or two mission meetings near home.—H. W. Jones.

Eubank, September 19.—Brother James H. Morton, of Lewisburg, Tenn., conducted a meeting at Cuba Church, two miles from Eubank, beginning on Saturday night before the first Lord's day in September and closing on the night of the third Lord's day. The meeting was well attended from the beginning. There was one baptism. This meeting was held near the home of Brother John Todd, an old gospel preacher. Brother Todd came every day and was with us the last night. Brother Morton is now working in his old field of labor in East Tennessee and Southeast Kentucky, where he spent five years and had over five hundred additions. He has recently been preaching in Pulaski and Casey counties and has had twelve additions. Brother Morton and I will begin a meeting at Estesburg, five miles east

of Eubank, next Saturday night, to continue for several days.—A. Kenton Gooch.

Monticello, September 15.—I closed a two-weeks' meeting at Powersburg on September 10. There were good audiences, but no additions. Brother Hamilton Wray led the singing, and he did his part well. The only reason I can give for not being able to induce any to obey the gospel is my inability to so present the truth as to influence them to flee the wrath to come. There is power in the word. The gospel is God's power. If it is so preached as to meet the conditions of the neighborhood, its results will be a rich harvest; when it is not, the fault is in the sower, and not in the seed. However, we were able to start a little band in to worship. Bother O. F. Shearer will labor with and for them, and we trust that in the near future he will be able to reap a rich harvest.—J. D. Walling.

Fountain Run, September 18.—I started out on this Southern evangelistic tour on July 22. I was at Oakwood, near Clarksville, Tenn., thirteen days, with five baptisms and one by statement. From there I went to Trinity, Ala., where I was with Brother B. F. Harding six days, with two confessions and baptisms; thence to Haleyville, Ala., fifteen days, with five confessions; thence to Pokeville, Ky., near Bowling Green, thirteen days, with four confessions. I am now at Fountain Run. Brother Northcross, who is in a tent meeting near here, visited our meeting this morning. I go from here to Gamaliel, and from there to Salem, in Harrison County. This will close my protracted-meeting work for the present. I am to begin labor with the Parkland church, in Louisville, permanently, on November 1.—W. F. Neal.

Sedalia, September 13.—I am now at my home taking a few days' rest. I have held meetings at the following places this summer: Mount Olivet, in Kentucky; Cotham's Chapel, Hendrix Chapel, Jennette, Christian Chapel, Strayleaf, Bargerton, Mount Moriah—all in Tennessee. These have all been good meetings in many ways. I have done most of my preaching to the church this year; however, the number of baptisms has been more than ever before with me. About half of the people I have baptized this summer came from the Methodists and Baptists. I baptized one old lady over seventy years of age. She told me that she had been a member of the Methodist Church for fifty years, but, thanks be to God, she learned the truth in her old days. I go from here to Conyersville, Tenn., and then to Okmulgee, Okla., for meetings.—I. A. Douthitt.

Michigan.

Battle Creek, 112 Manchester Street, September 14.—My wife is making some progress toward recovery. Last Lord's day I was in Detroit and was kept busy all day. I spoke to the prisoners (about three hundred) at the House of Correction at nine o'clock, taught a Bible class at ten, preached at eleven, made a speech at the opening of the new meetinghouse of the German brethren, and preached at night—a red-letter day. Seven baptized in our Japan field lately. Funds short over forty dollars in August. Pray for us.—C. G. Vincent.

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But it is better to follow even the shadow of the best than to remain content with the worst.

—Henry Van Dyke.

Mississippi.

Jacinto, September 17.—Brother Frank Baker, of Belmont, held a meeting at Jacinto the first week in September. The attendance was good. Brother Baker did some good, plain, gospel preaching. Five persons were baptized.—Ida Raper.

Tishomingo, September 12.—Brother W. H. Owen, of Henderson, Tenn., was recently with us and preached three very able discourses. One made the confession and was baptized, this making the eleventh addition to the church at this place this year. We are having a steady growth and everything is moving along very well. We are rejoicing over the advancement of the cause.—F. F. Belue.

Missouri.

Dexter, September 13.—I am now with the Shiloh congregation, eight miles southwest of Dexter. This is my fourth annual meeting here. This congregation has had a hard struggle, but they have gained the victory over every foe. I will be back in Texas about October 1.—D. L. Haile.

North Carolina.

Statesville, September 18.—Our meeting at Vance Schoolhouse, conducted by Brother M. A. Foster, began on the first Lord's day in September and continued over Wednesday after the second Lord's day. Four confessed Christ and were baptized and one was added by fellowship. The people are getting interested in the meetings now, but it was slow at first, it being a new work in this section. We now have thirteen members.—J. Q. Carter.

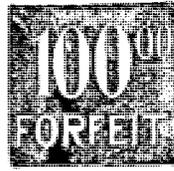
Clemmons, September 14.—Our work in North Carolina is moving along nicely. We have just closed our twelfth meeting since the first of April. Three were baptized in this last meeting, which was held out twelve miles west of the city of Winston-Salem. One congregation is raising one hundred and fifty dollars to re-cover their house. The little congregation in South Winston-Salem is arranging to raise funds for some improvements relative to their church property. Brethren, we need some help in this effort, too. Send gifts to Brother J. B. Whitley, South Winston-Salem, N. C. Another preacher is badly needed in this field. Write me about this if you want a location in a healthy country. Address me at 307 Green Street, Winston-Salem, N. C. There is more work needed than there are laborers to do it.—W. L. Reeves.

Oklahoma.

Mangum, September 18.—I began a meeting near here one week ago yesterday. We have had good interest manifested to date. Three have returned to their "first love," one has come from the Baptists, and six have confessed their faith in the Lord. The meeting will continue all this week.—R. E. Wright.

Pauls Valley, September 16.—I recently held a meeting at Pleasant Glade, Texas, baptizing two and restoring one who had strayed away with the sects. Also, at Gladys, near St. Jo, Texas, three were baptized and five were reclaimed. The church at both places was encouraged and

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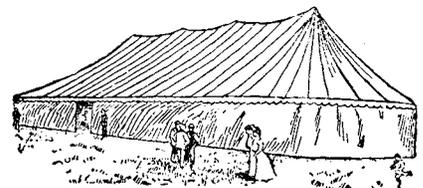
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seemed to be possessed of new zeal, while the gospel was heard by many others. It was my privilege to conduct the song service in three protracted meetings with Brethren C. R. Nichol, J. S. Warlick, and J. E. Dunn. It was a treat to hear these brethren through a meeting. I am now located at Pauls Valley as principal of the high school. One reason, not the least, of my coming here was to establish the cause in this place. Prospects are good, though there will be opposition. A few brethren, no house of worship, and little encouragement shall not hinder our trying to serve the Master. We meet at the courthouse. I hope to make favorable reports of our work later. Pray for us.—Ira L. Winterrowd.

Stigler, September 14.—This leaves me in the midst of a good meeting at Maud. Brother John W. Denton is doing the preaching and I am assisting in the song service. Large crowds and good interest. Brother Denton is a strong, forceful preacher, the most logical reasoner that I have ever been associated with. I will begin a meeting at Whitewright, Texas, on September 21. It will be my first effort as a preacher in Texas. On the night following the close of my singing school at Palatka, Ark., I preached, and had one confession, the daughter of a skeptic. She was buried with the Lord in baptism.—W. W. Slater.

Tennessee.

McMinnville, September 18.—The Mount Leo meeting closed last Saturday night. Nine were baptized. I preached at Smartt yesterday.—Fred L. Wallace.

Riddleton, September 20.—I am now in a meeting at Riddleton. I go next to Rome, in Smith County. Brother W. F. Wright, of Antioch, is leading the song service, and it is being done well.—C. M. Gleaves.

Memphis, September 18.—I am now in a tent meeting in the Highland Heights addition, this city. I will perhaps hold a meeting for the brethren at Cordova in October.—J. A. Cullum.

Lawrenceburg, September 14.—Last night I closed a very pleasant meeting at Center Point, five miles from Lawrenceburg. Four were baptized. I leave to-day for a meeting in Wayne County.—Thomas C. King.

Hampshire, September 13.—I am in the northwestern part of Maury County in a mission meeting. Our meeting is four days old, with large crowds and good interest. Two brethren have confessed their wrongs and one is to be baptized this evening. Brethren, remember us in this work.—J. Clifford Murphy.

Toone, September 21.—I am in a meeting at Cloverport, near Toone. The meeting is five days old, with eleven confessions. Crowds and interest are growing rapidly. I will hold a couple of mission meetings for the Toone church before leaving for Nunnelly, where I begin on the second Sunday in October.—T. B. Thompson.

Lebanon, September 14.—The meeting began here last Lord's day. My brother, George Klingman, has been preaching to large audiences from the very beginning of the meeting. Three souls have been added to the local body thus far—one by baptism.

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Brethren Nix, Tabor, Elam, and Mason have attended the meeting.—John A. Klingman.

Ætna, September 20.—I closed the meeting at Cane Creek Church last Sunday night. The brethren seemed to enjoy the meeting, but we had no additions. This is one of the oldest congregations in the State, and the home of Brother B. F. Hart. It can truly be said that he is one prophet who has honor in his own country.—J. A. Sisco.

Red Boiling Springs, September 11.—Our protracted meeting, conducted by Brother T. Q. Martin, closed on Friday night with sixteen baptized and two restored. Brother John Knight preached on Sunday and Sunday night, and baptized one at the close of the night services. Of the above, four were Baptists and Baptist believers. The meeting was well attended from start to finish.—R. R. Clark.

Shady Grove, September 19.—Our meeting at the old Dunlap Church closed on Monday night. There were ten additions to the church—nine baptisms and one restoration. This is the oldest congregation of disciples in Hickman County and one of the oldest in Tennessee. It is said that the first house of worship was erected in 1820, and even prior to this they worshipped under an arbor.—William P. Walker.

Huntland, September 18.—I closed a fine meeting at Curve last Thursday, with ten baptized. One more wanted to be, but was hindered by an accident. Dr. L. K. Harding, who preaches for them regularly and who is much loved by all the brethren in that part of the country, led the singing. I began here yesterday and had an overflowing house last night. I have one more meeting after this one, and then I go home to engage regular monthly, semi-monthly, or more work anywhere in reach of Dallas. If you need me, write me at 401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

Lebanon, September 16.—I closed an eleven-days' meeting at Bean's Creek (Salem Church) last Thursday morning, at the water. Work done: Twenty-one discourses preached, nine baptisms, thirty-three homes visited, and two schools visited and a lecture given to each. Among the baptized was a very aged couple, eighty years old. This is one of the oldest congregations in this part of the country. It is in a community made up of good citizens, and we have some most excellent brethren and sisters in the congregation. My home was with Brother John Lipscomb, and he and his most estimable wife know how to make the preacher feel at home. I will begin at Brush Creek to-morrow.—George W. Farmer.

Woodbury, September 18.—During the latter part of August I held a meeting at Corinth Church, in Dekalb County. It was my second meeting there. The first one was held in an old log house; but they now have a nice, new building. The interest was fine, with two baptisms. Next I went to Bluff Springs, in Warren County. Here we have no house; but we raised money to build and secured a lot, and a house will be built at once. Eight were baptized and one was reclaimed. I am now at Bethel, in Rutherford County, at one monthly appointment. Next Lord's day I will be at Gassaway,

thence back to Corinth. Then a debate with a Mrs. Skidmore, the "Holiness queen," of Tennessee.—C. H. Smithson.

Shelbyville, September 14.—Brother Thomas H. Burton, of Hartsville, held a meeting for the Deason congregation at Green Hill, under a tent, beginning on the first Sunday in August and closing on Friday night before the third Sunday, with four baptisms. Green Hill is a mission point, and much prejudice exists there, but good attention and interest were shown throughout the meeting. This was the third tent meeting at that place supported by the church at Deason. The brethren and friends there are anxious to have Brother Burton with them again next year. A few brethren there are planning for a place to meet on "the first day of the week" to keep house for the Lord. Brother Burton began a meeting at Deason on the third Sunday in August and continued it till Tuesday night after the second Sunday in September. Twenty-three were baptized, ten confessed their faults, and two came from the denominations.—R. T. F.

Big Springs, September 20.—I am busy five days of each week teaching school in Meigs County; however, I can do some preaching on Saturdays and Lord's days. On the first Sunday in September I preached at Liberty, in McMinn County. I had intended to hold a meeting for the Liberty congregation, but, on account of having to go to teaching, was unable to do so. On the second Sunday I visited Spring Creek and preached for the good people of that community. I am to visit Spring Creek once each month. Last Sunday I was at Cleveland. I found most of the members of the Cleveland congregation at the post of duty. The house of worship is in an unfinished condition. The brethren intend to try to get it in condition to be used through the winter. On Sunday night I preached in the schoolhouse where I am teaching. Are there any preachers out of a job? If so, there is plenty to do in this part of Tennessee. However, if you are looking for an easy job, do not undertake this work. We need faithful preachers of the gospel in this section, and churches in Middle Tennessee need to send them over. What are you going to do about it, brethren?—Fred M. Little.

Waverly, September 21.—Brother Porter Sanders, of Nashville, recently held a meeting at Glenwood, about three miles from this place, with thirteen additions and two restorations. He preached twice a day to fair-sized audiences. The members were greatly helped along the line of duty and are meeting regularly on the first day of the week. Brother W. T. Beasley, of Bellevue, held a meeting under an arbor at Collier's bridge, on Richland Creek, about six miles north of this place, preaching to large and appreciative audiences. There were fourteen additions and three reclamations. There are now located in that neighborhood twenty-nine members of the church. A little over a year ago there were only about half a dozen members. This little band, led by Brethren Stanfield and King, took the matter up and secured Brother Beasley to come and preach for them. They are determined to build a meetinghouse in that commu-

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nity as soon as possible. They are now meeting at each other's homes on Lord's days. They should be assisted in building a house. Taken as a whole, the church in this county is in a prosperous and working condition, nearly all the congregations meeting regularly. Brother Billingsley will conduct a meeting at this place, beginning November 13.—J. L. Thompson.

Texas.

Waco, September 19.—I baptized five in my second short meeting at Poyner.—Cled E. Wallace.

Denton, September 18.—We began here on Friday night. The house was filled yesterday and last night. Students are here for the schools by the hundreds from all parts of the State. We expect a good meeting.—Horace W. Busby.

Cleburne, September 9.—The King meeting closed on Sunday night, August 20. There were five baptized and one restored. I am at home now for regular work in this community. The church here is alive to every good work. All labor together in the vineyard of the Lord.—F. L. Young.

Grapevine, September 4.—I held a very interesting meeting near Elbert. Three obeyed the gospel. I am now in a meeting at Grapevine. Owing to sickness in my family, I have lost almost all my summer meetings, but am now in the field ready to hold meetings where I am needed.—J. T. Bentley.

Cumby, September 12.—Our meeting at Wayne, Okla., embracing the first two Sundays in August, was attended by large and attentive crowds, but we had no visible results. Our meeting at Bagwell, Texas, embracing the last two Sundays in August and the first in September, was just fine. Eight persons obeyed the gospel. I am now to conduct a meeting at Canadian, Okla.—W. H. George.

San Angelo, September 12.—I am back at my regular work with the church here. Everything is thriving and we are looking forward to many good things for the year. The church is very enthusiastic over the Lord's work, and is willing to make any sacrifices for it. We had splendid audiences last Lord's day. We claim one of the biggest Bible schools among our brethren in the State.—Jewell Matthews.

Paris, September 18.—My meeting at home (Moore's Spring) was well attended. We began on the second Sunday in August and closed on Friday night before the fourth Sunday. Eight were baptized. I began a meeting at Maxey on the fourth Sunday in August and preached twelve days. There were no visible results. I have just closed a meeting at Woozely Schoolhouse, in a Baptist and Methodist community, with one baptized. I go to-morrow night to Point for a week's meeting.—N. W. Proffitt.

Childress, September 16.—I closed, on Thursday night, at Twitty, in Wheeler County, another good meeting, with two baptized, five to take membership, and a solemn promise from the brethren to meet and worship as the Book directs. While there I signed up for an eight-days' debate with an Adventist preacher. The debate will come off about the last of

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—Anon.

November, either at Shamrock or at Lela. I am now at home to assist in a two-weeks' meeting here with Brother Tackett, after which I will go to Oklahoma for a meeting. I will teach a Bible school at Twitty, beginning on January 3 and continuing through the month. The price of my new book, "The Soul of Man," is thirty cents.—Tice Elkins.

Fort Worth, September 15.—Our new brick-veneer meetinghouse at Glenwood, this city, is nearing completion. I preached in it last Wednesday night to a large crowd and two were added. After three more meetings, I will preach regularly again for this church, which will make my fourth year with them. During this time the congregation has grown wonderfully. When I began, we had about eighty members meeting in a tabernacle, which soon had to be enlarged. Now we have the new building and more than three hundred members, the most enthusiastic Christians I have ever had the privilege of working with, and we are expecting the greatest year's work in our history.—Horace W. Busby.

Lees, September 11.—I am writing to make an appeal for help to hold a meeting at Lees. Brother D. S. Ligon is to hold the meeting. This is a mission point. There are only four male members, and only one owns his home, two being renters and one working for wages. Crops are very short here this year. The people here are starving for the gospel, this being a sectarian stronghold. Brethren, if you believe in mission work and can help us in having the gospel preached in this neglected part of the country, please do so. Howsoever small your contribution may be, we will appreciate it. We are about thirteen miles south of Big Springs, a town of about five or six thousand people, with only one small, poor congregation. Send all contributions to Walter Senter or C. L. Burns, Lees, Texas. We will report all contributions.—Walter Senter.

The Mechanics of a Bad Cold.

The disease of the membranes of the organs of breathing known as a cold consists of an inflammation of the membranes, caused by germs.

Any safe antiseptic or germicide will cure a cold by killing the germs if they can be reached.

In an advanced cold the mucus thrown out by the membranes hardens in the air passages, protecting the germs from the application of the germicide.

To reach them, it is necessary to loosen and remove the mucus deposit from the nostrils and other air passages.

This explains why good germicides are often useless in curing old colds.

Mentholatum is especially helpful in such cases. It is not merely a germicide, for its pungent volatile oils encourage secretions by tickling the nerves of the air passages.

The fresh flow loosens the hardened phlegm and permits the germicidal effects of Mentholatum to have full sway. For this reason millions of people use Mentholatum for coughs, colds, cold sores, sore throat, and croup. It is cleanly, safe, agreeable, and useful whenever there is inflammation.

An Immediate Need.

Last spring Mrs. McCaleb went into the hospital and was operated on for an ulcer of the stomach. Happily it proved quite successful, and she is back home again feeling better than she has for a long time. Though she has not fully regained her strength, she is able to do light housework. I have just received the surgeon's bill of one hundred dollars. Other hospital charges were a little over sixty dollars. In order to meet this obligation, I must make a special appeal, something I would much prefer not to do if it could be avoided. Will those whose hearts are stirred to help, please send direct to Mrs. J. M. McCaleb, 2625 Montgomery Street, Louisville, Ky., stating that it is for hospital charges?

Gratefully, yours in advance,

J. M. McCALEB.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The Rehoboth meeting closed last Thursday night (September 14). Three were baptized and two restored. If the congregation was aroused to any greater activity in the Lord's work, I could not discover it. There were several members that attended only a few times, only a few that attended every time. After all, perhaps, it was only another one of my failures. Brother Carney closed a five-days' meeting at Bethel on Thursday night, with five or six baptized and much interest created. He had to leave to begin another meeting. They asked me to take up the meeting for a few days; so I will begin there to-morrow (September 17).

On Wednesday night Brother Slayden closed a meeting at Glass. I was not permitted to attend; but the report got started that he did some masterly preaching, and I am inclined to believe the report to be true.

Brother White had a great meeting at Oak Ridge again, this being his fourth or fifth meeting in succession at that place. I think he is now at Christian Chapel.

In the last "Notes from West Tennessee" there appears a mistake: "This man Clark has for ten years conducted the meetings at New Liberty, in Lake County." It should have been "two years," and not "ten." The time for the discussion has been agreed on. It is to begin at Jones' Chapel at ten o'clock, Tuesday, November 7, and is to continue for four days. Two propositions will be discussed, two days to be given to each proposition. (1) "The congregation at Jones' Chapel, in Lake County (calling themselves "the church of Christ"), is scriptural in origin, doc-

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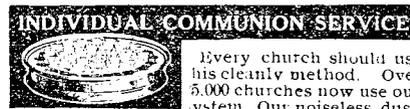
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What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

There is no speech nor language to express

The secret messages of God, that make Perpetual music in the hearing heart.
—Henry Van Dyke.

Send us five cents for the tract, "Walking by Faith."

trine, and practice." I affirm; Clark denies. (2) "The congregation at New Liberty, in Lake County, (calling themselves "the Missionary Baptist Church"), is scriptural in origin, doctrine, and practice." Clark affirms; I deny. If any brethren from a distance should decide to attend and should go by railroad, get off at Tiptonville, where, if you will let your wants be made known, you will be met and cared for. You can write W. S. Prevost, S. A. Alexander, or Wash Crafton, and they will see after you. Already it is reported that the forthcoming debate will be the last ever heard of John R. Williams—"he will be buried so deep in the rubbish and false teaching of Campbellism that he will not rise till the last day, and then to be consigned to eternal condemnation." So, brethren, all who can, come and see the last effort, the last fight, and be with me in the last hour.

Brother A. H. Lannom, of Illinois, is now in a tent meeting at Ridgeley, Lake County. There are a few who are trying to build up the cause of the Master at that place, but I hear there is division over the things that divide; so we cannot expect any great results under such circumstances.

Brethren, you can subscribe for the Gospel Advocate and help preach the gospel to the lost. Will you do it?

My Trip East.

BY L. S. WHITE.

The last week in July I left home for an extensive trip East. My first stop was in Cincinnati, Ohio. I was there two days, spent part of the time with Brother F. L. Rowe and part with some other good friends. I found Brother Rowe very busy with the Christian Leader and other good work. I preached one night for the church there and met many old friends.

On the first Sunday in August I began a meeting in Washington City. The meeting was held in a large hall in the Masonic Temple, a short distance from the Capitol. The location was good. The congregation is only about three years old and has about twenty-five members. They have met in various parts of the city, but now have permanent quarters where the recent meeting was held. This meeting was supported by the Pearl and Bryan Streets Church in Dallas, except I paid my own expenses in traveling. We were glad to make this sacrifice to help build up the cause of Christ in the nation's capital.

All the male members and part of the women are employes in the government service, as are most other

people in Washington. They have had many things to discourage them. In fact, the work in Washington will be a long, hard pull; but a great congregation can be built up there by the right kind of efforts.

While I was there the church selected three good brethren as overseers, and the church seems very determined to do much work, notwithstanding there is no wealth in the congregation. About eight hundred dollars was subscribed to help support a preacher for the first year. This is a remarkable sacrifice for that little band. They are now looking for a suitable preacher to take that work and help them.

The work in Washington will have to be done mainly by house-to-house visits. This kind of work is much more difficult than in the South, where it is no trouble to get an audience.

During our recent meeting more than two hundred and fifty people attended the meeting at different times who had never heard one of our brethren preach before. A great many questions were asked as to what the church of Christ is, etc. One person was baptized, and several members of the church were found and promised to attend the services in the future.

When the proper man is located there, it will be necessary for some outside help to be given for a time. In due time the public will be notified of this. I regard Washington as the greatest mission center in the United States, and I regret that our people have neglected it for so long. The leading denominations are well represented there, and it will be much harder for us to get a start now than twenty-five years ago. But there are some splendid men and women in the little congregation, and they will do all in their power to help.

While in the East I spent a few hours in Baltimore and learned that we have no congregation in that great city of more than seven hundred thousand population. It seems to me that we have neglected the East long enough.

On my return home, I preached two days at St. Marys, W. Va., and had very large audiences at both services. I found the church alive and wide awake. Brother Charles E. Fogel has been with this church for three years, and is doing a great work there.

I also stopped off a week in Nashville. On the Sunday I was there I preached at the Foster Street Church, Watkins Hall, and West Nashville Church in the order named. We had large audiences and enthusiastic services at each place. On Tuesday morning the Nashville Bible School opened



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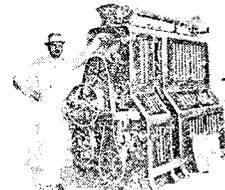
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its twenty-sixth session. It had the largest enrollment of students in its entire history. Many friends gave encouragement by their presence. Brother F. W. Smith, of Nashville, and I had been selected to deliver the addresses on that occasion. H. Leo Boles is the president of that school. During the four years he has been there he has neither been absent nor tardy a single day or a single recitation. He has a good faculty, and the school is doing a fine work. It will take eternity to reveal all the good that our Bible colleges are doing.

While in Nashville it was also a pleasure and a blessing to be with my mother and one of my sisters. Mother is eighty-three years old and remarkably well preserved. She has almost as much interest in current events as a young person.

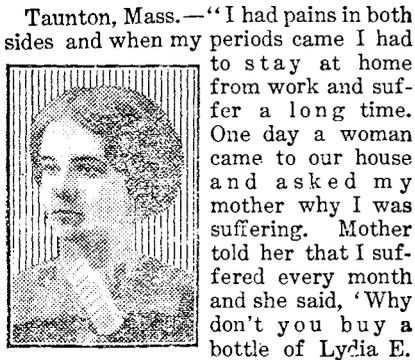
I reached home safely, after an absence of nearly six weeks, and found that everything had been properly cared for. I traveled more than thirty-five hundred miles, and not a train was late at any time. I found the church in Dallas in splendid condition; in fact, it is in the best condition I have ever seen it. I am now busy and happy in the Master's vineyard.

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

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Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Netherland.

On August 31, 1916, I conducted the funeral and burial services of Celia, the fifteen-year-old daughter of Sister Jane Netherland, of Simpson, La. Surely Sister Netherland's burdens are very great. She was left a widow seven years ago, with ten children to hold together and provide for. One year ago her oldest son, a boy of industrious habits, was called to join the father in the spirit world. May the grace of Him who is able to bear our burdens sustain her in this time of great need.

W. D. HUMPHREY.

Burks.

My precious mother, Mrs. S. A. Burks, died on March 23, 1916, at Bentonville, Ark., at the age of eighty-six years. For many years she had been a subscriber to and a devoted reader of the Gospel Advocate. Since her early youth she had been a Christian, always faithful to every duty, and was one of the sweetest and most unselfish characters I have ever known. Though we miss her sadly, it comforts us to know that she is at rest where there is no more pain or weariness.

Mrs. W. T. DUDLEY.

Burns.

The death angel visited the home of Mr. and Mrs. Burns, of Palestine, Ark., on Sunday night, August 6, 1916, taking in his flight the spirit of Brother Burns. He was thirty-one years of age and had been a member of the church of Christ for six years. He was faithful to his God and a pillar on which the other members leaned. Brother Burns leaves a wife, three children, a mother, and other relatives and friends to mourn his loss. He was always a dutiful son, a faithful husband, and a loving father. May his wife, children, and friends bear their bereavement with Christian fortitude and prepare to meet him in a better land.

A FRIEND.

Thomas.

Brother Nathan Thomas was born on August 20, 1865. His health failed in the fall of 1912 and for more than three years he was an invalid. He became a Christian more than a year before he died. He was patient during his sickness, bearing his suffering with the patience that becomes a Christian. It was an inspiration to watch his noble wife stay by him to the last, and then through her tears say: “I did my best.” Brother Thomas died at Mango, Fla., on May 23, 1916, having moved here from Alabama in search of health. Liver trouble of some kind was the cause of his death.

He leaves a wife and seven children and a number of brothers and sisters. The writer conducted the funeral.

WILLIAM RUCKER.

Woods.

On Thursday morning, June 8, 1916, the messenger of death entered the home of my dear father and claimed him as its victim. William R. Woods was born in Hardeman County, Tenn., on November 21, 1841. He was at the time of his death nearly seventy-five years old. He was a faithful member of the church of Christ, having obeyed the gospel many years ago. He died very suddenly. While sitting in his chair talking to one of his sons, his sweet spirit quietly passed from this world of sorrow and affliction to one of perfect rest, peace, and love. He leaves four sons and two daughters to mourn his death, his dear wife and our mother having preceded him to a better world just six short months before. Dear brothers and sisters, let each of us so live that when the summons comes for us we can meet them and all be reunited again where separations shall be unknown. DAUGHTER.

Vickers.

On March 28, 1916, Sister Fannie Vickers was seventy-six years of age. From girlhood till she was fifty years old she belonged to the Baptist Church; but, learning “the way of the Lord more perfectly,” she ceased to be a Baptist and became a Christian only, and so lived till the day of her death. For several years her home was in Maury County, Tenn. In 1910 she came to Dyer County, where she lived with her sister (Gregory) till 1913. Since then her home had been with her relatives in Lake County. She died in the home of her niece, Sister Lillie Alexander, and the body sleeps in the dark, cold, and lonesome grave at Cronanville, Tenn. Thus one by one the old guard is passing off, and soon they will all be gone. Who shall rise up to take the place of the old ones and carry on the Lord's work in the offer of salvation to a lost and ruined world? May the Lord bless all the relatives of Sister Vickers and all the faithful in Christ Jesus.

JOHN R. WILLIAMS.

Conley.

On August 1, 1916, Aunt Bettie Conley passed to her reward. She was indeed a “mother in Israel.” In her death the church has lost one of its best members; a husband has lost a faithful companion, and a large family is left to mourn their loss. Brother W. T. Boaz, who conducted the funeral service, likened her unto a

tree. She shaded and blessed all who came under her branches. The only consolation we have is that it was the Lord's will for her to go. Aunt Bettie was followed on August 13 by her daughter-in-law, Mrs. Henry Conley, who was also a member of the Vance Schoolhouse congregation. "Addie Mae," as she was familiarly called, was a sweet, motherly little woman, loved by everybody. She was cut down in the springtime of life. The Lord's ways are past understanding, but we know that all things work together for good to those that love the Lord. Funeral services were conducted by Brother John T. Smith, assisted by the writer. H. J. SUDBURY.

Bevis.

Death came and released Brother A. V. Bevis from all earthly suffering on August 1, 1916, in Waterloo, Ala., his home. He was born on March 22, 1852. He was married to Miss Catherine Lee in 1873. His wife and five children—two sons and three daughters—are left to mourn because of his taking away; besides, three brothers, ranging in age from sixty-two to eighty-three years, survive him. He became simply a Christian in 1874, from which time he lived a faithful, Christian life. Through his personal efforts, large influence, and individual sacrifices, the cause of the blessed Christ was permanently established in his home town. He was always found on the side of right when any moral question was at issue; satisfied to take the plain, unvarnished teachings of the Bible as his standard to the close of his earthly pilgrimage. It was my privilege to visit him frequently in his last illness of many months. As to the future, he was always cheerful, having no fears of the beyond, but dreaded the sting of death and hated to leave his loved ones and friends. To all of these we say: Be faithful unto death and you will meet him on the shores of sweet deliverance. Brother Bevis is gone and will be greatly missed by all who knew and loved him. May God in his infinite love and mercy bless us all.

J. L. SMART.

Phillips.

Another home has been darkened and shrouded in sorrow by the angel of death stealing in and claiming for its victim C. J. Phillips, who was born on April 28, 1842, and departed this life on September 1, 1916. He was united in marriage to Jane W. Matthews on January 18, 1871. To this union seven boys and four girls were born, of which two boys and a baby girl preceded him to the grave to await the resurrection. He united with the church of Christ early in life and lived a consistent Christian until death, never failing to extend a helping hand to the distressed and needy. He will be missed—O, so much!—at Friendship church, where he went each Sunday morning for worship. It is sad indeed to know his earthly place with God is vacant, but sweet to realize that he is filling a far brighter place in the great beyond. He was a valiant soldier, having fought bravely during many battles of the Civil War, and was a prosperous business man in the community in which he lived.

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In his last hours he faced death bravely and passed into the spirit world without a struggle. Funeral services were conducted at the home by Brother I. B. Bradley, of Dickson, Tenn., there being a host of friends and relatives gathered to pay the last tribute of love and respect to the departed one. He was laid to rest in the family cemetery. His four sons and two sons-in-law acted as pallbearers. He leaves a devoted wife, eight children, and one sister to mourn their loss. The children are as follows: Slayden, Rhea, and Emma Phillips and Mrs. B. W. S. Nicks, of Stayton, Tenn.; A. J. Phillips, of Dallas, Texas; Mrs. B. W. McCaslin, of Dickson, Tenn.; Relus Phillips, of Georgetown, S. C.; and Crouch Phillips, of Ashland, Ala. The sister is Mrs. J. W. Stark, of Southside, Tenn. But we can say to them: Weep not as those who have no hope, but prepare to meet him around heaven's family altar, the throne of God.
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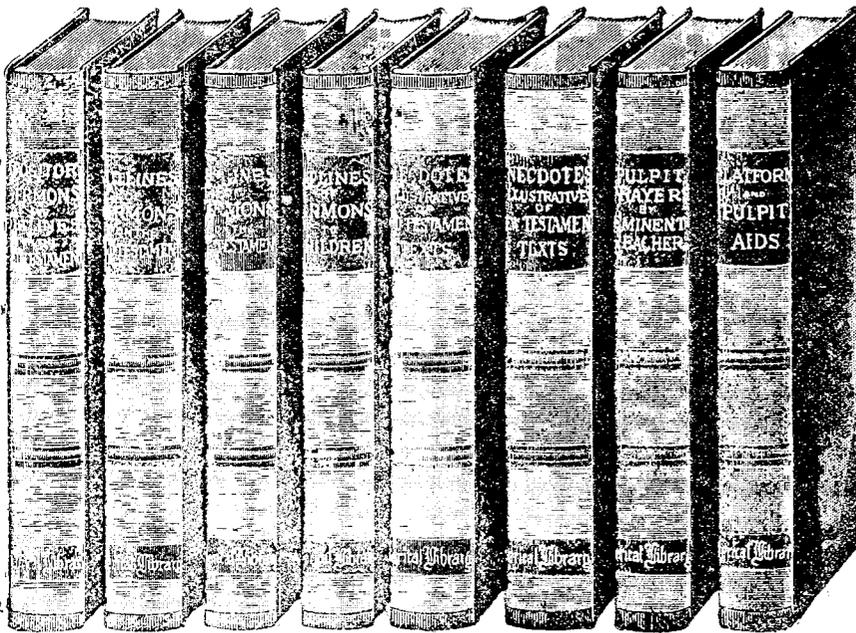
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BY A. B. LIPSCOMB

Be What You Contend For.

It is right to insist on being called a "Christian" in preference to all other religious names. But before we can consistently contend for this scriptural name, we must be what we contend for. The converts at Antioch were sure-enough Christians; for when Barnabas arrived, he quickly saw that the grace of God was upon them. That grace was manifested in their changed lives. We might well say that they were called "Christians" in derision, had we learned that they were unworthy of the name. But such is not the record of their lives. Too many make a fuss over the name to-day who care little or nothing of its precious meaning to themselves.

A poor boy came to a certain jeweler's shop and asked for work. The foreman asked him if he had ever worked in a jeweler's shop. "No, sir," the boy replied, "but I have worked next door to one." Working next door to a jeweler's shop does not make one a jeweler. Nor does merely going to church or contending for the name make one a Christian. For the sake of your influence upon others and for the salvation of your own soul, be what you contend for. "Why call ye me, Lord, Lord, and do not the things which I say?"

Bring Out Your Scholars.

When Barnabas felt the need of an earnest worker at Antioch, he hunted up Saul. We might say that Barnabas "brought him out," in the way of introducing him to people and to opportunities for larger service. We often hear of mothers "bringing their daughters out" into society, but too rarely hear of Christians recognizing the talents of young converts and bringing them out for Christ. Everywhere there are people whose talents are lost to God's kingdom because no Barnabas has taken an interest in them. The teacher of a Bible class has an unusual opportunity for being a Barnabas, a friend to the friendless and the novice, a bringer into light of great workers in the Master's vineyard. Have you a singer among your pupils whose gifts may be used in the congregation? Bring that singer out. Have you a thoughtful boy who should be trained for leadership? Bring him out. After Saul had been introduced, he became a more preëminent leader than Barnabas, but I believe the introducer will share in the apostle's glory.

In J. R. Miller's book about Paul he tells that one of the most distinguished scientific men of the latter part of the eighteenth century was Sir Humphrey Davy. He made many great discoveries and added many valuable contributions to science. Among those who worked with him was a journeyman named Michael Faraday. He was employed at first only at weekly wages, in unimportant positions. But soon it became apparent that Faraday was himself possessed of a great genius for scientific researches. It is said that when Sir Humphrey Davy was asked what had been his greatest discovery, he said: "Michael Faraday."

In the same sense we may say that Barnabas, more than any other man, recognized and brought into play Saul's capabilities. He was wise enough to discover what Jesus Christ had called a "chosen vessel."



Running Risks for Christ.

It was a magnificent tribute to Paul and Barnabas to describe them as "men that have hazarded their lives for the name of our Lord Jesus Christ." We can better appreciate this tribute if we will read Paul's own statement of his sufferings, recorded in 2 Cor. 11: 23-28. Most of the apostles met death in some violent manner. History and tradition tell us that Matthew was slain with a sword in Ethiopia; Mark died in Alexandria, as the result of a severe beating; Luke was hanged in Greece; John was exiled to Patmos; Peter was crucified at Rome, head downward; James was beheaded at Jerusalem; James the Less was beaten to death with clubs; Philip was hanged in Phrygia; Bartholomew was flayed alive; Andrew was

crucified; Thomas was thrust through with a lance; Jude was shot to death with arrows; Matthias was beheaded; Barnabas was stoned to death; and Paul was beheaded at Rome. It is estimated that fifty millions of persons have suffered martyrdom for the religion of Christ. What have you suffered or risked for his sake?



Disputes and Rightful Contentions.

On the above subject Peloubet writes: "There are five classes of disputes in our day: (1) disputes between nations, leading still to terrible wars; (2) disputes between political parties and over questions of public policy; (3) disputes among the denominations of Christians, of which there are nearly two hundred in the United States; (4) disputes between capital and labor, leading to fierce and injurious strikes and lockouts; (5) disputes between individuals—neighbors, friends, relatives, business associates—over an endless variety of matters, important and trivial." His classification is timely and comprehensive, with one exception. He mentions "disputes among the denominations of Christians." The New Testament does not authorize "denominations of Christians," but, on the other hand, deplors them. And what this brilliant writer classifies as a dispute may stand for an earnest contention for the "faith once for all delivered unto the saints," which every true Christian should stand ready to make. High-minded, open-handed discussion is not a dispute, although the majority of the two hundred or more denominations he mentions are fond of this classification.



The Fruits of Jealousy.

Its fruits are always hurtful and disappointing. Preachers who are envious of the success of their brethren, churches that are envious of their sister churches, give

evidence of a lack of saving grace. In this, if in nothing else, they judge themselves unworthy of eternal life. Mr. Moody used to tell with good effect the fable of an eagle which could outfly another and the other didn't like it. The latter saw an archer one day, and said to him: "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle: it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned round and killed him. The moral to this fable is that the jealous party receives the worst hurt, and usually the only one. Let all put away, therefore, "all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings."



The Fickle Goddess.

By "the fickle goddess" I mean popularity. She is the biggest and most popular flirt in the world, and she has been leading its people on for a long, long time. Neither Christ nor his apostles sought popularity, but she sought to tempt them. Their high-minded conduct quickly restrained her advances. It was but a short distance from the garlands of Christ's triumphal entry to the thorns and nails of his crucifixion. It was but a short distance from the shout, "The gods are come down to us in the likeness of men," to the stone pile outside the city walls. But the word has two senses. "Popularity, in the lowest and most common sense, is not worth the having. Do your duty to the best of your power, win the approbation of your own conscience, and popularity, in its best and highest sense, is sure to follow."



OUR CONTRIBUTORS



L. E. Huntsman, Again.

BY F. W. SMITH.

I, with the readers of this journal, realize that discussions, no matter how instructive, interesting, and good-natured they may be, should have an end. But as Brother Huntsman wishes to be heard again, I submit what he says:

In Brother Smith's reply are two questions which, it seems to me, need not have been asked had what I presented been thoughtfully considered; but since they have been asked, I will try to make the points involved clearer.

He wants to know how I can say that it is easier to harmonize the hour with the thousand years than to harmonize the thousand years with the (I said *one*) hour, since I disclaim literal years. I do not know whether the thousand years are literal or not. If literal, what I said is obviously correct. If not literal, does not the expression, "thousand years," convey the idea of a long period? In Rev. 17: 12 we read that the ten kings are to receive authority for one hour. If this is figurative, does it not indicate a very short period? It is not reasonable to suppose that an expression meaning so long a time should be chosen to represent one literal hour. Besides this, "the hour cometh" expresses a point of time, while "the thousand years" expresses duration of time. When we say that the hour has come for a certain trial, we mean by "hour" the point of time at which the trial is to begin, and not the length of the trial. So with "the last day." Paul says: "Inasmuch as he hath appointed a day." We have no right to assume that "day" means more than the time for beginning the things which are to come to pass then. Neither does the singular form prove a one-day judgment and resurrection, for it is often used to express time in general. Jesus said, "Abraham rejoiced to see my day," etc., which simply means the time of his ministry.

He also wants to know why the adverb does not express immediateness when the context shows immediateness. In my first article I gave the Greek New Testament usage which does not countenance such a position. That ought to have been sufficient. In my second article I showed that if the context governed what is expressed by the adverb, we would have the latter expressing remoteness sometimes; and, in fact, we might have it expressing any period of time at the will of the context, which is absurd. That, too, ought to have been sufficient to show the impossibility of the proposition. Sometimes the most effective way of showing that a proposition is not true is to point out the fallacy in it. In this proposition there are several fallacies, but it should be sufficient to point out one. It seems plausible that if the adverb means "next, after that," or, as Brother Smith put it, "*the next thing*," and there is nothing to show otherwise, it has the force of immediateness. It is true and it is not. Here is the fallacy. In the passage under consideration (1 Cor. 15: 24), the adverb expresses order (and there is not a passage in the New Testament in which its use is more explicitly of order than this), and in every such passage it *always* (no matter what the context is or what the period of time) means "the next thing"—that is, *the next thing under consideration*. In Mark 4: 28, 29 it means the next stage of growth of the grain; in 1 Cor. 15: 5, 6 it means the next appearance; and in 1 Cor. 15: 23, 24 it means the next resurrection. In all such passages "then" never expresses time, either immediate or any degree of remoteness. The fallacy lies in applying the meaning of the adverb to what is *not* under consideration (the interval between certain points of time), instead of to what *is* under consideration (stage of growth, appearance, or resurrection). There is here, as in the first question, a failure to distinguish between a point of time and duration of time. This matter is important because it is a matter of understanding what is written or misunderstanding it. If we

misunderstand, we may wrest the Scriptures even to our own destruction. If I have made the meaning of "then" in 1 Cor. 15: 24 clear to any of the readers of the Gospel Advocate, my object has been accomplished. I might say much more, but I am doubtful whether that would make it any clearer.

1 Cor. 15: 24 says: "Then cometh the end." I ask, the end of what? Evidently the end of Christ's reign, or the end of the world. To this our brother has interposed no objection, but insists that "one thousand years" will intervene between the coming of Christ mentioned in 1 Cor. 15: 23 and "the end." There is not *one word* in the context to sustain such a contention, and he must *assume* several things in order to make out his case. (1) He *assumes* that the "second resurrection," as he calls it, must take place *after* Christ comes. Could not some one else *assume* with as much authority as he that the "second resurrection" took place immediately *after* the resurrection of Christ (Matt. 27: 52, 53), and that his "thousand years" has been going on since? (2) He *assumes* that the word "then" in 1 Cor. 15: 24 means "order" of events without any reference to time of fulfillment, although he has been compelled to admit that "eita" does in other places mean simply time without the idea of "order."

But now we will see the predicament in which he places himself by his contention. He says: "In the passage under consideration (1 Cor. 15: 24), the adverb expresses order (and there is not a passage in the New Testament in which its use is more explicitly of order than this), and in every such passage it *always* (no matter what the context is or what the period of time) means the next thing—that is, *the next thing under consideration.*" Well, now, what are the things under consideration in 1 Cor. 15: 23, 24? These, and only these: the resurrection and the end of the world.

Now, I submit that, according to our brother's contention, what he calls the "second resurrection" will have to take place *after* the end of the world. Why do I say this? Because he insists that the adverb "then" in 1 Cor. 15: 24 denotes "the next thing under consideration;" and as the next thing under consideration to "they that are Christ's at his coming" is "the end"—that is, the end of the world—there is no escape from the position that his "second resurrection" must take place *after* the end. To avoid this ridiculous position, he must go to the book of Revelation and find something about a "thousand years," which he confesses not to know whether literal or not, and something about "the rest of the dead lived not again," which he does not know to be the literal dead or not, and tack them in between verses 23 and 24 of 1 Cor. 15. The apostle puts the resurrection of the dead "at the last trump" (1 Cor. 15: 52); and if this will not include *all the dead*, both saint and sinner, then *when* will sinners be raised? Evidently, if our brother's position be true, *after* the end of the world.

I said he admitted that "eita" in some passages does not mean "order," but "time." Here is what he says of Mark 8: 25 and John 20: 27: "'Eita' in these passages does not express *order*, but *time.*" Now, I submitted that if his life depended on it he could not give a shadow of reason why it expresses "time" and not "order" in these passages, and does not express "time," but simply "order," in 1 Cor. 15: 24. He furthermore says my contention that "then" in 1 Cor. 15: 24 has the force of immediateness "is true and it is not true." It may be due to my inability to grasp the fact that what he says is true, but I do not comprehend it. I have said before, and now repeat it, that no one without a *leaning* at least toward a long period of reign by the Christ after he comes could get any other idea from the simple statements in 1 Cor. 15: 23, 24 than that the end would occur immediately upon the coming of Christ.

Preachers, Old and Young. (No. 4.)

BY W. H. CARTER.

Young brethren, let me assure you that there are none who rejoice more in your spiritual growth and success than the old preachers. When they behold your loyalty to Christ and devotion to his cause, they are ready to exclaim, in the language of one of old: "One can chase a thousand, and two can put ten thousand to flight!" This is because their strength is in Jehovah and not in themselves. But, on the other hand, when they see some puffed up, seeking a "pastorate," hunting easy places, showing that they are influenced by the love of money, and who appear to think themselves too good to labor at some honest employment and think of themselves more highly than they ought to think, there are none who deplore it more than the old preachers.

You preach to the brethren and sisters that they are laborers in our Lord's vineyard, and invite the world to become obedient, enter in, and become laborers, too. But how much do you labor yourself? Do you say, "I am giving all my time?" When you preach only on Saturday night, Lord's day and night, and do nothing the other five days of each week, are you giving all your time? To whom, and to what, are you giving it? Laborers, men who will labor every day, are needed. Go out in the highways and byways and preach Christ to the people. Be busy all the time. Do you say, "From whence will come my support?" For whom are you laboring? If you labor for God, look to him who has promised to be with you, to not leave you, and that his grace is always sufficient. Is it not natural for men to look to the one for whom they labor for their support? If we labor for men, we look to men; if we labor for a church, we look to the church; if we labor for the Lord, why not look to the Lord?

A little of the experience of a preacher, once young, might be helpful. Three churches wanted him to preach for them monthly. He agreed to do this, provided the three appointments came on Lord's days following each other, so that he could put in the time between Lord's days preaching in the schoolhouses in the different communities. This was arranged, and during that year many souls were saved and these congregations were greatly strengthened. He could have preached on Lord's days and have "killed time" through the week; but he had a "mind to work," and the brethren were willing to work with him. This almost invariably brings visible success.

Do not preach on Lord's days and frolic through the week. Paul says: "I ceased not to warn every one night and day with tears." He had no idle time. When not teaching, he was at work, laboring with his own hands to supply the wants of his colaborers. We are no better than was Paul. The preacher who thinks himself too good to work is not good enough to be a preacher.

Do not make yourself a burden to the family who is good enough to give you a home. Wait on yourself. Feed, water, and curry your own horse. Go to the barn and catch, harness, and hitch him up, or saddle him, yourself. The exercise will be good for you. Slip out to the woodpile and put in some time chopping stove wood. That will toughen your muscles, give vigor to the brain, and be conducive to good health, and keep folks from calling you "lazy."

When I first began to try to preach, an old preacher, who has gone on to his reward, gave me something like the following advice: "Do not try to preach sermons on the book of Revelation. Wait until you have studied it carefully. Do not conclude that you understand it too soon. I have been studying it for fifty years and do not understand it yet." I tried to follow his advice. I have read several books, written by men of learning, in which they claimed to set forth the true teaching and correct interpretation of the figures of John, Daniel, and Ezekiel,

but they all differed from each other in many points. It seems that some young men of the present age have concluded that the Lord, through the wonderful workings of his grace, has more highly favored them with wisdom than the wisest of the past, to give the correct meaning of these things. But, strange to say, much of the teaching which they are inclined to appropriate to themselves was taught by some before the vessel that contains their reputed wisdom came into existence or became so expanded. I do not mean to say that there is no truth for a young man to learn. He can learn much. But do not become vain and egotistical enough to conclude that you are the only one that knows it. Always hold yourself open to conviction, ready and willing to be taught, and remember that as great, if not greater, men have traveled the road you are traveling.

Your audiences, in the main, will be made up of people who need to be taught the plain and simple truths of the gospel. They may come in automobiles, in surreys, in buggies, and in different ways, and may be dressed in the most up-to-date styles, and may demand short, flowery, entertaining sermons about things foreign to spiritual life and growth; but "preach the word." (2 Tim. 4: 1, 2.) Give heed to Paul's advice to Timothy: "Give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things [all Paul had written to him]; give thyself wholly to them [not just on Sundays]; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine [not speculative theories]; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 13-17.)

If you are going out to do the work of an evangelist, study the letters to Timothy and Titus earnestly, carefully, and prayerfully, to learn your duty as such. There is no need for one to not know his duty. It is a shame for one to undertake to point out the duty of others when he has not learned his own duty. Seek to please God and not men. If men cast you off because you will not conform to the world, remember that it is better to be cast out by men than for God to cast you out into outer darkness.

In writing these letters, my purpose has not been to complain nor to rebuke, but to admonish and advise. If I have advised, in any respect, contrary to the Holy Truth, reject that and hold to only such as may be found to be good. Perilous times are upon us, and the cause of our blessed Redeemer is suffering for lack of real spirituality, love, devotion, sacrifice, and obedience on the part of those who claim to be Christians. Those who will stand true must stand with the minority. It will take strong faith to stand the strain. Be an example to the unbelievers.

Divergent Views.

BY C. E. HOLT,

This article was suggested by a very thoughtful man of the world, as we are accustomed to speak of them. I here give the substance of some remarks he made to me not many moons since, and which remarks have caused me to make a careful survey of the route over which we have traveled, and which reaches back to the beginning of the nineteenth century—a period of time covering and including about four generations. It would seem that this is at least a part of the time mentioned by the prophet Daniel when he said: "Many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.)

Mr. A— said to me: "Brother Holt, why is it that your people hold so many divergent views on Bible questions? They all seem to be trying to follow the Bible, and they seem to be of one mind in regarding the Bible the only rule and guide in religion; but their differences among themselves are as great as are the differences among the

denominations against which they made war in the beginning of their work in the United States about a hundred years ago. I have read the Christian Baptist and a few volumes of the Millennial Harbinger, and was greatly impressed with them, but it seems that your people have failed to keep pace with the movement set on foot by the first preachers of your church. I do not read any of your papers now. I have not read any of your papers since the controversy between the Gospel Advocate and a man in Texas over the rebaptism question. I am told that that Texas man became the recognized leader of a distinct faction in Texas. I have been told that you now have two main divisions, and also a number of subdivisions. It seems that the utopian dreams of your people to unite the religious world have proven to be a fiasco."

It sometimes helps us to know what others think of us. It enables us to see ourselves as others see us. Friendly criticism is helpful if received in the proper spirit.

When what is called the great "restoration movement" was begun in the first part of the nineteenth century, religion was in a very chaotic state. What is called "Protestantism," a great force which had grown up as a result of the work of Wycliffe, Luther, Calvin, Knox, and others in their protest against Romanism, was divided into a number of warring sects which were fighting and devouring each other, and thus, in a large measure, rendering their efforts to restore primitive Christianity nugatory and ineffective. While some were building up, others equally zealous and pious were engaged in tearing down. Almost all the religious bodies were hampered by creeds or humanly devised standards of doctrine and church polity, which made it utterly impossible for them to make any further progress in Christianity without laying themselves open to the grave charge of heresy and disloyalty. Many of the preachers of that time were ignorant of the message of salvation and had substituted the fickleness and delusiveness of the feelings or emotions for an intelligent faith. The gospel ordinances were perverted and taken from their proper settings. The Bible was interpreted in the light of human creeds and human formularies. There was a feeling of great dissatisfaction among a large number of people in many of the most prominent denominations.

The attitude assumed by the first recognized leaders of the Restoration movement had much to do in molding the minds of the future friends and adherents of the movement, especially their attitude toward the Protestant denominations of the day. All were of one mind in regard to Roman Catholicism, but they differed among themselves as to the relationship of the different religious bodies to the church of the New Testament. One of the first, and also one of the most vital, questions with which the first preachers among us had to deal was in relation to our attitude toward the already-existing religious bodies. They reasoned about this way: If we are set for a complete restoration of apostolic teaching and practice—in other words, if we stand for a complete reproduction of the New Testament church—how should we feel and act toward the religious bodies which are wearing unscriptural names, and which are teaching and practicing many things antagonistic to the spirit and genius of the New Testament church—things which are post-apostolic and resting solely upon the authority of councils and conventions of un-inspired men?

It was seen and appreciated by some of the greatest and clearest-minded men among us that the leading Protestant denominations held vital truths in common with each other; that these truths were of vital importance, not because they were held by the different religious bodies of the day, but because they came from, and belong to, the great reservoir of truth, the word of God. By reason of this fact it was held that upon the truths held in common by the different religious bodies, particular emphasis

should be placed—not so much from the fact that the religious bodies held these truths, but because these truths are divinely essential and essentially divine, and are, therefore, a part of Christianity itself.

Only the things which were distinctively denominational were to be rejected by the body ecclesiastic.

Upon this idea was based another, and one which proved to be of far-reaching consequences. It was the possibility and the feasibility of Christian union, such as that for which our Savior prayed. The truths which the denominations held in common were to be given full credit and force, and only the opinions of men which had been exalted into conditions of fellowship and of church membership were to be given up, and these, not because they were hurtful within themselves privately held, but because they had been allowed to occupy a place of equal value with matters of faith. At this point a clear discrimination was sought to be made between matters of faith and matters of opinion. Many of the most consecrated and most illustrious preachers of the day accepted this view of the situation, and their sermons on Christian union were so charmingly sweet and so convincingly strong in logic and reason and scriptural appeal that multitudes were drawn to them, and the great work, like an avalanche, swept large sections of country into the greatest movement since Pentecost.

There were others connected with this reformatory and restorative work whose attitude toward the Protestant religious bodies was essentially different from the leaders just mentioned.

These leaders held rigidly and tenaciously to the idea that the different religious bodies are the ecclesiastical children of Rome; that the Roman Catholic Church is the great harlot of John's vision on Patmos, and the Protestant denominations are the offspring of her harlotry. At this point I wish to call attention to the teaching of some very zealous men whom I first heard preach what was then vulgarly styled "Campbellism." They interpreted the language in Rev. 13: 18 as a symbolic description of the sects in Christendom. As the number of the beast was six hundred and sixty-six, so there are just six hundred and sixty-six denominations to-day. I accepted this view, thinking that the preachers certainly knew what they affirmed, and did not know any better until I made an investigation of the matter. I found this to be a partisan and unwarranted view of the facts. There are fewer than two hundred denominations, counting every little party in the world. But the teaching of those who took this latter view of the matter was, in a sense, very different from the teaching of the more charitably inclined and of the more liberal-minded leaders. This latter class of leaders admitted that the denominations held to many truths, but that these truths were vitiated and rendered nugatory by the errors held in connection with the truth. Assuming this attitude toward the religious bodies of the day, they could not with consistency enter into the great work of Christian union which was so strongly featured by the former class of leaders. Hence there has grown up two very diverse and very distinct types of people whose aims and purposes are the same, so far as the restoration of primitive Christianity is concerned, but whose policy as to methods of accomplishment are radically and fundamentally different. There are lesser and smaller bodies within these two, but these two leading elements constitute the greatest forces to be reckoned with in our investigation of the subject. These two elements are agreed, and have always been agreed, upon the unity of God, the Lordship of Jesus, the mission and work of the Holy Spirit, the integrity and all-sufficiency of the Old and New Testaments, the conditions of salvation, and the importance of the church as the only divine institution through which to reach and save the world.

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However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.



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Nashville, Tenn.

MISSIONARY

BY J. M. McCALEB.

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A Trip to Naini Tal, in Northern India.

BY W. HUME M'HENRY.

To go into details and describe our trip in all of its bearings would be to ask for more space from the publishers than I feel justified in asking for; so I want to be as brief as possible, in order to mention as many things as possible in the smallest space.

Soon after our arrival, Brother Jelley said that after the summer's work we would need a rest, and that we would make a visit to Naini Tal, in Northern India, something like one thousand miles from here. During the summer very little was thought or said about the proposed journey, more than to suggest that it be made in November, after the close of the rainy season. We had worked as hard as we knew how in acquainting ourselves with our work, and felt that really we needed a little rest. One who is very much interested in the work in this field and elsewhere writes very often, warning us to take good care of ourselves, adding that he thinks that more years on the field and not quite so much accomplished each year is much better than to overwork the first few years and have to be driven from the field. But the time came for us to go before November. News came to us that there were two persons in that region who wanted to be baptized. So, as soon as arrangements for the trip could be made, we left for Naini Tal on Monday.

Before leaving, I set the type and printed about four thousand copies of a good tract on "Seeing God." Besides this, we carried quite a number of English tracts and a large bundle of old papers which had accumulated. As we went through Bombay, I purchased one thousand copies of scripture portions. At Muttea (a holy city among the Hindus) we had to change trains. Here we lost the bundle containing the greater part of our tracts. At first we regretted this; but, after taking a second thought, we feel sure that God saw where they were most needed, and we believe that he will place them where they will do much good. On Thursday we reached Kathgodam, at the foot of the mountains. From here we ascended to Naini Tal. Modi Singh, a brother of Umrao Singh, lives at Kathgodam. We learned from him that his brother was intending to come to Kathgodam on the following day. So we decided to remain there and rest. We remained there until Sunday morning; but Brother Umrao Singh did not come, and we decided to pursue our journey. We secured a coolie to carry such luggage as we thought we would have to use and started out to climb the mountain. It was only about twelve miles; so we thought we could easily make the trip in one day. It was a rather warm day, but by taking it easy we were able to reach a little village about two miles from Brother Umrao Singh's about eight o'clock. Here we camped for the night. It is needless to say that we saw much scenery that was indeed beautiful; for one who has

been in the mountains knows that, if ever in his life, he is then impressed that God is, and that all things are through him. But one thing attracted our attention as well as excited our pity. We beheld a tree filled with strings of every description. I asked: "What does this mean?" Brother Jelley said: "Each string represents a prayer. The one placing it there is relieved of the trouble of making this petition again by saying it one time and hanging it on the tree, so that as long as he lives his petition will be repeated by the wind moving the string." Were these people all savages and ignoramuses? No doubt many of them were educated, and by the color of the strings we knew that some of them were the holy priests in their religion. They are bound by the chains of darkness. They are in the position that the whole Gentile world was in when Christ came. One thing they lack, and that is a knowledge of Jesus Christ, the Light of the world. Few times do we stop to think that, had not men of God in the days gone by made almost untold sacrifices to have the gospel preached to us, we would to-day be in the same condition that the other Christless countries are in.

"If others to us such mercy have shown,
Let us to others this message make known."

Late in the evening we stopped on the side of the road and broke bread. I spoke for a short time on the language of Paul: "For to me to live is Christ, and to die is gain." On Monday morning we reached the home of Brother Umrao Singh, only to find that on Lord's day he went to Kathgodam. But in a few minutes he arrived, for, having been told of our arrival, he at once started back home. We spent one week with him and were very hospitably entertained. We remained with them to break bread on the following Lord's day, and enjoyed the service very much. We found them seemingly very devoted to one another and to God. From Brother Umrao Singh's home we had to make a steep climb of several hundred feet to reach Naini Tal proper. We found it very vigorous exercise, but we enjoyed it and feel sure that it will do us much good. We found a very beautiful little city hid away in the mountains, and by means of a kodak we brought back several interesting views by which to remember our trip. On Sunday afternoon we started again for Kathgodam, this time by a vehicle called an "ekha." It is a very small, light, one-horse vehicle to accommodate three passengers going down the grade and only two in going up. I must say that it was a most exciting ride, and we feel that God was indeed gracious to us in sparing us through such a ride. At each turn of the road I felt that we would be hurled over an embankment. In coming a distance of about thirteen miles we rode behind about four or five horses, as they changed every three or four miles. But while we were not changing horses we were going at a terrific rate of speed.

We reached home sixteen days from the time we started, and felt much better after having rested for a while from our labors in language study.



In Tokyo there are said to be twenty-four self-supporting churches, as follows: Congregationalist, 4; Presbyterian, 10; Methodist, 6; Episcopal, 4. One of the Congregational churches gives about fifteen hundred dollars a year for all purposes and has a membership of about a thousand, half of whom are scattered, while only about half are in attendance. About the same figures would represent one of the Presbyterian churches. The other self-supporting churches are smaller. The church of which I have given particulars is about nineteen years old and has had "Dr. Ebina" as its "pastor" from the beginning. The same is true of the largest Presbyterian church, which from the start has had only one "pastor," Mr. Uemura.

Georgia and the Far Southern Field

By S. H. Hall

The Wise Man and the Fool.

Of course, God knows; hence we can rely with absolute confidence upon anything he says. In the writing of Solomon, he has much to say in the way of describing the wise man and the fool. "Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." (Prov. 9: 8.) Quite a contrast in these two men! Identically the same thing has exactly the opposite effect on each: the rebuke or correction making one *love* you and the other *hate* you. But hear Solomon again: "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." (Prov. 12: 15.) And more still: "The ear that heareth the reproof of life abideth among the wise." (Prov. 15: 31.) "The ear of the wise seeketh knowledge." (Prov. 18: 15.)

Now, just look around you to-day, and the wise men and the fools you will see. Some love to learn, appreciate suggestions and also corrections; but others love to feel that *they know*, hence despise your suggestions and hate you for trying to correct them. Please to observe the spirit of the two. Look at the expression in the face of each. Do you note the difference? In the former there is a calm, gentle, loving, sweet expression, I care not how rough the general features of that face may be or howsoever wrinkled with age; but in the latter you see everything but beauty, it matters not how smooth the skin or how perfect the features may be. One has God behind that face that pushes himself through and so fills your eyes with the sunshine of his presence that you cannot see the wrinkles, etc., while the other has Satan behind it that pushes himself through and destroys even the beauty that may be there ever from perfection of form.

But the occasion of this short article on the wise man and the fool is this: Recently I sent a short letter to one of our workers in this State. I wondered if he was making the mistakes that I used to make—viz., not being as careful as he should to preach the gospel in the gentle and kind spirit. So I wrote him and told him of the mistakes I used to make and suggested the rule by which I now am governed: (1) Let no man stay closer to the "one Book" than I do in all my preaching; (2) let no man be kinder and more gentle than I am when trying to show others their errors. Here is his reply: "I thank you, my brother, for your suggestions, and assure you I love to be advised and shall profit by it."

This does not mean that we have to take every suggestion made by others and consider their every correction well founded. I have had suggestions made that I knew well were not practical, and corrections offered that I knew were not well founded. But if my heart is right with God, I will never become angry with any one for trying to correct me, when he does it in the spirit of gentleness and love. God hasten the day when every child of God will have that love for the other that he will kindly give corrections to others and as gladly receive such from others. How timely the words of Paul: "Let brotherly love continue!" (Heb. 13: 1.)

No Excuse for Such Blunders.

Recently I was called upon to meet a Baptist minister, near Villa Rica, Ga., in a short discussion. My speech was prefaced by the divine rule by which all ministers should be governed in their teaching—namely: (1) Preach only what is revealed on each subject we handle (Deut. 29: 29); (2) preach all that is revealed on that subject (Acts 20: 27); (3) be careful to make no additions to the revelation

nor subtraction therefrom (Deut. 4: 2; Rev. 22: 18, 19). I then proceeded to tell the people what God says about the church that Christ built. In this, of course, it was clearly shown that it was the house of God, and, as such, rested on Christ as the rock foundation. (1 Tim. 3: 15; Matt. 16: 18; 1 Cor. 3: 11.) The point was made that no soul could rest on Christ as the rock foundation and refuse to become a part of the building that rests upon him. Too, it was shown that the church is the body of Christ, and that Christ sustains a relationship to that body comparable to the relationship that my head sustains to my body. (Eph. 1: 22, 23; Col. 1: 18, 24.) The point then was made that the only way we could sustain that living, vital union with Christ that is so essential to the welfare of our souls is by becoming members of this body that Jesus is connected with as Head. The necessity of our becoming members of the church of Christ was emphasized, and the point made that not one symbol or illustration did Jesus ever use or make of his church that does not show this. Our friend, when he took the floor, frankly admitted that I had said many good things, and that what I had said was true of the invisible church; that it was absolutely essential to salvation, but the visible church was not. Thus he belabored himself on the "visible" and "invisible" churches—one essential and the other nonessential. Then off into the impossibility of apostasy he went, saying that every true child of God was in this invisible church and could never fall, and, as proof, Rom. 9: 38, 39 was introduced.

When I came back to the floor, I simply reminded the audience of the divine rule given above, and stated that all the division in the religious world was due to the fact that preachers would not abide by it. I then turned to my opponent and asked him: "Where in all the Bible does God say one thing about a 'visible' and an 'invisible' church?" Imagine his chagrin when not one reference could he give. I then quoted the scriptures that declare that the church is the body of Christ, and also that there is "but one body." (1 Cor. 12: 20.) He was teaching two churches or bodies, one visible and the other invisible. There is no excuse for such blunders as this. Then, as to the impossibility of apostasy, I told him that the divine rule not only required us to preach only what is revealed, but to preach *all* that is revealed on the subject we study. I then called his attention to the fact that in speaking of our being separated from God, he had given only a partial revelation; that in Rom. 9: 38, 39 Paul was telling us what could not separate us from the love of God, and that we should preach that to the people. But the Bible has something to say about what can separate us from God; and, too, if we declare the whole counsel of God, we must preach that also. Isaiah says: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." There is nothing easier than just preaching the word as you find it in the Bible—and, too, all that God has to say on a subject.

Don't Forget Menlo.

Brethren, I do hope that you will help us *now* in putting the Menlo work where it should be. Help us to give them the house they need, and that congregation will take a man and put him at once in the field to evangelize that section. We mean to stay with that work and see that your money is not spent in vain. Let us have the house ready for a meeting at the earliest possible date. Send all donations to Miss Georgia Thomas, Menlo, Ga.

The following donations have been received since last report: From Brother House, Lyerly, \$1; collected by J. E. Thomas, \$1; Sister Wyatt, Menlo, \$2; Adair Chapman, \$1; Mr. Arp, Menlo, \$1; Brother Agnew, Lyerly, \$1; E. E. Hammond, Atlanta, \$5; Sister Neeley, Gadsden, Ala., \$3; J. M. Wyatt, Menlo, \$2.

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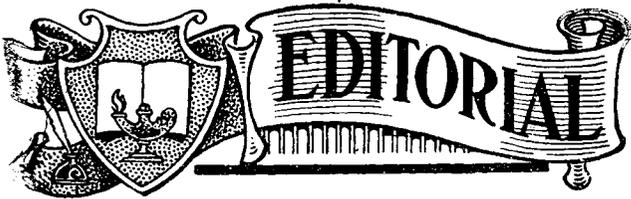
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"Our Dun's and Bradstreet's" and Centralization.

BY M. C. K.

There are some interesting developments appearing now in the columns of the *Christian Standard* concerning the inevitable tendency of even the most innocent form of centralization in religion. That eminent journal, and all other forces that may undertake the task, will lead a forlorn fight against the evils now confronting it in the management and tendencies of the missionary society as long as they are committed by such a society to the principle of centralization. It is useless to mince words or to take a halfway position here, for the New Testament not only makes no provision for centralized authority in religion, but there is not within its pages the slightest vestige of general organization, which is the only soil in which centralization can grow.

In 1910, in its heroic and timely effort to oppose and forestall the establishment of a general convention or delegated ecclesiastical body among the disciples of Christ, the *Standard* said:

The Scriptures know nothing of power or authority delegated by the churches, or of any body or organization acting in their name or by their authority. To attempt it is to discard the Scriptures as insufficient; to introduce a human institution as superior to the independent church of the New Testament; to give an aggregation of churches an authority superior to that of a single church, the highest ecclesiastical authority known to the word of God.

Commenting on this candid admission, the *Gospel Advocate*, in its discussion of the society question with the *Christian Standard* at that time, said:

So far as we are concerned, we have no sympathy either with delegated conventions in religion or with centralized power in modern missionary societies, which open the way for them: Much in the way of machination, plotting, scheming, browbeating and trickery, goes on in the operation of such societies, of which the churches, which support them, know nothing, and the *Standard* itself, in the effort to make out its own case in the present instance, is compelled to admit this; and it begs, in its issue of July 23, 1910, "to submit as evidence" of it "some bits of a correspondence" which it now has in its possession.

The very same autocratic and dictatorial letter from a missionary society official which the *Standard* has recently published, in its issue of July 15, 1916, it published then as far back as July, 1910, and we reproduced in full the officious and impertinent letter in our issue of August 11, 1910. We here requote a paragraph from that notable missionary society edict to a preacher of the gospel:

While writing to you, there are two things that I have in mind to say. First, if you wish to fill the highest place among us, one thing is needed. That is to develop in your people the grace of giving. Have your people double their offerings from year to year. The Methodist Church promotes or degrades a man as he does or does not see that all the benevolences of the church are properly attended to. We do the same thing, but in a different way.

The *Christian Standard* continues to grapple with the same rapidly growing evil, and in its issue of August 26, 1916, "as a contribution to an issue that is already of the first magnitude," it publishes a long letter of complaint from a preacher of the gospel, who it says "is among the most powerful in our evangelistic ministry," and from this letter we quote the following excerpt:

I have long realized that there is lurking danger in these organized societies. Can any one question the truth of this statement who reads the article just referred to? But what are we preachers to do? What can we do? Year by year the net is being closer drawn, and more and more good men are being driven out of the ministry who shrink from participation in this worldly-wise and conscienceless scheme for "holding up" churches and individuals in the name of Christian missions. The danger no longer "lurks." It has developed into a well-organized, shrewdly manipulated, and wonderfully successful scheme. . . . This "system" is not alone of the Foreign Missionary Society. We preachers know that every one of our "organized interests" is "in on the scheme," even down to the State secretaries. They *have to be*, or lose their jobs. The State secretaries are at the mercy of the national secretaries. Not one of them could long continue in his office were he to rebel against the system, or even fail to cooperate with it. . . . Another time and in another State we were being considered with a view to being called, along with others, as is usually the case, with our churches and boards. This was also a state that "articulated" with the A. C. M. S. One of the men being considered was commended, and was being urged by the A. C. M. S. secretary. For reasons which doubtless seemed sufficient, the board made choice of myself as the man for the position. For this piece of independence on the part of the board, the then national secretary proceeded to reprimand, in no uncertain terms, said board for daring to "pass up" his man.

Now, is not that an inviting picture of ecclesiastical affairs among a people professing to be engaged in a movement to restore the New Testament order of things! On the general situation, we here reproduce the *Gospel Advocate's* comment called out by that official letter in 1910:

There you have it! The *Standard* refers to it as "proffers of program honors and official favor." Exactly so! But what about such "officials," anyway? The New Testament knows nothing of them and makes no provision for them. Outside of the local church, which divine wisdom provided, with a board of supervisors, there is no provision made in the New Testament for "a missionary official," or any other kind of an "official," from whom any such letter could be written to a brother preacher. And will the *Standard* please bear in mind that what the officious writer of this letter and his sympathizers are trying to bring about in a delegated convention is the better to prepare themselves for doing more effectively what they are already doing in a limited way in the societies? Why not

nip the thing in the bud by doing away with all general organization, not a vestige of which is found in the New Testament?

We take occasion to add that, as long as our Cincinnati contemporary remains committed to the principle of centralization, to which principle it and all others who adopt the modern missionary society or any other form of general organization are committed, just that long it will have to face and deal with the evil of which it now complains. Man is a fallible creature, extremely liable to become the victim of unholy ambition and thirst for power, whether in church or in state. God knew this, and hence provided an ecclesiastical organization which reduces the possibility of such an evil to a minimum. That ecclesiastical organization is a local church, with its divinely appointed board of overseers and managers, which the Standard admits is "the highest ecclesiastical authority known to the word of God." Hence, when it says, "The question raised by our correspondent, 'What is to be done?' demands something more than passing comment. It calls for action." we most heartily agree; but, instead of attempting to remedy the evil by forming "a protective association," the Gospel Advocate pleads for an abolition and abandonment of all general organization and, hence, all centralization of power in religion, and for a complete return to the independence of the local church as unquestionably set forth in the New Testament, and thus, as suggested in our former comment, "nip the thing in the bud." Then, and only then, will preachers be rated not by this modern "Dun and Bradstreet" standard in the hands of an officious and unauthorized dictator, but by God's board with God's Book as the standard of measurement. The divinely appointed board of overseers and managers in each local church is an expression of God's wisdom on organization, and here we take our stand and plead for a complete restoration of this New Testament order. Even in this arrangement, and in this divinely appointed board, men can and do sometimes become "perverse" and attempt "to draw away the disciples after them" (Acts 20: 30); but the only organization through which they can operate being local and limited, their power for evil is curtailed and reduced to a minimum. We again call upon our beloved and highly esteemed contemporary of the "Queen City" to stand with us on this safe, sane, and sound position.

Brother S. H. Hall's Article of August 31.

BY E. A. E.

"CAN WE CHANGE THESE CONDITIONS?"

Under this heading Brother Hall's article appeared. Let us read it again.

Again I most heartily commend his timely and sound advice: "*Preach 'the whole counsel of God' on the preacher question.*" (Emphasis his.) Then I ask:

1. What does God teach on the subject of preparing men to preach and on supporting preachers?
2. Would God place upon his church so great a responsibility of preparing men to preach the gospel without giving all necessary instruction as to how to do so?
3. Has not God in his wisdom and goodness taught on these questions all that is necessary for his church to know and to do, and has he not left them just as he sees best?
4. Can we go beyond his word on these questions to do more or less?
5. Since God has given a way of preparing men to preach, is it not as great sin to depart from that way as it is to depart from his way of having the preaching done, or doing "missionary work?"
6. Is not a human institution for making preachers as much an impeachment of the wisdom of God as a human institution for having the preaching done?

7. Can any man defend human institutions for making preachers without using identically the same arguments which are made in defending missionary societies?

8. "If any man wills to do his will" (John 7: 16, 17) on these questions, can he not learn what God's will is?

Brother Hall begins his article with the following quotation from a letter to him:

But there seems to be little inducement to young men of ability to prepare themselves to preach, and little inducement to schools to help such young men. The idea seems to be that young men should become preachers by accident—and not to be too much of a preacher, at that; to be farmer-preachers, drummer-preachers, teacher-preachers, or merchant-preachers. Hence, most young men are preparing themselves to follow some profitable business, while the King's business goes begging. Can we do anything to change these conditions?

Every line of this quotation is contrary to the word of God.

First, a world full of sinners, "the harvest indeed . . . plenteous," "the laborers few," prayers ascending to God to "send forth laborers into his harvest," heaven, perdition, and the salvation of souls, and "there seems to be little inducement to young men of ability to prepare themselves to preach!" There may be, then, inducement to young men *not* of ability. The warnings and hope of the gospel, the life and sacrifice of the Savior, the mercy and love of God, everlasting destruction, eternal life—all exhausted, and "there seems to be little inducement to young men of ability to prepare themselves to preach!" Since all these *seem* "little inducement," what would *seem* great inducement? There can be no other inducement except a worldly one—the *love of money and popularity*. We do not wonder that in the wisdom and goodness of God we read in the New Testament solemn warnings against making merchandise of the churches (2 Pet. 2: 3), turning godliness into a way of gain (1 Tim. 6: 5), teaching things which should not be taught for filthy lucre's sake (Tit. 1: 10, 11), and going in the way of Balaam for hire (2 Pet. 2: 15). Woe unto all "young men of ability" who consider money, an education, an easy place, a fat job, greater inducements to preach than Bible motives—the love of God and salvation of souls! Then, this declaration is contrary to the word of God. It is not only contrary to the word of God, but sets it aside, because it says that the gospel of Christ offers but "little inducement to young men of ability" to preach it. This means that God has not offered adequate inducement to "young men of ability to prepare themselves to preach," or seeks their service without offering sufficient reward.

Since the souls of men cannot be redeemed with silver and gold and worlds of material wealth, but must be redeemed with the "precious blood" of Christ (1 Pet. 1: 18, 19), then silver and gold and material wealth cannot pay or reward faithful and godly men for their great work in saving souls; hence God does not offer this as an inducement. For this reason Paul declares that after sowing spiritual things it is no great thing to reap carnal things; the one is inestimably greater than the other. No good and worthy preacher of the gospel can be paid in money for the good he accomplishes in saving souls. Saving souls is not a money consideration and cannot be put on a money basis; God does not place this work on such a basis. Woe unto churches or "young men of ability" who seek to do this! Churches and individual Christians should delight to have fellowship in furtherance of the gospel and to support well all faithful preachers, especially the old ones, who have spent and been spent in this great and good work. Churches should rally to them and support them well. Let it be said loud and long, clear and strong, that it is Paul himself who declares by inspiration that God has ordained that he who preaches the

gospel shall live of the gospel, even as the priests who served at the altar lived of the things of the altar; that the ox, when he treads out the corn, must not be muzzled; that no soldier serves at his own charges; that the laborer is worthy of his hire; that he who plants a vineyard must be the first to partake of its fruit; that he who tends a flock must be a partaker of its milk; that the elders who rule well must be counted worthy of double honor, especially the ones who "labor in the word and in teaching;" and that men should give themselves *wholly* to the work of preaching. Any one who teaches contrary to this teaches contrary to the Bible. But God declares that elders, for instance, as well as preachers, must not make the money they receive the consideration—"not of constraint, but willingly, according to the will of God; *nor yet for filthy lucre's sake*, but of a ready mind." (1 Pet. 5: 2, 3.)

But Paul's life was not inconsistent with his teaching. While he waived his right at times to a support, he never made the support a motive for preaching or an inducement to do so. Faithful and godly preachers should be well supported and cannot be too well cared for. Any one of many I could name has done more missionary work—started and built up more churches—in his section of country than the whole missionary society in the same section. Such men should not only be counted "worthy of double honor" while laboring "in the word and in teaching," but should be tenderly and fully and freely cared for even down to old age. But, while this is true, a man who cannot see the difference between making the support and saving souls the motive for preaching, or *the inducement, can never become prepared to preach*. No man who knows anything of the teaching of the Bible will speak or write against all faithful and godly preachers' living of the gospel and giving themselves *wholly* to this great work, and no man who knows anything of the teaching of the Bible and the love of God will say the *support* is the inducement. The man who cannot see this difference is incapable of correctly representing another; *he is not a man of ability to preach*.

Some very able and godly men have found sufficient inducement in the gospel to turn away from a "profitable business," Paul-like, in order to devote their whole lives to preaching the gospel—to *give themselves wholly to the work*. It has just occurred to me that the ability of the young men referred to may be overestimated. What kind of ability is necessary to preach the gospel? There are different kinds of ability. Different things are required to constitute ability to preach the gospel. Love of truth, love of souls, love of God, sincere and deep convictions of right, faith unfeigned in Jesus Christ, a clear and sensitive conscience, and being "full of goodness" and "filled with all knowledge" of "him that called us by his own glory and virtue" (see Rom. 15: 14; 2 Pet. 1: 3) are some of the component parts of the ability necessary to preach the gospel. There are different standards of ability, and we must be measured by God's standard. Satan has great ability; so has his ministers. Barnabas was a man of ability, being "a good man, and full of the Holy Spirit and faith." (Acts 11: 24.)

But there is now great inducement to young men and to old men to preach the gospel—as great inducement as has been since Jesus came to seek the lost and died to save sinners. Peter and Andrew, James and John, Matthew and Paul, Barnabas and Timothy, Silas and Titus, and numerous others were "young men of ability," who were induced by godly motives to preach the gospel. They had a "profitable business" before they began to preach, but left it in order to preach. Jesus offered the very greatest possible inducement when he said to the four fishermen,

"Come after me, and I will make you fishers of men;" when he called Matthew from "the place of toll" to follow him; and when he moved Paul to give up all he had by inheritance, all he had gained by natural ability and application, and the popularity and standing among men to which he had attained by industry and zeal, and to "count all things to be loss" and "but refuse" "for the excellency of Christ."

For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy. (1 Thess. 2: 19, 20.)

Paul declared that the Philippians also were his crown (Phil. 4: 1), and that the inducement to him to "endure all things" was that sinners might be rescued and "obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2: 10.) Paul felt and declared: "Woe is unto me, if I preach not the gospel."

Is Paul's life a back number? He says no little about the example he set. (Please see 1 Cor. 4: 16; 1 Cor. 11: 1; 2 Thess. 3: 9; Acts 20: 35.) Must his example in all things be followed, except his motive for preaching, or the *inducement* to do so? Must this one example be set aside? Is not this example consistent with his teaching? Is his life out of harmony with the word of God? One young man, whether of ability or not, wanted to affirm in discussion with me that Paul in making tents while preaching was without "divine sanction," or words to that effect.

This first declaration contains almost identically the same language used by advocates of the societies about twenty-five years ago. Their papers abounded with just such talk of inducing "young men of ability to prepare themselves to preach" and with appeals to help schools to offer sufficient inducement to seek the necessary education. They argued just as this quotation does that "young men of ability" should be supported in schools while "preparing themselves to preach." They assumed, just as this quotation does, that *schools*, and *not* the *church*, are the places in which to make such preparation. To-day many who oppose the societies are making the same appeals, as this quotation shows. But men of the societies to-day gravely declare that these "young men of ability," who twenty-five years ago were thus induced "to prepare themselves to preach," now are *twisting* money out of churches and individuals in the name of Christian missions. Having prepared themselves by this inducement to preach, the same inducement must be increased in order to keep them in "the ministry." So in less than twenty-five years from now the "young men of ability" who must be induced by a money consideration to even "prepare themselves to preach," although they may oppose societies, will require more of the same inducement to continue to preach, will crowd back the elders, will call them "bosses" (that is just what some of the society workers began to call them years ago), will put the churches under the one-man-pastor system in the name of "the regular minister," will destroy in them all individual service and responsibility, and will likewise twist the money out of them in the name of religion. It is as true as that effect follows cause that when it requires money and fleshly comfort and ease to induce young men to even prepare to preach, it will require more of the *same kind of inducement* to keep them preaching. It is also just as true that still more of the same kind of inducement will cause them to turn to a more "profitable business." There cannot be a more blighting curse fastened upon the churches than "young men of ability" who must be induced by money considerations to "prepare themselves to preach"—and to seek the preparation, too, which is not taught by the Lord in his church, but such as is found in schools built for that purpose. (To be continued.)

Magnifying Differences.

BY J. C. M'QUIDDY.

The Christian believes in Christ and not in doctrines. The great truth that he believes was expressed for the first time on the banks of the Jordan when a voice from heaven said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17.) The same truth was confessed by Peter when he said: "Thou art the Christ, the Son of the living God." (Matt. 16: 16.) The gospel was written in order that we may believe in the Christ. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.)

It may be well to emphasize again the fact that Christ is the foundation of the church, and that he is our Prophet, Priest, and King. As our Prophet, he is our infallible guide and teacher; as our Priest, he is our only intercessor; and as our King, he is our only ruler. As our Prophet, we must hear what he says; as our Priest, we must implicitly trust the efficacy of his intercession for us; and as our King, we must unflinchingly and loyally do what he commands us to do. Christ is the foundation of the church. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.)

The Scriptures thoroughly furnish us unto every good work; but the church is not built upon the Scriptures, nor do they have the power within themselves to save. They make us wise unto salvation; they lead us unto Christ, who alone can save us. So we see faith is *personal*, not *doctrinal*. The Scriptures teach that to believe with all the heart that Jesus is the Christ, the Son of God, is all that is necessary, so far as faith goes, in order to salvation. No man has the promise of salvation who does not believe with all his heart that Jesus is the Christ the Son of God. When he believes this truth, he accepts Christ as divine, and, accepting him as divine, he concedes his authority to control his conduct and life. He repents of his sins and is baptized because Christ commands him to repent and be baptized. Then follows a life of faith, hope, obedience, love, and prayer. "We love, because he first loved us."

Christ prayed that the world might be one. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.) Christians should be one in accepting this: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 4.) Alexander Campbell, appreciating the simplicity that is in Christ, thought that the denominations would throw away their creeds and all become one in faith in Christ Jesus. It was not his purpose to found another denomination, but to unite all Christians in the one body of Christ. Men could differ in opinions, but opinions should not be made tests of fellowship. Those who held opinions peculiar to themselves and things which were not the fundamentals of salvation should hold them as private property. "The faith [conviction] which thou hast, have thou to thyself before God." (Rom. 14: 22.) His idea was that as denominationalism faded away a brighter era would dawn for the church. With this thought in his mind, he named his publication the "Millennial Harbinger." But the denominations held on to their creeds and declined to give up their denominationalism. The "Disciples of Christ" were not always consistent with their plea for Christian union. The unreasonable opposition and bitter persecution which

they so freely encountered at times led them to contend for certain things which it is not necessary to believe in order to be saved. The Bible clearly teaches that the person who believes and is baptized and lives a faithful Christian will be saved in heaven. He will be saved even if he does not know how the Holy Spirit operates. It is God who operates the Holy Spirit. When a man does what Christ commands him to do, God will take care of the work of the Holy Spirit. Hence our chief concern should be to do just what God bids us to do. We should not disfellowship a man who complies with the conditions of salvation, simply because he fails to understand some things connected with the divine side of salvation. The Campbells understood this. So when Aylett Raines believed the gospel and was baptized, they encouraged him to go forward in living the Christian life, even though he held the erroneous views that all men would finally be made holy and saved. Mr. Raines says of himself: "From the period at which I embraced the primitive form of sound words, I was resolved to take no position upon any doctrinal point, far removed from the death and resurrection of Christ, and to insist upon nothing as an article of union and communion which God had not required as a condition of salvation. These with me constituted the central point in Christianity, the divinely powerful, the transcendently glorious magnet around which all our Christian affections should revolve and to which all Christians should be attracted in one body having one faith, one Spirit, one hope, one baptism, one Lord, one God and Father of all Christians." Christians do not prove false to their faith or convictions simply because they do not disfellowship a man who has obeyed Christ while holding some erroneous views about the resurrection, the work of the Holy Spirit, or just when God forgives the obedient.

We all would rejoice if we could succeed in stirring up people to do what God commands them to do and to cease to press their opinions upon others. I have no disposition to discuss whose opinion is right, but to get all to hold fast the form of sound words.

As I have never found anything definitely revealed in the New Testament concerning the coming of a millennial period, I have gone steadily forward preaching the word and left the Lord free to take care of the millennium without my predictions.

This subject of premillennialism was up in the beginning of the Restoration. I quote from "History of the Disciples of Christ," by William T. Moore, LL.D., pages 303, 304, from the chapter on "Apostasies and Other Difficulties:"

It is said that troubles never come singly. During the same year when Mormonism had its beginning the "Reformers" in the Western Reserve became greatly excited with respect to the millennium. Their success in preaching the "ancient gospel" and the restoration of New Testament Christianity was so great that they became deeply impressed with the idea that the millennial period was near at hand. The earnest, enthusiastic nature of Walter Scott lent itself easily to the acceptance of this near approach of the millennium. He imparted his own enthusiasm to many who were associated with him, and the result was that the churches everywhere were more or less affected by this millennial anticipation. The fruitage of this notion was not conducive to the best development of the plea which the Disciples were making.

Mr. Campbell soon saw that this tendency was likely to go too far. From his point of view, there was considerable truth in the contention of Scott and his associates. He had named his new magazine the "Millennial Harbinger," and this fact itself indicated that he was on the lookout for a new age. Undoubtedly this was the predominant idea in naming his magazine as he did. Still Mr. Campbell was always level-headed with respect to everything. He never lost his balance. His enthusiasm never ran away with his judgment. He understood too well the influence which had to be overcome before the millennial period could arrive. However, his willingness to hear both sides of the question caused him to admit into the columns of the

Harbinger a series of articles by S. M. McCorkle, a "sturdy layman," and these essays produced a very profound impression, not only in the Western Reserve, but in other quarters where the Harbinger was circulated. Mr. McCorkle's essays were very able, from his particular point of view, and they did much to accentuate the excitement which had already been at fever heat with respect to the near approach of the millennium. Mr. Campbell saw that something must be done to check the abnormal excitement which had already become widespread. Consequently, in 1834, he began in the Harbinger a series of articles signed by "A Reformed Clergyman," which, while they reviewed Mr. McCorkle's essays, had in view a much wider purpose—viz., that of checking a tendency which he regarded as hindering the practical work of the gospel. He used the nom de plume of "Reformed Clergyman" with the hope of concealing his personality. In this, however, he was not entirely successful. Though his general style was, to some extent, obscured, there were those who soon began to suspect that Mr. Campbell was himself the real author of the essays.

These essays had the effect of creating a reaction against the extreme views which had been advocated by Mr. McCorkle and others, and in the course of a few years the excitement subsided, at least so far that it was no longer a danger to the propagation of the ancient gospel.

Alexander Campbell wrote and published a note, entitled "The Prophecies," introducing S. M. McCorkle's first article on the "Signs of the Times." Here is his note in full:

The attentive reader will have discovered before to-day with what caution we have spoken on the prophecies and millennial matters. Among the causes of this the following is chief: We felt some misgivings in the most popular theories of interpretation; and, although prepossessed in favor of that system which flattered us with the expectation that the moral machinery about to operate, and which was operating upon the world, would usher in the glorious day, supported by the vials of God's wrath on an apostate church, we were involuntarily almost borne forward into another and entirely different system of interpretation. Between these conflicting winds we thought it presumptuous to weigh anchor and launch upon the mighty deep. For the last five or six years we have been waiting for fair winds and a serene sky, and cannot yet say that the prospects are such as to authorize us to tempt the vast abyss. But here comes a bold adventurer, who is determined to make the voyage at all hazards. As he seems destined for the same port, we shall help him to put to sea; and as he appears to sail by the same stars, if he can brave the mighty dangers and get safe to land, we shall hail him as the most fortunate of modern adventurers.

Figures apart, we shall give this brother a fair hearing; for he deserves it! This we say, not because we may agree in the main propositions of his essay, but because he speaks like a man, and because the subject deserves more profound attention than any other, except it be the personal remission of sins. We may add a note occasionally, but he shall be permitted to tell his own story in his own way.

Brother McQuiddy: There has been, and is now, a question among us about what tribe of people crucified Christ. We understand that the Jews were the ones who wanted him put to death, but we understand also that the Roman soldiers did the crucifying. Were the soldiers that put Christ to death Jews or Gentiles? J. J. YARBROUGH.

It is probable that the Jews borrowed crucifixion from the Romans. It was the most terrible and shameful death known to antiquity. The Jews never crucified Jews; nor the Romans, Romans. It was the punishment of robbers and murderers, provided they were *slaves*; but if they were *free*, it was thought too infamous a punishment for such, let their crimes be the vilest. With more than a million Jews in Jerusalem inciting and stirring up the Romans to crucify Christ, it would be hard to conclude that all the Jewish tribes did not demand Christ's crucifixion. As there were so many Jews assembled in Jerusalem and probably less than a thousand Roman soldiers, it was a dangerous time for a tumult. While legally the Romans put Christ to death, they did so to satisfy the demands of the Jews, who said: "His blood be on us, and on our children." The Romans had the power of death, not the Jews. The Jews had the will, but not the power.



BY J. C. McQUIDDY.

Wanted to Work.

A man moving to the city told us that he wanted to get into a church where he could have plenty to do. His theory was that the best church for him and his family was one in which they were needed. Very often when people move to cities the choice is between a weak, struggling church and a large, strong, and influential church. The question is not, "Where am I needed?" but, "Where can I find the best preaching and society?" As a general rule, the more one puts into a church in service, the more he gets out in comfort, instruction, and spiritual help.—Herald and Presbyter.

The church needs more like him. Many professed Christians are hunting the easy, shady places. They are not seeking service and work in the Master's vineyard. No one is rightly converted until he enters the vineyard to work. The hungry are to be fed, the naked clothed, and the sick visited. Souls are to be saved. Christ worked, and so must his disciples work. The disciple is not above his Master. Every disciple should seek the field in which he can do the most good for Christ. Many preachers live in the cities who could do more in the country or in a town. It is not best for too many preachers to congregate in one city or place. The world is wide and many souls are perishing for the bread of life. When the disciples became too thick in Jerusalem, God by persecution scattered them. A scattering now would do good. Go into the field where you can do the most good, labor earnestly, and leave the results to the Lord.



A Liberal Church.

A writer in the Christian Standard tells the following story, which, though it has often been told before, is worthy of repeating in our columns:

A denominational friend said to me, speaking of his church: "Ours is the most liberal church there is, because we do not insist upon any form of baptism whatever. We allow the candidate to select how he will be baptized." So I said to him: "Well, omitting any reference to the scriptural proofs for your position, there is a practical question which I should like to ask you. He said: "Say on." And I put this question: "Doctor, when they bring a kicking, squalling infant to the font, how do you find out that it wants to be sprinkled?" He refused to answer, and said that I was ridiculing a grave subject and making light of it.



Congratulations and Regrets.

The Christian Standard announces a new editor, George P. Rutledge. Mr. Rutledge has an honorable record as a writer, so we rejoice to welcome him into the ranks of our editorial brotherhood. S. S. Lappin has proved his ability and shown himself to be a most able and efficient journalist. We regret his departure from the editorial staff of the Christian Standard.



The Kaiser's Motto.

This motto hangs in the workshop of the German Kaiser: "To be strong in pain; to be strong in sorrow; not to wish for the unattainable; to be satisfied with what the day brings; to seek for the good in all things; to have joy in nature and man as one finds them; to give always out of the heart and the best that is in one, no matter what thanks one receives—he who learns this and can live it is a happy, free, and upstanding man."

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

Adversity reveals true friendship.

Are you making a life or just making a living?

R. D. Smith has closed a good meeting at Flat Creek, Tenn.

While everything else is going up, would it not be wise to raise the standard of Christian living?

R. V. Cawthon is in the second week of an interesting meeting at the Cedar Grove Church, near Nashville.

The meeting conducted by Brother H. T. King at Highland Avenue, this city, is being well attended. Two were baptized the first week.

Thomas E. Milholland has changed his address from Madill, Okla., to 616 West Heron Street, Denison, Texas. Let correspondents take notice.

H. E. Winkler is in a good meeting with the church worshipping at Sixth Avenue and Buchanan Street. There have been two baptisms to date.

Change of address: Frank B. Shepherd, from Charleston, Miss., to McMinnville, Tenn.; C. E. Holt, from Montgomery, Ala., to Box 458, Knoxville, Tenn.

The presence of Brother Sim Jones, of Canada, and Brother Elam added much to our last prayer meeting at Russell Street. Both made inspiring talks.

We extend a cordial invitation to all the churches in Nashville and vicinity to hear Brother J. Pettay Ezell in the meeting at Russell Street, which begins next Sunday.

Married, on September 19, noon, at the study of the Russell Street meetinghouse, Nashville, Tenn., Dr. J. B. Neil and Miss Nora Dinges, both of Alexandria, Tenn.: J. F. Pendleton officiated.

From H. F. Pendergrass, McCrary, Ark., September 29: "Our meeting at Winter's Chapel closed last Sunday at the water, with one baptism. I began a meeting at Tip on Monday night. We are having good crowds."

From D. L. Robinson, Smithville, Tenn., September 29: "Our meeting at Sunny Point began on the third Lord's day in September and continued six days, with eight baptisms. Brother T. D. Rose did the preaching, and did it well. I moved here in March and have the work moving on nicely. Pray for us."

Our good friend, Alva Lee Kelton, of this city, while on the road for his house, never forgets to magnify the Savior as he has opportunity. He preached, by invitation, on September 24, for the West Dallas Church, at Dallas, Texas. One made the good confession and another became identified with the congregation.

From C. A. Buchanan, Wichita Falls, Texas, September 29: "I have just returned from points near Hedley. I preached fifteen discourses at McKnight and four at Bray, baptized four, and aroused quite an interest. I will return next year, the Lord willing, and hope to reap a great harvest. I found some fine people up there. Some of them read the Gospel Advocate."

E. M. Borden, of Little Rock, Ark., has promised to hold a debate with the Reorganized Mormons at Woodside, Montana, beginning on November 7. The general church propositions will be discussed. The debate is to last ten nights. A Mr. Bootman will represent the Mormons. The debate will be held in the clubhouse, as that is the only place suitable for public gatherings at that place.

From C. D. Crouch, Fountain Head, Tenn., September 29: "We had two splendid services at home (Rock Springs, Texas) last Sunday. I left there on Monday morning and

am now at my father's home. Mother is sick, and has been unable to sit up for the past six weeks. She is improved some, and I hope she may soon be up. I expect to be back at home by October 15. I hope to meet and worship with the church at Portland and at Corinth (near Portland) while I am here."

From J. O. Barnes, Lake City, Fla.: "I began a meeting with the Center Hill church of Christ, near Tyler, Fla., on September 20 and continued it for eight days, with three baptized, one from the Adventists, two from the Freewill Baptists, and two from the Missionary Baptists. The church was much revived and a prayer meeting was started, to meet each Wednesday night. Much interest was manifested otherwise. The church is going ahead to greater usefulness."

W. S. Long, Jr., is making an energetic effort to raise the funds necessary for an evangelistic campaign at Natchez, Miss. R. D. Smith, late of Sherman, Texas, has been secured to do the work. We hope that the churches will take this matter to heart and make a liberal contribution. The little handful of women and children at Natchez have had a hard struggle to get the cause established and deserve unstinted support. Send your contribution to W. S. Long, Manchester, Tenn., who will acknowledge it and see that it is properly applied.

The brethren at Rayland, Texas, announce an oral debate to be conducted between H. F. Oliver, of Austin, Texas, a member of the church of Christ, and Isaiah Watson, of Bryan, Texas, a member of the Missionary Baptist Church. The debate will continue six days and perhaps longer. Both disputants are able men. The Rayland brethren have made preparations to take care of all visitors. The town is sixteen miles west of Vernon, fifteen miles south from Chillicothe, and twenty-one miles from Crowell. There is a jitney service from all of these points to Rayland. Preachers who will notify the brethren will be met at any of these points. Those signing the invitation are J. C. Hampton, A. C. Phillips, T. F. Davis, H. E. Cobb, and J. M. Roberts.

From T. H. Etheridge, Quana, Texas, September 29: "I shall leave Quana for Idaho about October 10 for some mission work. There are a few Christians who are badly scattered in that State, and I am going to try to establish the cause of the Lord at a number of places while in the great Northwest. If there are churches desiring the services of a gospel preacher who is absolutely satisfied with 'what is written,' they may address me at Hazleton, Idaho, after October 10. This work is purely mission; and I do not have the assurance of even my railroad fare; but the King's business requires sacrifices, and I am being laid on the altar willingly. Other mission points and scattering Christians may write me; they will not be turned down if I can possibly reach them."

From R. E. Wright, Wartrace, Tenn., September 29: "I closed a two-weeks' meeting at Mountain View, near Mangum, Okla., last Monday night. Eighteen were baptized, three came out from the Baptists, and three returned from the world to their 'first love.' We then found sixteen others scattered here and there, and with these we left a congregation of forty members. We pray that each of these will both live and work for the Lord Jesus in that locality. The establishment of this congregation is largely due to the faithfulness of Sister M. C. Todd. She moved there from Tennessee some time ago and found no place to worship. She went to work and arranged for this meeting, and the Lord blessed us with a glorious one. I promised to go back next year and hold another meeting for this congregation. Those who want to arrange with me for a meeting while I am in that part of the country should write to me in the near future."

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Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

*Soothes the fretting baby and
thereby gives relief to
the tired mother.*

Too many persons go through this life without learning to think seriously. On whatever subject the mind feels a lively interest, attention, though always an effort, becomes a delightful effort. In order to learn, we must attend; in order to profit by what we have learned, we must think—that is, reflect.—Coleridge.

The Master's Vineyard

Alabama.

Moulton, September 25.—On September 10 I began a meeting at Stiversville, Tenn., preaching twice each day for ten days to large and attentive congregations, and baptized thirteen precious souls into Christ.—J. T. Harris.

Montgomery, September 23.—The meeting at Canoe came to a close last night, having continued for nine days and nights. The interest and attendance were very fine throughout. The congregation seemed to be very much pleased with our efforts in the presentation of the truth. Six were baptized and two that had formerly obeyed the gospel cast their lots with the congregation. This congregation is composed of some excellent material, and we predict that, with the proper training and encouragement, they will take their place among the strong and influential congregations of the brotherhood. Dr. J. T. J. Watson takes the oversight, and at present Brother I. L. Boles teaches school here and preaches for them.—Charles L. Talley.

Arkansas.

Newport, September 22.—I closed an excellent meeting last Wednesday night at Calico Rock, with five baptisms. Brother O. L. Hays helped me in this meeting. I am on my way to Beedeville for a meeting.—J. B. Nelson.

Stephens, September 25.—Our annual meeting at Miller's Bluff, La., recently conducted by Brother Carl Anders and me, closed with good interest. I am to go back to hold another meeting within four miles of the same place in October.—J. H. Rogers.

Violet Hill, September 23.—I have conducted two revivals since last report. One was at Success, Ark. There were nineteen added to the worshipping number—eighteen baptized and one restored. It was a great spiritual boom for the church. The brethren treated me royally. The other was at Violet Hill, Ark., where I was reared and where most of my relatives live. There were nineteen added—fourteen baptized and five restored.—O. E. Billingsley.

Dover, September 22.—Our protracted meeting at home (Atkins) resulted in one baptism and, no doubt, much other good. Brother U. G. Wilkinson, of Comanche, Okla., did the preaching, except one sermon by Brother A. Douglas while visiting us. I conducted a meeting at Flat Rock Schoolhouse, with thirteen baptisms and one restoration. Brother Douglas and I conducted a meeting at Middleton, with thirteen restorations and four baptisms. I am now in a mission meeting on Lee Mountain, near Dover. I go next to visit Flat Rock for a few days.—J. H. Whisnant.

Georgia.

Cedartown, September 25.—Meeting at Rome closed with large audiences to the last. One was baptized, others

"almost persuaded." I began here in the City Hall yesterday, with three services.—John Hayes.

Kentucky.

Fordsville, September 26.—I have just closed a nine-days' meeting at Shrewsbury, resulting in three baptisms. I am now at Magan, moderating in the Willis-Taylor debate. I go next to McHenry to engage E. W. Lindsey in a public discussion (October 3-6).—J. L. Hines.

Dexter, September 26.—I closed the meeting at Bradford, Tenn., with two restorations and six baptisms. I preached five discourses at Dunlap Schoolhouse, and one young man obeyed the gospel. I am now in a meeting here, with large crowds. There have been six additions by primary obedience.—William Etheridge.

Bardwell, September 25.—On the third Sunday in September I closed a nine-days' meeting in a pool room in Joppa, Ill., with no additions. I held a meeting there last year with very good results; but when I returned this year, I found the opposition too strong for success in the gospel work. Some one stole my Bible. I pray God's blessings upon the thief.—Joe Ratcliffe.

Oklahoma.

Weatherford, September 25.—I began a meeting at Zion Chapel, near Weatherford, three weeks ago and closed it last night. One was reclaimed and thirty-two baptized. I am on my way to a place near Cordell for a meeting. Then I shall go to Beech Grove, Ark., for a meeting.—Joe H. Blue.

Tennessee.

Rome, September 26.—I am now in a meeting at this place, with good crowds and attention. Brother W. F. Wright, of Antioch, is leading the song service.—C. M. Gleaves.

Lynnville, September 25.—I closed an eight-days' meeting at Smyrna Church, near Bryant Station, last evening, which resulted in four baptisms, three restorations, and one from the Baptists.—H. N. Rutherford.

Toone, September 26.—The meeting at Cloverport, near Toone, closed at the water last Lord's day, with fifteen baptisms. This was one of the most pleasant and profitable meetings I have held this year. I found some splendid people there.—T. B. Thompson.

Lawrenceburg, September 25.—Yesterday I began a series of meetings with the church at Luna's Chapel, eight miles from Lawrenceburg. Fine weather prevailed and large audiences were present at each service. The meeting will continue indefinitely. This is where the Boaz-Hollis debate took place two years ago. Much interest is manifested.—J. Paul Kimbrell.

Leoma, September 26.—Our meeting at Double Branches, in Wayne County, closed on Saturday. Four were baptized. Wayne County is a destitute field. There are only a few churches

in the county, and nearly all of them are digressive. Only one loyal preacher in the county. I am now at Leoma. The meeting started off well. Two from the Baptists to be baptized today.—Thomas C. King.

Murfreesboro, September 26.—My meeting with the Flat Creek congregation closed last Sunday night, with two baptisms and a fine interest. The two baptized were young girls, and upon their request they were baptized immediately after confession. I enjoyed the meeting very much. The people were so agreeable to work with; and if I should have a chance to return for another meeting, I would certainly accept their invitation. My next place is near Lawrenceburg, Tenn. Mail sent to me there will reach me all right for the next ten days.—R. D. Smith.

Ethridge, September 24.—I have recently held tent meetings at the following places: On Big Creek, three miles southeast of Campbellville, ten days, one baptism; at Nix's Store, six miles east of Ethridge, eleven days, fourteen baptisms and four restorations; at Reynolds Station, seven and one-half miles north of Pulaski, on the Lynnville pike, eleven days, eleven baptisms and two restorations. A meetinghouse, thirty by forty feet, is now being erected at Nix's Store. I have been preaching at the schoolhouse there on the third Sunday afternoon and night in each month.—B. A. McCollum.

Jackson, September 27.—The church of Christ (Highland Avenue), in September, 1913, called Brother John T. Smith to preach for us and to work with us in the Master's vineyard. The work has been a success under the leadership and teaching of Brother Smith. The cause of Christ in Jackson is now well established, having a fine congregation of excellent men and women willing to spend and to be spent for the Master's cause, having a mind to work and a disposition to worship God just as revealed in his word, largely the results of Brother Smith's efforts; and we verily believe he now could do a greater work here, so we called him for another year, but for some cause he saw fit to go to Sparta. Brother Smith is very popular with this congregation, and we regret to lose his services; however, we extend to the good congregation of Sparta our congratulations and very best wishes for the good work of our blessed Master. Not only do we as a people of the brotherhood regret Brother Smith's leaving us, but the city of Jackson mourns the loss of a good family of splendid citizenship. During Brother Smith's stay with us the work has grown both in numbers and in knowledge of God's word. The work under Brother Smith's training has been so developed that we have a goodly number of brethren who can conduct the public worship properly and to a good advantage. Brother Smith is a man peculiarly fitted for the work of the meek and lowly Man of Galilee. He is well acquainted with the word of God and uses the sword of the Spirit skillfully. Brother Smith does not know how to bend the knee to the man in goodly apparel and frown on those less fortunate in this world's goods; he ever has the words of cheer for the broken-hearted and a hearty hand clasp for every one,



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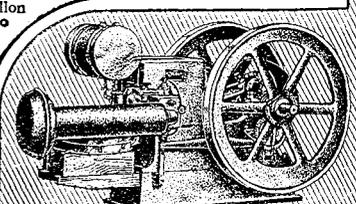
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Little capital needed. I grant credit—help you out—back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick. SEND NO MONEY. Just name on penny post card for free tub offer. HURST!



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filling all hearts with gladness, shedding sunshine in the pathway of all.—H. W. Sanders and A. M. Tucker, Elders.

Texas.

Lometa, September 25.—We had large crowds at two services yesterday. A goodly number followed the minister at 3 P.M. to our Senterfitt mission, where I am to begin a meeting on the second Lord's day in October. The Sunday school increases and sends offerings to Bell Haven Orphans' Home, regularly. We are reorganizing our Saturday-afternoon children's class.—Ben West.

To Drive Out Malaria and Build Up the System,

take the old standard Grove's Tasteless Chill Tonic. You know what you are taking, as the formula is printed on every label, showing it is quinine and iron in a tasteless form. The quinine drives out malaria, and the iron builds up the system. 50 cents.

Your Neighbor's Faults.

BY JOHN T. POE.

You see your neighbor's faults very clearly, don't you? How about yours? Have you no faults? If so, what will you do with them? You don't propose to take them to heaven with you, do you? Then what are you going to do with them? You can tell your neighbor what to do with his faults, can't you? But what about yours? Can't you cure your own faults by the process you would recommend to your neighbor? Try it and see.

Worn spirit, is it night with thee?
And art thou weary grown,
Thus tossing on life's troubled sea
Where fiercest winds have blown?
Be still! The day is breaking fast!
Thy Lord shall soon appear,
The darkest hour speaks midnight past,
The sunrise draweth near.

Appeal from Rome, Ga., Emphasized.

BY E. C. FUQUA.

I notice in the Gospel Advocate an appeal which I desire to emphasize while the matter is "warm." It is the appeal from Rome, Ga., to help Brother Hayes stand by that work. I know the conditions in Rome better, I am sure, than any other man. As a humble colaborer with Christ, I planted the congregation in Rome, built their house (the house they are now using), provided at my own expense the seats for this house, and otherwise "tended the flock" there till ill health decreed that I move my little family West. I have watched with jealous eye every movement at Rome for the nearly ten years I have been away, and have noted the struggles through which the brethren have passed. Had I been able, I would have gladly supported a man there at my expense all these years; but I have been insufficiently supported myself, hence could lend no assistance financially. While in Rome I held about one dozen tent meetings in almost every section of the city; and when I left, there was a zealous membership of between sixty and seventy-five souls there, as well as I can recollect. The work should have been taken up immediately by the brotherhood and the flame fanned while still burning, but it was only feebly assisted. Now let me urge the brethren everywhere to contribute to the support of the work there, and to keep it up until it is self-supporting. We are too prone to take hold warmly of a new field and its worker, and then coolly leave him at a crisis, which greatly cripples the past and future of his work. Do not do Rome that way.

I make this suggestion: Let the individuals and congregations assisting Brother Hayes have him communicate to them the exact amount of regular support being received; and if this is insufficient, let these individuals and congregations feel it their duty to call into coöperation with them other individuals and congregations until enough is guaranteed for his support at Rome. Then let all feel this work as a duty to be honorably discharged, as the payment of any other just due; and if in the providence of God any one of the parties is prevented from doing his or her regular part, let said party see to it that some one else is notified and urged to make up the deficiency. In this way, and this way only, can indebtedness be avoided by the worker, if he is pushing the work. It is not enough to coolly inform the worker that you will, "after one more offering," discontinue your fellowship, leaving said worker to take the consequences and face the dis-

asters as his credit may or may not enable him. But before a donor who is depended upon as a regular helper withdraws his donation, it seems to me that he should try to see that his place is properly occupied by another. If this simple and easy businesslike principle were employed, there would never be such a thing as a missionary being humiliated by indebtedness. Nor would there ever be occasion for a special appeal in our papers. Both of these tend to humiliate and cripple mission work, and they argue in the minds of most people in favor of the more "businesslike" church societies. Many times have I been made to feel the sting of this mistake. Brethren, why is it that a missionary must be forced to live and finance a work on less than the living itself demands, and then be criticized if he is unable to do this? Often a tent meeting in Rome would cost me more than my whole month's support would amount to. But it had to be done to plant the church in Rome. Even here it has ever been thus. For instance, the meeting just closed in Delta, Col., cost me thirty dollars in cash, and this cash represented my living expenses for the month. All meetings do not cost this amount. Some cost very little, but all cost something; and if the worker does not "put up the money," who will? The mere livelihood of the worker is only a part of his expenses in a mission work where the cause is aggressing. After a while it would perhaps be different, but then the worker is over yonder in a new field where he is surrounded by former necessities.

The congregations regularly standing by a missionary should ask to know just how much said missionary is receiving, and who are the contributors, and they should use their influence to get others to coöperate with them in his support in case a sufficient amount is not being sent him. He should certainly not be left to "appeal" for his needs. This is a reflection on both him and the brotherhood intending to support him; and it further argues that if this is the New Testament way over the "society" way, the former is a "failure" and the latter "more expedient." The pressing needs at present of Brother McCaleb in Japan should have been ascertained long ago, and I dare say he would have gladly told of his needs ere now had he been asked the plain question if there were such needs. I am pleading for a more intimate communication between the missionary and those who are supporting him. Christ will be better pleased if we do his work in a more orderly, systematic, businesslike way.

Let Us Help You Preach.

BY J. H. WHISNANT.

Many who are not gifted in public or private preaching are becoming aware of the fact that with but little expense they can do much of the desired preaching by means of the printed page. Being a strong believer in this phase of work accounts not only for the establishment of the Christian Literature Depository, through which have been distributed thousands of gospel books, tracts, and leaflets, but also the installing of a printing plant with which to further this work. We now purpose to print a large edition of a new four-page leaflet exposing one of to-day's greatest hindering theories to true Christianity—the "Holiness." We will mail one hundred of them and one hundred assorted leaflets on other important subjects for one dollar. We would like to hear from every one who believes that our warfare is that of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," that we may know how many thousands to print. Address J. H. Whisnant, Atkins, Ark.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Give Ear, O Israel!

BY JOHN T. POE.

There are some things contained in the gospel besides the death, burial, and resurrection of Christ. And faith, repentance, and baptism do not exhaust its commands in things to be done. After a sincere belief in Christ as the Son of God, who died for our sins, was buried, and rose again for our justification according to the Scriptures, there are yet some things to be added to our faith, if we would succeed in the attainment of eternal life. These steps, well taken, put us into the church, body, or kingdom of Christ, in which we may work out eternal salvation by adding to our faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and love. (2 Pet. 1: 3-10.) The necessity for adding these things is just as imperative as to believe, and more so; for the addition of these things gives us an abundant entrance into the everlasting kingdom of God. First principles, or faith, repentance, and baptism, put us into the kingdom of Christ on earth and grant to us such aid and such help as shall thoroughly redeem, pardon, and save us from our sins; for in him (Christ) "we have redemption through his blood, the forgiveness of sins." (Eph. 1: 7; see, also, Col. 1: 14.)

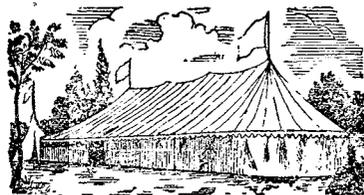
There are two prominent points right here that stand out as plainly as a mountain in the midst of a vast plain. (1) We are saved *in* Christ, and not *out* of him, and this salvation is from past sins. (2) If we would be saved and attain unto eternal life, it must be done by a patient continuance in well-doing—by adding to our faith the things named in 2 Pet. 1: 3-10. Jesus has plainly told us that every branch in him that does not bear fruit, the Father taketh away. He prunes off, or cuts away, the dead, unfruitful branches. (John 15: 2.) To bear fruit in the vine, Christ, we must first be in the vine; then we must add the required additions mentioned by Peter and exercise ourselves in well-doing; for in this way are we to have an abundant entrance into the everlasting kingdom.

Thousands of men and women will be lost, although in the kingdom of Christ on earth. Having been baptized into Christ, they cease to go on to perfection and are lost in the end; for "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13: 41.) Those gathered out of the kingdom are water salvationists. They did not trust in Jesus, but in water; they calculated that, having been baptized, they were saved eternally, and,

this being the case, they granted to themselves permission to sin and to do all manner of iniquity. But there are many things done by both men and women which will forever debar them from the everlasting kingdom, if they do not repent—cease to do evil and learn to do good. I repeat, baptism puts no one into heaven. It may put us into the kingdom of Christ on earth (see Gal. 3: 27; Rom. 6: 3, 4), but not into the everlasting kingdom. We are admitted into that on other conditions entirely different—well-doing. We must pour into our lamps the oil of good works. Nothing else will suffice to make our lamps burn bright on the other side of death. He that does no good works in the kingdom of Christ here is like the foolish virgins in Matt. 25, whose lamps went out at death, on this side of eternity. The feeble breath of the priest or the preacher in the funeral sermon fanned their lamps into a fitful, momentary glimmer, which dimmed and faded in an hour on this side of the grave, but died and sunk into midnight darkness on the other side, where no oil for such lamps can be obtained. Russell tells his dupes that there is plenty of oil to be had over there merely for the asking, but Jesus says there is none to be had there; and if there were plenty to be had there, while the foolish ones go to get it the door at the marriage feast is shut and they are not allowed to enter. Jesus tells them to depart, he does not know them. How sad to miss it all at the very last!

A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.



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Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

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and save it until you have written for your copy of the catalogue of the Gospel Advocate Piano Club. It will explain how, by placing your order for a piano or player-piano through the club of one hundred members, you get a factory discount of forty per cent, secure convenient terms, and are absolutely assured of perfect satisfaction. Each member is responsible only for his own order, all freights are prepaid; and as you try the instrument for thirty days in your own home before accepting it, there is no possibility of dissatisfaction. Everybody is delighted with the big saving in price, the convenient terms, and the superior quality and strong protective guarantees of the instruments. You are cordially invited to join. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.



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impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator—price, only fifty cents—and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

California Notes.

BY L. D. PERKINS.

On the first Lord's day in August I was with the congregation at Fresno, and a splendid audience greeted me. After the service I spent the remainder of the day with Brother Hall, one of the elders, and it was a real enjoyment to be in this home. Fresno now has a population of more than fifty thousand and is a very pretty place, with one of the finest countries to support it in the world. This is where most of the Tennesseans land who come to California. They have a fine street-car system, and the Santa Fe and Southern Pacific both pass through on the way to San Francisco. This church needs a good evangelist to locate with it. Write to J. M. Arterburn, 129 Park Street, Fresno, Cal.

On the second Lord's day I was with the congregation at Tulare. Tulare has a population of thirty-two hundred and fifty. Three creameries give to the city one hundred thousand dollars per month. The land around Tulare is devoted chiefly to stock and alfalfa, yet it is a good fruit country. The land is level and dotted with large oak trees. The Southern Pacific and Santa Fe both pass this place. The land is cheap. Tulare is one of the prettiest places to live in the world. Water can be had at twenty feet, and the river furnishes most of the year practically free water. Write to L. Mead Williams, 259 South F Street, Tulare, Cal.

On the third Lord's day I was at Hanford, one of the cream places of the San Joaquin valley. Hanford has about six thousand people, and the Santa Fe and Southern Pacific both make this place. Around Hanford they raise stock, alfalfa, peaches, apricots, raisins, and almost anything they care to grow. The land is rich, and out from the city you can buy reasonably. Write to Harry McClintock, Hanford, Cal.

All these churches in the San Joaquin Valley are at peace among themselves and are growing. The San Joaquin Valley is fifty miles wide and three hundred miles long, and is rich, level, well watered and one-tenth improved. There are opportunities here for thousands and thousands of Christians to locate and secure good homes and live in a land of sunshine and flowers.

I wish to commend the issue of the Firm Foundation entitled "Christian Colleges and Schools" Number. I am glad that I stand with this people; and not only with them, but with Paul, who went into the school of Tyrannus, and there taught the word of God where other books were being taught. May the Lord bless all of these schools in the work they are doing.

Notes from Abilene, Texas.

BY J. P. SEWELL.

Abilene Christian College opened this year with a net increase in attendance of thirty-seven and one-third per cent over last year. The second week there were fifteen new students; the third, several others. We are well pleased with both faculty and students. Our work is organized and proceeding smoothly quicker than ever before. Others write that they are coming soon, and we are grateful and happy.

From year to year our old patrons and friends have drawn closer to us, new ones have been added, our splendid city stands foursquare back of us, and we are steadily and constantly growing in numbers, equipment, and quality of service.

On Monday night before school opened on Tuesday four young people were baptized.

Brother A. B. Barret is now with us in an excellent meeting. The South Side Church and the College Church are uniting in this service. Three services are held each day—one in the chapel and two in the big tent down town. Ten of our students and one other young man have been baptized, two have confessed their sins, and several put their membership in the congregation. Brother Barret is doing some very plain, strong preaching. The singing is good and the meeting very pleasant every way.

Brethren and sisters from Brownwood, Merkel, Clyde, Winters, Anson, and Nugent, including Brethren W. G. Cypert, E. Christian, and Price Fankhead, have thus far visited our meeting.

Protection Against Infection.

If you bruise, cut, or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only twenty-five cents and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a free sample, write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more upon the grass of Eden or beneath the moonlight of Gethsemane.—J. Martineau.

Our Work in Winston-Salem, N. C., and its Needs.

BY W. L. REEVES.

Winston-Salem is a very busy little city of over thirty thousand population. It is by far the greatest manufacturing city in the State. Eleven thousand people in Winston-Salem are engaged in manufacturing. The city having the next greatest number is Durham, which has just half as many employed in manufacturing. Four and one-half million dollars is paid out annually for labor in Winston-Salem. This includes wage earners in day labor and all persons receiving salaries in various positions. The value of manufactured products is thirty-seven million dollars yearly.

Just two years ago I pitched a tent in this city for the first meeting held here in a number of years by one who stands strictly for the New Testament way only. Since that time I have helped hold five other meetings in different parts of the city, for which I have received not one cent of personal support from the few brethren in the city; but, instead, I have given liberally of money received for work elsewhere in order to build up this work. In fact, I have done all I can do in this way.

The work is encouraging, but we are hampered for lack of means. We need three hundred dollars help from elsewhere, but we are not calling for but two hundred. If we can raise two hundred, we can manage some way for the balance. Our intention is to not get heavily involved in debt. We are out of debt now, but must go in debt considerably on our church property, if we do not soon get some outside help. Who will be one of fifty to send us four dollars in answer to this prayer?

There is a ripe field for a great work in this city, and the sooner we are well equipped to push the work, the better it will be; for the various sects, "digressives" and all, seem to be much more zealous and are pushing their work more since we started our work two years ago.

Brother M. C. Kurfees, of Louisville, Ky., was with us in a tent meeting in July. He understands the needs here. I am sure he will commend this work to all as a most worthy call, and one where every dollar contributed will be well invested for our Lord and

We must do something soon. Any amount, much or little, will be appreciated and receipted for. Send to J. B. Whitley, Urban Street, South Winston-Salem, N. C., or to W. L. Reeves, Clemmons, N. C.

We want to build up as soon as possible sufficiently to have tent meetings held in the city all summer.

The Church at Bowie, Texas.

BY J. A. CUNNINGHAM.

Thinking that it might be interesting to the brethren in Tennessee, my native home, I will write a short history of the church of Christ in Bowie since my connection with it, ten years ago.

Prior to my locating here the congregation had been torn asunder by the introduction of unscriptural practices (the organ and societies). A few who were opposed to things unscriptural withdrew fellowship and gave up the house to the innovators and went out and erected an arbor, under which they met and worshiped for a while; but they soon secured a lot in the outskirts of town and built a small house, and in this a faithful few were meeting regularly for worship when I first met them. It was soon a manifest truth that our house was not in keeping with the best interests of the cause of Christ, and the location was altogether against the success of the church; hence a lot was secured in a more central location and a plain, frame house erected. Since the house was far enough along in construction to meet to worship in there has never been a failure upon the first day of the week to have the bread and the wine on the table and a few members present to partake of the same in memory of the Redeemer of men.

But few of those whose names were enrolled on the church record in the organization under the brush arbor are with us now. A number have passed over the river to their reward. Many have moved away. But the loss by removal has been about evenly balanced by brethren locating with us from other communities and by additions by primary obedience. We have had a gradual increase in numbers until at present about one hundred and twenty-five hold membership in the congregation.

From year to year we have held protracted meetings of from one to three weeks' duration, each year having more or less additions, with interest increasing from year to year. We have had Brethren T. W. Phillips, Lee Mansfield, Scruggs (of Oklahoma), R. L. Whiteside, C. D. Crouch, and A. O. Colley to do the preaching in our protracted efforts.

Brother Colley was with us last year in a three-weeks' meeting, in which there was much interest manifested. He was with us again this year. The meeting began on August 17 and closed on September 3. Good interest was apparent from the first service and grew with each service until the close. Thirty-five were added to the congregation—eighteen by baptism. On the Sunday after the meeting

closed two others made the confession and were baptized. Brother Colley spent the early part of his life in Weakley County, Tenn., and did very effective work in preaching the gospel in West Tennessee and Kentucky.

I trust that the facts above stated may be the means of encouraging others who are unfavorably surrounded and impress the truth that loving, faithful service in the Lord's cause will never fail of success.

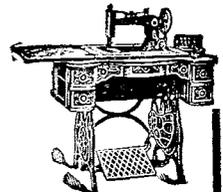
At some other time (if the Lord wills) I will write of the ones who have especially contributed to the success of the work here.

May the grace of God be with all who call upon the Lord out of a pure heart.

Letters from Our Friends.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, of Nashville, Tenn., is very enthusiastic over the merits of "Renwar." He writes: "I take great pleasure in indorsing your 'Renwar' for constipation. I have found it very beneficial to me, and I wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer from rheumatism or constipation, get a fifty-cent bottle of "Renwar" of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

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The Prospect at Grand Saline, Texas.

BY J. E. BLAKELEY.

I wish to set before the brethren generally the imperative need of the Grand Saline church. I realize that there are many calls made through the papers; some very worthy ones, too, and some not so much so. But I am personally acquainted with conditions at this place and can testify that the needs are most urgent. Had it not been for appeals of this kind and the liberal response to the same, there would have been many valuable church properties lost.

Some of the trials of this little band have been very severe. Three years ago the congregation, being handicapped for lack of a place of worship, decided to build a house; this they did, and the property is now worth seventeen hundred and fifty dollars, conservatively estimated. They made the best payment they could when the house was built, and borrowed money to pay the remainder of the obligation, believing the cause would grow enough in the near future to easily meet the notes as they came due. The property was secured by the restrictive clause.

Last year, before any of the notes were paid, the leading brother in the church died, leaving the work in the hands of amateurs. An appeal was made for help to make some payments on the notes, but very little was received in response.

There is only one active male member in the church; this is Brother J. F. Blakeley. Several months ago he happened to an accident by falling through an elevator shaft from an upper story to the basement of a store where he was working. This has made him a cripple for life; and being a poor man in this world's goods, he is unable to help in the financial burdens of the church. There are but few sisters that can help in the church.

But the severest trial of the church came this summer, when, in the month of June, one W. A. Dawson, digressive, of Wills Point, and the noted evangelist, Brooks, held a meeting in Grand Saline. They did all in their power to destroy the cause in this place. The fact that the little church was hopelessly in debt was a weapon in their hands; and they used it with telling effect, too. They agreed to pay the property out of debt, if the brethren would join them and turn the property over to them. Being so discouraged over the hopelessness of ever meeting the obligation that was now pressing them, nearly all of the members accepted this and went with Dawson and Brooks. My brother, J. F. Blakeley, and Sisters Weeks and Watson were

about all the members that remained firm. The Salt City Company, which held the notes against the property, saw an opportunity to secure the money, and asked the payment of the notes. My brother, seeing no hope left, consented for the property to go that way. Just at this point the writer, with Brother W. A. Rushing, of Wills Point, and Brethren T. M. Blakeley and J. B. McGinty, of Terrell, learned of the serious condition of the church at this place. We took it into our hands, made a trip to Mineola to secure the cooperation of the church there to help in standing off the payments of the notes until the money could be raised. We did this by a few of us becoming responsible for the payments. We then went to Grand Saline and called the former members of the church together and put the proposition before them that we would see the notes paid if they would remain loyal and hold the property. This they happily agreed to do, with one or two exceptions. Thus a valuable church property was saved to a worthy church. But those of us who have become responsible for this obligation are poor and must have some help to secure the property permanently. While we are poor, we could not sit by and see this piece of property go into the hands of our enemies.

Now, brethren, here is what we want: We want to find twenty-five churches that will give twenty-five dollars each by November 1, to be

applied on this indebtedness, at which time the notes *must be paid*. Can we find this number of churches? Surely we can. The churches at Terrell, Wills Point, Myrtle Springs, and Mineola are doing their part. Sister Weeks, at Grand Saline, gave twenty-five dollars. The church at Wills Point does not own the seats they are using at the present. Still these churches are willing to make a sacrifice to help save the church at Grand Saline. The debt against the church now amounts to seven hundred and twenty-five dollars. Can we meet this? Now, brethren, in the name of everything that is dear to the cause we love, can we see this property lost to the church for the lack of this amount of money, when it can be easily met by properly distributing the burden?

The following contributions from churches have been received: From Terrell, \$25; Kaufman, \$25; Kemp, \$25; Wills Point, \$25; Mineola, \$25; Heath, \$25; Golden, \$25. Personal contributions will be reported later.

CLASSIFIED ADVERTISEMENTS.

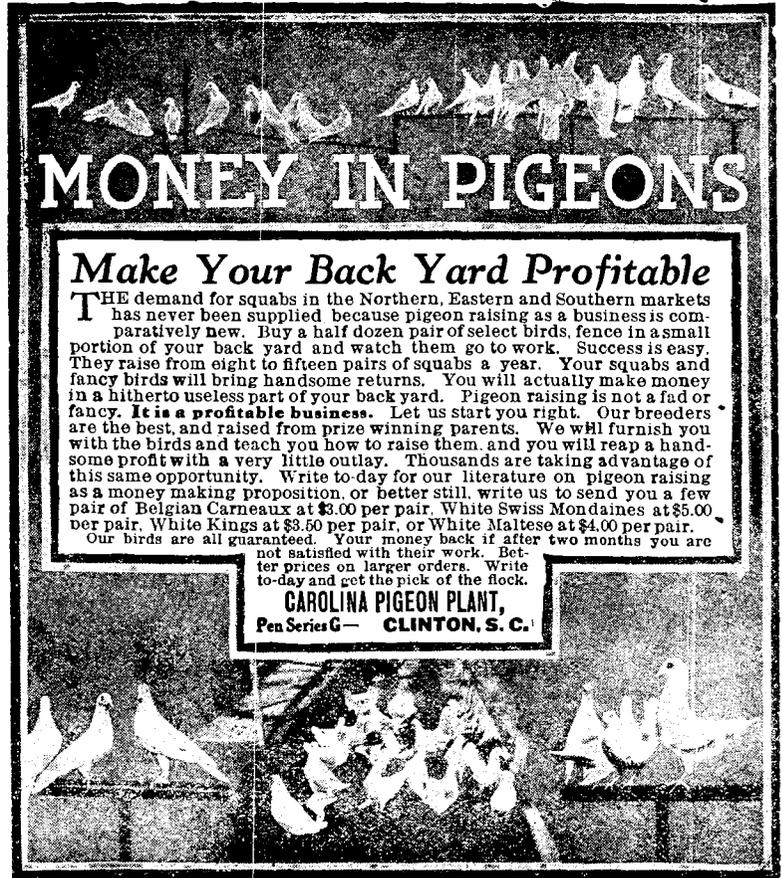
SALESWOMEN WANTED.

AT ONCE.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

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SMALL MISSOURI FARM, \$10 cash and \$5 monthly; no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger C-135, N. Y. Life Building, Kansas City, Missouri.

VIRGINIA FARMS—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.



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Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
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Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related, and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes "I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. It will purify the blood, relieve debility, and stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there, and still I was not benefited. I had about despaired of living, when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for rheumatism. I know of several who were cured of rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring, Box 21S, Shelton, S. C.

Gentlemen: I accept your guarantee offer and inclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial, in accordance with instructions which you will send; and if I derive no benefit, you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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Send us five cents for the tract, "Walking by Faith."

Sound Out the Word.

BY W. S. LONG, JR.

The congregations planted under the directions of the Holy Spirit were taught by the apostle Paul to begin at once to plant other congregations where the gospel had not been heard. In writing to the church at Thessalonica, he tells them with joy of their work of faith and labor of love, and that they were an example to all that believed in Macedonia and Achaia in that they "sounded out the word." This band of disciples was not satisfied simply to hold a meeting once a year at home, but sent forth the word of light to such an extent that their faith was spoken of in every place. The church of Antioch soon after its birth sent missionaries more than a thousand miles away to preach the gospel of Christ. The infant congregation at Philippi was holding forth the word of life by sending again and again their missionary in distant heathen lands. When hardships, persecutions, and disappointments came to the church at Jerusalem, they did not say, "We've had misfortunes and cannot support the gospel," but their members "went everywhere preaching the word."

How many churches in Tennessee have learned to take the church at Thessalonica for an example? We may be sound on first principles and plead with and exhort weak members to meet on the first day of the week; but are we "sounding forth the word of truth?" If the church of Thessalonica were in Tennessee to-day, it would put many congregations to shame.

In Nashville alone we have about twenty-seven congregations and about fifty preachers. With this great number of disciples, with their financial, intellectual, and spiritual strength, the gospel soon could be sounded to all the destitute places in the United States. Why should they send five or six hundred miles to get some one to come and sound in the word, when the New Testament example is to sound out the word?

At the door of Tennessee are Mississippi, Louisiana, Georgia, and Alabama, with many beautiful cities, almost as destitute of New Testament Christianity as some heathen lands across the waters.

Why should not churches like those at Franklin, Columbia, Gallatin, Fayetteville, McMinnville, and Nashville send preachers into destitute places, North and South, and sound forth the word of life? If Tennessee churches would follow the Bible examples, congregations would be planted in destitute places and we would soon read of the church of Christ in New York

Good Old Home-Made Family Cough Remedy
Much Better than the Ready-Made Kind—Easily and Cheaply Prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2 1/2 ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing. A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiaicol and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2 1/2 ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

City and almost every other city in the Union.

It has been said through the Gospel Advocate that Nashville is the "Jerusalem" of to-day. In the eighth chapter of Acts we are told that the Jerusalem church was scattered abroad and "went everywhere preaching the word." Shall we sit in lethargy and dream until some persecution drives us into destitute fields where souls are starving for the gospel?

Paul, in 1 Tim. 3: 15, tells us that the church is the pillar and support of the truth. Good, faithful preachers are willing and ready to go to New York, St. Louis, Pittsburgh, Vicksburg, Natchez, and other destitute cities at the word. They cannot go at their own charges and provide for those who are dependent upon them, but are willing to make great sacrifices. No congregation can be true to Bible teaching unless it is "sounding forth the word." When every congregation shall follow the examples set for them long, long ago, "the earth will be filled with the knowledge of the Lord, as the waters cover the sea."

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test; See how long you can work or how far you can walk without becoming

tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

Among the Colored People

Brother Keeble's Report.

Since my last report I have held a number of meetings. I held a week's meeting at Bellwood, Tenn., with nine baptized and one restored. I was at Lebanon one week, with one confession and two restored. The meeting at Mount Juliet continued one week. This is a destitute field, there being only two colored disciples there. The white brethren there helped with their presence, their money, and their food. Interest was good, but there were no additions. I preached at Brownsville one week under a large tent the brethren had rented. There was good interest, but no additions. I was at Smithville, Miss., two weeks, preaching night and day, with twelve baptized and three restored. This is a very weak place, but I left them all encouraged to do more for the Master. I spent eight days at New Zion, seven miles out from Senatobia, with services day and night. Fifteen were restored and five were baptized. At Belen the meeting continued eight days, with five baptized and one restored. I preached at Lyons five days, and there were five confessions and one restored and the church edified. I am now (September 20) at Capleville, Tenn., in a very interesting meeting, with two confessions to date. I will be here another week. This is the third meeting I have held for these people. The church here has a spirit to do mission work. When this week ends, it will be five months that I have preached somewhere every night and sometimes in the day.

M. KEEBLE.

Brother Womack's Report.

Our meeting at Lynchburg, Tenn., began on the third Lord's day in September with a pretty fair crowd. We had three services, with dinner on the ground. The work here seems to be in good condition under the management of Brother J. W. Smith. He says they are content with the old Book.

I am now in my old home town and country. It has been so long since I left here that it appears like being in a strange country with a few people that I know. Space will not permit me to tell of the many changes that have taken place. This is where I heard the first gospel sermons, preached by Dr. T. W. Brents, Robert Trimble, and old "Father Lee," as he was then called. This was in the summer of 1865. I had found out something about Methodism, but I lost it in that meeting by hearing these good

WINTERSMITH'S CHILL TONIC

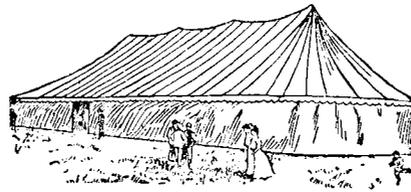
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PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Commendations of "Christian Treasures" continue to come in. Volumes I. and II. are now ready for delivery. The price is \$1 per volume. Brother Larimore says "it is easy to find single chapters" that are "well worth the price of the volume." Read his statement and others from appreciative brethren.

men preach the gospel. I am holding the meeting in the first colored church of Christ that was built in Moore County, which I, with others, helped to build. It has had some changes and repairs since that time. They have a neat house, and the members, both old and young, seem to be earnest and faithful in the work. I have met only a few of the older people, either white or colored, that I left here years ago. Here in this town, in the white brethren's old meetinghouse, I heard such men as Granville Lipscomb, W. M. Dickson, T. J. Shaw, the Darnalls, Barrett (of Texas), W. D. Carnes, the Sewells, Dr. Bowling, Jones, and others; and but few men since that time have been able to make the gospel any plainer to me than they did. God bless them and their labors. These men made impressions on my mind that the waves of time will never be able to wash out.

We have had one more addition by baptism at the Jackson Street Church and two at the Cowan Street Church, in Nashville, since our last report, and the work is doing fairly well. Brethren Greer and Smalling were with us on the second Lord's day and made good talks. The interest, attendance, and attention were good.

I thank the Lewisburg church (by Dr. Hardison) for their contribution; Mr. and Mrs. Larimore, Joe Hasty, W. T. Selley, and the sisters of the College Street Church and the Jackson Street Church. May the Lord bless them all. We trust that others may fall into line and help us in the work.

S. W. WOMACK.

Report of Work.

BY FRED W. CHUNN.

Some of the brethren among whom I have labored have requested me to submit a report of my protracted-meeting work for this year.

At Metropolis, Ill., in June, we continued for thirteen days. The church here is weak numerically, but strong spiritually. The crowds were poor, interest good, and one was added to the church.

At Antioch, Weakley County, Tenn., we continued for nine days. We had good crowds here, and good interest after the first few days, but there were no additions.

My best meeting from the standpoint of additions was conducted at Antioch, Graves County, Ky., beginning on the third Lord's day in July. We had great crowds, fine interest, and twenty additions. This church is strong numerically, but too many of its members are inactive, cold, and indifferent. They do not lay by in store on the first day of the week as God has prospered them. Four hun-

dred members pay their regular preacher (one hundred and fifty dollars) and hold one meeting (thirty-seven dollars) yearly; that's all.

At Oak Grove Schoolhouse, in August, we continued for thirteen days, with fine crowds, fine interest, and four additions. This schoolhouse is just one mile from Gleason, where our digressive friends have a congregation. We have conducted two meetings there before this year, having, in all, twenty-three additions; and, despite the efforts of the Gleason folks to draw them into digression, nearly every one has stood immovably upon the sure foundation. They meet regularly in the little schoolhouse.

The church of Christ at Henry, Tenn., supported me in an eleven-days' meeting in a schoolhouse at Routon, Tenn. This meeting was well attended, interest was good, and three were baptized, who took membership at Henry. This was my second meeting at this place, and, the Lord willing, I will begin another there on August 2, 1916.

I preached five nights at Springville the last week in August, with good results. We have no house here, so I preached in the schoolhouse. On Friday night it rained and our audience dwindled down to five, but we had preaching. On Saturday morning I baptized four of our Friday-night audience. Six, in all, were baptized. We have several members living around here.

My last meeting was at Mount Pelia, Weakley County, Tenn. Here we had seven additions to the church, one being a Methodist preacher. Much interest was manifested; but the church is greatly in need of some more good, substantial, men.

I have one more meeting to conduct, at West Union, Weakley County, Tenn., under our new Weakley County tent. I conducted a meeting here last year in the house by permission of our Baptist friends. We had fourteen additions, and one of the Baptist leaders said, "It turned out about like I expected it to," and for this and other reasons we were not permitted the use of the house this year. But God's word is not caged, his servants' mouths are not locked, and a tent makes a fine church house for a week or two.

After October 1 I will be located at Big Sandy, Tenn., where I will teach this year.

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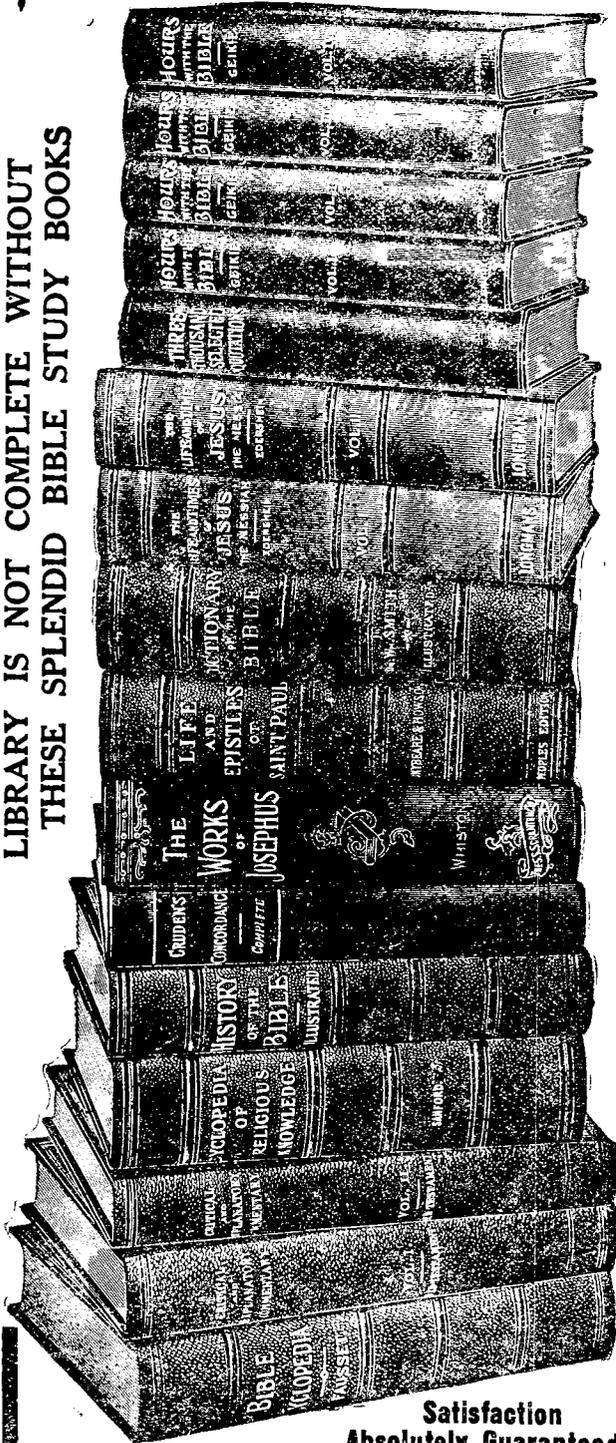
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The Outlook Is Encouraging.



WHILE the expenditures on the Gospel Advocate are now necessarily heavy, we are gratified to announce that the receipts have recently been very greatly increased. The receipts for the last five months have grown steadily and encouragingly.

Many of our readers who have been reading the Gospel Advocate for years are now renewing their subscriptions for one and two years in advance. It goes without saying that we are pleased to have all our readers take advantage of our liberal terms to old subscribers. It is good economy to renew your paper now for two years at \$1.50 a year, since the subscription price on January 1, 1917, will be \$2 a year, in advance.

We desire, however, to add many new subscribers to our subscription list. We want every old subscriber to help us double our list of subscribers within the next three months. New subscribers may now subscribe for one year in advance at \$1.50 a year. To new subscribers the privilege of securing the paper at \$1.50 a year is extended to only one year. We believe that our old subscribers will show the appreciation of the courtesy extended them by sending us now all the new subscribers they can at \$1.50 a year. Call the attention of your friends to this opportunity now. Urge them to subscribe now, as the price on January 1, 1917, goes to \$2 a year.

The hand in this article is to call the attention of all our readers to the fact that we are inaugurating a campaign for new subscribers. PUBLISHERS GOSPEL ADVOCATE.

"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Captivity of Thought.

Paul uses this expression: "Bringing every thought into captivity to the obedience of Christ." This is suggestive of the highest degree of Christian growth and development. It represents the supreme excellence of Christian influence, the unreckonable power of Christian warfare, the sum total of Christian endeavor and achievement. It reveals the picture of a man spiritually perfect, so far as one can be in this world. His thoughts and intents are centered upon one purpose and striving for one goal. That purpose is to become obedient unto Christ; that goal is to be saved in heaven.

Pascal tells us: "Man is evidently made for thinking. This is the only excellence he can boast, the only one that differentiates him from the dumb brutes of earth. To think aright is the sum of human duty; and the true art of thinking is to begin with ourselves, our Author, and our end." And yet, "what is it," he asks, "that engrosses the thoughts of the world? Not any of these objects, but pleasure, wealth, honor, and esteem; in fine, the making of ourselves kings without reflecting what it is to be a king or a man."

Mental Carelessness in Religious Matters.

There is undoubtedly a great deal of mental carelessness in dealing with religious matters even among professed Christians. I had occasion once to speak to a friend, who had been immersed, about engaging in the work and worship of the congregation with which I was identified. In answer to my solicitous inquiry, he offered several objections. The chief criticism was that the congregation did not place enough emphasis upon the intellectual side of the Christian religion. It was a nice way of saying that we encourage ignorance among our members. This friend had reference to what he called "preinitiatory knowledge." By way of illustration he went on to say how much a person should know about Old Testament prophecies and figures and New Testament mysteries before he could be intelligently baptized into Christ and make the start in the Christian life. The brief outline of necessary knowledge he gave me was so broad in its scope and so intricate in its bearing that I told him frankly that such a condition would not only bar the children, but most grown-up people, from accepting the Savior. In reply, I tried to

impress the fact upon his mind that, in the examples of conversion contained in the Acts of the Apostles, the rudiments of the great lesson of salvation were easily learned, and that many wayfaring men had confessed their belief in the Son of God, turned from their sins, and had entered through baptism into his spiritual kingdom.

Had this friend made the point that many who have been baptized do not appreciate the intellectual side of the religion of Christ; that many do not read and study the word of God with any degree of regularity, and on account of their intermittent efforts do not derive any great amount of pleasure from its perusal; and that many act as if they were afraid of Christian scholarship, many of us would be compelled to shamefacedly confess that his conclusions were correct. The neglect of learning more and more about Jesus Christ and his holy religion is not only unbecoming, but it is disastrous. An intelligent application of the teaching of God's word is necessary for our spiritual cleanliness. "Already ye are clean because of the word which I have spoken unto you." (John 15: 3.) It is necessary for our sanctification. "Sanctify them in the truth; thy word is truth." (John 17: 17.) It is necessary for the expression of our love. "For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ." (Phil. 1: 8-10.)

But let us not gainsay the fact that Christ does not expect us to take the *postgraduate* course first. Beginners are always welcome in the great Teacher's school.



The Ideas that Cling.

How frequently do we hear a man say that this or that idea "clung to me through life!" Ideas are powerful vehicles in the molding and developing of thought and character. Ideas implanted in the hearts of the young may rule for good or they may ruin. The idea of becoming very rich has caused many a young man to become rich at the cost of his soul. The idea of becoming a useful preacher of the gospel has often led to a life of glorious sacrifice and splendid service.

Sister Andrews, who is now an efficient missionary worker in Japan, states that her going is the result of an idea first conceived when she was but a small girl of tender age. Our ideas are indissolubly associated with our plans. Should not these simple and well-attested facts stir the heart of every faithful teacher? You are not merely teaching the lesson; *you are creating ideas* that will make or hinder the success of those whom you teach.



Why the Bible is the Greatest Book.

Some would say because it is the oldest book, but this is not the reason. Some would say because it is the most popular book, but this is not the reason. These things are important, but they do not confirm the greatness of the Bible. The best reason is contained in the answer that a slave gave to an infidel. The infidel asked him how it was that he considered the Bible such a wonderful book when he could neither read nor write. "Because it touches my heart," was the laconic answer. This is the reason for the greatness of the Bible. This explains why it is the most important study.

Christianity is important, but it cannot give the answer of a good conscience. Mathematics is important, but it cannot heal a broken heart. The sciences are important, but they cannot point the way to heaven. The languages are important, but they cannot make a man "thoroughly furnished unto all good works." In the study of the Bible you not only add to your intellect, but you find a foundation for your character. Read the Bible and you stand with Moses and partake of his meekness. Read the Bible and you stand with David and partake of his courage. Read the Bible and you stand with Paul and partake of his faith. Read the Bible and you stand with Christ and partake of his love.

An old Scotch preacher was called to a new charge. He explained his relationship to the congregation by saying: "I am the shepherd and you are the sheep. I shall put my mark upon you, and the Bible is the tar bottle." All Christians should have the mark of the Bible upon them. And thinking of the old Scotchman's figure, it is not enough to "smear it on;" we want this wonderful book to permeate every fiber of our being.



OUR CONTRIBUTORS



The Millennium. No. 1.

[This is the beginning of a series of four articles written and published by Alexander Campbell in the *Millennial Harbinger* in 1834. Mr. Campbell wrote under the nom de plume of "A Reformed Clergyman," as has already been stated in our columns. Mr. Campbell was neither a premillennialist nor a postmillennialist; but as the claim has been made that he favored premillennialism and as his writings are always read with interest, we shall permit him without comment to speak for himself in our columns. Our readers will readily discover that the doctrine of premillennialism is nothing new.—*Editor.*]

Mount Olivet, Year of the World 5834.

Dear Sir: This is a day of searching the Bible—an ominous day. "For the divisions of Reuben there are great searchings of heart." Men are looking into the future with curious eyes and anxious souls. I, too, read the prophets. I venerate them all. I listen to their warnings. I can say: "Happy are they who read and understand the words of prophecy." But who dares to be dogmatical on the future? Who can say: "As sure as there is truth in the Bible, this is the true meaning of prophecy?" You have had, for some months past, an alarming correspondent.

He has blown a long blast and a strong blast on the walls of Zion, I have been roused from my repose. I have trimmed my lamp anew. I have given him a hearing—a patient hearing. Your friend, Samuel McCorkle, is worthy of being heard on more accounts than two; so is your friend Begg; and so was your friend Irving. They all prefer ram's horns. They think of Jericho. But, sir, in their interpretations there is not demonstration. They roll on in eccentric orbits, as do all the planets near the sun. Astronomers tell us that the small planets are more eccentric than the large ones. If Jupiter were as eccentric in its orbit as Mercury, the solar system would be destroyed. Large masses of matter revolve in circular orbits; small masses, in elliptical orbits. By this means the balance of the system is perfected. Men of genius are always eccentric; and those who would be thought men of genius pretend to be eccentric. But, sir, when we spiritualize the solar system, we are admonished to regard all geni as near the sun, and as eccentric in their path as their distance from the sun and their own diameter are less than planets more remote. I belong not to the seven primary planets.

I am only a moon, attendant on a large planet; and, therefore, take no honor to myself from my disavowal of eccentricity. To your readers I must be nameless; for I perceive the world is governed by names—it must not be governed by mine. I humbly request an impartial hearing. I ask for no more. I was once a clergyman—I am not now. I am a Christian by profession. I desire no higher honor on the earth, and I aspire to none higher in heaven.

You, sir, are a man of two sides. Other editors have only one side. As I may be regarded on the other side from our friend McCorkle in several very leading points in the interpretation of prophecy, I claim a hearing in your Harbinger. I claim it, sir, because you have two sides; and whether or not you lean to one side, as some suspect, and to McCorkle's side, as some confidently affirm, I expect a hearing. You have had various correspondents on that side—none on my side; and that your readers may have both sides, I doubt not but you will give me a hearing. This, sir, is a trait in your editorial character that will deservedly give your labors a permanency in their effect far transcending those of all your opponents.

I presume that all your readers are acquainted with McCorkle's views and Mr. Begg's, as you have recommended both these authors to their attention. If they have not read them, they certainly ought to read them, for on that side they are most worthy of being heard. But, sir, neither of them has, in my judgment, any well-established and uniform system or rules of interpretation. They are sometimes chimerically literal, and sometimes as arbitrarily spiritual or figurative.

There is one point on which they labor without success, and in which I cannot agree with them. They labor to persuade the reader that their views ought to be sounded loud and far, because of alarming the people into reformation. If their interpretations were as certain as death, and if the literal coming of the Lord was to be expected before the present generation should die, then, indeed, I could perceive some reason for their zeal, and some sound logic in their vehemence; but as their interpretations are not as certain, and their literal advent of the Lord not so immediate, as death to all their readers, there is no philosophy to my mind in their expostulations. The Lord and his apostles sought not to convert men by such means; and Christians can have no stronger arguments than the gospel offers, without the prophecies concerning the millennium, to stir them up to diligence to make their calling and election sure. Notwithstanding all the glowing descriptions which they and all the poets have given of the literal reign of the Messiah in Jerusalem, I would rather be in heaven than Jerusalem, in the land of Judea. After death, which, to me, at least, is more immediate than the millennium, and much more certain than the personal and literal return of the Lord Jesus, before the millennium I expect to be with the Lord if I hold on my way. Now what inducement to holiness could it be to me, or to any one like me, who expects to be present with the Lord so soon as absent from the body, to be even assured that Jesus Christ will literally reign a thousand years in Jerusalem? I would just as soon be with the Lord where he now is, as with him there.

What I mean, sir, is simply this: that to saint and sinner there is no new argument either to turn to God or to be diligent in our calling, from his rhetorical theory of an earthly reign of a thousand years. Therefore, the apostles and prophets who spoke of the millennium two thousand years ago had as much power with men by argument as Samuel McCorkle, a layman, clothed with all his terrors of the crash of the present dispensation and the glories of an earthly paradise. The hope of the resurrection of the dead and of the glories following after was enough for Paul, and it is enough for me. To me that event is in point of time nearer than the millennium.

These brethren, for I presume we are all brethren, though personally unknown to each other—brethren not in opinion, but in faith and in the obedience of faith, and in the hope of the coming of the Lord literally, at some day, before or after the millennium—I say, these brethren appear to me to err in their notions of the conversion of the Jews, as much as in the moral force of their appeals to the people on the near approach of the Lord to reign on earth. According to them, the Jews are to be saved by *vision*, not by faith. They are to abide still in unbelief till the Lord come and convert them by their eyes rather than their ears. Paul said, if they abide not still in unbelief, the Lord would engraft them into their own olive tree; and that when their heart should turn to the Lord, the veil should be taken from their eyes. But these good brethren, and all the recent pleaders for a literal return, will have the veil taken off their eyes before their heart turn to the Lord—they will have the remnant of the Jews now on earth converted without faith—by sight rather than by hearing.

But, sir, I will attempt to show, without the power of rhetoric (for I am no very flowery rhetorician) that the Scriptures do not teach a literal coming of the Lord before the millennium, nor a conversion of the Jews by sight, nor a literal resurrection of the saints a thousand years, or three hundred and sixty-five thousand years before the general judgment, or the resurrection and final overthrow of the wicked. But they do teach a personal and literal coming of the Lord after the millennium and a general resurrection of all the dead at the proper coming of the Lord.

In what manner I shall attempt this, I will not now stipulate. I will first offer a few strictures on our friend McCorkle's interpretation, and attempt to show that he has studied the Apocalypse till he has become too visionary. I speak with deference, but he has taught me to speak with some degree of confidence.

But I must, to prevent misapprehensions, assure him that the ten pages of tithes and freewill offerings, out of a hundred, which he has presented to the clergy, has not in the least biased my judgment. True, he has been profuse in such incense as the following: "The blind guides, the false teachers of the day"—"stall-fed theologians, those lordly pontiffs in the clerical kingdom"—"speculating priests"—"gospel merchandisers"—"did I wish to make them as corrupt as sin, I would give them what money they would demand"—"the pampered beggars receive and grow fat on the merchandise of the gospel"—"our scrap-mongers and doctors"—"peace-predicting watchmen"—"if we trace these blunders back to their source, they originate where most of our blunders do, among the priests"—"we are listening to the sing-song of the day, the lullabies of our dry, morose divines, telling us a thousand things which need not to be told, a thousand tales, fables, lies"—"the pulpit is the fountain head of error," etc., etc., etc. This is but a single censer full of the incense which our friend offers to these blockheads, dunces, and deceivers. He seems to have forgotten that all reformers were of this very proscribed cast; that all the light and science of Europe, of the world, has come through these accursed priests. I think a little reflection would have softened a hundred periods in these hundred pages. Promiscuous slaughter is cruel and unwise. How many of these very clergymen have embraced the present reformation! A large portion of the Baptist priesthood, in all places where the original gospel (as you call it) has been announced, have renounced their standing among the Baptists. Has not a due proportion of the priesthood to the laity, Methodistic, Christian, and others, come over to the Restoration doctrine? Did not a single act of Parliament, in Old England, make two thousand nonconformist ministers, and eject from their livings that number in one day? The clergy, I mean the Protestant clergy, as a class of men, are the best class in

any community. They have their snares and temptations peculiar to themselves, and the people spoil them. Place a thousand of your best laymen in their place; and if in three years they are any better than a thousand of the present priests, then I am no prophet. They would be worse, if not as well educated; for, sir, keep me from an ignorant man in office in church or state! I quarrel with the system much more than with the men. Many of them are not Christians who aspire to the office, and the system gives them an opportunity of exerting an unhappy influence against the truth. But, sir, there were many priests of a more corrupt race than the present, who embraced the gospel in the days of the apostles—in the days of Luther; and I have no doubt there will always be found among them many that fear God, and who will do their duty. Therefore, I must dissent from my friend McCorkle in all the embroidery he has thrown around his interpretations, taken from the skirts of the mantles of his downy, and drowsy, and doling priesthood. These things said, and I proceed to examine some of the positions of my lay brother.

A very stronghold from which our brother often delights to hurl his flaming arguments at these obnoxious priests, is, that there have been three dispensations of two thousand years each (the third not fully expired), and that the millennium will be a fourth and an entirely new dispensation, as distinct from the present as the present is from the past. He discovers some strong points of analogy in these dispensations; and from these points of analogy he reasons that the close of the third or present dispensation and the commencement of the fourth will resemble the close of the preceding and the commencement of the present.

It is unfortunate for any cause when its pleaders begin with analogies. Analogies are the most romantic things we can imagine. A person of a teeming imagination will discover swarms of analogies everywhere. Some have found the whole science of Free Masonry and the gospel in the twelve signs of the zodiac. Then they find the twelve patriarchs, the twelve apostles, the twelve thons of Judah's throne, the twelve gates of the New Jerusalem, the twelve pillars of the sanctum sanctorum of Masonry. Analogies are good illustrations and somewhat corroborative, but they can never amount to argument. It is an injury to a good cause to begin with them; for almost all the works of romance, from the Baron Swedenborg's doctrine of correspondences down to the "High Priest of Nature," begin and end in analogies, generally visible only to those who are near the sun. But it is still worse when the analogies themselves are incomplete; and I am not a little mistaken if this be not the case in the exordium of the layman. Let us, without rhetoric, but with all the aids of logic, examine this matter.

The patriarchal, the Jewish, and the Christian are his three actual dispensations. The two former became corrupt—could not be reformed—therefore went into dissolution. So in the analogy will eventuate the present; and who cannot, from the same premises, infer the fortunes of the fourth, fifth, sixth, and seventh dispensations? But the two preceding dispensations lasted two thousand years, became corrupt, could not be reformed, and, therefore, were destroyed; so will be the present. Now let it be noticed that if the present dispensation lasts only two thousand years, and because corrupt and incapable of being reformed it should then be destroyed and a new one introduced, there would be no analogy, or, at least, not one of the analogies necessary to the layman's argument, between it and the two preceding; for none of them lasted only two thousand years; both of them were reformed after becoming corrupt, and neither of them was destroyed simply because corrupt! Take notice, reader!

The first, or patriarchal dispensation, continued twenty-

five hundred years; and did not go into dissolution by famine, sword, pestilence, fire, or flood, unless we imagine it to have ended in the plagues of Egypt and the drowning of Pharaoh, which, I think, has not been noticed by our friend McCorkle.

The Jewish dispensation lasted only fifteen hundred years, and was dissolved—not only because it was corrupt, but whether corrupt or not it would have been dissolved and destroyed as we do the stubble or straw when we have got the wheat, or pull down and burn up the scaffolding when the house is reared. The Son of God came out of the Jewish dispensation, as the Jewish came out of the patriarchal, and then the kernel being extracted, the shell was thrown into the street.

Before the dissolution of the two former dispensations the people became corrupt and were reformed by sore judgments. The flood came during the first dispensation, long before it closed, in the year of the world 1656—three and a half centuries before the first two thousand years of my good lay brother expired, and nearly nine hundred years before the second dispensation commenced. This was one sore judgment, which reformed the world for a while; and a second sore judgment, at Babel, was the confounding of language and necessary dispersion and alienation of men. Sore judgments, moreover, fell upon many cities during that dispensation—witness Sodom and Gomorrah, Admah and Zebolm.

Again, many sore judgments befell the people under the second dispensation long before it closed—famine, sword, fire, and pestilence; and did not all these judgments exert a moral influence? They were sent into captivity for seventy years. Their city and temple were destroyed and their land given to their enemies—only a remnant of the twelve tribes ever returned from Babylon. Now all this happened five hundred years before that dispensation closed. But were they not effectually reformed from idolatry by the captivity, and were not the reformed restored to their own land and their former privileges?

If, then, the present dispensation ends in two thousand years from its commencement—if it end, and a new one commence by sore judgments, or by a literal and personal return of the Messiah, it will be a new thing under the sun, not analogous to any antecedent dispensation. I must, however, leave my Brother McCorkle and all your readers to meditate upon this matter till you can give them another number. I do not wish to weary them at my very entrance. But tell them that I have not yet finished the analogies of the three dispensations. I have the typical character of the second to examine, and I despair not of yet satisfying the layman himself, that if the former be a type of the latter, that his argument touching dispensations is palpably delusive.

Do, Mr. Editor, apologize to your readers for the abruptness of my style and my positive manner. Old clergymen, even when reformed, still retain a little of their didactic habits. Casks long retain the odor of the first wine which they contained; and I know that my friend McCorkle can bear, without wincing, a healthy application of the flesh brush, judging from his athletic application of it to others. Please inform him and your readers, lest they should prejudge me, that I am decidedly a firm believer in a millennium of one thousand years, to be preceded by the conversion of the Jews and the destruction of all the corrupt hierarchies on earth—the binding of Satan and a resurrection of the primitive church—of the great, and good, and noble spirits of former times. But this only as a hint. Let us have time and patience and read the prophecies with prayer, fasting, and supplication.

Conceal my name till the end of the seventh volume of the Harbinger, that I may be heard without favor or affection, prejudice or partiality.

Baptism of Jesus.

BY A. M. GEORGE.

Most of the religious world, who profess to follow Christ, say: "O, baptism amounts to nothing, so far as our salvation is concerned; we can be saved just as well without it as with it; in short, it has nothing to do with our salvation. And it makes no difference whether we use three drops of water or an ocean." This is, largely, the teaching of the religious (I do not mean Christian) world.

Now I will put by the side of this what God says about it, and let those who have been deceived by those teachers compare the two and reflect. The first is what is called, in the seventh chapter of Mark, "the doctrines and commandments of men." And Jesus said: "Full well ye reject the commandment of God, that ye may keep your own tradition." The next, Peter calls "the oracles of God."

No reasonable person will deny that God commands people to be baptized, and I suppose all will admit that it is righteous to obey God. (See Acts 2: 38.) The Son of God came all the way from Galilee to where John was baptizing in the Jordan to be baptized. John objected, thinking that Jesus would better baptize him. Jesus insisted, saying: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." And John baptized him. This was all simple enough; but now this baptism begins to show some strange results. In being baptized, Jesus completed, or fulfilled, all righteousness; and he could not have done it any other way, for that was God's way. Suppose that Jesus had, like these religious people of the present day, said: "O, Father, I do not consider baptism essential to the fulfillment of all righteousness." What do you suppose would have come of it? But he, in obedience to his Father, was baptized, and so "fulfilled all righteousness," and now his Father seals the matter.

As Jesus goes up out of the water, what happens? Why, just this: Jesus, having "fulfilled all righteousness" in being baptized, the heavens open and the Holy Spirit in the form of a dove comes down and lights upon him. This is strange, indeed. I wonder why God chose this particular time to send his Spirit down upon his Son. I wonder why he did not do it before he was baptized. It seems strange that God should have delayed this until his Son "fulfilled all righteousness" in being baptized. I wonder, also, if God sends his Spirit to men and women now before they "fulfill all righteousness" in being baptized.

This is one of the strange things about this baptism; and now another, even more strange, happens as he comes up out of his baptism with the Holy Spirit resting on him. God speaks from heaven, saying: "This is my beloved Son, in whom I am well pleased." Can you see anything strange in this, more than that a miracle has happened? I can, and so can any open-eyed, intelligent man or woman. Why did God not acknowledge Jesus as his Son till after he was baptized? Just because it required baptism to complete, or fulfill, "all righteousness;" that was all.

Now, if God would not acknowledge Jesus as his Son until after he was baptized, do you suppose that he will be more indulgent to you? Do you think that he thinks more of you than he did of Jesus, who never sinned?

Now we, who regard the Bible as truth, know that these things are written there just as I have related them, and we believe it all. If Jesus had declined to be baptized, or if he had even said, "I can see no necessity for it," would there not have been an issue between him and his Father, and would those strange things that followed his baptism ever have taken place? People who hold God and his word lightly may think so, but those in the "strait and narrow way" do not. It would be stranger than all this if God would receive as a son or daughter any man or woman before baptism, if he or she had heard the gospel and had the power to obey.

The Business of Preaching.

BY JEWELL MATTHEWS.

A business, to be successful, must have all of the knowledge, skill, and efficiency in it possible. If the directors of a business are ignorant, unskilled, and inefficient in their directorship and management, the business suffers. The business enterprise may be an honest one and one that will do much good in the business world, but poor management destroys all of its good purposes. The directors, too, may be honest and sincere, but they are not prepared for their tasks.

Every man who preaches the gospel of Christ should consider it his lifelong business. I do not mean that a man should become a preacher for material gain or personal notoriety, but he should view the matter as did the apostle Paul. Paul considered preaching his business, and he felt the weight of responsibility so heavily that he said: "Woe is unto me, if I preach not the gospel." Paul's business was to preach the gospel with power that souls might be saved. If any man enters the holy business of preaching for any other purpose than to be instrumental in saving souls, he has the wrong conception of his calling and he will make a flat failure. What we need to-day is more men who realize what it means to preach the gospel.

A man should feel the greatness of his calling so much that he will prepare himself to preach with power as did Paul. The world demands more of a preacher now than it has ever demanded in the past. The time has come when a man cannot get up in the pulpit with a poorly prepared sermon and expect to get results. We very often hear such remarks as: "Brother A, your sermon was good, but it was entirely too long." ("Your sermon was good" was inserted for the sake of politeness.) If we really preached, we would not hear such remarks about the length of our sermons. The trouble is, we go before our audiences with nothing to say; hence we fill our time with endless generalizations and repetitions. Who can listen one hour to such "bunk" and not grow weary? I tell you, brethren, the trouble is with us and not the people. The trouble does not lie wholly in the modern mind, but in the modern "bunk"—called "preaching." When we have something to say to the people, they will most certainly listen, and they will listen with pleasure. *A man who does not prepare for the business of preaching has no business trying to preach.* The cause of Christ has been brought into disrepute more than once by men who were not prepared to be evangelists. We are guilty of sending young men out to preach who knew practically nothing about the principles of the gospel. The only scripture they knew was a few very familiar passages—such as Mark 16: 16; Acts 2: 38; 1 Pet. 3: 21. What effect do you suppose they had on their hearers? I think the church should let the young men who intend to make preaching their business preach to it until they become thoroughly acquainted with the gospel, then let them go out into the world. It is a shame to encourage any man who does not know the gospel to go to sinners to tell them what they must do to inherit eternal life. The fact that they must be prepared before they can become gospel preachers should be impressed upon the minds of young men who propose to preach or serve as evangelists. We have sadly neglected this.

The greatest business under heaven demands our most careful preparation. Preparation insures everything—knowledge, skill, efficiency, etc. To prepare ourselves, we need to thoroughly familiarize ourselves with the Bible (the fountain of learning), history, and general literature; we need to closely observe contemporary life; and, above all things, we need to think. It is useless for any man to plead ignorance in the midst of a world of books which can be secured at reasonable prices. I welcome the day when all of our preachers will really be prepared to preach.

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We have been very much gratified with the increased interest clearly manifested in the Gospel Advocate.

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* * *

It is generally understood that everything that goes into the production of a newspaper has increased in price tremendously. These increases range all the way from 50 per cent to 200 per cent. White paper has over doubled in value and is scarce at any price; wrappers for the Gospel Advocate have more than doubled in price; inks of all kinds have advanced in price out of all reason; and so it goes all along the line.

As a matter of self-preservation and protection, it is absolutely necessary that we raise the price on January 1, 1917, to \$2 per annum.

We will accept renewal and new subscriptions at the present price—**NOW!**

We will deal just as fairly and liberally with our present subscribers as possible, and so will accept renewal subscriptions, no matter when the subscription expires, at \$1.50 for one year and \$3 for two years, provided these subscriptions reach us on or before January 1, 1917. New subscribers accepted **NOW** at \$1.50 a year for one year only, in advance.

We advise, as we say, no matter when your subscription expires, that you send us your renewal for one or two years at \$1.50 a year, and send it just as early as possible. We will soon be very busy entering thousands upon thousands of subscriptions between now and January 1, 1917. It is your last chance to get the Gospel Advocate at \$1.50 a year.

However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.

* * *

Will you please give this your immediate attention?

* * *

PUBLISHERS GOSPEL ADVOCATE,
Nashville, Tenn.

MISSIONARY

BY J. M. McCALEB.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kojahikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, 2225 Dearing Court, Louisville, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sheriff, Bulawayo, Rhodesia, South Africa.

Brother Jelley's Report.

We gratefully acknowledge receipt of the following fellowship through the kindness of the McQuiddy Printing Company: From Roy Robinson, \$2.50; F. H. Woodward, \$2; Mrs. D. M. Clark, \$1; Roy Robinson, \$2.33; T. H. McLean and wife, \$3; A. A. Jackson, \$1.75; Sister Dunn, \$1; Roy Robinson, \$1; L. M. Culp, \$1; J. K. Timmons, \$2; C. E. Jones, \$2; J. C. Rushing, \$4; J. D. Ott, \$20.25. Total, \$43.83.

The above was sent on May 18, and was received by me upon my return from the Sonai Bible study the last of July. I may add that I got it just in time to be very useful, as Bible studies are expensive and my railway expenses coming and going are quite heavy. We had about fifty men and women at the Bible study.

Our most devout worker, a mountaineer who had gone to the Deccan as a missionary, died of cholera on July 30. Brother McHenry and I were exposed about as much as he, but God spared us to his work.

In addition to the work among the low castes, work has been begun among the high castes. I had a written debate with with an Arya who is an M.A. English Bibles were asked for and given. An official comes miles to study the Bible. I am getting out a first-class tract.

In the Bhagavad-Puran a king inquires: "Is it true that the Lord (Krishna), the establisher of religion and law, committed the unholy act of adultery?" The answer is that the gods' words are true, but not always their acts, and one must not ever in thought follow their evil acts. India is hungering for just such a Lord as Jesus, although caste, ignorance, and fear of persecution make our progress slow.

E. S. JELLEY, JR.

Brother McCaleb's Report.

During July I received the following contributions for myself and others:

For Personal Support: Concord, Ontario, Canada, \$4.42; Portland Avenue, Louisville, Ky., \$10; Ripley, Tenn., \$5; Aromas, Cal., \$5; Buechel, Ky., \$14; Mrs. Oldham, \$2.50; by D. L. Cooper, \$2.62; C. H. Byrd, Georgia, 45 cents; by H. N. Baker, Ontario, Canada, \$4.05; by F. L. Rowe, \$7. Total, \$55.04. Income in Japan, \$32.50.

For Brother Fujimori: W. T. Meou, Louisville, Ky., \$10.

For Literature Fund: George W. Graves, \$2.50; John van Allman, \$2. We need five dollars a month regularly to publish our Japanese paper, the Fukuin, and twenty dollars to pay for the tracts distributed at the great festival on May 5.

Sendagaya (Tokyo) Church: Broadway Church, Los Angeles, \$20. We need thirty-four dollars a month to pay the preacher, the Sunday-school teacher, and the land rent.

For Shinjuku Slums: For Brother Ishii, from Miss Belle Brown, Okolona Station, Louisville, Ky., \$10. We need seven dollars a month for Brother Ishii.

Zoshigaya Church: Charleston, Miss., \$5; Nashville Bible

School Church, \$10; Coal City, Ind., by Mrs. Belle Chaney, \$10; Miss Mary Walker's Sunday-school class, McMinnville, Tenn., \$3.50; Lubbock, Texas, \$10. Total, \$38.50. We need twenty-five dollars a month to support our three workers here.

Miss Okel Fujimori has finished the middle-school course in the Woman's University and also taken a year and a half in a select school for girls. She will now help her uncle, Otoshige Fujimori, in the mission at Sawara, a town of fifteen or twenty thousand people near his home. I hope the friends who have so generously helped to educate her will continue to contribute as they are able toward her support as a Sunday-school worker. Offerings for her may be sent to me as formerly.

J. M. McCALEB.



Sister Andrews' Report.

The following report shows the funds received by me since reaching Japan:

March—Church at Bohon, Ky., \$6.80; through I. B. Bradley, \$50.

April—Miss Nina M. Miles' Sunday-school class, Bellevue, Tenn., \$1.

May—Through I. B. Bradley, \$50.

June—Church at Bohon, Ky., \$6; through I. B. Bradley, \$50; through the Gospel Advocate, \$7; through the Christian Leader, \$4.

July—Miss M. Ehresman, \$5; Mrs. O. L. Massey, \$2.50; through I. B. Bradley, \$50.

August—Mrs. E. A. Blackburn, Austin, Texas, \$1.

In additions to these donations, I have been the glad recipient of many letters of encouragement, all of which were greatly appreciated. Knowing that brethren and sisters in the Lord are praying for me in this great work makes me more courageous to press on.

May the Lord bless all who are donating to this work and direct me in using all to his glory.

SARAH ANDREWS.



Moving Pictures.

Another young sister has expressed her intention of coming as a missionary to Japan as soon as she is prepared.

The last prohibition of our Lord was to forbid the use of the sword; his last cure was the cure of an enemy; his last prayer was for his persecutors.

A Catholic priest in Nanking, China, was asked about their work in that city, and he replied: "We have been here eighty years and have eighty converts."

"When we do missionary work, we do an eminently scriptural work, and to this extent carry out the will of Heaven and extend the gracious offer of 'our Father who art in heaven.' Do not lose interest in this important work in which we are so weak, but rather endeavor to enlist other givers. There is much we can do if we work with a will." (Don Carlos Janes.)

Suzuki, the ex-prisoner whom I baptized last year, has again been convicted of crime and imprisoned.

There is no cure for old age. It may for a time be deferred; but for it there is only one permanent cure, and that is the resurrection through our Lord Jesus Christ.

Brother Hiratsuka lately visited his native village, and while there he baptized two persons.

This bit of cheering news reached me on August 9 from my son-in-law, John T. Glenn, of Louisville, Ky.: "Wee Lois Anne sends greetings and tenderest love to her dear granddaddy. She says tell you she arrived this morning (Sunday, July 16) at eight fifty, weighs seven pounds and a half, and looks very much like her daddy—or maybe it is like her granddaddy McCaleb." The Lord willing, the Glenss will start for Japan this fall.

GOSPEL ADVOCATE

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate," and if anything goes wrong, notify us immediately in writing.

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Brother S. H. Hall's Article of August 31.

BY E. A. E.

As seen last week, Brother Hall began his article with the following quotation from a letter to him:

But there seems to be little inducement to young men of ability to prepare themselves to preach, and little inducement to schools to help such young men. The idea seems to be that young men should become preachers by accident—and not to be too much of a preacher, at that; to be farmer-preachers, teacher-preachers, or merchant-preachers. Hence, most young men are preparing themselves to follow some profitable business, while the King's business goes begging. Can we do anything to change these conditions?

The question is not, Should all faithful preachers be liberally supported? but, Should the support, however abundant, be the inducement to "prepare" to preach? All who understand the Bible know and teach that it is God's ordinance that those who preach the gospel should live of the gospel, but they also know that God condemns making the support the motive and inducement for preaching. Paul declares that, with his "right in the gospel" and "authority as an apostle of Christ," he never made of this right and authority "a cloak of covetousness." (See 1 Thess. 2: 5-12.) The motive must be pure, the inducement holy, the heart right before God, and the support full and free. All godly men eat and wear decent clothes to live, but eating and wearing clothes is not the inducement to live. Life, says Jesus, is "more than the food, and the body than the raiment." Just so, God has ordained that those who preach the gospel shall live of the gospel, but

he has never ordained that men should preach for a "living" or that that is the inducement to preach. The man who lives to eat, with all his ability, is wholly animal; what is the man who preaches to eat?

It was proved abundantly last week that the first declaration of this paragraph virtually sets aside the Bible inducement for preaching the gospel of Christ and substitutes instead a human and worldly one. But, in addition to the Bible inducement offered last week, attention is called to the following:

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Dan. 12: 3.)

To save both himself and those who heard him was the inducement placed before Timothy to preach the gospel. (1 Tim. 4: 16.) As stated last week, the mighty and overruling inducement to Paul was, if by any means, to save some. (See Rom. 11: 14; 1 Cor. 9: 22.) He was so anxious to save souls that he used not to the full his "right in the gospel" that he might "gain the more." (See 1 Cor. 9: 16-23.) A man, of course, may "use to the full" his "right in the gospel" to marry and to a liberal support, but this right is not the inducement to preach. The desire and spirit and work, not only of preachers, but of all Christians, must be to turn sinners from the error of their way, to save souls from death, and to "hide a multitude of sins." (James 5: 19, 20.)

Were it not a matter so serious, it would be ridiculous that all these young men, who seek the inducement of an education and an assured liberal support "to prepare themselves to preach," pronounce themselves "young men of ability." The point is, it is a pity for the church to allow such ability to be wasted or to be turned away from preaching the gospel to "some profitable business." These "young men of ability" must have "some profitable business," and since preaching the gospel is not such a business in "these conditions," they must turn to that which is, even if "the King's business goes begging." And think of it, the churches and these young men are to blame for the loss of so much ability! Souls are going to eternal perdition because these "young men of ability" cannot make a "profitable business" out of preaching! They do not blame themselves for not using their ability to the good of the church, the saving of souls, and the glory of God. The "slothful," "unprofitable," and "wicked servant," who buried his talent and refused to use his ability to the glory of the Lord, has no weight with them: they know God is exacting, austere, and gathers where he does not strew and reaps where he does not sow, and they must have inducement and assurance from some other source.

If churches in many places are close, stingy, and covetous, and fail to liberally support the ones who preach for them, to generously and tenderly care for the faithful and godly old preachers who have worn themselves out preaching the gospel, and to have "fellowship in furtherance of the gospel" in destitute and foreign fields, so much greater—not so much less—is the need and inducement to preach the gospel. This is true, because all such churches, as well as all not in the church at all, need salvation; such churches need to be saved from such sins. Covetousness is idolatry, and is classed with "fornication, uncleanness, passion, evil desire" (Col. 3: 5), extortion, drunkenness, reviling, etc. (1 Cor. 5: 11). No covetous person "hath any inheritance in the kingdom of Christ and God." (Eph. 5: 5.) It is as much "missionary work" and as much the duty of preachers to save idolaters in enlightened America and idolatrous churches here as to try to save the heathen idolaters in China, Japan, India, and darkest Africa. That churches love money and fail to use it to the advancement of Christ's kingdom and the glory of God in all other ways is the great reason that Christian

young men should devote themselves with all their ability *wholly* to preaching "the whole counsel of God" and feeling and saying, "Woe is unto us, if we preach not the gospel!"

If I may be pardoned for a personal reference, I shall be glad to say that about thirty-four years ago an eloquent preacher, who had preached for a while in Wilson County, Tenn., some in Mississippi, some in other places, and was then preaching for a wealthy church in the blue-grass region of Kentucky, wrote me to learn if I would consent to leave Wilson County and preach for a church in the same section of Kentucky, and added that he wanted to get me "from among the stingy churches of Wilson County." I replied that, if his charges against the churches of Wilson County were true, I was in the right place—the place where preaching was more greatly needed than the one to which he wanted me to go—and hence would remain. That man was soon preaching for another church, then trying to sell patents, then on the lecture platform, then preaching for a city church in Texas, and then he went from "pillar to post," with no influence among the churches anywhere and no abiding place.

The men who "pastorate" a year or two in Maine, the next year or two in California, the next year or two in Florida, etc., *running after the "inducement,"* die without any permanent influence for good anywhere, without a home, and abusing the churches generally for illiberality.

I am still in Wilson County, and have been ever since that brother wrote me, with the exception of eight or ten years, when I was at Gallatin, in an adjoining county, but still visiting and holding meetings in Wilson County. I have preached in schoolhouses, groves, private dwellings, and almost every house of worship in the county, have held meetings for almost every congregation in the county, and more meetings for some than any other man, and I have never murmured, or complained, or *lacked* any good thing in the way of necessary comfort and financial support. In fact, there are as many churches in Wilson County as in any other county in the State, except Davidson County. Rutherford County has, I think, as many as Wilson. The churches of Wilson County are as liberal as other churches, are as ready to help orphans and to support missionaries.

Brother F. B. Srygley has spent more than thirty years in the counties of Wilson and Davidson. He has never received as much "*inducement*" as modern "young men of ability" require; but he has never complained, has never threatened to seek "some profitable business," and by such economy as all Christians should practice and the help of an industrious and godly wife has a home, and has educated creditably and sent out a happy family of eight useful children, and exerts no small influence for good where he circulates.

The godly host of preachers who have planted the cause of Christ in every land and built up the thousands of churches now in existence have gone forth with pure motive and Bible inducement. All "young men of ability" who must have more than the inducement of the gospel to preach will soon pervert it, divert the churches from the New Testament order of government and work, become burdens upon the churches, hindrances to the kingdom of Christ, or for greater *inducement* turn to a more "profitable business."

In this connection it is a great pleasure and just to heartily commend the work Brother Hall has done and is still doing in Atlanta, the work Brother John T. Lewis has done and is still doing in Birmingham, and the work others are doing in other places. This is Paul-like. These good men could not have done this needed work without remaining in these places and working with Bible motives. Seeking the "*inducement*" referred to would have taken

them from these fields. Their work and all such work should have the hearty support in every way necessary of all churches of Christ. Brother J. D. Walling, of Monticello, Ky., is another such faithful, Paul-like worker, and needs the support of the churches.

In this connection, too, it ought not to be necessary to have to say that, since the cost of living is so high, the support offered all faithful preachers should be very much increased. But, as a rule, churches now do not contribute any more to the support of the preachers who serve them and preach the gospel in needy fields than they did when the cost of living was but half as much as now. This is not equal and, hence, not right. While all preachers should go from the motive and in the inducement the love and gospel of God place before them, the churches and individual Christians should also act from Bible motives and inducements to support such preachers, and should cheerfully increase their contributions to equal the cost of living. The wages of farm hands and all employees have gone correspondingly higher. A farm hand that could be obtained for fifty cents a day formerly must be paid now a dollar or a dollar and a half. It seems strange that thousands and thousands of business men in the church who see and feel this in all business affairs do not seem to realize it when considering the support of preachers. Besides, churches are just as able to greatly increase the support of preachers as they are to pay double for clothing, provisions, the work of employees, because they receive double for their own labor or for their products. I know true and earnest preachers who receive less to-day than they did when the cost of living was far less, but they are not threatening to turn to "some profitable business." The scriptural way is to teach churches "the whole counsel of God" on this and on all other subjects. We can never go wrong following "the whole counsel of God."

The Christian Life Is a Clean Life.

BY E. G. S.

Jesus said to his disciples: "Now ye are clean through the word which I have spoken unto you." (John 15: 3.) The word "clean" had reference to their lives, their characters; and this cleanness of life had been brought about through the words that Jesus had spoken unto them. They were hearing teaching which had never been heard on earth before, and were trying to follow it out in their own lives as best they could. They had left all and were following him personally, and were accepting and appropriating into their hearts and lives his teaching, and this is what had made them clean.

Jesus also said in another place: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1: 22.) This passage shows clearly that gospel truth obeyed purifies the souls of those that obey it. It also shows very clearly that people are responsible for pure hearts, and that they can only obtain them by obeying the truth.

Millions of people, with Bible in hand, have allowed themselves to be deceived on this important matter of obeying the truth. We were taught when a boy that the sinner is so depraved that he cannot do anything toward the conversion of his soul "till the Spirit of God enters his heart and teaches him what he is by nature and what he must become by grace." Thus the plain teaching of the word of God is set aside by the doctrines and commandments of men. The word of God is divinely inspired; but the words of men in religion only express the doctrines and opinions of men, which have no power to save, no matter how earnestly they may be obeyed.

But it is said in the Bible: "The word of God is quick, and powerful, and sharper than any two-edged sword, pierc-

ing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) This explains how and why it is that the word of God saves. It shows that the word of God is not a dead letter, as many have taught. It is a quick, living, and powerful word, and able to convert and save the souls of those that obey it. But there is no intimation that any one that knows the truth and fails to obey it will be saved by it. It is true that one must know the truth before he can obey it, and must obey it before he has any promise that he will be saved. Obedience to the truth is, therefore, God's method of purifying the souls of men. And when men purify their souls by obeying the truth, and thus prepare themselves for salvation, the Lord saves them. Obeying the truth does not pardon the sins of people; it prepares them for God to save them. Hence those that want to be saved must obey the truth, the gospel of Christ, or they never can reach the promise of pardon.

The Savior, in the divine commission, said: "He that believeth and is baptized shall be saved." In this passage pardon is not promised till believers have been baptized. Hence those that promise pardon before baptism upset God's holy word and preach a gospel of human wisdom to the people. This sort of teaching sets the word of God aside and preaches a gospel that God never ordained, instead of preaching just what the word of the Lord says; and as men have no power to save those whom they thus deceive, they have no promise from God of salvation while they fail to be baptized. It is certainly easier to preach the plain word of the Lord as it stands on record than it is to get up and preach a gospel devised by human wisdom. The inspired word of God says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) This is plain, positive teaching, and is as certainly true as that the Bible is true. If this were only the language of uninspired men, it would not be worth repeating or relying upon for a moment; but it comes to us as the inspired word of God, and we must so regard it.

So the gospel of Christ is something addressed to the understanding of men. When the inspired apostles were preaching as the Spirit gave them utterance, they preached "Christ, and him crucified." The Jews had known Christ from his childhood up, and many of them thought him to be only a man, and, therefore, an impostor, and crucified him as such. But soon he rose from the dead and ascended to heaven, leaving undoubted evidence that he was what he claimed to be—the Son of God. Hence we have in the word of God every assurance that is needed to show us that he was, and still is, the Son of God. We, therefore, have all the evidence we need that in following the Christ of the New Testament we are in reality following the Son of God, and also the assurance that if we follow him faithfully in this life we will be permitted to live with him in eternity.

Now, if we would think of it seriously, this is enough to keep us faithful to him to the end of this life, and to keep us rejoicing in hope all the days of our lives. I do not know what other assurances could be given us that would be at all needed to keep us in the narrow way till death comes and takes us away to the final home of the saints. It not only prepares us for eternal life to live as required in this life, but affords to us the pleasantest and happiest life that is known to humanity on earth. Why, then, should not Christians always rejoice in the prospects of such an outcome of a life of self-denial and faithfulness on earth? The promise of eternal life to the faithful is just the thing needful to keep us in the right way, and at the same time keep us cheerful and happy. Christians

that will continually lead a faithful life ought to be continually cheerful and happy under the great and precious promise of God for a happy home when this life comes to an end; for there is no uncertainty about the fulfillment of God's promises, if people will be faithful in living the Christian life as the word of God directs. Jehovah has never failed to keep his promises to his faithful ones. Let all, therefore, be faithful to the Lord in life, and be happy in trusting that God will fulfill all that he has promised.

A Gross Misrepresentation.

BY J. C. M'QUIDDY.

We have reliable information that R. H. Pigue in the summer of 1916 represented in his sermons at different places that the Gospel Advocate, in its issue of September 28, 1893, and also in its issue of April 23, 1896, indorsed sprinkling and pouring as scriptural baptism. We are informed that he pretended to read clippings from the Gospel Advocate to this effect. If R. H. Pigue alone were concerned, we would pay no attention to such malicious misrepresentations, for they injure no one but the man who makes them; but as R. H. Pigue is indorsed by the Methodist Church, a church of great influence and power, it may be well to deny the charges in toto and demand the proof. Unless the Methodist Church indorses such action and becomes a party to it, since the Gospel Advocate has never been guilty of any such unscriptural teaching, it behooves it to speedily disavow such charges and dismiss from its connection such a character. Such men are not helpful, but hurtful, to Methodism as well as Christianity. I cannot think that the bishops of the Methodist Church will uphold the action of their subordinate. In order that they may have a fair opportunity to uphold or condemn the action of their appointee, we place at their disposal said articles which appeared in the Gospel Advocate of September 28, 1893, and April 23, 1896, provided they wish to read them.

In 1893 F. D. Srygley edited the first page of the Gospel Advocate. Both articles in question appeared on the first page with comments from him. J. J. Haley had been suggested for leadership in Tennessee by A. I. Myhr. F. D. Srygley, in order to show that such a man was not fitted for leadership among disciples of Christ who take the word of God as their guide, quoted from the Church Union of New York to show that J. J. Haley was willing to recognize sprinkling and pouring as baptism; in other words, that he favored "extending the right hand of fellowship, and leaving the question of the form of baptism to the individual." F. D. Srygley strongly opposed all denominationalism and protested vigorously against becoming a member of any religious denomination. He showed in this article that J. J. Haley, while a member of a religious denomination, in his willingness to extend the right hand of fellowship to persons who had been sprinkled for baptism, stood "solitary and alone" against the unanimous protest of the leaders and organs of "his own denomination," in open advocacy of a principle of church polity which discounts one of the plainest commands and corrupts one of the most sacred ordinances of God." So it will be seen that F. D. Srygley was vigorously opposing the position taken by A. I. Myhr, the chief man in the State work in Tennessee, when Myhr represented that J. J. Haley was fitted for "a bright and shining light in organized effort." Pigue, in his discussions, quoted the language of J. J. Haley as if it were the language of the Gospel Advocate, and attributed to this journal the very position it was condemning.

The other article to which reference is made is also from the pen of F. D. Srygley. He was condemning the action of the Cedar Avenue Christian Church, at Cleveland, Ohio, in receiving unimmersed persons into its fellowship. He

also quotes in the same article the Christian Standard as opposing such action in a vigorous manner. After clearly and scripturally showing that the religious denominations had no right to say who should be received into fellowship or should not be received into fellowship, and that denominations did not have the right to decide such questions, he appealed to the word of God as the only source of authority on such subjects. His article in the issue of April 23, 1896, closes with the following:

It seems clear enough that Pastor Cooley and his church have gone out from some of "us." It is equally clear that he has not gone out very far, if at all, from some of the rest of "us." The exact truth of the matter is that it is hard to tell where that church has gone, or where "we" are "at." But suppose it has not gone out from "us." What then? Does that prove anything or settle anything? Would the Standard drop the matter and be satisfied with the action of that church in receiving the unimmersed if the Evangelist could sustain the point that in so doing the church has not gone out from "us?" All this effort to measure men and churches by that vague and shadowy thing called "us" is a cut from the same bolt with "Baptist usage" and "the tradition of the elders." In receiving the unimmersed, that church has gone out from the plain teaching and precedents of the New Testament, whether it has gone out from "us" or not. There is a well-defined issue between it and the church in Jerusalem, no matter how it relates "to the Central in Des Moines," or "to the Central in Lexington." At this point it is well to remember the saying of Paul: "But they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor. 10: 12.) No one who walks by the Book will follow Pastor Cooley and his church, or pastor anybody else and his church, away from the plain teaching and precedents of the New Testament, no matter whether the high court of denominational jurisdiction decides that in such departures they go out from "us" or not. Christians and churches that follow the New Testament care nothing about "us" in the matter of settling questions concerning religious work or worship. They settle them by the Book.

Thus it will be seen that not until truth is falsehood, virtue is vice, and righteousness is unrighteousness, will Pigue be able to make good his perversions.

It will be noted by the casual reader that none of those favoring denominationalism who are willing to receive sprinkled persons into their fellowship contend that sprinkling or pouring is Christian baptism. It appears that as denominationalists they are willing to assume authority to themselves where God has not delegated such authority to them. Some denominationalists are willing to receive into their fellowship people who have had water sprinkled or poured upon them for baptism, and yet they do not believe that the Bible teaches that sprinkling is Christian baptism. If such persons are going to anybody, instead of going to the Methodists, as Pigue claims, they are going to the Roman Catholics, from whom the Methodists borrowed affusion. It certainly would create a great sensation if those favoring affusion could find those who contend that "baptizo" denotes a specific action and means to immerse admitting also that they believe the Bible teaches sprinkling or pouring water upon a subject to be Christian baptism. It is no unusual thing for many who have been sprinkled to learn later "the way of the Lord more perfectly" and be immersed. This occurs so frequently that it attracts very little attention in the religious world.

But returning to Mr. Pigue, of course he did not have any Bible argument to sustain sprinkling or pouring for baptism. If he had, he would not have waited until an article was almost twenty-five years old to quote from it—and that, too, sixteen years after the author of the article was dead. As he was too cowardly to use it while the author was living, he should be too manly to garble it so as to misrepresent and pervert the author's meaning after he is dead.

The attention of the bishops of the Methodist Episcopal Church, South, is respectfully called to this article, and to

the articles from which garbled extracts were made, which appeared in the Gospel Advocate in its issues of September 28, 1893, and April 23, 1896. If we are to love the truth, deal righteously, and fear God, such conduct as is ascribed to Mr. Pigue certainly demands prompt reproof and condemnation from them.

Brother Kurfees' Illness.

For the first time in eight years our readers will miss in this issue the editorial of Brother M. C. Kurfees. He has been seriously and dangerously ill at the Norton Infirmary, in Louisville, Ky., and unable to attend to his correspondence and editorial work. But we are happy to report that there has been a marked improvement in his condition for the past few days and he is now apparently out of danger. The news of his illness occasioned both grief and sympathy and many prayers were offered for his recovery. We praise the Lord that he has been spared and will soon be able to write again.

Our Pilgrimage.

BY JOHN W. HEDGE.

Earth with all its glories cannot appease the spiritual desire of the man of faith. Like Abraham of old, he is continually looking "for a city which hath foundations, whose builder and maker is God;" like the children of Israel, who spent years in wandering to and fro in the wilderness in hope of reaching the "goodly land which floweth with milk and honey." Impressed by the words of our Redeemer, "I will never leave thee, nor forsake thee," our desire grows stronger, and "onward and upward" we go in divine life. "Heaven holds all to me" is the by-word of "the strangers and pilgrims" which seek for glory and immortality. Each passing day brings us nearer the goal. Soon our faith will vanish away, and then "we shall know even as we are known." Soon the hope which now impresses us will vanish away in reality, for "we shall see him as he is." But our love for each other, as well as for Him who loved us and gave himself for us, will never vanish, as it is a never-dying principle. May we all, as loving children of the King, pass over the river in perfect safety, for "at his right hand there are pleasures for evermore."

The Christian's Attitude Toward War.

BY T. A. PHILLIPS.

I wish to heartily indorse what some brother recently said in the Gospel Advocate on the above subject. Brethren, I am sure this brother is correct in saying that we have failed to teach this subject as we should. How any one can read the teaching of Christ and conclude that a follower of his should engage in war, I cannot see. True, the Christian is a soldier and has his battles to fight. But what kind of war is the soldier of Christ enlisted in? A carnal warfare? A war of bloodshed? No. Paul says "the weapons of our warfare are not carnal," and that "we wrestle not against flesh and blood." He also says that we should have our "feet shod with the preparation of the gospel of peace." And while we are to-day hearing so much talk about "preparedness," let us who profess to follow the Prince of Peace emphasize the Bible teaching on the true preparedness. Brethren, shall we let the Quakers be the champions of the truth on the war question? Let every soldier of Christ put on the whole armor of God and sound the bugle call for a war against war until it shall be the faith of every disciple that it is a sin to fight in carnal warfare. Finally, "let us follow after the things which make for peace, and things wherewith one may edify another."

SPIRIT OF THE PRESS

By J. C. McQuiddy

Receiving the Unimmersed.

Our "Disciple" friends experienced a great thrill—those of them who were assembled at a great (doctrinal) conference, observed in Canton, Ohio, a few weeks ago. They are now much divided over the question whether their churches should receive to membership any who have not been baptized. Two of their papers, the Christian Standard, Cincinnati, and the Christian Century, Chicago, on opposing sides, the former denying and the latter affirming. The editors of two papers were pitted against each other in a great debate, carried on with all due ceremony and solemnity. The two men were called to the platform and introduced by the moderator, who requested the assembly to applaud both at the same time, before they began, and to keep still afterwards. So the gladiators stood while the people applauded; they took each other's hands as the prize fighters do when about to engage in fistcuffs. A reporter says: "The sight of those two editors shaking hands in the presence of the Doctrinal Congress was so impressive that after everything that was said that day shall fade from memory, the people who saw it will still be able to visualize that picture and all it meant." Then they pitched in.

The debaters spent a whole day and an evening on "the question of receiving unimmersed members of evangelical churches into the membership of Disciple churches." Mr. Morrison, in the affirmative, stated his position in three so-called "axioms:"

"1. The members of other evangelical churches are Christians just as truly as are members of Disciples' churches.

"2. The churches whose credentials of membership such persons bring are churches of Christ, just as truly as Disciples' churches are churches of Christ.

"3. The members of these churches are not without baptism, albeit a baptism imperfectly or irregularly administered."

These, of course, it became Mr. Lappin, in the negative, to controvert. It is said that the sympathies of the assembly were with the view of Mr. Lappin; but the friends of Mr. Morrison claim that he won. But the "union" of our "Disciple" friends is having a terrible strain.—Journal and Messenger.

We are more deeply interested in influencing people to do the will of the Lord than we are about receiving them into fellowship. When people obey the Lord, Christ receives them into the church. It is not our privilege to fix the conditions of salvation or to say what is or what is not baptism, only as the Holy Spirit defines baptism. The Spirit teaches us through Paul that there is one baptism. "Baptizo" denotes a specific action, but "baptize" does not necessarily express the *thing done*. The New Testament does not teach modes of baptism, but teaches that baptism is a specific action. If baptism is *the thing that is done*, we may have at least three water baptisms by following the present practice. Three candidates present themselves for baptism. One wishes to be immersed, another to be sprinkled, and another poured. Now *what is done?* The first is immersed. What is the baptism? Surely not the *person* who is baptized, for he is the subject; not the *water*, for that is the element in which the baptism takes place; not the *administrator*, for he performs the baptism; not the *ceremony*, for that is what proclaims it Christian baptism. But if baptism is the thing done in this first case, it is *immersion*. What is the thing done in the second case? Clearly it is *sprinkling*. What in the third case? The answer is *pouring*. This would make *three* baptisms; but Paul says there is *one*. Baptism is not the *thing done*, unless it is done just as it was in the days of the apostles. With the apostles baptism was a *specific action*. Christ "was baptized of John in the Jordan. And straightway coming up out of the water, he

saw the heavens rent asunder, and the Spirit as a dove descending upon him." (Mark 1: 9, 10.) "And John also was baptizing in Enon near to Salim, because there was much water there: and they came and were baptized." (John 3: 23.) In baptism one is born of water: "Except one be born of water and the spirit, he cannot enter into the kingdom of God." (John 3: 5.) When the eunuch was baptized, "as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 36-39.) Paul teaches that he and the church at Rome were in baptism buried and resurrected with Christ. "We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5.) When we are baptized, let us do just as they did in the days of the apostles. Let us go *unto* the water, where there is *much* water, go down *into* the water, be *buried* in baptism and *born* of the water, and come up *out* of the water. When this is done, all Bible believers will rejoice that you have been scripturally baptized, so far as the *act* goes. God receives into the church all who believe and are baptized. It matters not how the "doctrinal conference" settles the matter of receiving the unimmersed, for no one who walks by the Book will follow any settlement that is not in accord with the Bible. No one who is guided by "It is written" will follow any man away from the plain teaching and precedents of the New Testament. Christians and churches that follow the New Testament care nothing for such "doctrinal conferences" whose aim is the settlement of questions concerning the conditions of entrance into the kingdom of God and the religious work and worship of the church. All such questions must be settled by the Book.

Prohibition in West Virginia.

The Herald and Presbyter is responsible for these figures. We always rejoice to know that our people are practicing temperance (self-control) more and more. Here are the figures:

Two years of prohibition in West Virginia show a reduction of fifty per cent in crime and seventy-five per cent in drunkenness throughout the State. These are the figures given by the State Tax Commissioner, Mr. Fred O. Blue. Reports from more than fifty municipalities show that the year before the law went into effect there were 19,567 arrests, while the first year after the law was passed there were 9,956, and the past year the figures went down to 3,357. Before such figures as these only the enemies of humanity would think of voting against prohibition.

Too Many Leaders.

The Western Recorder scores a good point in the following paragraph:

One trouble in the army of the Lord is that too many want to be leaders. They forget that all armies have very many more privates than officers.

The Lord demands servants, workers, and not so many leaders. The best leader is the greatest servant of all.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

J. H. McBroom changes his address from Murfreesboro, Tenn., to Tomkinsville, Ky. He is working with the church at the new location.

"Linked for life," at Link, Tenn., on October 1, 1916. Mr. Houston Jones and Miss Nora Lee Westbrooks. Both were members of the church. J. S. Westbrooks officiated. We extend congratulations.

We had a good start in the meeting at Russell Street, this city. Brother Ezell has impressed his hearers with his devotion to the great Teacher and his ready acquaintance with the Scriptures.

From H. W. Wrye: "The meeting at Diana, in Giles County, Tenn., closed with fine interest and eighteen additions—twelve by baptism. The congregation will build a meetinghouse right away."

The editor of this page conducted five funeral services during the last week and performed one marriage ceremony in addition to his regular duties. Thus are our sorrows and our joy commingled.

The church at Scottsboro, Ala., desires a good song leader for a meeting to begin on the fourth Lord's day in October. Write Mrs. J. H. Gregory, Scottsboro, Ala., at once. John E. Dunn is to do the preaching.

From Don Carlos Janes, Route 10, Buechel, Ky., October 5: "I preached at Parkland last Sunday morning and at Highlands at night. The colored church on Burnett Avenue made a good start in its first contribution to their building-site fund."

From W. S. Long, Jr., Manchester, Tenn., October 5: "A meeting is now in progress at Antloch, eight miles from here. Attendance good, interest fine, and one baptism to date. I go next to Summitville. Brethren, take the Gospel Advocate and keep up with the spread of the gospel."

Nashville churches are active. M. C. Cayce is in a good meeting at Hinton's Chapel; J. A. Sisco is preaching the gospel with good effect at Pilcher Avenue; and Sam P. Pittman is holding forth at Joy's flower garden. The meeting announced to begin at Belmont Avenue was postponed on account of the death of James A. Allen's mother.

From John E. Dunn, Bohon, Ky., October 5: "We are in the midst of a good meeting at this place. This is our third meeting in Central Kentucky. There were two baptized at Glen's Creek. At Mount Zion fourteen were baptized, two were restored, and two quit a worldly congregation to be simple New Testament Christians. My work in Central Kentucky is very gratifying."

From Paul C. Young, 86 Federal Street, Brunswick, Maine, October 6: "The work at Westbrook moves on rather slowly. Two have been added to the membership lately. I speak on the street corner each Saturday evening. We shall undertake a Sunday-afternoon mission. My interest in missions still hangs with me. I am in school at Bowdoin College looking forward to 'going.'"

From J. D. Walling, Monticello, Ky., October 5: "We closed our tent work for the year at Frazer, Ky., on September 27. Results were one baptism and one from the Methodists. This was said to have been the first gospel preaching ever done at this place. Our audiences and interest grew from the beginning. We were requested to return earlier next year, when we should have better weather."

George W. Farmer, of Lebanon, Tenn., sends us the following announcement: "On the first Lord's day in October

I began a meeting with the church of Christ at Liberty, Tenn. This is a place where our brethren have slept on their rights and sectarianism has been allowed to hold sway; however, the first of last November we held a meeting there and got a few together, and they have been meeting since. The brethren are very weak there, and we will need help. Brethren and sisters within reach of the place, take notice and give us your help and encouragement. We will need you to help carry the load."

As a result of his serious illness, M. C. Kurfees has been unable to answer letters for three weeks. Correspondents will understand the situation. On October 7 our beloved brother was able to write us a brief note, from which we take the following extract:

"The Gospel Advocate is my only channel through which to reach correspondents at present. I understand that it was feared I was near the river's brink. Praise God for his goodness! I am too weak to write more now, and perhaps ought not to have used even this much of my little strength in writing. I express love and gratitude to all."

There were two deaths of Nashville people last week that occasioned unusual grief and sympathy. The death of Sister J. G. Allen, wife of the well-known local preacher, was universally regretted, she being a woman of exceptionally fine character. A large concourse of friends heard F. W. Smith's beautiful tribute to her memory on Sunday afternoon. Newspaper dispatches told of the tragic death of Lane McQuiddy, the son of John T. McQuiddy, one of the elders of the South College Street Church. He was killed by an explosion in the writing room of the Read House at Chattanooga, Tenn. He had just finished writing a letter to his mother, H. T. King and the editor of this page conducted the funeral services on Monday afternoon.

The Tennessee Orphans' Home reunion will be held at Columbia, Tenn., on Tuesday, October 31. Concerning this stellar event W. T. Boaz writes: "We are hoping to have all the brethren who can be with us. We are laboring to lift the debt between now and then. Let any brethren wanting to send a contribution to this work do so at once. I am now at home, and expect to spend the remainder of my time in the office and on the farm, getting everything in shape for the annual reunion. I am trusting and praying that the brethren will come to the rescue of our work. Winter supplies of every kind will make our expenses very heavy in addition to the debt we are trying to pay. Unless the brethren assist us, it will be a matter of impossibility to do what we have in mind. One dollar, or any amount, will help. 'The Lord loveth a cheerful giver.'"

Owing to the health conditions of his family, T. M. Carney, who has lived for many years at Obion, Tenn., thinks it best to move to another climate. We take pleasure in printing the following commendation, signed by H. M. Wilson, C. C. Brown, A. M. Moultrie, and James F. Darnall, elders of the church of Christ at Obion:

"To the church of Christ everywhere—Greeting: T. M. Carney has labored for this congregation as local preacher and missionary evangelist for three years. His work has been very acceptable, both at home and in the evangelistic field. We desire to commend him to the churches of Christ everywhere as a splendid preacher of good ability and as one desirous at all times to preach the Scriptures fully. He and his splendid family make their influence felt for good wherever they labor. Brother Carney is very sociable by nature and a willing worker in all worthy reforms, true to the word of God and love of mankind. His work with us has made the church stronger and the community better. We hope that his good work may continue without interruption and that the Lord will bless his labors in the future as in the past."

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you *now*. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the club's catalogue and full particulars to-day. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

FOR SALE.—Pecan Trees, Pecan Nuts, English Walnut Trees. Write for catalogue. **ROOD PECAN GROVES, Albany, Ga.**

GOSPEL TENTS



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If you want a good book of sermons, send us one dollar for "Sweeney's Sermons."

CHURCH NEWS

Alabama.

Florence, October 3.—Last Sunday was quite a busy day for me. I was at Moulton. I preached at 11 A.M., baptized six persons at 2 P.M., conducted a funeral service at 3 P.M., and preached at 7:30 P.M.—J. T. Harris.

Spruce Pine, September 29.—I began a meeting on the second Lord's day in August, eight miles east of South Florence, on the Tennessee River. I remained over three Lord's days, with eighteen confessions and a new congregation started to meeting on the first day of the week.—John T. Underwood.

Bear Creek, September 26.—Since last report I have baptized two at New River, five at Guin, four at Hackleburg, and have two here to date. Our interest is fine. I go next to Carbon Hill. Our discussion at Brilliant with the Holiness folks will begin on October 23 and continue four days. Pray for me.—A. D. Dies.

New Decatur, September 29.—On the first Lord's day in September I began a six-days' meeting at Shoal Bluff, in Giles County, Tenn. This is one of my points of labor during this year, and where I labored two years when my home was in Giles County, and this was my fourth meeting with the congregation, the result of which was seventeen baptisms and eight restorations. This church has not been free from its trials, nor is it a perfect church, but it is to be praised for its recent development as manifest in the casting down of factions and hatred. I am pleased to note that there is an inclination to move on and away from such evils, and to this end I pray that each member may become an instrument in the hands of Him whose grace is sufficient for our every need. On the second Lord's day I began a ten-days' meeting with the church at Minor Hill, Tenn. This is my home of some years past, and the work and association was very pleasant indeed. Eight were baptized into Christ. Brother T. Birkly Thigpen, of the Cool Springs congregation, led the song service at both places, and his influence among all classes was a great help to me in the work. He is a young man of splendid character, and deserves to be encouraged unto a thorough preparation for greater things in life. On Wednesday, September 26, it was my pleasure to preside at the celebration of the fiftieth anniversary of the wedding of Brother and Sister G. W. Warren, better known as "Uncle George" and "Aunt Lissie," than whom does not live a better couple. Excellent speeches were made by Brother James Howard, of Pulaski; J. Frank Black, of Minor Hill; H. Chapell Warren, of Rogersville, Ala.; and D. O. Warren, of Florence, Ala. This was an occasion of great joy and comfort to all present, and we pray God to bless the occasion, and the things spoken to the uplifting and ennobling of humanity and to the sweetening and comforting of all the

days that may yet be spared to "Uncle George," and "Aunt Lissie." I am now at Rich Pond, Ky.—J. Pettey Ezell.

Georgia.

Trenton, October 2.—Our meeting at Deerhead Cove closed with two baptized and one restored; and one confessed whose parents objected to further obedience. We had another service yesterday and another desires baptism Wednesday. We had the attention of the entire community, and, with the proper effort, we believe a permanent congregation can be established. We have two more meetings for this month.—C. E. Coleman.

Kentucky.

Morganfield, September 26.—I have baptized forty-nine this year to date, and have four more meetings, including the one I am in. Next week I will moderate for my brother, J. L. Hines, in a debate with Mr. E. W. Lindsey, General Baptist, at McHenry.—W. T. Hines.

Kirkmansville, September 28.—Last Lord's-day night I closed a meeting of two weeks' duration at Allegree, which resulted in four baptisms. The brethren there have agreed to have regular Lord's-day meetings, a thing that they have not had for the past four years. Brother R. K. McRae, of Hopkinsville, will preach for the little band once a month. Brother McRae is one of the best men that I have ever met, and a splendid preacher of the gospel. I go to a place near Lexington, Tenn., to begin a meeting next Lord's day. Brethren, pray for me.—C. H. Baker.

Missouri.

Rogersville, October 3.—I have just closed a good meeting at Antioch, in Bollinger County. I baptized five, including a young Baptist preacher. We had good attendance and attention, good seed were sown, and the congregation was strengthened. I shall return next September for my third meeting at that place. I go next to Half Moon, near Dell, Ark.—M. S. Mason.

Tennessee.

McMinnville, October 3.—The Culeoka meeting closed on September 26, with one baptized. Beginning on the night of September 27, I preached one week at Ephesus Church, near Columbia, with good attendance and interest, but no additions. I wish all correspondents to note that my address for the present is McMinnville, Tenn., and I am ready to arrange for meetings anywhere wanted.—L. F. Mason.

Knoxville, October 10.—I wish to say to all my friends, through the Gospel Advocate, that I am now located in Knoxville. I am working with the Broadway church of Christ. Our work at Montgomery, Ala., was very successful, and my parting with the good

brethren and sisters there was painful. They treated me well. The ladies of the Catoma Street Church presented me with an elegant present—a gold-headed cane, or stick, a beautiful token of their appreciation.—C. E. Holt.

Livingston, September 30.—Brother Marion Harris and I closed a good meeting at Haydenburg, in Jackson County, last Lord's day, with eight additions, one from the Baptists and one from the Presbyterians, and one erring sister returned. Brother Harris planted the cause at Haydenburg some three or four years ago. There are now about forty-eight members, with a splendid new house of worship, and things seem to be moving along nicely; but when Brother Harris first began preaching there, ignorance and sectarianism, together with pistol firing and rock throwing, were not uncommon. "The entrance of thy words giveth light." A number of good people live in and around Haydenburg. We made our home with Brethren P. T. Clark and Silas Williams. These are good people, full of faith and charity, and they treated us with no little kindness while there. My meeting at Pleasant Grove closed, after eight days' duration, with one reclaimed.—Willie Hunter.

Decherd, September 29.—I have just closed a twelve-days' meeting at Center Point, in Bledsoe County, with twenty-seven additions—twenty-five baptized and two reclaimed. Of the number baptized, six were Baptists and six were Methodists. This is the home of Brother Ben Walker. He and his wife rejoiced very much over the meeting. They have met there many times by themselves to break bread. I moved two miles from that place and preached seven nights in an Adventist college building, with five baptized and one reclaimed. This was a very large building, and it was filled with hearers every night. The meeting closed with about four hundred present. Bledsoe County is a good place to work for the Master. We found many good, loyal brethren who stood by us in those meetings. Brother J. C. Moseley led the song service. He is a good instructor in vocal music. Any congregation wanting a singing school should write him at Whitwell, Tenn., R. F. D. I will go back to Bledsoe County next year. I go next to Dixie Schoolhouse, where I held a meeting last spring. Brethren, help send out more gospel preachers. The cry is, "Come over and help us." I have many calls that I cannot reach.—R. E. L. Taylor.

Recipe for Gray Hair.

To half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Run-down People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well-known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of

nervous, run-down people who were ailing all the while, double their strength and endurance and entirely got rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron. If you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneau at \$5.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.00 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series C— **CLINTON, S. C.**

There is no part of human relationships where tender thoughtfulness is so greatly needed as in the home. If a family is to live together in harmony and helpfulness, each must be thoughtful of the other's rights and comfort. To attempt to do as one pleases is sure destruction to the peace

of home life. Each ought to yield to the other. Our homes should train us to think first of the welfare of the other members of the family, putting our own interests last. For "even Christ pleased not himself." Than this there is no other surer recipe for happiness.—Selected.

A Good Scout Eats Without Fear.

Fancy Dishes and Rich Food Have
No Terrors if You Use Stuart's
Dyspepsia Tablets.

Prove it With a Free Trial Package.



Half or more of the good things to eat are either under suspicion or banished altogether to those who have not learned of Stuart's Dyspepsia Tablets. Instead of berating breakfast sausage, sardine sandwiches, and roast duck, with dressing, wise people eat a Stuart's Dyspepsia Tablet after each meal and one just before you go to bed, then there is no harm in the rich, fancy dishes.

Your stomach lacks the proper digestive juices to make your meals easily digested. Stuart's Dyspepsia Tablets give the stomach and other organs of the digestive apparatus the wherewithal to digest food.

Get a fifty-cent box to-day from any drug store and try them, or send the coupon for free trial.

Free Trial Coupon.

F. A. Stuart Company, 233 Stuart Building, Marshall, Mich.: Send me at once a free-trial package of Stuart's Dyspepsia Tablets.

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Better Than Spanking.

Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

In life troubles will come which look as if they would never pass away. The night and the storm look as if they would last forever, but the coming of the calm and the morning cannot be stayed.—Exchange.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Greene.

John Cecile Greene, son of Mr. and Mrs. S. D. Greene, was born on April 24, 1896, and died at his parents' home, near Coopertown, Tenn., on August 7, 1916. He was a young man of many sterling qualities and was highly esteemed in the community where he lived. He had been a member of the church for seven years. The writer spent a pleasant day in his home during his last illness. At that time our young brother was cheerful and hopeful of recovery and expressed regret at not being able to attend the meeting then in progress. His sudden taking away should remind us all that "in the midst of life we are in the midst of death" and teach the needed lesson of preparation. I would remind the bereaved ones that our religion, like the stone chrysolite, "shines the brightest in the dark," and hope that the memory of the dear departed may be as bright and as beautiful as the flowers placed upon his grave. Brother T. J. Ellis paid a beautiful and touching tribute in the presence of a large concourse of friends, the singing class of which Cecile was a member sang appropriate selections, and his teachers passed resolutions of love and respect. Such tributes, together with the promises of God's word, help to change the dark cloud of sorrow into a bright cloud of angels who minister to our comfort and happiness.

A. B. L.

Cunningham.

Sister Sallie A. Cunningham was born on February 9, 1847, and departed this life on August 15, 1916. "Aunt Sallie," as she was affectionately and tenderly known, numbered her friends by the score, and she leaves on this side of the mystic stream a large circle of loved ones bereft of her helpful presence. In many respects our dear sister was a remarkable woman. Never very strong physically, she was not at all times permitted to enjoy assembling with the saints; nevertheless, her faith was made strong by a childlike trust in the promises of God. The good influences of one's life live after he or she dies. This was brought vividly to the mind of the writer when he remembered the many encouraging words spoken by this faithful soldier of the cross when he was a mere boy, striving to preach the gospel. And what was true concerning our dear, departed sister may be true with all Christians. What a priceless heritage left to posterity! Sister Cunningham's maiden name was "Blackburn," and she leaves several relatives by that name who reside at Franklin, Tenn. On August 16, 1916, at seven thirty o'clock P.M., in the presence of a large gathering of friends and neigh-

bors, at the residence of her son, the writer conducted the funeral service. Burial was made at Franklin, Tenn., with services conducted by Brother F. W. Smith.

LYTTON ALLEY.

Cathey.

A. B. Cathey was born on June 25, 1826, and died on January 18, 1916. He was married to Miss Tennie E. Smith on September 27, 1859. To this union were born thirteen children—nine girls and four boys. He is survived by this family, with the exception of one daughter who died young. The following are the surviving children: W. A. Cathey, J. D. Cathey, T. D. Cathey, Mumford Cathey, Mrs. B. B. Kennedy, Mrs. J. A. Deik, Mrs. Everette Grimmett, and Miss Cannie Cathey, of Maury County, Tenn.; Mrs. T. J. Kirk, Mrs. R. C. White, and Miss Robert L. Kirk, of Texas; and Mrs. E. M. Tarply, of Franklin, Ky. At the time of grandfather's death there had been born about sixty grandchildren and seven great-grandchildren. Any one who is acquainted with this large family can appreciate the value of a true, Christian father. He was reared, lived, and died at his home, on Cathey's Creek, near Isom, Tenn. He served as elder for many years in the church at Isom. He was modest by nature, but strong in his convictions and able to defend the faith. At the end of his long and useful life, it seems to us, he could have spoken as Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." CLARENCE KENNEDY.

Durham.

Sister Mary Lee Durham was born in North Carolina on December 13, 1836, and died at Rush Springs, Okla., on August 18, 1916, of that dread disease, tuberculosis. She was one of the noblest and sweetest Christian girls that it has ever been my lot to meet. At all times it seemed that her whole thought and pleasure was to talk about the Lord's work and to engage in it. Had she lived in days of old, no doubt her greatest delight would have been, like Mary, to sit at the feet of the Savior and converse with him. She would have been "last at the cross and first at the tomb." But now she is gone to that land where her pure spirit can find that congenial company so rarely to be met with here. She was one of my best friends. Even though a girl of that age when giddy youth usually chooses worldly pleasure as the only road to happiness, she

"Eagle Brand" is made from pure, rich, cows' milk and cane sugar. It presents a record of sixty years for purity and high quality.



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Don't Use Soap

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse, and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body; and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles, of Louisiana, possessed a formula for keeping the hair beautiful, and for many years kept the secret to themselves; but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

We have in stock a number of "Studies in Recent Adventism," by Henry C. Sheldon. "An especially timely review and analysis of the assumptions, claims, and teachings of Adventism." The name of the author guarantees the character of the book—its lucidity, its scholarly style, and its weight of authority. It will be an invaluable antidote to the materialism, Russellism, and premillennialism of to-day, and a strong weapon for students and teachers who must meet and answer this false teaching. Price, 50 cents.

Commendations of "Christian Treasures" continue to come in. Volumes I. and II. are now ready for delivery. The price is \$1 per volume. Brother Larimore says "It is easy to find single chapters" that are "well worth the price of the volume." Read his statement and others from appreciative brethren.

those "that good part, which cannot be taken away," and her words of encouragement to faithful service in the work of the gospel were worth mines of gold. She leaves a father and mother, with many other relatives, to mourn her loss. But let us "sorrow not, as those who have no hope," for in that bright home where she now dwells among "an innumerable company of angels" and "the spirits of just men made perfect," with "God the Judge of all," and "Jesus the mediator of the new covenant," she waits to meet us when we go there, too, which soon we will if we are faithful. May we all soon be reunited with our loved ones in the home of the soul.

U. G. WILKINSON.

Little.

Mrs. Amanda C. Little, (née Nelson) was born in Brownsville, Tenn., on June 29, 1828; was married to W. D. Little on January 18, 1845; and died on June 27, 1916. She was reared under strictly religious influences in a godly home, being baptized into the kingdom of her Savior at the age of sixteen, and lived ever thereafter a devout child of God until the day of her death, as was witnessed by the fact that only a short time before she passed away she seemed to regain her voice and sang the chorus of the sweet old song, "Beyond the Dark Sea." In May, 1845, she moved from Marshall County, Tenn., to Rusk County, Texas, in which State she spent the remainder of her life, save six or seven years. In her earlier life it was her privilege to see and hear such men as David Lipscomb and his collaborators preach. For several years the Gospel Advocate was read and cherished very much by her as her religious paper. After the death of her husband, many years ago, she made her home with her son, T. M. Little, now a successful business man of Clarendon. Having been in this home so much in my ministerial work, it was mine to see and know that no aged and helpless person ever received more kind and tender ministrations of love and care than did Sister Little. She had been blind for many years, yet, from the oldest to the youngest, every hand was ready to minister to any and every want of this saintly mother in Israel. Of all it has been mine to know, she was one of the most devout Christian characters it has ever been my good fortune to meet. The times I have been in her presence, with her Christian conversation and strong faith in the promises of God, have been a great benediction to me in my ministerial work. Peace to her ashes; her soul is at home with God.

S. H. HOLMES.

Hard Colds. People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine renews the system after a cold as no other medicine does. Take Hood's.

It seems to be a more important factor in the sum of domestic happiness that a man and his wife agree on what they can afford rather than that they agree on the best poetry.—Selected.

Obey that impulse—renew your subscription.

TO END CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of Paralal (double strength), and add to it 1/2 pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

Club Solves Piano Problem.

The greatest danger in buying a piano or player-piano is the difficulty in selecting one of *real* and *lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the piano club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute* and *perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

The call of God to us all is to rise up and help our Lord in his fight against evil and wrong everywhere.

It is a crime against God and man to speak of the sin of another, if he is now seeking to lead a good life. God forgets, and so should man. In Bavaria, when a man has been convicted of a crime and has by imprisonment paid the penalty, he who speaks or writes of that man's crime is himself punished as a criminal. Are repentant men never to have a chance?—Exchange.



The Name WITTE Will Never Appear on anything but Highest Quality Engines

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I AM proud of my name and proud of my engines. After the name "WITTE" has had a clean, unblemished record for 47 years, how could I do else than try to build the best engines and do business in a clean, honorable way? It is my good fortune and your good luck that I am able to sell such high-grade engines at such low prices. My own private, natural gas well to furnish free power; my great factory equipment; my having no interest to pay on notes, mortgages, bonds, etc., is to your advantage.

When a postage stamp may save you from \$25 to \$200 on an engine, isn't it worth while to write for my catalog? You can buy an engine direct from my factory at my low factory prices.

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Another Preacher Gone.

BY L. D. PERKINS.

Henry C. Crowell was born in the State of Arkansas on October 18, 1851, and died in San Bernardino County, Cal., on September 12, 1916. Aside from residing in California fourteen years, he spent the other days of his life in Missouri and Arkansas.

Brother Crowell took his stand with Christ in the year 1882, and for more than thirty years he was a consistent member of the church of Christ. He commenced to preach following his conversion, as did Paul, and continued to preach in a public way until just a few years before he passed away; and while in business, which deprived him of preaching in a public way, he continued to proclaim "the faith which was once for all delivered unto the saints" in a private way, never losing faith in the one common cause of Christ and his church. He held a number of public discussions with those who differed from the Bible in faith and practice in Missouri and Arkansas. He belonged to that class of preachers who work with their hands for a living and then preach as opportunity is afforded. In 1873 he was married to Emma B. Foster, and to this union were born two sons and three daughters, all of whom are living, save the oldest son, who died when quite small. The children all live in San Bernardino, and will be a great comfort to Sister Crowell in her sad loss, and the help and support of her while she lives. Brother Crowell has a brother, G. W. Crowell, who lives in Riverside, Cal., and is one of the leading members of the church at that place.

I have been more closely associated with Brother Crowell since he came to California than almost any one else, and know him better, perhaps, and can truly say that I have never met one that was better-hearted than he was. No man could show more hospitality at his home than could Brother Crowell. As a thinking man, he was above the average; and he had given a close and prayerful study to the word of God, and delighted at all times to talk of its mysteries and its teachings. I could discover mistakes in his life, and he would not be pleased for me to close these few words of tribute without making mention of this fact; but his good traits of character were so abundantly more than the mistakes that I am reminded of the scripture found in Heb. 3: 5, which reads as follows: "And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterwards to be spoken." We know from the record in the word of God that Moses was not

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at all times perfect, and yet he was so near perfect that God overlooks his imperfection, and here the writer speaks of him as being always perfect over his house. The same may be truly said of Brother Crowell. There were so many rare traits of character in his life that we must forget any of the imperfections that come through the weakness of the flesh and regard him as a man who has gone to his great reward. Brother Crowell was a very active man in business, and was near Victorville, Cal., when the sad end came in an automobile accident, he being killed almost instantly. The entire family have our deepest sympathy in this hour of grief. May the Lord bless them and give to them the needed comfort and sympathy.

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Why Jesus Succeeded.

BY S. WHITFIELD.

The life of Jesus was a grand success. We are ready to admit this as a fact, for we cannot do otherwise. He was with the Father from the beginning; he lived in this world; he died; and he lives again. People still hear his word, believe on him, and obey him. His life has a great influence on men.

From a worldly point of view, the life of Christ was a failure. The great characters of the Bible who have had such a great influence over people for good are not specially noted in the world, but all believers in the word of God look up to them as heroes and heroines in God's service. The things that are the most pleasing before God are displeasing in the sight of men.

But why did Jesus succeed? Some may be ready to say that he could not do otherwise; that he was the Son of God and had to succeed. But we should remember that he was the God-man; that he partook of man's nature as well as of God's nature. There were conditions complied with in the life of Christ that were at least partly responsible for his success; and these very conditions are the ones that we need to comply with to make our lives count at last. Hence this lesson.

Jesus had no doctrine, opinions, or speculations of his own to teach. His teaching was not his own, but whatever the Father gave him. He did not teach opinions or speculations, but the word itself—the very truths of heaven. He always did the will of his Father. He had no will of his own to do. The secret of his great life along this line was: "Not my will, but thine, be done." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.)

Jesus spent considerable time in prayer. When some great responsibility was before him, he went to God in prayer. Before he chose the apostles he spent a night in prayer. At the close of his talk with the disciples, in the upper room, we have his prayer in John 17. This was before his trial and crucifixion. Then, his prayer in the garden just before Judas came with his band. He prayed on the cross. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." (Heb. 5: 7.)

Jesus was busy in doing good. His life was filled up in doing God's will with the eternal interest of man in view. His life was so full with good that there was no room for evil. "Who went about doing good." (Acts 10: 38.)

Jesus did not try to please men, but he did please his Father. He spoke the truth regardless of results. He reproved sinners, whoever they were. He had no men that he looked up to with a feeling that he must not differ from them. His great life was spent with the sole object of being one with

Selfishness had no part in the life of the Christ. He lived, died, and came forth from the tomb all for the good of others. He was rich with his Father; but for us he became poor, that we might be made rich. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2: 21.)

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A fool may be known by six things: anger without cause, speech without profit, change without progress, inquiry without object, putting trust in a stranger, and mistaking foes for friends.—Arabian Proverb.

"Be Converted."

BY C. PETTY.

This subject is not understood alike by all persons. Now there is a cause for this difference among the people, and that cause is the different teachings as to what it is to be converted. Is it something the Lord does, independent of man's action, or is it something that man does himself? What is conversion, and how is it brought about? Does it apply to all persons alike, when all persons are not in the same state or condition? Let us see. In Luke 22: 31, 32 the Savior says to Peter: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Now, was Peter to do the same things that he commanded the Jews at Solomon's temple? (Acts 3: 19.) This cannot be, for they were not believers when Peter began preaching to them. So the term "converted" is addressed to persons in the church as well as those out of the church, and means for the addressed to turn right to the extent that he has gone wrong. So when Peter was told to strengthen his brethren after his conversion, he had finished his work under the first commission, and had, no doubt, done his work well. Therefore the term, "be converted," did not mean to Peter what it means to an alien, for an alien's conversion means for him to do all that is embraced in the commission. Again, if a person is a believer, the term, "be converted," does not embrace that to him; and if he has believed and repented, it does not embrace them. So the term, "be converted," embraces just whatever the addressed lacks of a complete return to the Lord.

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The Blood of Christ.

BY H. W. JONES.

"If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1: 7.)

Yes, "the blood of Jesus cleanseth us from all sin"—if; hence our cleansing in "the blood of Christ" is conditional and *not* unconditional, as some would have us believe. What, then, are the conditions on which we are cleansed by the blood of Christ? No certain, specific condition is named in this verse; but the *general* condition, which includes all conditions or requirements, is: "If we walk in the light, as he [God] is in the light." Yes, we must *w-a-l-k*, not stand idle nor sit on the stool of do-nothing. And to "walk in the light" is to walk as the Lord directs us in his holy word. "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119: 105.) Without the aid of divine revelation man would grope his way in darkness and superstition as do the heathen unto this day. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps," says Jeremiah the prophet. So, then, the Lord directs our wandering footsteps, through the instrumentality of his Inspired word, and we should continue to "walk in his ways." "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 15-17.)

Jesus shed his blood on the Roman cross about nineteen hundred years ago. Where his literal blood now is, no one knows. "How, then, does the blood of Jesus cleanse us from sin today?" you might well ask. I answer, it is by our complying with the conditions or requirements of the new covenant, all of which are sealed by the blood of Jesus. (Read Heb. 8, 9.) "Now ye are clean through the word which I have spoken unto you," said Jesus to his disciples. Hence, to come to the blood of Christ is to keep his commandments. There is no way short of this. To set aside any one of his commandments is to reject the blood of Jesus Christ. Not a single command sealed by the blood of Christ is "nonessential;" they are all binding, and will be till the end of the age. Then to accept and do his commandments as we learn them is the means

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Let us, then, "walk in the light"—that is, "do his commandments"—that we "may have right to the tree of life, and may enter in through the gates into the city" of our God.

Commendation.

BY C. C. BROWN.

After three years of very successful work, Brother T. M. Carney will leave the work at Obion, Tenn., on November 1. Brother Carney has labored here as local preacher and as missionary evangelist for the congregation with splendid results. He is leaving of his own volition, and this word of commendation is written without his knowledge or solicitation. To say that he and his excellent family are held in the very highest esteem is stating the facts very mildly. As a preacher, he is very much above the average; as a friend and neighbor, he is "tiptop."

In this day of loose teaching and hobby-riding it is a positive delight to hear a man who knows the Bible and does not hesitate to declare the whole counsel of God in love, and yet in all boldness. This is his policy, and right well does he hew to the line. He has rendered us very marked service in our fight for clean citizenship and for law observance, yet all the time with tact and prudence which has put evildoers to shame. His ability to mix and mingle with people makes him a favorite, both in and out of the church. He has his plans about matured for the next year.

Our gospel is a glorious gospel, fraught with the destiny of the human

family, and he who declares it to man kind should be true and clean. Its value cannot be measured with silver and gold, for without the shedding of blood—Christ's precious blood—there could be no remission of sins. Its glory is seen in its Author, in its scope, and in its final consummation. He who declares this gospel should fully realize his responsibility; for the preacher's mistake, whether in declaring the whole counsel of God or in substituting something for God's word, may be fatal to the salvation of his hearers.

Life or death, light or darkness, joy or sorrow, heaven or hell—yea, all things that are worth while to have or to shun came through this gospel. In the majesty of the gospel we see the dignity of the minister's calling and the constant warning to honor Christ in all things. To do this, the preacher must be loyal and true, both in word and deed—in the pulpit and in his private life.

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Should Women Speak in Public?

BY CLARENCE L. KIRBY.

[This article was written by a young Baptist ministerial student and sent to us for publication by Brother J. O. Barnes, of Lake City, Fla.—Editor's Note.]

In a town where I was at one time, the pastor of one of the churches announced that on the next Sunday night he would let the ladies of the church give a missionary program. He also stated that he was glad that he could let them have this right, and was sure that they would render a fine program. What was the matter with that preacher? Had he read Paul's writings to the Corinthians or to Timothy? I weighed his knowledge of these writings in a balance and found it wanting. I declared that I would not attend the services given by the ladies of the church, and on the way to my lodging I thought how little people read the Book of books.

Wherever we go and find that women are taking part as men, they say that the men do not do their duty and that they have it to do. Why is it true that the men do not do their duty? Is it because the men have just relaxed their efforts and let everything go wrong, or is it because the men have flatly said, "We will work no longer in the church?" No!—a hundred times, No! It is neither of these causes. The men are as willing as ever to do their duty. But it is the women pushing their way into the work and pressing the men aside that causes the negligence of the men. The reason the women are doing this is that they have decided that they can do more and better work.

Statistics show us that there are over forty-five hundred women preachers, besides deaconesses and stewardesses, in the churches of this fair land of ours, and this is a great shame of the churches of the land.

In 1 Cor. 14: 34, 35 we have these words: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Do the ladies of our churches abide by these scriptures? No, it is the opposite; if the men wish to learn anything, they have to ask their wives at home. It certainly does seem that some women do not feel the shame.

In Phil. 4: 3 Paul tells the Philippians to help the women which labored with him in the gospel. A great many people say that these women taught and spoke to men, but we find in 1 Tim. 2: 11, 12 these words: "Let

the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It does not seem reasonable that so great a man as Paul, an apostle of Jesus Christ and practically the head of the church work, would allow his co-laborers to teach and preach to men, and then condemn it by his statement in 1 Tim. 2: 11, 12. In Tit. 2: 4 we find that the elderly women are commanded to teach the younger women, and this is probably what Paul's helpers did.

The women say, as another argument, that they are doing a good work, and why not continue in it? It is left to them to decide whether they want to disobey the Bible.

In 1 Tim. 2: 9, 10 Paul tells the women how to dress when going to church. In verses 11-14 we read these words: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression [meaning that women should be in subjection]." What is woman's duty? Read verse 15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Let us prayerfully consider these verses of scripture; and if we believe that the Bible is an inspired Book, let us abide by its teachings.

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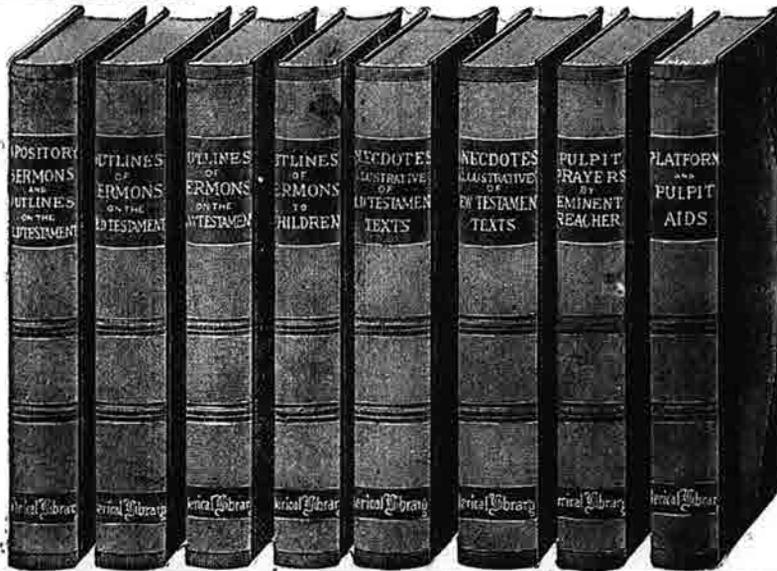
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This volume contains 300 outlines by 77 eminent English and American clergymen; it is fully indexed by subjects and texts. The outlines furnished in these two volumes have been drawn from the leading pulpit thinkers of every denomination in Great Britain and America, including Rev. Drs. Wm. M. Taylor, John Cairns, Howard Crosby, Theodore L. Cuyler, Charles H. Spurgeon, R. S. Storrs, H. J. Van Dyke, James McCosh, J. T. Duryea, Alex. MacLaren, Joseph Parker, C. F. Deans, Canon Farrar, Dean Stanley, Bishop Phillips Brooks, and many others. The subjects are practical rather than controversial.

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened! Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to

relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N F SHIVAR, Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you. Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and her regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

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Shivar Spring, Box 21 P. Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

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BY A. B. LIPSCOMB

The Conversion of Cornelius.

If you are a Gentile, this lesson should have for you a peculiar and abiding interest; for it deals with that particular example of conversion that has been designated "the opening of the door of the church by divine authority to the Gentiles." "Great issues are frequently fought out on very narrow fields," writes H. A. Birks. Applying that truism to the case before us, we may see foreshadowed in the conversion of Cornelius the spiritual destiny of all Gentile Christians. For seven or eight years previous the gospel had been preached to Jews and to Jewish proselytes in Judea and Samaria, and many of them had become obedient to the faith; but they had not yet learned that the "middle wall of partition" heretofore separating them from the Gentiles had been broken down by the death of Jesus and forever taken away.



Prophecies Relative to the Gentiles.

The prophecies bearing on this signal event were too plain to be mistaken. Isaiah had said: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." And again, speaking of God's spiritual house, he

had prophesied that "all nations shall flow unto it." Because of their Jewish training, Jewish expectations, and Jewish prejudices, the disciples of Christ did not, previous to this time, think of the blessings of the gospel flowing out to the nations through any other channel than that of the Mosaic law, with all its cumbersome ceremonies. Even the apostles themselves were not fully enlightened on this point until God himself put forth his hand, opened the door, and placed the Gentiles on terms of equality with the Jews in the enjoyment of gospel blessings. The conversion of Cornelius, therefore, marks the beginning of a new era in the preaching of the gospel and in the history of the church. The chasm that exists between the blacks and whites in this country is small compared with the difference that existed between Jew and Greek. That chasm was bridged by a bloodless revolution. After this conversion, all should understand that "there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him."



The Character of Cornelius.

Cornelius was a centurion, which corresponds to our word "captain," and means literally "commander of a hundred men." I heard a colored man say that he knew there was one musician among the early disciples. "Doesn't it read that Cornelius was a member of the Italian band?" he insisted. I tried to explain that it was not that kind of a band, but a company made up of Romans born in Italy. Some claim that Cornelius was a member of the famous Cornelian gens, and point with pride to the fact that the great Scipio, the Wellington of Roman history, was a Cornelius; that the mother of the two reformers, Tiberius and Caius Gracchus, was named Cornelia; that the powerful Sulla, the great reviver of the aristocracy at Rome, boasted the same proud name. But without guessing at Cornelius' lineage, it pleases me best to say that he was great, not because of his ancestry, but because of himself. A man's family connections do not help him much if he himself is lacking in those qualities that proclaim a true man.

"The rank is but the guinea's stamp—
A man's a man for a' that."

Cornelius was a devout man, a seeker after God. In addition to being a good husband and father, he was generous and prayerful and "well reported of" by the Jews. The angel in the vision said unto him: "Thy prayers and thine alms are gone up for a memorial before God." The word means a "remembrance offering." The constant prayer of the Jew was: "Remember me, O God." In the Mosaic law the memorial was that part of the meal offer-

ing—the handful of flour with oil and incense—which the priest burned upon the altar and which ascended unto the Lord as a sweet savor. Cornelius' prayers are likened to this memorial. God heard them, for he saw that Cornelius was doing his best, and looked with favor upon him.



Giving and Praying Are Twin Virtues.

I would have you note how closely the grace of giving is connected with prayer in this delineation. Cornelius "gave much alms to the people, and prayed to God always." Giving and praying are really twin virtues. They should go hand in hand together. A story is told of a saintly old man in Maine who was attending a meeting in behalf of foreign missions. The presiding brother asked him to lead in prayer, and the old man was seen fumbling in his pockets. Thinking he had been misunderstood, the chairman said: "Brother, I didn't ask you to give; I asked you to pray." "O, yes," the old man replied; "I heard you, but I can't pray until I have given something." If we all felt that way about it, we would soon be in the same class with the deacon who, being unable to attend prayer meeting, appointed in behalf of a brother who was sick, sent his son with a load of potatoes, meat, and flour, with instructions to say: "Here are my prayers."



The Purpose of the Angel's Visit.

We should not misconstrue the purpose of the angel's visit to Cornelius. It is evident that when the angel departed from him he was in the same state as before the angel came. The heavenly messenger did not reveal to him another gospel, did not preach to him the gospel already revealed, did not "speak peace unto his soul," or in any other way give to him assurance that his sins were forgiven. Cornelius was still out of Christ. Angels are not permitted to preach the gospel to sinners. The word of reconciliation was not committed to them, but to the apostles; and the apostles, not angels, were to make it known to all nations in order to the obedience of faith. Why, then, was the angel's visit? Simply, in the absence of other means and agencies, to put Cornelius in touch with that apostle whom God had chosen to preach the gospel to the Gentiles. Peter could do far more for Cornelius than the angel could. Arthur T. Pierson once said: "However poor a preacher, I can preach the gospel better than Gabriel can, because Gabriel cannot say what I can say: 'I am a sinner saved by grace.'" We should remember that this was the formative period of the church. The

gospel plan of salvation had not yet been fully developed in its relation to the Gentile world. God was gradually unfolding its truths and principles as the apostles and their collaborators needed them. Preachers were not found at that time, as they are now, in almost every city. New Testaments were not printed by the millions and given to all who were not able to buy. What then was the meaning of the angel's visit to Cornelius? You will find the answer in Peter's words, who represents the angel as saying: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words whereby thou shalt be saved, thou and all thy house."

If an angel sent to a man who did not have the New Testament or any part of it was not permitted to preach the gospel to him or assure him of the pardon of his sins, how can we expect God to send an angel to us, visibly or invisibly, to declare his will or speak peace to our souls, when we already have in our possession the whole of his revealed will, from which we may learn the way of truth and life? Can we expect God to do more for us than he did for Cornelius, or any one else, even in the age of signs and wonders? Revelation and common sense answer, No.



How Did God Interpret Peter's Vision?

We should not overlook the important fact that a vision was given to the preacher as well as to the convert. Alexander Maclaren expresses this coincidence tersely and beautifully by saying: "God, as it were, lays his right hand on Cornelius and his left on Peter, and impels them toward each other." And in the case of Peter's vision God becomes his own interpreter. The meaning is made clear by the events that quickly follow. The arrival of the messengers just as Peter awoke out of his trance shows that God was directing all of these events to a gracious and glorious end. The statement which was made by the messengers of the cause and object of their visit was the first link in the chain of remarkable events that gradually unfolded to Peter the full import of the vision itself. Another providential event was that six Jewish brethren from Joppa accompanied Peter when he went away with the messengers. There was need for these brethren later on, first at Cesarea and then at Jerusalem. It may have been a wise precaution on Peter's part to take them along, but it was none the less providential, for neither he nor they knew at this time what would occur at Cesarea. God's hand was in every detail of this portentous event.

Next week we shall write about what took place at the house of Cornelius.



OUR CONTRIBUTORS



The Millennium. No. 2.

Mr. McCorkle reasons too much from analogy—too much from analogy to be convincing. But his reasoning from analogy is even more specious than his reasoning from type to antitype. He often tells us that the history and fortunes of the Jewish church typify the history of the Gentile church. Let it be admitted that the Jewish people were a typical people, and their history typical of ours; and what follows? That the Christian church is to end as did the Jewish church—by a similar visitation? So affirms my lay brother. But, then, where is the antitype? Is the antitype of famine, sword, and fire, *famine, sword, and fire*? Is the antitype of temporal judgments, *temporal judgments*? Either he or I have wholly misunderstood the nature of types. Babylon, with me, is a type, but not of a *literal city*—of an ecclesiastical city, and not of a *city of brick houses*. Famine may be a type; but can it be a *type of famine*? The Jewish captivity and return may be a type; but it cannot be the *type of a literal captivity and return*. So he seems to

reason; for he alleges that "if the past were a type of the present, the present must close as did the past." If the former closed by temporal judgments, then the present dispensation must close with temporal judgments. I would rather suppose it ought to be with *spiritual* judgments, if the former were a type of the latter. Light is a metaphor, but not of light. Temporal judgments or calamities may be a metaphor or type, but not of temporal calamities. There is a spiritual Jerusalem, Egypt, and Sodom—a spiritual Babylon, too, if by *spiritual* we mean figurative. But the figurative and the literal are not literally the same.

I am doubtless understood; and if so, may I not affirm that if the Jewish dispensation, the people under it, and God's government of them, were types of the Christian dispensation, the people under it, and God's government of them; then, on that hypothesis, the present church cannot end as did the Jewish; for if it do, then the close of the former is not a type of the close of the latter. Noah's salvation in an ark during the deluge, Peter says, has its antitype in Christian immersion; but is there an ark or a

deluge in the antitype? If, then, the Jewish church in its close was a type of the Christian in its close, that the latter may be the antitype, there must not be literally sword, famine, or fire in the consummation of the present dispensation.

But again, my good Brother Samuel says, in very strong terms, that the church is never to come out of the wilderness—he defies any one to show in the prophecies an intimation of her return. His words are: "The church is never to come up out of the wilderness. I challenge the text, the solitary text to the contrary. It is one of the wretched blunders of our teachers, and palmed on the world as Bible." Then query on his doctrine of types: Where is the antitype for the Jews coming up out of the wilderness? Did God's ancient church never come up out of the wilderness? And may I not add that if the history of the Jews be a type of the history of the Gentile church, and the Jews were delivered from the literal Babylon, must we believe that the Christian church, now in Babylon, is never to come out of Babylon, but to be destroyed within her walls? Is there not a war between his doctrine of types and his interpretation of prophecies?

I would not be understood as disputing against the typical character both of the religion and of the history of the people of the Jews, for I believe both to have been typical; and for this reason, among others, I expect the church to come out of Babylon before Babylon is destroyed; but I remonstrate against the loose style in which the layman speaks of types, and his application of a typical character to God's judgments, which destroys the true doctrine of types as applicable to the whole religion of Moses.

While animadverting on the preliminaries of your correspondent, Mr. Editor, may I not ask: On what authority does he so repeatedly call the Christian church the Gentile church? Is not Jerusalem the mother of us all? Were not the first Christians all Jews? And did not the apostles unite and make one new body of Jews and Gentiles under Christ? Why, then, regard the Christian church as if exclusively a Gentile thing? Is it to complete your correspondent's doctrine of types, to make way for his demonstration, that, as the Jewish nation fell, so will the Gentile nation, called "the church," come to its close? The slightest inclination of two straight lines will, if they are projected, end in an angle. We had need, then, to be cautious in laying the premises of any argument so pregnant with tremendous consequences as that of our friend. We must not talk loosely of types, facts, reason, and analogy; but proceed with caution, examination, and the assurance of testimony.

Having so far examined the first part of his "Signs of the Times," or what pertains to his analogies and types, and shown, we think, that while these furnish much matter for declamation and fine rhetorical appeals, there is nothing of the certainty of demonstration, logic, or faith in those chapters of his work, we proceed to his comments upon the prophecies.

In general terms let me observe:

1. That the layman generally, if not always, when in a strait in making out the meaning of prophecy, carries his system across the swamp on the bridge of analogies and types. So that, in fact, all through his interpretations he relies more upon his analogies and types for proof than on anything he finds in prophecy.

2. He attributes a much greater amount of ignorance to the priesthood than can possibly be sustained by any written documents. For example, in speaking of *the seals*, he says (on page 25, in a pamphlet form of his "Signs of the Times," which you sent me): "The most alarming and the most misapplied prophecies in the whole Bible may be found, Rev. 6: 12 to the end. Our priests, almost universally, quote the prophecy as a portrait of the final day." These must be very illiterate priests, indeed; for I know of no learned man, no writer on prophecy, living or dead, that holds the views which our friend McCorkle imputes almost universally to the priests. Perhaps he only means the *Indiana* priests. Certainly he cannot find any person of note, living or dead, who affirms that the sixth seal alludes to the final consummation. All men of good common sense, and all men of learning, are one in their views of the sixth seal, so far as that it relates to a political or ecclesiastical revolution long before the final consummation. Among Catholics themselves there is a very general agreement on this subject, especially since the twelfth century. The Abbot Joachim, in the twelfth century; Pierre De Olive, in the thirteenth century; Ubertinus De Casalis, in the fourteenth century, are with Samuel McCorkle here. So is Dr. Wall, Vitranga, Bishop Newton, Daubuz, Dr. Aphorpe, Pyle, Waple, Mede, More, etc., etc.

Even the most ancient commentators are of the same opinion; among whom are Victorinus, Andrew, and Arthas, whose commentaries on the Revelation are still extant, and who all flourished before the seventh century closed.

3. His comments are sometimes most arbitrary, and so far-fetched and forced that they are destitute of even plausibility.

4. So much incensed at those who spiritualize away the letter of prophecy, he seems occasionally to run into the opposite extreme, and *literalizes* the spirit of prophecy.

The reasons which compel me to make these general remarks on his performances will appear in the sequel. And though it may at first view appear that we ought to commence with an examination of what he says on *the six seals*, to sustain these exceptions to his treatise; yet, as the finding of fault is not our object, only as it may serve to correct some wrong impressions and to set the whole matter of prophecy in a more intelligible attitude before the student, we proceed to examine his views of the First Resurrection spoken of in the twentieth chapter of the Revelation. This, although almost at the end of the chapter, is so inwrought into the whole commentary before us that it deservedly occupies our attention first. That there is to be a literal and proper resurrection of certain saints and martyrs a thousand years antecedent to another literal resurrection is a matter assumed by all who expect a literal personal return of the Messiah at the destruction of antichrist and the man of sin. [Mr. McCorkle seems to confound "antichrist" with "the man of sin." Here he is not literal enough. John's "antichrists" are either professed apostates or skeptics; Paul's "man of sin" is a professor of the Christian faith, and sits in the temple of God. This will come in our way more directly at another time.]

It is agreed on all hands that the *vision* of the things which were to come to pass subsequent to the times of John's exile begins with the first verse of the fourth chapter of the Apocalypse, and ends with the seventh verse of the twenty-second chapter. The whole vision, then, occupies eighteen chapters and seven verses. It begins with, "I saw, and behold a door opened in heaven;" and ends with, "Blessed is he who keeps the words of the prophecy of this book." "I John saw and heard these things."

This great vision is composed of several separate and distinct visions in regular succession. Of these, the vision of the Book, or Scroll, sealed with seven seals, is first. The opening and development of six of these seals occupies the fourth, fifth, and seventh chapters of the book.

At the opening of the seventh seal there was a solemn pause in heaven for half an hour, and a second vision occupies the prophet—seven angels standing with seven trumpets. These prepare each to sound his blast. The reports or sounds of these seven angels with these trumpets occupy the eighth, ninth, tenth, and eleventh chapters of the book; and if we add the developments attendant on these seven angels or the separate visions filling up this portion of the prophecy, we are led forward to the close of the fourteenth chapter. But here we have the independent visions of the Two Witnesses—the Woman in heaven clothed with the Sun—a Battle in heaven—a ferocious Beast rising out of the sea, having seven heads and ten horns—a Beast ascending out of the earth, having two horns like a lamb, with the tongue of a dragon—the Angel with the sharp sickle.

The third principal vision begins with the fifteenth chapter: seven angels with the seven last plagues—vials of the wrath of God. The pouring out of these vials and all their details extends to the end of the nineteenth chapter. Then follow the vision of the binding of Satan—the First Resurrection—the Millennium—Satan's release from prison—the battle of Gog and Magog—the Final Judgment—the New Heavens and Earth—and the descent of the New Jerusalem.

Now this whole vision, composed of numerous separate visions, gives one prospective view of the destinies of the Christian dispensation till the close of time; but *all of it veiled in figure*. If we take any portion of it literally and other portions of it figuratively, we must have some unequivocal reason or authority for this mode of interpretation, else we destroy the intelligibility of the whole.

Visions are always in figure, and they must be understood figuratively, if understood at all. Concede to one commentator that the first resurrection is a literal resurrection, and you may concede to another that the binding of Satan with a chain is a literal binding, and that Gog and Magog are the literal Gog and Magog of Old Testament history.

It is, indeed, conceded on all hands that some circum-

stances in a vision must be represented without figure, that it may be intelligible; but these are never the subject-matter or principal object in the vision. They are the mere connections of its parts. We must then object to that system of interpretation which arbitrarily takes as literal the whole of any section of this vision. Such, in our judgment, is the error of our lay brother on the passage under consideration. He represents the principal topic or figure in the vision of the first resurrection as literal with all its attendant circumstances. Hence he deduces a new doctrine not taught by any New Testament author in any of the canonical Scriptures. For it must be confessed that neither Jesus, nor Paul, nor Peter, nor any of the apostles in their writings ever speak of two literal resurrections, or of a resurrection of some saints a thousand years before others or before the wicked.

Is not, then, this doctrine of a literal resurrection of the saints, to live and reign a thousand years on this earth before another resurrection, to be received with caution? And ought not the single passage in the New Testament on which it rests, or from which it is deduced, to be clear and forcible, to warrant so much confidence as some express on the subject? But is this the fact? No. *It rests wholly on a single figurative passage found in the visions of John*, and that in connection with the binding of Satan with a great chain, and the insurrections of Gog and Magog around the camp of the saints.

But we may be asked, have we any authority from the Bible, Old Testament or New, to speak of a *figurative* resurrection? Yes, of a figurative burial, graves, resurrection, and ascension to heaven. Let those who doubt it read Ezekiel's description of God's people coming up out of their graves: "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land." This is only a part of the vision of the resurrection (figurative, indeed) described by Ezekiel in chapter 37.

The apostle Paul speaks more than once of being buried with Christ, and of being raised with him; and on this ground says to the Colossians: "Since you have been raised with Christ—ascend—or set your affections on things above." And does not John himself, in the eleventh chapter of his vision, speak of the *corpses* of the two witnesses lying *unburied*, and of the *spirit of life entering them*, and of their *ascension* into heaven?

Now, on my friend McCorkle's doctrine of analogies, may I not ask: If the Jewish church was to have a resurrection out of her graves, may not the Christian church have a similar resurrection? And if the Spirit of life revived the two witnesses, why may it not revive the whole Christian church? And if they ascended up to heaven, may not the Christian church ascend thither also in the same manner? And if God should put his Spirit into the raised Christian church as he promised to do to the house of Israel after he brings them up out of their graves, may not they be said to be blessed and holy who have a part in the first resurrection, as well as the Jews, for whom he displays such power and love?

If Sodom, Egypt, and Babylon, in this scenic representation of things, are said to live again in the corrupt hierarchies of the apostate church, may not the souls of them who were beheaded for the testimony of Jesus—the saints and martyrs of ancient times—be said to live and reign with Christ in the millennial church? And if Christians can figuratively be said now to be crucified with Christ and suffer with him, may they not be said to live and reign with him on earth? How much more easy of conception is this, and how much more in harmony with the figures of this book and with the order of things, than the layman's triumphant church on earth, composed of men and women in the flesh, in company with, or under the government of, ancient martyrs and all the saints of olden times! What an incongruous mass will replenish this millennial church! Here are groups of men, women, and children, eating, drinking, sleeping, marrying and giving in marriage, while Abraham, Isaac, Jacob, Paul, Stephen, and John are looking over them (as shepherds tending their flocks) for three hundred thousand years! What pleasure will Elijah, Moses, and Daniel have in the fine corn fields, olive yards, vineyards, meadows, and gardens of that happy period! Will the melody of the groves, and the beauties of spring, summer, and autumn, delight the senses of spiritual and incorruptible bodies, that neither breathe the air nor feast on earthly products! And what, let me again ask, is the scheme or mode of reasoning which gave birth

to such a heterogeneous association as that described by the layman on page 40? It is this: Fifteen chapters of the visions of John are understood figuratively, and the three last literally. And why, I cannot say. But he says: "If this resurrection be a figure of Christianity being renovated, there will be a new thing under the sun; and God will not deal with this dispensation as he has formerly done"—that is, it would be contrary to my system of analogies!

We have much to say on the finding of the dragon, on the first resurrection, and on the insurrections of Gog and Magog, before we finish this topic. I will only add that I cannot imagine anything more incongruous than to have one set of saints in a state of trial or probation, and another set who has passed out of that state, living together on our planet, at the same time. A part of those, too, in a state of trial, walking by vision, while another part of the same class, at a greater distance from the King, are walking by faith.

If weak thy reason, or thy faith, why, my good brother, choose the harder side? Have patience with me, as I have had patience with thee.

Holding Forth the Word of Life.

BY CHARLIE TAYLOR.

First, I wish to ask this question: What is "the word of life?" The word of life is the gospel, as we find in John 6: 63: "The words that I speak unto you, they are spirit, and they are life." In John 17: 17 Jesus says: "Sanctify them through thy truth: thy word is truth." And Paul tells us, in Eph. 1: 13, that the word of truth is the gospel of our salvation: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that you believed, ye were sealed with that holy Spirit of promise."

But why is it called "the word of life?" Because it promises life. Hear Jesus in John 5: 24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The word, when believed and obeyed, will give life, as we shall see later.

To whom does it promise life? Says one: "All that you have got to do is to believe, and God will give you life." I am sure, dear reader, from the language of James (2: 24), "Ye see then how that by works a man is justified, and not by faith only," that nothing short of an obedient faith will procure the life of the gospel. The Romans were justified by faith. (Rom. 5: 1.) In the next chapter Paul says: "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) It follows, therefore, that their faith was an obedient faith. The faith that leads an individual to do what God says is the faith that brings one into the possession of the life promised by the word of truth.

Paul exhorts the church at Philippi to "hold forth the word of life." As a church we should hold forth the word, and as individuals also. The church at Thessalonica "sounded out the word" so that they "were ensamples to all that believe in Macedonia and Achaia." (See 1 Thess. 1: 7, 8.) The church at Antioch sent out Paul on a missionary tour, and he preached the word to those that were in darkness; and through the preaching of the word many were turned "from darkness to light, and from the power of Satan unto God." When Paul and Barnabas returned home from their journey of sounding out the word under the jurisdiction of the Antioch church, they called the church together and "rehearsed all that God had done with them." Thus we have apostolic example for sounding out the word; and we can see very clearly that the church is the heaven-born society through which the work of preaching the word to those in the cold, bleak mountains of sin is to be done. Then let us be content with this heaven-born institution, with Christ as Head, and do the

work through the church, and give the glory to God. Paul tells us, in 1 Tim. 3: 15, that the church is "the pillar and ground of the truth." The church is to support the truth. The churches of the apostolic age were busily engaged in the spread of the gospel, and it is the duty of the church of God to-day to continue the work for the salvation of the world.

The order of evangelizing the world is laid down in the last words of Jesus to his disciples when he ascended to his Father, recorded in Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." First, "in Jerusalem"—that is, at home; second, "Judea"—the surrounding country; next, "Samaria"—still farther out; and "unto the uttermost part of the earth"—the foreign field. To my mind, this is the divine plan of doing missionary work; and I am sure that the work of evangelizing the world will never be accomplished till we fall on the divine plan of doing the work. If you will notice the rapid growth of the church during the first three centuries of its history, you will be convinced of the truthfulness of this statement.

Not only as a church should we hold forth the word of life, but as individuals also. It is the duty of every Christian. We are to "shine as lights in the world." There is not a member of the church so obscure as to be exempt from this obligation. How are we to do this? First, by example. In Matt. 5: 16 the Savior says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By letting our light shine—that is, by our good works, our daily walk—we are thus holding forth the word of life. Second, we should hold forth the word of life by our efforts to send the gospel to those that have it not. There is no one but what can contribute something, though it may be but two mites. Again, we can hold forth the word of life in our conversation. We can talk the word; we can let our conversation be such as becometh the children of God. And by thus doing we can wield an influence over the hearts and lives of those with whom we come in contact.

Finally, dear reader, let me admonish you to hold forth the word of life by contending for the faith, rebuking sin, and being ever ready and anxious to do all that you can to save yourself and them that hear you. (1 Tim. 4: 16.)

Keeping the Unity of the Spirit.

BY GEORGE W. FARMER.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.)

The above injunction comes to each and every Christian everywhere, and for all time to come, with the stamp of inspiration upon it, and it is fraught with the deepest significance and with the greatest importance, because the success and usefulness of the church so much depend upon it. Now, in order to this, we must recognize the principles as expressed by Christ and his apostles. We now give attention to some of these.

The Spirit to Teach. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things." (John 14: 26.) Some of the disciples of Christ were very soon to become teachers of God, apostles of Jesus Christ, and they were not to rely on their human wisdom, neither were they left to dream things out, nor to guess them out, but they were to be taught them, and the Holy Spirit was to do the teaching, and it was to teach them "all things." Everything that God wanted revealed concerning himself; Jesus, the Son; heaven; hell;

man, and what man should do and be, and his relation and duty to God and to his fellow-man, was to be revealed, made known, and the Holy Spirit was to teach the apostles these things; and they were not to begin teaching these things till they were taught themselves, as we learn from the words of Jesus just before his ascension into heaven, when he said: "Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24: 48, 49.) Thus we see the apostles were not to begin their operations till the Holy Spirit came to teach them, and it was to bring to their remembrance "all" that Jesus had "said unto them." Jehovah told in the days of Moses what he would do. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18: 15, 18, 19; see, also, Acts 3: 22, 23.) Now, Jesus had been teaching in the presence of his disciples previous to this, but the time is near for him to go to the Father, and the apostles were to teach the world, but not till they had been taught by the Holy Spirit whom he was to send to "teach" them and "bring to their remembrance" what he had said. Upon this rests the credibility and ultimate divine authority of the gospel history. "But," says Paul, "unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2: 10-13.) This was true of the apostles and all of the inspired writers and wholly in accord with Jesus' promise. When they began writing and speaking orally, they were guided by the Holy Spirit, and they expressed nothing except what the Spirit guided them in expressing.

The Spirit to Guide in Truth. Jesus has said: "I am the way, and the truth, and the life." (John 14: 6.) All we are to get in the Father, we get through Christ. He is the truth of all we find in the Father when we get to him. "For in him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) Now the Holy Spirit is called "the Spirit of truth;" so he further states: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16: 13.) We note the expressions, "take of mine," "declare it unto you," in verses 14, 15. Now the Holy Spirit guided in "all the truth," "brought to their remembrance" and "taught them all things," and we shall rest assured of the fact that it led them all in the same way, taught them the same things, and these inspired writers have given it to the world as it was given to them. Now, if the world will only be willing to receive it as they, the inspired writers, have given it, it will make of all disciples, Christians, children of God; and if these children will be willing to walk by it "worthily" in the spirit of "lowliness" and "meekness," with "long-suffering," "forbearing one another in love," then the unity of the Spirit will be kept in the bond of peace, and, as a result of this, the church will be built up, souls will be saved, and the name of God will run and be glorified.

:-: MISSIONARY DEPARTMENT :-:

Conducted by J. M. McCaleb

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

"Quit Slacking."

BY E. S. JELLEY, JR.

A couple of years ago the above words might have been considered slang; now, however, they have, by general suffrage of the British nation, an honored place in the language; for England is at war, and the "slacker" is on every hand written down as an enemy of his country.

If a man insists on a Saturday afternoon off from work, although it be at his own expense, he is put down upon the lecture platform as a "slacker." What does he mean by taking four or five hours off? Does he not know that his country is at war? If he goes to the seaside, he gets presented with a white feather. It constitutes him a slacker and a great deal worse. If he hesitates about surrendering all of his rights as a labor-union man and refuses to countenance the employment of nonunion men and women, and to himself work alongside of them some hours more per day than the union laws permit, then he is a "slacker" and a traitor, directly responsible for the inability of British arms to win on the field, and on a par with the German or the Turk. And all this time the Chancellor of the Exchequer is devising new ways of laying on the taxes at a rate that would probably have made former generations revolt. Why? Because their country is at war. Most Englishmen and many Britishers beyond the seas recognize the force of this argument, while more than eight hundred thousand heads of families have voluntarily gone out to be butchered for the sake of their country.

Does this matter have any bearing upon the duty of disciples? I think so. "Our citizenship is in heaven," and our Sovereign is at war. He has been at war for about six thousand years, and some eighteen hundred and eighty-one years ago he himself, after thirty-three years of hardships, was seized by the enemy and crucified on our behalf. And this Sovereign of ours tells us to "fight the good fight of faith," "to be faithful unto death;" that we must every one deny ourselves and bear our cross; and that we are "not above" our Lord, who had "not where to lay his head." Brethren, I will not say there are any "slackers" among us, unless it be myself; but, in view of the above scriptures, it would be well for each of us to hold a session with his own conscience to determine whether or not he is doing all he can to advance the cause of his Lord.

In the Japanese declaration of war, the emperor said: "We, therefore, command our army and navy to fight the German empire with all their power." So, likewise, in our Lord's declaration of war against Satan, he said: "Go, make disciples of all nations;" "Go ye into all the world."

There are now millions of volunteer soldiers fighting Germany, ready to die for their country, in addition to the stay-at-home guards and the munitions workers. But, brethren, even the little body of heretic Holy Rollers has more missionaries out here in India than the Lord of the universe can muster. Whose fault is it? Why do you not volunteer for active service at home or abroad—particularly abroad, as there are fourteen hundred millions abroad and only a handful of missionaries, while in the

little corner called "home" there are thousands of the necessary home-guard preachers? And if you really cannot go abroad or devote your time at home to preaching, is it a fact that you exert all possible energy in behalf of Christ? Do you tax yourself all you can bear to carry on the war? Do you avoid luxuries and worldly pleasure for the sake of the cause of the great King? If so, he will doubtless say to you: "Well done, thou good and faithful servant." I should like to have him say that to me.



One Day's Wages.

In the home of a missionary I saw on the wall a sheet on which were printed the photos of all their missionaries and a request to give "one day's wages." This was gotten out in America, and the home forces were taking this method of stirring up more zeal. "That seems like a mighty little to give," observed the missionary, "but there are many that do not even give that much." Yes, one day's wages out of a whole year does seem like a small amount—so small that it ought to be in the reach of every one. But let us see what it would amount to. One day's wages! Well, that little country church of only ten male members giving a day's wages—what would it mean? A day's wages would not be less than a dollar each all round. Ten dollars, then, for the little out-of-the-way church of only ten male members. Let us suppose all the nine thousand churches to be as weak as this one and that a day's wages by all the wage earners would amount to only ten dollars to the church; how much would it amount to? Just ninety thousand dollars. Think of that! Yet we have only touched the hem of the garment of the churches; for a day's wages with many would run up to hundreds of dollars, and when all should be added the figures would be truly astonishing.



Seeking the Truth.

The following letter was written to Miss Sarah Andrews on August 19 by a young woman of her Bible class:

My Dear Miss Andrews: I am very glad to hear that you are very well in Karuizawa. When Mr. and Mrs. Campbell were killed I thought you must be frightened, and wanted to write to you, but at that time I did not know your home. I have been in Tokyo this vacation. Here has been cooler than last year, and so easy to study.

I am reading the New Testament every day. My father, who is dead, was a Chinese scholar; so I read the Confucianism and the book of Mencius. I have eagerness in religion, so read some books of Buddhism. Therefore I am studying the New Testament, comparing with these books. Now I am going to know the true God. If you teach me my questions, I will be glad. I hope to be versed in the commands of God by your kindness. After I understand the outline of the New Testament, I will be a faithful believer, and hope to exert my best for religion. Please give me the light of knowledge and let me joy in the brightness when you return to Tokyo.

I hope to see you in September. I hope you take good care of your dear self.



For the most part our boys are fair and square in their dealings. Now and then one comes in that is different. Mr. S—— left for his home in the country one morning early. He didn't tell me good-by, but left word that he didn't have time. "He had all day the day before," I replied. "He went off two months behind with his room rent." See how one sin leads to another? First he was dishonest, this made him impolite in not telling me good-by, and then he left a lie in the mouth of a fellow-student.

:-: Georgia and the Far Southern Field :-:

Conducted by S. H. Hall

Has the Cross Lost Its Power?

A friend of mine, out of this State, saw in one of Atlanta's daily papers the following announcement of a church social that recently took place in the First Christian Church, of this city, and wants to know about it:

A new departure in church entertainments will be a "cabaret social" at the First Christian Church, corner Pryor and Trinity Avenues, on next Friday evening at eight o'clock, to which all young people of the city, and college students and strangers particularly, are not only invited, but requested to come.

The Bible school has direct charge of the entertainment, and is going to introduce new and unique stunts galore for the enjoyment of its guests. And best of all, perhaps, there will be absolutely no charge for anything. The fun, which includes everything, is free to all. A cordial welcome awaits those who come, with assurance that they will very quickly be made to feel at home.

As to the program, there will be plenty of it, and will include some of the city's best musical talent. But it will not all be presented in one spot or at one time. It will be more or less spontaneous, with singers going through the audience as they sing, or giving a selection in one part of the building or another wherever they happen to be at the psychological moment.

But the "cabaret social" is not alone for the young people. All ages will be there, and an attractive and comfortable place will be fixed up for the pleasure of the "young old" folks who prefer to sit and watch the fun rather than take an active part in it.

The side-show feature will be in evidence, one of the most interesting being a trip to the moon on the Airship Arnot, the experience of a lifetime. Surprises and pleasures will abound on all sides.

Not the least important feature will be the refreshments. For this purpose the wienie man will be on the job, as will the sandwich girls, to keep one from getting hungry. And in case of thirst, this may quickly be quenched at attractive booths from which delicious cold punch will be served by still more attractive young ladies.

An informal evening of joy and pleasure awaits all who come, offering a splendid opportunity for getting acquainted and forming new and pleasant associations, and the only admission fee asked is a pleasant smile and cordial handshake.

In justice to the First Christian Church, I am glad to say that I asked a friend of mine, who is a member there and who was also present, about this affair, and she informs me that the above is highly colored and exaggerated, and that it is wholly false to call it a "cabaret." I give the following announcement that appeared in *The Christian Call*, a paper published by the congregation:

The main object of our social is to get our people together for fellowship and a general good time; to invite young people who have no church home, especially those in colleges.

Date of social, Friday, September 29, at 8 P.M.

The following committees have been appointed up to date, and more will be appointed later, as every class in the school is to have a part:

Refreshment Committee—Auditorium Class. All classes wishing to make donations to this committee are requested to report same to the following: Mrs. C. E. Turner, chairman; Mrs. Witherspoon, Mrs. Anthony, Mrs. Toney, Mrs. Beatty, Mrs. Downing, Mrs. Matthews, Mrs. Burnett.

Serving Refreshment Committee—Mrs. Marshall's and Mrs. Schley's classes.

Entertainment Committee (to furnish program and special features of amusement)—Caroline Thomas, chairman; Mrs. Pansy Schley, Mrs. Evan Harrel, Mrs. John Kerksis, Mr. Archie Mitchell, Mr. Craighead.

Punch Bowl Committee—Mrs. Stanley's and Mrs. Barnes' classes.

Decoration Committee—Delta Alpha and Royal Guards classes.

Check Room—V. B. G. class.

Get-'Em-Together Committee—Harry Jones, chairman; Mrs. Stewart, Mrs. Berry, Mrs. Jones, Mr. Hubbard, Mr. Craighead, Mr. Stanley.

"Getabout" Committee (to visit Tech and other schools with invitations to social)—Mr. Burnett, chairman.

Pages—Boy Scouts.

Orchestra—Mr. Wheeler.

Old Folks Committee—Royal Guards. This committee is to look after the comfort and entertainment of the old folks and invalids. A special corner will be fixed up with comfortable chairs and other attractive features.

Badges—It was suggested that all classes wear badges at the social with name of class printed on same, and have the individual's name typewritten across bottom; this to be taken up in the individual classes.

Welcome Committee—Mr. Stephen Hook, chairman; Guy Hall, Harry Jones, J. B. Bowen, C. E. Turner, S. C. Shelton, G. C. Edmondson, Mrs. Frank Stewart, Mrs. Witherspoon, Mrs. Elizabeth Robinson, Mrs. Anthony, Mrs. Cawthorn, Mrs. Charles Goodman.

This is a standing committee in our school. Mr. Hook requests that each member be present in time for the opening exercises of the school, wearing their badges, and remaining on duty until the church services begin.

Now this is the best that I can do, so far as present information is concerned, to give our readers the facts about this social. You have the reporter's announcement, which, I suppose, was written, not in criticism, but as an advertisement of the affair. Then you have the announcements from the paper published by the church in question. The right and just thing to do is to judge it by what they (the members of the First Christian Church themselves) have to say about it. There are some fine people in this congregation, and I would very much dislike to misrepresent them, or any one else, as to that matter.

But are they allowing themselves to be, indeed and in truth, friends to the sinner in such a performance? Paul, in his efforts to save, says he determined to know nothing among the people but "Christ, and him crucified." (See 1 Cor. 2: 2.) Again, he says: "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." Has the cross ceased to be a *power* among our Christian Church brethren? If not, why cease to use it and resort to the above methods of *drawing* the people? The membership of the First Christian Church, I am told, stands above the thousand mark. But take all of the above appeals that they make to the flesh to hold their number, and what will the membership be? No, my dear brethren, when you catch people with such appeals to the flesh, you must hold them with such; and if you let these things go, a large per cent of those you think you have led to Christ will go. Come to the West End Avenue church of Christ or go to the South Pryor Street church of Christ, where the cross is the power, and cease to waste your precious time and money for "that which is not bread." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good. . . . For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 1, 2, 8, 9.)

He who waits to do a great deal of good at once will never do anything.—Samuel Johnson.

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Brother S. H. Hall's Article of August 31.

BY E. A. E.

But there seems to be little inducement to young men of ability to prepare themselves to preach, and little inducement to schools to help such young men. The idea seems to be that young men should become preachers by accident—and not to be too much of a preacher, at that; to be farmer-preachers, teacher-preachers, or merchant-preachers. Hence most young men are preparing themselves to follow some profitable business, while the King's business goes begging. Can we do anything to change these conditions?

It has been proved most clearly and fully that the first declaration of this paragraph is contrary to the word of God, because there is now as great "inducement" to preachers as there has ever been.

The second declaration is contrary to the word of God, because it makes schools, and not the church, institutions in which to prepare men for preaching the gospel. God has ordained the church, and not schools, for this purpose.

Some months ago, knowing that "young men of ability" and some of no ability are depending upon schools and the "inducement" mentioned above to "prepare themselves to preach," I took much pains to present the Bible way of making preachers. I may have failed. Then let him who can, give it. There is such a way. These articles were commended by Brother H. Leo Boles, president of the Nashville Bible School, and other thoughtful and godly men. I now ask Brother S. H. Hall, also the author of the above paragraph, and others to give the New Testament way of making preachers. Certainly God has revealed a way of doing a work so vastly important. Broth-

er Hall says the way to "change these conditions"—the conditions so deplored by the author of the above paragraph—is to "preach the whole counsel of God on the preacher question." (Emphasis his.) This is just the thing to do. Then let Brother Hall give the Bible way of making preachers. He and many others can give "the New Testament way of doing missionary work;" it is in order now for him and them to give the Bible way of making preachers. The time has come for doing this.

Attention is called to the following statements:

1. Since it is right to be governed by the New Testament in sending out and supporting preachers, it is right to be governed by it in making preachers.

2. Or, since it is wrong to depart from the New Testament in sending out and supporting preachers, it is wrong to depart from it in making them.

3. Since it is contrary to the word of God to form a separate organization from the church to do one work God has committed to the church, it is equally contrary to the word of God to form a separate organization to do any other work God has committed to the church.

4. No one can defend schools as organizations for making preachers.

5. In the attempt to defend schools as organizations for making preachers, the same arguments are used as are used in defense of missionary societies.

6. The same scriptures which condemn missionary societies in principle condemn schools for making preachers.

7. It is right and our duty to teach the Bible in schools to all pupils alike; it is wrong to turn them into organizations for making preachers and professional singers. Since preachers, as all others, must attend school, it is right for them to attend the ones in which the Bible is taught.

What is it to teach the Bible in school or elsewhere? It is to teach the existence of God with all his attributes, man's responsibility and obligation to God, and that the Bible is the word of God; it is to teach piety and reverence for God, and that "the fear of God is the beginning of wisdom;" it is to teach that to fear God and keep his commandments is the whole duty of man—man's peace and happiness; it is to teach the industry, economy, honesty, integrity, uprightness, truthfulness, sincerity, useful employment, righteousness, godliness, and all the *every-day right living* of the Bible—entire submission to God—that he rules throughout the universe, and that everything on earth or in heaven—suns and systems of worlds, men, and angels—out of harmony with his will must perish.

Righteousness exalts a nation; but sin is a reproach to any people. (Prov. 14: 34.)

Homes and schools are the best places to instill into the hearts of the young the principles of righteousness and justice, mercy and truth. Whenever schools teach their pupils to tell the truth, to be honest and upright, to be law-abiding citizens, to treat others as they would be treated, etc., they are teaching the Bible to that extent. No man can offer any reason whatever why schools should not teach pupils to honor their father and mother, to obey their parents in the Lord, to make themselves profitable by following some honorable occupation, to fear God, to respect rulers, to be peace-loving and peace-maintaining citizens and neighbors—the entire Bible with all its principles of right living at all times and in all relationships of life, the reign of the Prince of Peace in all hearts and homes and nations, and glory to God in the highest.

With many, teaching the Bible in school is only making preachers, as if all pupils and people in the world should not know the characters, literature, principles, spirit, Savior, God, and salvation of the Bible. With others, teaching the Bible in school is teaching only men's theories, notions, speculations, peculiar views, and denomi-

national tenets, or "our position." None of this is teaching the Bible, and it is contrary to the word of God to build schools for these purposes.

In regard to Bible schools already in existence, some points must be vigilantly guarded:

1. They must not be turned into institutions for making professional preachers and singers, clerical classes, or preachers of any sort. This is not God's way of making preachers.

2. They must not be turned into places for teaching men's peculiar views, theories, speculations, and doctrines.

3. They must not be put into the hands of men who are lacking in a thorough knowledge of the *real teaching* of the Bible in regard to all right living and on "all things that pertain unto life and godliness," or "the whole counsel of God." Neither must they be put into the hands of men who have not well-established characters for purity and honor and who have not deep convictions and lofty conceptions of integrity, uprightness, and all Christian virtues. Paul says he took thought for things honorable in the sight of all men. Men and women may have great literary ability and attainments and be wholly unfit to teach. Men without characters cannot build characters in others. Degrees from universities alone are not sufficient qualifications for teaching anywhere.

4. Thousands of good men and women have given their hard-earned money to build up these schools, in which the Bible, with all its principles of honesty, uprightness, truthfulness, virtue, peace, purity, righteousness, and godliness, can be taught to all pupils alike, and it is a sin to pervert them into institutions for making preachers, especially a favored and clerical class, and for emphasizing the peculiar views and notions of men.

Just here one thing Brother Hall says may be turned to good account. He says:

One way to take from the truth is to emphasize some part of a subject to the neglect and destruction of some other part.

A school which emphasizes "special providence," one which features "sect baptism," another which makes it a special point to show how to meet the errors of the denominations, another which stresses peculiar views on unfulfilled prophecies and the second coming of Christ, and still another which makes a specialty of turning out preachers and singers does the very thing which Brother Hall condemns. In this way parts of the truth are neglected and destroyed and wrong principles are practiced and error is propagated. I know it to be a fact that some men who "*emphasize some parts of a subject*" and some points of doctrine to the neglect of others, and some peculiar views of their own, are more popular lecturers and preachers in some schools, as in some congregations, than humble, faithful, and all-round men who know nothing but "Christ, and him crucified," and strive to teach on *all subjects* "the whole counsel of God."

The more powerful any man is for good, the more powerful he is for evil when his abilities are devoted to propagation of error or any wrong. An ignorant thief pilfers; an educated one steals an office, loots a bank, or robs and betrays a government. An ignorant man in error does far less harm than the educated one. Just so, the more powerful any means is for good, the more powerful for evil it becomes when perverted from the good. Schools, which are powerful for good, become more powerful for evil when perverted from their good purpose. This perversion must be opposed in its *incipiency*. All *tendencies* to turn schools into institutions for making preachers, professional singers, emphasizing any special views and theories of men, neglecting anything the Bible teaches, or developing any professional workers in the church of any kind, must be opposed vigorously in their *incipiency*. When schools

begin the work of making preachers, the next step is to make a clerical class claiming special rights and privileges because they are preachers. We must not wait until these evils have developed and have fastened themselves, like an incubus, upon the churches.

Many true and faithful men saw first "the lurking evil" of the societies and pointed them out most clearly. These men were mocked and laughed to scorn, misrepresented, abused, and persecuted. But hundreds in the societies now declare that the evil no longer lurks, but has manifested itself in irresistible power. Shall we sit still and see another lurking evil grow stealthily and surely into another mighty power?

All this crying out for "inducement" to "young men of ability" and for "schools to help such young men" to "prepare themselves to preach" is a lurking evil coming to the front and making demands upon the churches to support a system which God never ordained. This is wrong in two particulars, at least:

1. God has not ordained schools for making preachers, or that churches should support schools for that purpose.

2. While God has "ordained that they that proclaim the gospel should live of the gospel," he has never ordained that men shall live of the gospel *before* they have preached it and *in prospect* of preaching it, or that men should be paid for work they have not done. "The laborer is worthy of his hire." God has ordained that if any man will not work, neither shall he eat.

Another instance is a quartet, composed of preachers and graduates and others, with a teacher part of the time as general manager, going over the country singing hymns, home ballads, comic songs, and giving ludicrous recitals for *churches* in the name of religion and as an advertisement of a Bible School. No entrance fee was charged, but a collection was taken up before the congregations were dismissed. These young men did nothing through the day of any service to any one, and only sang a little and made themselves ridiculous at night. This performance could not have been for the edification and spiritual advancement of the churches; it must have been for the entertainment of the audiences, on one hand, and the money there was in it to the performers, on the other. Young people in the churches do not know any better; young people in some Bible Schools are led to believe such things *in the churches* are right; some of these schools indorse such performances in the churches; and whereunto will this grow? While some churches encourage this now, fifteen years ago not a faithful church in the land would have tolerated it. Good men and women now decline to attend. A preacher of some experience and an editor was asked if he indorses such performances and young men's resorting to such to raise a little cash, and he said he did not; but when asked why he did not speak out against it, he said it would do no good for him to go against a whole Bible School.

When Paul said to Timothy, "Be diligent in these things: give thyself wholly to them," he certainly did not mean such performances as these.

The third statement in this paragraph—becoming preachers "by accident," etc.—is contrary to the word of God for two reasons: (1) The Bible does not make preachers by accident; (2) no one, except some "young men of ability," ever thought of accusing one of advancing such an "idea."

The next statement is contrary to the word of God, because the Bible says not one word about "farmer-preachers, teacher-preachers, merchant-preachers," etc. These expressions have been taken up in derision of the fact that Paul-like men have done much toward planting and building up the numerous churches of the land, whose "inducement" to preach "young men of ability" are now seeking.

It is not true that "the King's business goes begging." God is no beggar; he is "able of these stones to raise up children unto Abraham;" his work depends upon no clerical class. When all such "young men of ability" turn their attention to "some profitable business," "the King's business" will be rid of a great hindrance.

And no one should seek to "change" Bible "conditions"—the Bible inducements to preach, the Bible way of making preachers, and the Bible way of supporting preachers.

Let us have more articles and more teaching every way on the Bible way of making preachers—Bible motives, Bible inducements, Bible support, and all.

(To be continued.)

Withdrawing Fellowship from the Disorderly.

BY J. C. M'QUIDDY.

That it is scriptural and, therefore, right to withdraw from the ungodly and disobedient, is accepted by all who believe the Bible. The command to withdraw from such is as clear, specific, and positive as is the language of the commission when it says that "he that believeth and is baptized shall be saved." In proof of this I quote a few passages. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) Thus it is seen that Christians cannot be faithful to God without withdrawing from the disorderly, since this command is so positive and clear. Again, I quote 1 Tim. 1: 19, 20: "Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme." The Holy Spirit clearly and strongly condemns the action of the church at Corinth in its failure to withdraw fellowship from a fornicator. The Corinthian church, it seems, was puffed up and was not grieved that it had such a member among them. The Holy Spirit, through Paul, commands: "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.)

Christians, however, should withdraw fellowship from the disobedient and disorderly (1) for the salvation of the church and (2) for the redemption and salvation of the man himself. As the church at Corinth seemed to glory in the course of the wicked man, the Holy Spirit, through Paul, says: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened." (1 Cor. 5: 6, 7.) Thus it will be seen that Christians should not fellowship and recognize evil in any form. To fellowship and uphold an evildoer makes one responsible for his wrongdoing, and is also conducive to the contamination of the whole body. The wicked member may lead many others into sin and rebellion.

Our duty to restore comes before our duty to withdraw. Therefore, while Christians should withdraw fellowship from the wicked, and not associate with them in any way that will uphold and encourage them in their wickedness, yet they should withdraw fellowship from them as a last resort and after every scriptural effort toward restoration has been exhausted. We should proceed just as a surgeon proceeds as a last resort to amputate a member of the body for the protection of the other members of the body. Read the following admonition of the Holy Spirit: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one an-

other's burdens, and so fulfill the law of Christ." (Gal. 6: 1, 2.)

I would emphasize the thought that we should be very considerate and not take any unwise and unscriptural step in dealing with the disorderly walking. If we hear rumors of evil, instead of whispering those rumors to others, it is our duty to go in person to the offender and admonish him to refrain from all evil doing. The Bible admonishes Christians: "But exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin." (Heb. 3: 13.) When a brother has been guilty of a trespass, if we love him as one Christian should love another, we will not go and tell it to our neighbors and friends, but we will go to him in a spirit of gentleness, kindness, and firmness, and admonish him to cease any evil into which he may have fallen. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." (1 Cor. 13: 4, 5.) If we properly consider our own frailties and weaknesses, and, in addition, the wondrous love of God for us all, we will not proclaim to the world the trespasses and shortcomings of our weak brethren, but in tenderness we will go to them and endeavor to lift them up. The Holy Spirit admonishes: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) But how different are the actions of many professed Christians! With unmeasured words and unbridled tongues, as talebearers, they go about peddling scandals and evil reports on their brethren. If such would only cease their evil whisperings, the erring ones, by proper scriptural action, could be saved and brought into a closer union with God. Solomon tells us: "For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth. As coals are to hot embers, and wood to fire; so is a contentious man to inflame strife." (Prov. 26: 20, 21.) Such action has sent many a weak and well-meaning soul to perdition. The Bible nowhere authorizes such a course, and the disciple who engages in it is far meaner than the weak brother whom he pretends to seek to reform.

Neither do the Scriptures authorize us to write letters to members on whom evil reports have been circulated, stating a day on which they must come and make confession to the church, otherwise they will no longer be members of the body of Christ. Such action is wholly unscriptural and is as far from the spirit of Christ as virtue is from vice. Such a method of fencing brethren out of the kingdom of Christ should never be named among Christians. Even the elders of the church are not authorized to take such action, for they might write and make such demands on erring members and the members fail to receive the letters. Furthermore well-informed Christians will not be governed by such arbitrary and unscriptural action. The Bible is clear as to our duty in the case of personal offenses: "And if thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18: 15-17.) So when our brethren sin, we should go to them and seek to redeem them in the spirit of meekness and humility. We may add stars to our crowns by going to our brethren who are in error, both as to conduct and doctrine, and leading them out of their sins into purer and nobler lives.

James (5: 19, 20) says: "My brethren, if any among you

err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Every possible effort should be made to show the erring their mistakes before bringing them before the elders of the church and withdrawing fellowship from them. When it is a necessity to withdraw fellowship, it is always painful to true Christians, and they do it simply because God commands it, and it must be done for the salvation of the evildoer and the protection of the body of Christ. Elders of a church should never be so timid that they are afraid to go to those in error and point out to them the fearful consequences of their sins. And even when they find it necessary for the protection of the church to withdraw from the unruly and disobedient, they should not then count them as enemies, but should admonish them as erring brethren. Paul admonishes the Thessalonians: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) When we withdraw fellowship from the wicked, we should decline to associate with them in any way that will recognize and countenance their sins. "I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 9-11.)

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SPIRIT OF THE PRESS

By J. C. McQuiddy

Brother Elam's Articles Commended.

Brother Elam has recently been giving our readers some most excellent articles. His article last week was exceptionally fine. Young men who have little inducement to preach should not preach at all. Such men are a curse to the pulpit. The man who loves the pleasures and fleeting treasures of this world more than souls is not fit to preach. While no preacher should preach for a living, he must live while he preaches. The church that does not support the faithful, gospel preacher is unworthy its name. All preachers should realize with Paul: "For woe is unto me, if I preach not the gospel." And every church should realize that woe is unto it, if it support not the gospel, for the church is "the pillar and ground of the truth."



A Startling Move.

One of the most startling moves of the New Rationalism among Northern Baptists was the recent attempt to capture the Baptist Missionary Training School for Young Women at Chicago.—Christian Standard.

The tendency of many universities to teach rationalism, and not the Bible, is indeed alarming and distressing. Many schools founded to teach Christianity are teaching rationalism.



A Sad Story.

The Christian Standard (Disciple) seems to be responsible for this "sad story:"

"A preacher once told me this sad story. He was holding revival services, and a little nine-year-old girl wanted to join the church, but her father and mother objected. Before the revival closed, she was taken ill and died. Some three months later he had a special invitation to hold services in the community again, which he did. The mother and father of the little girl came forward and became members of the church; but three months later the conscience-stricken mother landed in the insane asylum because she had opposed and hindered her child from becoming a Christian."

"Because she had opposed and hindered her child from becoming a Christian," was it? To become a Christian—was it to become a member of the "Christian" Church? If she had only been "baptized and joined the church," she would have been saved! Because she was not baptized she was lost, was she? What shall be said or thought of a church or a ministry that teaches men so? Would that mother have thought it, had she not been under the influence of a "Disciple" church?—Journal and Messenger.

It may be possible and even probable that the nine-year-old girl had not reached the age of accountability. No one is a sinner before the age of accountability. No certain age can be fixed as the age of responsibility. Some become responsible at a much younger age than do others. It is always wise and safe to obey the gospel when young. Those who obey while young usually make the most active and faithful Christians. Solomon says: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.)

When people obey the gospel, they become Christians, they become members of the church, or body of Christ, and do not "join" the church. The same process that makes one a Christian makes him also a member of the church of Christ. To be a member of the body of Christ is sufficient for the salvation of the soul. It is a mistake for any Christian to "join" any religious denomination. If responsible people enjoy the promise of salvation with-

out obedience to the gospel, why should Christ suffer, bleed, and die for the sins of the world? It is the essence of presumption for a man to promise salvation where God has not promised it. God promises salvation to the obedient believer. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 8, 9.)



Are We Losing Interest in Bible Study?

A good brother is distressed about our Sunday schools. He says they are losing power, that instruction has given place to entertainment, that our children were never more poorly trained in Bible and religious knowledge than now. Well, fathers can easily learn whether there is any truth in these words by examining their children in Bible and religious knowledge.—Western Recorder.

As the home is the salt of the church, as the church is the salt of the earth, it is well to inquire: Are we losing interest in Bible study at home? Do we pray in our homes as did our fathers and mothers? Without interest in Bible study in the home, we cannot have interest in it in the church. Bible study in the home is conducive of Bible study in the church. The more one studies the Bible at home, the more capable is he to teach the truth in church. Our tendency to deify the past sometimes leads us into pessimism of the present. My children have studied the Bible more than I did when a boy. They know more truth than I did. They have attended the Bible class more than I did. While we are woefully lacking in knowledge and zeal, it is probable that there is more Bible reading now than ever before.



Restricted Communion.

The Western Recorder, Louisville, Ky., says: "Beyond doubt, there are many—yea, very many—Baptists in the North who have repudiated the dogma of restricted communion. This might seem a small matter, yet the arrested progress of our Northern brethren is no doubt due to their position on this question. This was the beginning, and the end is not yet, though painfully evident." We think the Recorder in error as to the great number of "open-communion" Baptists in the North, as also as to the "arrested progress of our Northern brethren." It is true that some of our churches, and more pastors, have become weak on the "communion" question, and are hedging to avoid the appearance of "narrowness." They do not want to be "peculiar," and are not willing to bear the reproach of Christ. They do not apprehend the fact that the Lord has raised up Baptists to stand as witnesses to the truth, whether their numbers be many or few. They seem to think that the value of Baptists, in the eyes of the Master, depends upon their numbers, rather than upon their consistent adherence to the great principles set forth in the word of God. But let the Recorder know that there are yet "seven thousand" who have not gone over to the pedobaptists.—Journal and Messenger.

The Lord's Supper should be eaten only by Christians. It was instituted for Christians and not for alien sinners. Christians should carefully examine themselves and not their brethren. I must examine myself and not my brother. It is not the prerogative of a Christian to invite another to, or exclude another from, the Lord's table. "Let a man examine himself, and so let him eat." Christians should be concerned about doing the will of God and not about numbers. The Lord will take care of the numbers.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

M. C. Cayce closed a good meeting at Hinton's Chapel, this city, with four baptisms.

Change of address: Thomas J. Bonner, from Neosho, Mo., to 6432 Colorado Avenue, St. Louis, Mo.

James A. Allen began a meeting with the Belmont Avenue congregation, this city, Sunday.

T. B. Larimore closed the meeting at Pikeville, Tenn., on October 15. He will begin at Murray, Ky., next Sunday.

C. M. Stubblefield, of Paducah, Ky., preached at Franklin, Ky., Sunday. He paid this office a pleasant visit last Monday.

We hear good reports from the meeting just closed at Pilcher Avenue, this city. J. A. Sisco did some excellent work in this meeting.

John R. Williams, of Hornbeak, Tenn., has been engaged to meet J. R. Clark, Baptist, of Creal Springs, Ill., in a five-days' debate, beginning on November 7.

A. G. Freed, of Henderson, Tenn., writes: "The school is fine. New students are entering daily. Many are yet to come. Bible classes are doing great work."

A. W. Young, of Gainesville, Texas, closed a two-weeks' meeting at McMinnville, Tenn., on Sunday night. There were seventeen baptisms. The meeting did great good.

S. H. Hall, of Atlanta, Ga., will begin a two-months' evangelistic campaign in the West next Sunday, when he will preach at Fort Worth, Texas. We wish for him great success in this work.

From H. N. Rutherford, Lynnville, Tenn., October 12: "I closed an eleven-days' meeting at Roberson Fork, about five miles from Lynnville, with nineteen added—eleven restorations and eight baptisms."

Our meeting at Russell Street, this city, is growing in interest. Brother Ezell's simple presentation of the great fundamental themes of the gospel has elicited favorable comment from a great many people.

From J. Paul Kimbrell, Summertown, Tenn., October 12: "The meeting at Luna's Chapel resulted in no additions, but the church was strengthened and built up. The Baptists are building a new house near there. I am now teaching a school of vocal music at Summertown."

From C. G. Vincent, Lewisville, Ohio, October 12: "Married, at the home of the bride, in Detroit, Mich., on October 4, Miss Eloise Klingman, daughter of George A. Klingman, to Mr. Christopher Montross. The writer performed the ceremony."

The Gospel Advocate extends heartiest congratulations.

Our esteemed brother, T. A. Smith, of Fowlkes, Tenn., who suffered a stroke of paralysis nearly seven years ago, will be seventy-three years old on October 29. His faithful wife suggests that his old friends write him personal letters. This would add a deal of sunshine to a shut-in's life, and we hope there may be a shower of kind remembrances.

Carl Barnett, Greenville, Ala., writes: "On September 11 my house was destroyed by fire. The greater part of my library was lost. If any of the brethren have any second-hand books of the following authors, I will very much appreciate the gift of them, as I lost mine in the fire: Liddell and Scott's Greek-English Lexicon, Thayer's Greek-English Lexicon, Sophocles' Greek-English Lexicon, 'The Devil and Socialism' (W. F. Lemmons), 'Handbook on Baptism' (J. W. Shepherd)."

From J. P. Sewell, Abilene, Texas, October 9: "Last night we closed what has been a most excellent meeting.

It was held by the two congregations, the Chestnut Street and the college congregation, and A. B. Barret did the preaching. There were twenty-four additions to the two congregations, including seventeen baptisms—fourteen of our own students and three others. Brother Barret founded Abilene Christian College, and it was a peculiar pleasure to have him visit us and see that his work here was not in vain."

W. T. Jones, Route 3, Box 73, Rector, Ark., writes: "We are looking for a man to preach for us once a month. We would also be glad to have lay members to locate with us. We have a fair congregation of loyal brethren, but need more. Lands can be purchased at a reasonable price. Should any read this who desire to change locations, I will tell them about or show them the country. This is a hilly country, with rich creek valleys, and we have a white population of good people. I would be glad to interest some good preacher."

From Horace W. Busby, Era, October 7: "Austin Taylor and I are here now in a meeting, with good prospects. The Denton meeting was a great success in many ways. Interest was good till the close. About thirty were baptized, some came from the Christian Church, some were restored, and a number became identified from other places. In all, I think about ninety were added to the congregation. R. L. Whiteside labors with the church regularly and is loved by all. He helped in the meeting and did the baptizing. I promised to return next year for the month of September."

From L. S. White, Dallas, Texas, October 9: "The work at the Pearl and Bryan Streets Church, this city, is doing well. The interest is growing along all lines. There have been additions every Sunday since my return home. Yesterday eight grown people took fellowship with us. On the Sunday before I preached in the afternoon at the West Dallas Church and baptized four persons who had made the confession at the prayer meeting a few nights before. There are two good protracted meetings in progress in Dallas, conducted by G. A. Dunn, of Houston, and W. L. Swinney. Much good is being done in both meetings."

From J. Clifford Murphy, Mount Pleasant, Tenn., Route 1, October 14: "Is there some brother in Tennessee, near some good school and church of Christ, that would like to let me have some land to work so I can make a living for my family, so I can preach the gospel? I know how to work and preach some, too, and I am not afraid of work. Could you rent me a home or sell me a small one? Brethren, I am a poor man, but you know I have to stay somewhere. I am more than willing to work so I can preach. Can some of you share some of your property with me? We are brethren. Now I am not wanting to get near some church so I can preach for them, but so my family can go to church while I go out and preach. Now, if you are interested in me and in having the gospel preached, write me at once."

Brother Kurfees Is Convalescent.

Our beloved brother, M. C. Kurfees, is slowly recovering from his recent and very dangerous illness. His present condition is such, however, that numerous queries which reached him before and during his illness, with much other correspondence, will be compelled to wait indefinitely for attention; but just as soon as it may seem proper he will give attention to all such matters. Brother Kurfees speaks his appreciation in the following extract from a private note: "Please say, furthermore, that my heart overflows with a gratitude which words cannot express for the numerous messages of sympathy and tokens of love and kindness that have been shown me. How can I ever be properly thankful for it all? The Lord bless all my friends."

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CHURCH NEWS

Arkansas.

England, October 5.—Brother Fuqua has just closed a meeting at this place, with no visible results and very poor attendance. This is a hard place, with just a few scattered brethren and sisters; but we are very anxious to establish the cause here. This is in one of the richest sections of Arkansas. England is a town of probably two thousand people. Brother John T. Hinds came here eighteen years ago and preached in an arbor and baptized quite a number, and since that time there has been no preaching to speak of until Brother Fuqua came and held a meeting. Several have promised to meet with us at our house on Lord's day. I came here last June, and am going to do all I can to plant the cause here. Any coöperation from the brethren at large will be very thankfully received.—T. L. Helm.

Georgia.

Cedartown, October 4.—The mission meeting here closed to-night. Two persons were baptized and twenty brethren who had grown cold reconsecrated themselves to the Lord and agreed to meet regularly for worship. About thirty or forty will be in the Sunday-school work with four classes. This meeting deserves the mention of Brother and Sister Horan and Sister Nettie West. It was their own zeal that made the work go. I shall return to the Rome work to-morrow.—John Hayes.

Illinois.

Elizabethtown, October 3.—I have just returned from my two-months' stay in Tennessee. While there I preached at a number of places. My first meeting was at Lane's Ferry, in Dyer County, a mission point. This meeting was supported by the Rehoboth congregation. From this place I went to Rehoboth; thence to Push, on Reelfoot Lake, in Obion County, another mission point. This meeting was supported by a few members that were scattered in that part of the county and by Brother T. H. Etheridge, of Quanah, Texas. From here I went to Ridgely for a tent meeting. Here I found a digressive element, also some as true and tried members as can be found. The two parties started in to buy a lot and build; but when the "insurgents" found that the restrictive clause was to be in the deed, they flew the track and will have nothing to do with it. As a result, Brother Wolsternholme has paid out the lot, and it is decided to him; and so long as it is in his hands we need suffer any uneasiness, for he is as true as pure gold. The "digressives" say the board is going to help them to build a house, and that they would put their money in a Catholic institution before they would help the loyal brethren to build a house. They will not partake of the emblems with the loyal ones. We have only three or four active male members in Ridgely, and they have decided to build a house. Shall they

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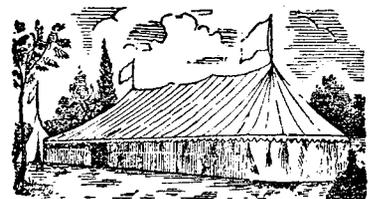
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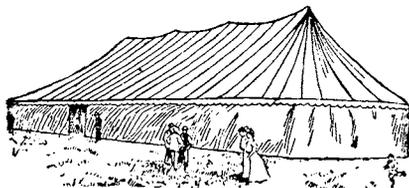
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have help or not? Will we let the board help establish vain worship in Ridgely, and see the faithful struggle and strive for existence? If we will build first, we can build up a good congregation; but if they go first, it will be much harder on us. I shall keep my eye on this place; and if these brethren make a reasonable effort, I shall inform the brotherhood and shall expect them to respond.—A. H. Lannom.

Louisiana.

Haynesville, October 6.—I have just had the keen pleasure of conducting a gospel meeting at Violet Hill, my old home, where I was born and reared. My old neighbors, friends, and relatives came out to hear me in great numbers. The house was filled to overflowing continually. There were nineteen additions. I baptized some of my old neighbors that I never once dreamed of baptizing when I was a boy growing up among them. I baptized one brother, one sister, and some cousins.—O. E. Billingsley.

Oklahoma.

Castle, October 3.—On the second Lord's day in September I began a meeting at Morse and continued it over the fourth Lord's-day night, with four baptized into the one body. I began here at Castle last night. There is no congregation here—just a few scattering disciples who are not now (if ever) in duty. I am going to do my best to stir them into activity. I preached at home (Okemah) last Lord's day, morning and night. The work there is moving along nicely.—H. L. Taylor.

Texas.

El Paso, October 2.—Good crowds and three additions at our regular services yesterday.—J. W. Dunn.

Leesville, October 2.—I preached here Saturday night, Sunday, and Sunday night. One was restored. I shall begin a meeting at Fairview next Friday.—G. M. Rance.

Kenedy, October 2.—I closed a meeting of two weeks' duration a week ago at Beeville, a town of from four to five thousand people, with no visible results, except that the church is in better shape for future work. There were but two or three families meeting regularly. Six congregations cooperated in the meeting. The town is almost wholly given over to sectarianism and Catholicism. All our hard efforts failed to get the people out, and therefore our crowds were small, but those who came were interested. I am to begin a meeting at Rockdale on Saturday night. I can answer other calls. Address me at 733 S. Augusta Street, Tyler, Texas.—W. F. Lemmons.

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Albert Lea, Minn.—“For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them.”—Mrs. F. E. YOSR, 611 Water St., Albert Lea, Minn.

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All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

Do not let impending difficulties unman you, but face them bravely if they come. Oftentimes the hindrances that lie in the path of duty may be compared to the tollgates upon our turnpike roads; they are kept shut until we are just upon them and then fly open, as it were, of themselves; and that is true enough. If they had been

open a week beforehand, we could but have gone through at last.—John Newton.

Never shrink from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

The Master's Vineyard

Arkansas.

Beedeville, October 2.—I closed an excellent meeting at this place last night. Two were baptized and two restored. I go to Palestine to begin to-night. I am to return to Arkansas in 1917 for several meetings.—J. B. Nelson.

Florida.

Miami, October 9.—The work moves along well here. Good crowds and interest at each service. One baptism yesterday. This is a hard place for the cause of Christ to grow, but I believe we are on the upward way.—H. M. Phillips.

Georgia.

Cedartown, October 7.—We wish all the readers of the Gospel Advocate to hear of our good meeting held here by Brother John Hayes, of Cedar Hill, Texas. The meeting was a success. Two obeyed the gospel. The members here have not met for worship in several years or been interested whatever. Now we are all together again and will meet every Lord's day for communion services and Sunday school. We have already secured a hall to meet in. We cannot say too much for Brother Hayes' splendid work here. As he could not be here on Sunday, we were fortunate to have Brother Graves, of East Point, to start our new work for us. We wish the prayers of the brotherhood that Cedartown may grow stronger daily for the cause of Christ.—John C. Horan.

Illinois.

Brookport, October 10.—The church of Christ at Brookport continues to grow. The church here lost one of its best members last May by the death of A. J. Kerr; but, realizing its loss through the death of this God-fearing brother, the church put forth even more energy to do its duty. To-day the church is spiritually strong and everything working along nicely, with large and attentive crowds at almost every service. Brother W. F. Mathis, one of our very best young preachers, has been engaged to hold a meeting, beginning on December 25. In January he will begin to preach for the church one Lord's day in each month during 1917.—A. T. Kerr.

Watska, October 9.—I left home the latter part of June and stopped with the congregation at Covington, Ind., for prayer meeting on Thursday night, remaining over until Saturday. Then I went to Clinton, Ind., and preached until Tuesday night for the Fairview congregation. I baptized one at that point. I next visited Christian Chapel, at Dongola, Ill., where I preached five sermons and visited old friends until July 5. We had one baptism at that point. Then I went to Buckner, Ill., and preached a few nights and over the second Lord's day. There was one baptism. Then I went to Celt, Mo., where I began a meeting on July 13, and continued it a few nights, preaching in a

Baptist chapel. We have only a few members there, all poor. There was lots of prejudice to be met. Although no one obeyed, yet seed was sown for a future harvest. Next I went to Branch, Mo. I found rather peculiar conditions there. We have a house and a number of members scattered around, yet for quite a while there has been no preaching and no meeting for worship. The Holiness people and the world were running a Sunday school and a midweek prayer meeting, and the Holiness preacher had by some means gotten an appointment for one Lord's day each month. The first night I was there was the night for prayer meeting, so I had the privilege of sitting back in our own house and listening to one of the preachers of the Holiness cult. On Lord's day I preached to a very small audience in a private home. I began again at Branch and had a good hearing. One was baptized and one restored. There were several hindrances in the work at that point. Next I went to a point near Urbana, where I found Brother Brumback in a meeting divided between a schoolhouse and an arbor. I preached four times and took two confessions. Brother Brumback continued a few days longer, with two or three more confessions. All were baptized. I then went back to Celt and stayed over Lord's day, but failed to get the members to have the communion. I found there a man and his wife who are good people, but who, although they were immersed some twelve or more years ago, have never partaken of the emblems in their lives, claiming that they are not worthy. After a month's work in Dallas County, Mo., I hastened on to Douglas County, where about thirteen years ago I did a great deal of work. I was met at the train by three faithful persons whom I baptized in my first meeting in that county in 1903. They took me down near Smallett, where I preached for one week in the church house known as "Bethel," which I was active in building in 1904-05. Then in a brush arbor, some five miles away, I continued two weeks, with ten baptisms and the work well revived. This congregation has had some troubles, but many are standing firm and a bright outlook is before them. Next I went to Otter Creek Church, in Ozark County, where I held a week's meeting, with two baptisms. I am now at home resting a few days before beginning my next meetings.—Andrew Perry.

Kentucky.

Hestand, October 7.—Brother Rose, of Smithville, Tenn., began a meeting at Vernon on September 24 and continued it eight days and nights. Attendance fairly good, attention fine, with six baptisms and two reclaimed. Brother Rose is very zealous and much devoted to the cause of Christ. We hope to have him with us again.—Mrs. Nettie Spear.

Fulton, October 10.—On Tuesday night, October 17, I will begin a meeting at Hohenwald, Tenn., the county seat of Lewis County. This is my second meeting at this place this year, and my fifteenth meeting for the season. My meeting at Fowlkes, Tenn., closed with thirteen additions, two of which were from the Missionary Bap-

tists. I will preach a series of sermons in our new church building, this city, beginning on the third Sunday in November.—F. O. Howell.

Monticello, October 5.—We have begun work on our house here with the purpose of completing it by the first of the year. We will be in debt about two thousand dollars when finished. How we are to pay this without the aid of the brotherhood, we cannot now see. We have received from the brotherhood away from home about fifty dollars. I think I know several brethren who could give us one hundred dollars each and make a very profitable investment. I know of no place where money could more profitably be spent than here. We are now making the effort of our life. We are thankful indeed to note the success that is crowning our efforts. But the fight is by no means over. There will never be a time when we can stack arms. It is only by faithful service that we can expect to reap a golden harvest. Brother, what will the harvest be? "As we sow, so shall we reap." If we had one thousand dollars, we could take care of the rest. Are there not ten men that will take care of the one thousand dollars? Do it now.—J. D. Walling.

Louisiana.

Vivian, October 9.—My meeting at Shiloh, in Stoddard County, Mo., was a good one. This was my fourth annual meeting in succession there. I went from there to Pratt, in Ripley County, and preached alternately a few days with a Holiness preacher. I certainly enjoyed the contest. I am now at Good Exchange, near Vivian, in a meeting. I will go from here to Blodgett, Texas.—D. L. Halle.

Missouri.

Poplar Bluff, October 10.—On the fourth Lord's day in August I began a meeting with the congregation at Mullins, Okla. This meeting lasted nearly two weeks. The audiences were fairly large and very attentive, but no additions to the body of the Lord. From there we went to Charleston, Ark., and held a meeting about two and one-half miles south of Charleston, with three additions. I have just closed a two-weeks' meeting with the Green Forest congregation, near Poplar Bluff. This meeting resulted in three baptisms. I am at present in a mission meeting near the same place.—David Thompson.

Tennessee.

Pleasant Shade, October 10.—I began here yesterday, and will be here one or two weeks, and then go home, I think now. We had a fine meeting at Shady Grove, near Huntland. There were ten additions, and outsiders were greatly stirred and members much elated and edified. The principal of the school and his wife were baptized. Brethren there will now build their house of worship. We got one Methodist family there. Beginning with the first Lord's day in November, I will have time to engage, one, two, three, or four Lord's days per month, anywhere within eighty miles or more of Dallas, Texas. If you need my

services, write me at 401 Montreal Avenue, Dallas, Texas. I have preached every Lord's day this year so far, and I do not want to miss any. Write now, and I will get it.—J. C. Estes.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment, which, for ninety-six years, has been an indispensable family remedy. It allays pain, heals the wound, and frees you from all danger of troublesome after effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, of Mount Jackson, Va., writes: "I have used it in my family for fifteen years, and have not found any ointment equal to it." Only twenty-five cents a box at druggists'. For free sample, write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

Chills

and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, may-

be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that if they forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The "faithful few" in West Tennessee are still holding on, with no disposition to give up the fight. In some congregations there is a clamor for a change of preachers—want "something new." Poor preachers, like worn-out and broken-down mules, become back numbers and must seek other fields or be turned out in the "commons." Poor congregations, that have to be bored to death with a certain class of preachers who are thinking more of the price paid than they are of the salvation of souls! Some preachers, after holding two successful meetings for a congregation, refuse to hold the third meeting and advise the congregation to get some other preacher, so that failure may come on him. Brethren, do you think this manner of procedure is treating your brother preacher right? I know of a preacher that held two good meetings for a certain congregation, with several additions in both. The congregation wanted him to return for the third meeting. He said: "No; I think you should get another man." Now, why did he advise them to get another man? It is very plain to all that he wanted the other man to be the one who would fail in the way of additions. It seems to me there is just a little bit of selfishness on the part of the man who thus advises the congregation.

Brother Elam has just closed a short meeting at Cloverdale, in Obion County. Brother Elam not being able to get there on time, Brother Holloway, of Texas, who has been in West Tennessee since July 1 holding some wonderful meetings, was called and preached for a few days until Brother Elam could get there. Brother Holloway baptized one. Unless Brother Elam can return in 1917 and hold the meeting at Cloverdale, I am sorry for the poor fellow who has to follow him. We have no preachers in West Tennessee in Brother Elam's class as a preacher; and as Cloverdale has gone to the very top in the selection of a preacher for this meeting, it will be hard on the next man. He should think he has done wonders if he only can keep the membership awake. It is right, brethren, for you to hear the great men preach for the benefit it is to you. It is right, too, for you to go and hear the little preacher for the benefit it is to him; it helps him so very much. So do not sit down on the little preacher and say to him by your actions: "Your preaching does not interest me like Brother Elam's did." Some of your loved ones may pass away, and poor, devoted, consecrated, hard-worked Brother Elam

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cannot be with all of you in your trouble. So you will have to fall back on the little preacher whom you have snubbed, perhaps, because he could not preach like Brother Elam. Brethren, be consistent. What a grand and glorious thing it would be if all of us preachers could preach like Brother Elam! But we just can't do it; but we can reach and preach to a class of people that Brother Elam just cannot—does not have the time to preach to. Then why should we be turned down, turned out, cast aside, called "poor preachers" and "no good," etc., all because we do not and cannot preach like Brother Elam? Brethren, I am not saying these things merely in my own behalf; but I am saying them in behalf of good, worthy preachers, not called "big preachers," but good, honest, truthful, godly men, who greatly desire to assist in building up the church of God and doing good for their fellow-men. Brethren, give them a hearing.

The Needs of this Immediate Field.

BY F. P. FONNER.

By "this immediate field" I have in mind this place (Buffalo, W. Va.) and contiguous territory as a mission field for the churches of Christ. True it is that the writer has been doing some mission work in this section; but as only a few persons have stood by me in this work, I have never been able to create a general interest in it; and yet it is one of the most needy mission fields on earth. There is not a single congregation within the limits of this field that is able to support an evangelist for one good meeting a year, as he must and should be supported, if he does anything at all in the "regions beyond." These conditions prevail over a large part of the territory in the Southern end of West Virginia. A few noble characters, aided to some extent by a few equally noble-hearted men and women who have the true cause of Christ at heart, are trying to plant and develop churches of Christ at various points in these southern counties. At this point I have baptized a number of persons; but most of them, like myself, are in very ordinary circumstances. Besides this, we are without a meeting place, except a schoolhouse on Lord's days only; and for some time we did not have that. Many times I preached in private houses and under trees, until additions began to come in; then it gradually became a little better for us. Brethren, some of you know that I am not very strong; and you will not be surprised, perhaps, when I tell you that I often went to these meetings when not able to go. I also did quite a bit of work at distant points and

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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Little capital needed. I grant credit—help you out—Back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick. SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

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received but little help. I did this because I loved—and I still love—the cause of Christ; and I am now somewhat in debt and must have some help soon from my brethren at large. Wife and I have practiced the strictest economy in order to do this work; and, with all that, at times I have been unable to go among the poor at a distance, where I ought to go, because I had no money. The cry for help has come to me from God's poor in various places; but I could not help them, because my hands were tied. I confess with shame that I have sometimes failed in missionary effort in the past because my friends failed to "send once and again" to my necessities, or because other friends in places where I have labored seemed to think that mission work consisted in preaching faith, repentance, and baptism to churches. Of course, such persons are not interested in real mission work anywhere, and would help no one to do it. Yes, I have failed sometimes; and so have many others failed for the same reasons. To-day this cry of distress is entered into the ears of the Lord of Sabaoth. It is heard in India, Japan, and in the islands of the sea; and last, but not least, it is heard all over this fair land of ours. Who will heed the call, and at once give our missionaries some show to do their work as it should be done? Some of us seem to have nothing to do except to make a living, while the poor preacher strives to do the same and work in the Lord's vineyard also. This is neither just nor right, since the obligation to do mission work is laid upon all. Personally I do not love money, except for the good it enables me to do. But if my brethren will enable me to do the needed work in this section, it will place me under lasting obligations to them. Please remember that I am willing to "make tents" when able to do it; but I very much fear that I have been compelled to make too many of them for my own good and that of the cause of Christ. This is a money-order office, but I can use a check. Please address me at Buffalo, W. Va., Box 81. I earnestly pray God that many may respond to this and similar calls.

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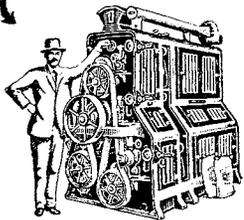
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Alone.

BY F. E. EXUM.

How our hearts go out in sympathy for one who is alone in the world, with no one to love him, no one to care for him, no one to speak kindly to him, no one sorry when he goes out or anxiously awaiting his return! How unfortunate is the person that has no bosom companion, but plods his way through life alone!

Those of us who have friends and loved ones about us must some day leave them behind, at least for a time, and go out into the great beyond. When we go, will we be out in the great universe alone, or will the hand of Jesus gently lead us home? That remains for us to decide with our manner of life. Jesus has promised that he will never leave us and never forsake us, if we will obey his will and follow him. How blessed is this promise! And how encouraging and consoling is the thought that if we love the cause of Jesus now and follow him, when we come to the dark, chilly waters of the river of death, his rod and his staff will comfort us and we will not be alone!

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Among the Colored People

Work at Lynchburg.

Brother S. W. Womack, of Nashville, assisted me in a meeting at Lynchburg, Tenn., beginning on the third Lord's day in September and continuing till the fourth Lord's-day night. We had splendid attendance, attention, and interest, but no additions. I think much good was accomplished in the way of sowing the seed. Brother Womack's preaching was plain and simple and all seemed to understand it. The brethren and sisters composing the membership were built up and encouraged and have taken on new life in the work.

The Lynchburg congregation is an old one, made up of young members and a few old ones. We have a pretty fair church house—the same one, with some few changes, in which Brother S. W. Womack, Brother M. F. Womack, and the writer were set apart as preachers many years ago. Since that time we have tried to bless the world with our labors. Brother M. F. Womack has passed over the river, and all of the old brethren that took part in the services at that time are gone, and we, too, will soon have to go.

During August and September I held meetings at Gum Spring, Fayetteville, and Booneville. Fayetteville is a mission point, with one or two members living near the town. A few of the white brethren and sisters aid in the work. At Booneville we have a small membership worshipping in a schoolhouse. The outlook at each of these points is encouraging. The work at Gum Spring is moving on nicely. They have a house and a pretty fair membership.

I am thankful to all who are helping in the work. J. W. SMITH.

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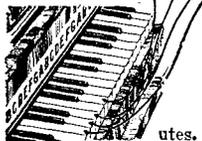
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Any child or old person can now understand and play the Piano or Organ without previous knowledge. No teacher. No tedious instructions by mail. Simply write us a post card, saying, "Please send me Easy Form Music for 5 days' free trial. If I don't want to purchase it, I will return it promptly." Be sure to answer these questions:

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We will then send you complete instructions, together with 100 of the world's most beautiful pieces of music. If you find you can play at once, send us \$1.50 in 5 days after you receive the music, and \$1.00 a month until \$6.50 in all is paid. If you are not delighted with the music, mail it to us in 5 days and owe us nothing. Isn't that fair enough?

Address—EASY METHOD MUSIC CO. 415 Clarkson Bldg., Chicago.

We have certain work to do for our needs, and that is to be done strenuously; other work to do for our delight, and that to be done heartily. Neither is it to be done by halves or shifts, but with a will, and what is not worth this effort is not to be done at all.—Ruskin.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Stringham.

Died, at Higginson, Ark., on September 17, 1916, Mrs. Zelia Betty Stringham, aged thirty-two years. She was baptized by Brother R. P. Meeks, in Henderson, Tenn., in her fourteenth year. She leaves a husband and many relatives and friends to mourn her loss. Washed clean in the blood of Christ, may we join her in that everlasting home over yonder.

MRS. ALICE DEAN.

Houghton.

Brother T. M. Houghton was born in Sumter County, Ga., on March 11, 1844. In 1862 he enlisted in the Civil War, entering Company D, Eleventh Texas Infantry. He obeyed the gospel at the age of thirty-three years and lived a pure, Christian life until death. He had been afflicted for several years before he died. He bore his afflictions so patiently. I have known him for many years, and he was a true man from every standpoint. He leaves a wife and five children, three boys and two girls. He died in San Angelo, Texas, on September 4, 1916. Funeral services were conducted by Brother Jewell Matthews. We hope to meet Brother Houghton where parting will be no more.

J. D. SHIPMAN.

Burnette.

The death angel came and took from us dear Turner, a treasure whom we prized so highly. I have often visited the home to see him with his tattered and torn old Book, the blessed Bible, which bears the scars of only his good work, and hear his sweet voice singing "Death is Only a Dream" and "Calling Me Over the Tide," when he was weakened so by the strain. He loved his church and was true to his profession, and this was manifested by precept and example. He had an infant child who preceded him to await him in the sweet beyond. He was born on March 3, 1872; was married on December 19, 1894; and departed this life on May 25, 1916. He was a member of the church of Christ, having obeyed Christ's teachings in 1910 under the preaching of Brother S. R. Logue. He leaves, to mourn his death, a wife, Mrs. Annie Baker Burnette, and seven children—Zona, Oris, Carson, Ray, Louise, Thelma, and Eugenia. He is gone and now awaits our coming.

MRS. MAUDE BAKER WARD.

Akin.

On the afternoon of January 26, 1916, the spirit of Rachel Whiteside, wife of Brother Elbert Akin, left the temple in which it had dwelt a little less than twenty-four years and gently passed into eternity. She was bap-

tized into Christ in 1906 by Brother J. Paul Slayden, and for the ten remaining years allotted to her here she was strong in the faith. She was ever willing and ready to be helpful to others. She was married in December, 1911, and from that time such confidence existed between her and her young husband that peace reigned in her home. While no little ones blessed her home, she manifested a great desire to fill woman's God-given mission and was never happier than when working for little children. Despite the torrents of rain that were falling, Brother Will Morton, taking as his text, "Greater love hath no man than this, that a man lay down his life for his friends," spoke words of comfort and admonition to an immense throng of sorrowing loved ones. So, after all that loving hearts and willing hands could do, she went away, leaving a husband, a father, mother, five sisters, and one brother to sorrow, but not as those who have no hope.

J. K. K.

Howell.

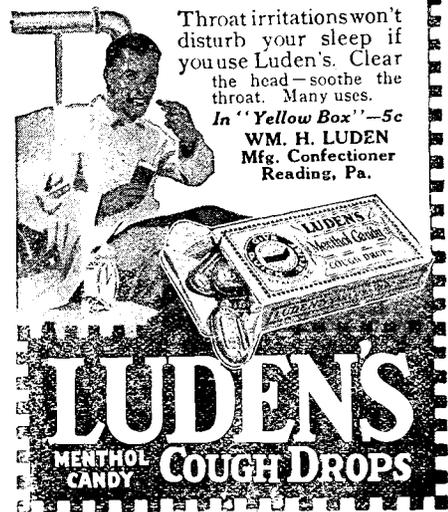
On August 5, 1916, the home of Brother and Sister J. F. Howell, near Lake City, Fla., was draped in mourning, when their daughter, Bessie, was called from them by death. Bessie was nearly fifteen years of age, having been born on October 10, 1901. She was sick five days of blood poison in the face, and her suffering was very great. All that kind and loving hands could do was done to relieve her and restore her, but it seemed the Lord's will for her to be taken. So let us look up and say: "Lord, thou knowest best; thy will be done." Bessie was a good girl, industrious, truthful, and virtuous. She became obedient to the gospel three years ago, being baptized by my husband, J. O. Barnes, at New Hope. She leaves behind a large circle of friends, besides a father, mother, three brothers, and three sisters, to mourn for her. I would say to them: Weep not for her as those who have no hope; for Bessie, we believe, was a true Christian and left evidence that she will be transplanted from earth to heaven and have eternal rest in that celestial city where death shall never come. She was laid to rest in Suwanee County. Funeral services were conducted by Brother H. J. Bass, a neighbor who had rendered them much kindness in this affliction. May the Father of mercy hover over this bereaved family and aid them in their efforts to be devout Christians.

MRS. J. O. BARNES.

Simpson.

On the morning of August 16, 1916, the death angel visited our home and took from us our dear, loving mother and companion, Mrs. Amanda C. Simp-

LUDEN'S Stop "Throat Tickling"



Throat irritations won't disturb your sleep if you use Luden's. Clear the head—soothe the throat. Many uses.

In "Yellow Box"—5c

WM. H. LUDEN
Mfg. Confectioner
Reading, Pa.

LUDEN'S
MENTHOL CANDY COUGH DROPS

son. Loving hands had done all that could be done and medical skill was wholly exhausted; but the message, "Come up higher," had to be answered. So calm and peaceful the end came. Closing her eyes as if for slumber, her spirit took its flight and dear mother was no more in this old world. No more can we hear her sweet words of counsel and advice; no more can we hear her sweet and tender voice; no more can we see her smiling face awaiting us at Sunday school and church services, where she loved so much to go. O, how happy it made her to know that she would always see her children take their places in church and Sunday school, where she had taught them to go! It is hard to say good-by to mother, even though it may be for a short while; yet we know that our God never makes any mistakes, and "we know that all things work together for good to them that love God;" and while we are sad, yet we are glad, for we know we will some day be with her where partings will be no more and tears are never shed. So, dear brothers and sisters, let us be more faithful to our Lord's cause to each other, and to the sick, for whom she was ever ready to lend a helping hand. Mother was sixty-five years of age. She was born and reared in Carroll County, Tenn. She leaves a husband, two sons, three daughters, two sisters, four brothers, and a host of relatives and friends whom she loved. Mother obeyed the gospel when quite young and was married to E. T. Simpson on January 9, 1877.

ORA.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood on which rheumatism depends and cures the disease?

The trouble with most of us is that our joys seem to sink out of sight in some inner quagmire and our pains take root on the thinnest soil and flourish like the green bay tree. What is the matter with us that a little irritation to-day can wipe out all the recollection of yesterday's glory?—Selected.

HOW TO MAKE COFFEE

By the greatest coffee merchants in the world

With pictures of three wives and what their husbands say of their coffee

There has been a great deal written and said about making coffee, and wherever you go, each woman thinks her way is best. Yet we all know how much coffee varies; good one meal—bad the next—often so bad you simply can't drink it.

Don't be discouraged if you are not getting coffee as fine as you would like to have. Don't be satisfied to drink coffee which is "just me-

dium." A million other women make coffee their husbands brag about, and it is so easy for you to do it.

Instead of coffee which you only put up with because you can't get the kind you would like to have, you can get coffee which every member of your family will enjoy, coffee which every visitor will praise, coffee which you yourself couldn't do without.



Mrs. Jones boils her coffee

How to make Boiled Coffee; the way most people make coffee: Be sure that the pot is clean. Have your coffee ground medium fine, just the size Arbuckles' Ground coffee is. Allow one heaping tablespoonful to each cup of water, with one extra spoonful of coffee for the pot. Put the coffee into the pot, add cold water. Let boil until it is just the strength you like. Settle with a dash of cold water.

The Drip Method, the simplest way: Have your coffee ground very fine, almost to a powder. Use only half a tablespoonful to a cup, with an extra one for the pot. (This method requires only half as much coffee as used for other methods.) Put the coffee in a piece of clean

cheese cloth; pour boiling water through it slowly—through once only. Be sure to have water boiling. This does not make as strong coffee as boiling—if you want it stronger, don't make it this way—increasing the amount of coffee won't make it any stronger.

Percolator coffee—the surest method: Use a medium fine ground coffee for percolators, (just the size Arbuckles' Ground coffee is). Allow a tablespoonful to each cup of coffee and one extra; let the water percolate up through the coffee until it is just the right strength. Making coffee this way, you can have it just as mild or strong as you like, and you can rely on its being good every time.



Mrs. Green never uses anything but a percolator

To get these results, the coffee itself must be right and must always be the same

Things you should watch out for



Mrs. Smith makes drip coffee

The coffee itself: There are hundreds of varieties of coffee grown. The coffee itself must be put up by men who know coffee! Arbuckles' Coffee is. It is put up by Arbuckle Bros., the greatest coffee merchants in the world. They can give you the value in coffee which no one else can afford to give.

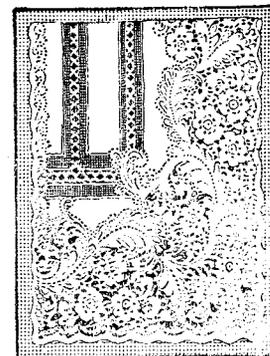
Clean and fresh: No matter how good coffee itself is, if it isn't well taken care of, it makes a poor drink. Arbuckles' Coffee is put up in sealed, dust-proof packages, carefully wrapped to protect it from moisture, dirt, store odors. It arrives in your kitchen strong, full of flavor.

Always the same: Arbuckles' Coffee today is the biggest selling coffee in the United States. Did you ever stop to think what this means? To think how good

a coffee must be to be the biggest seller in the United States? From the moment it was put on the market, it was a success. Today, it is used in over a million homes in the United States.

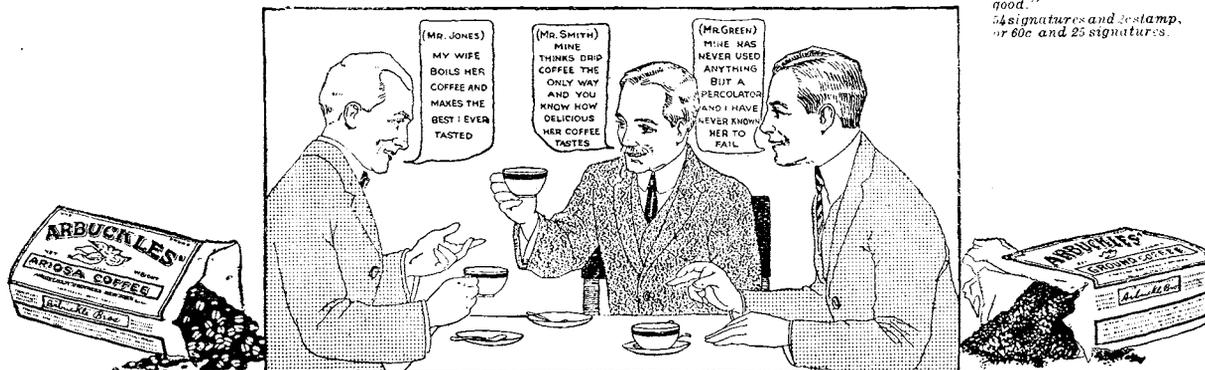
Beautiful Gifts: We share our profits with you by giving you useful and beautiful premiums for signatures saved from Arbuckles' packages. We buy premiums for over a million users of Arbuckles' Coffee. Buying in such large quantities makes it possible for us to give the greatest premium values ever seen. In every package of Arbuckles' Coffee there is a circular showing our premiums. Be sure to get it and see how quickly and easily you can get what you want, all without any cost.

Get Arbuckles' Coffee from your grocer today, either the Whole Bean or the new Ground.



No. 278. Nottingham Lace Curtains. Each curtain a yard wide and two and three-quarters yards long. One woman writes us: "I have had a pair of your beautiful curtains ten years and they are still good." Signatures and test stamp, or 60c and 25 signatures.

Arbuckle Brothers, 71-T91 Water Street, New York.



(MR. JONES)
MY WIFE
BOILS HER
COFFEE AND
MAKES THE
BEST I EVER
TASTED

(MR. SMITH)
MINE
THINKS DID
COFFEE THE
ONLY WAY
AND YOU
KNOW HOW
DELICIOUS
HER COFFEE
TASTES

(MR. GREEN)
I HAVE
NEVER USED
ANYTHING
BUT A
PERCOLATOR
AND I HAVE
NEVER KNOWN
HER TO FAIL

All their wives use Arbuckles'—start to use it yourself—give your husband a chance to brag!

Ruptured? ———

Throw Away Your Truss!

For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture Is the Brooks Rupture Appliance---And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliances and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge; and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it. My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,
Yours very sincerely,

JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

CONFEDERATE VETERAN CURED.

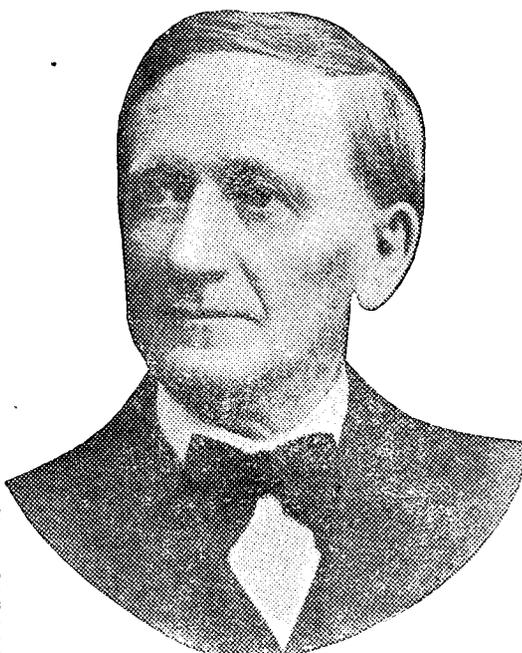
Mr. C. E. Brooks,
Dear Sir: I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your appliance has effected a permanent cure. Before getting your appliance I was in a terrible condition, and had given up all hope of ever being any better. If it hadn't been for your appliance, I would never have been cured. I am sixty-eight years old, and served three years in Eckles' Artillery, Oglethorpe Company. I hope God will reward you for the good you are doing for suffering humanity.
Yours sincerely,

H. D. BANKS,
Commerce, Ga., R. F. D. No. 11.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.
Dear Sir: Your appliance did all you claim for the little boy, and more; for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.
Yours respectfully,

WILLIAM PATTERSON,
717 South Main Street, Akron, O.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

CURED AT THE AGE OF SEVENTY-SIX.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir: I began using your appliance for the cure of rupture (I had a pretty bad case), I think, in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture, and rank myself among those cured by the Brooks discovery, which, considering my age—seventy-six years—I regard as remarkable.
Very sincerely yours,

SAM A. HOOVER,
Jamestown, N. C.

CHILD CURED IN FOUR MONTHS.

Brooks Rupture Appliance Company.
Gentlemen: The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.
Yours very truly,

ANDREW EGGENBERGER,
21 Jansen Street, Dubuque, Ia.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft, and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.
8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks, 443 State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name

City

R. F. D. State

GOSPEL ADVOCATE

111 1 ann R Box 68 June 1 1916

Volume LVIII No. 43.

NASHVILLE, TENN., OCTOBER 26, 1916.

\$1.50 PER YEAR, IN ADVANCE.

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BY A. B. LIPSCOMB

How Churches Are Started.

In the article last week we told how divine agency had been employed to send the apostle Peter with the gospel message to the house of Cornelius. In the meantime, while Cornelius was awaiting the arrival of Peter, he "called together his kinsmen and his near friends," that they, too, might receive any benefit that was coming to him. And here let me add that this is another mark of splendid character. If the facts relating to the establishment of the churches of Christ were collated, you would doubtless find that the majority of the largest congregations in the land were started by some thoughtful brother or sister calling together "kinsmen and friends." A good Christian man and his wife moved a few weeks ago to Mississippi. A few days after his arrival he wrote me in substance: "There is another Christian family in this county, and we will soon have a congregation." That is the true evangelistic spirit. "They that were scattered abroad went everywhere preaching the word." He is no Christian at all who forgets his God and his religion when he moves into a new country. I have little sympathy for the many appeals which read: "We have only two or three families here, and no church." What such Christians need is not money; it is backbone.

I am reminded of W. T. Ellis' story of an old-time expe-

rience meeting. One member testified, saying: "I dipped my bucket in the well of salvation twelve years ago, and I have been dipping it in every day since." Another member testified quite differently, saying: "I dipped my bucket in the well of salvation ten years ago, and it's been full ever since." "Yes, you did," said one of the members who knew the man's life, "and I'll bet your bucket's got wiggle-talls in it." The man who forgets Christ because he moves to a new country needs to dip again.



Not a Gathering of Infants.

Peter asks for what purpose they have sent for him. Cornelius rehearses the matter from the beginning, commends Peter for coming, and adds: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." It is evident from the character of the audience, as well as what Cornelius here says, that all who were then present were capable of hearing, understanding, believing, and obeying the gospel, each on his own responsibility. It was not a gathering of infants.



The Sum and Substance of Peter's Speech.

And now the stage is set for one of the most glorious scenes in human history. The preacher is there, the audience is before him, waiting with anxious hearts to hear what he may say; and the Holy Spirit is present in all his enlightening, quickening, and comforting power, as he always is wherever honest seekers after truth and the gospel of Christ are found. Is anything yet needed in order to the conversion of Cornelius and his friends? There certainly is. Peter is yet to speak to them and declare unto them words whereby they might be saved. Plants do not and cannot spring up without seed; hence the incorruptible seed, the word of God that lives and abides forever, must be deeply implanted within their hearts, that they may be begotten to a new life in Christ Jesus.

It is not necessary for me to comment at length on Peter's speech, further than to say that, like Paul, he knew nothing "save Jesus Christ, and him crucified." The sum and substance of his discourse is Jesus of Nazareth, the anointed of God, in his life, death, burial, resurrection, and mediation, as the Son of God, the Savior of sinners. Not only the preaching of the apostles, but also the testimony of the prophets, points to him as the One, and the only One, through whose name believers may receive the remissions of sins. The apostle brings the whole matter to a

decisive test, which may be stated thus: Receive Jesus as your Savior and live, or reject him and die. The happy conclusion of the whole matter is expressed in part of one verse: "And he commanded them to be baptized in the name of Jesus Christ."



Who Administers the Baptism of the Holy Spirit?

It is often said that if men are baptized in the Holy Spirit, as these people were, it is a matter of little importance whether they are baptized in water or not. But Peter, acting under the direct influence of the Holy Spirit, did not reason that way. The commission under which he was laboring commanded him to teach men, and then to baptize them into the name of the Father and of the Son and of the Holy Spirit; and the only baptism he could administer was baptism in water. The apostles were never authorized or empowered to baptize any one in the Holy Spirit, and no one was ever commanded to be baptized in the Holy Spirit. This baptism could be administered by the Lord only, as John the Baptist clearly taught. It was a promise to the disciples to be enjoyed by them whenever the Lord saw fit to bestow it upon them.



Imaginary and Exceptional Cases.

There is a tendency in some minds to fly off at a tangent on untaught and impractical questions, based on imaginary and exceptional cases. Some have asked concerning Cornelius: "What would have become of this good man, had he died previous to this time?" But I do not press this imaginary question. It is of no particular importance to any of us who have ever heard the gospel of Christ. I ask you to consider the real facts in the case. Cornelius did not die previous to this time. He lived to hear, believe, and obey the gospel of Christ, and to enjoy all the blessings which God had connected with his obedience. The point I would emphasize here is this: Cornelius, a just, devout, God-fearing, almsgiving, prayerful man, had to hear something and do something in order to be saved. Morality and devotion and almsgiving, all combined, do not of themselves constitute any one a disciple of Jesus or bring any one into the actual enjoyment of the blessings found in the kingdom of Christ. If they do, then Cornelius was already in the church and in a saved state before the gospel was preached unto him; and if this is true, then it is not a case of conversion, as Luke makes it out, but the whole narrative is as great a riddle as was ever propounded to men.



The Great Question for the Sinner.

If you are out of Christ, the question for you to consider as a responsible human being is not, "What will become of those who have never heard the gospel, and therefore have never had the opportunity to either accept or reject it?" but, "What will become of me if, having heard the gospel, I die without obeying it?" The question is real; it is not imaginary.

And in closing let me add that if you are a Gentile Peter's vision is your vision. It opened the way for you and brought into newborn light the solemn truth that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." The angel in bright apparel who stood before Cornelius is your messenger, too. He has led you to the Man who tells you with a heart full of love words whereby you may be saved. In the matter of your salvation, may George Elliot's words never apply to you: "The angels visit us, and we only know them when they are gone."



The Millennium. No. 8.

THE BINDING OF THE DRAGON.

Our lay brother is very eloquent on the inability of a corrupt government to renovate itself. Apostasy never stops. He that slides must always fall. Retrograde movements, like revolutions, never change their course. "Does corruption ever purge itself?" These are some of the axioms on which he relies to prove the necessity of the personal and immediate return of the Lord. His conclusions are not, in our judgment, in his premises. Grant all his axiomatics and it would only follow that the physical hand of God must be interposed; that the vials of his wrath must be drained out on the kingdom of the beast. This we expect, and this is all that he can prove from the premises in his commentary. If the Lord must appear in person to put down his enemies and introduce a better era, it must be shown from other documents than these. These we shall examine in due time.

Our present object is first to show that it is neither impossible nor improbable that great revolutions may be effected by moral means alone, and still greater changes by moral means combined with the judgments of God. The two extremes on this question are moral means alone and physical means alone. Mr. McCorkle and the millenarians plead for the latter, and others for the former.

With all the light we have upon the subject, we plead for a combination of the two—for moral means and physical means combined. The proposition and the proof, the doctrine and the miracle, the denunciation and the plague.

Let us meanwhile estimate what intellectual and moral means may do, from what they have done. Compare Christendom in the year 1834 with Christendom in the year 1534. Greater, however, would be the contrast were we to take 1234. Will any man say that things have been growing worse ever since the Protestant Reformation, and that the world is now riper for destruction than it was then? Has there been no retrograde motion during these three last centuries?

A few ideas excoagulated by Bacon, Locke, and Newton have changed the politics, economics, and the whole moral and physical science of half the world, as respects territory. The physical and moral science, derived, too, indirectly or directly (it matters not) from the Protestant Reformation, has advanced society ten generations in a single century. A few ideas excoagulated by Luther, Calvin, Zuinglius, etc., have redeemed the earth from the grossest bondage and ignorance in all things mental, moral, and mechanical. The triumphs of a few religious and scientific ideas are inscribed upon ten thousand pillars. Monuments more astonishing than the Egyptian pyramids or the Tartar wall stand on both continents, in many of the islands, cities, and villages—in the wilderness itself—in the valleys and mountains—on the rivers and the seas—indicative of the regeneration of mind and commemorative of the splendid triumphs of truth over ages of darkness and superstition. Who can tell what a few more original thoughts on the subjects of religious education and government will do? The press seems destined to tear up all sorts of error by the root and to remodel society after a pattern as novel as overwhelming.

Tens now count hundreds, and hundreds thousands, in the progress of time and its manifold and sublime innovations and revolutions. The invention of gunpowder, the mariner's compass, the printing press, the discovery of America, the American Revolution—what have they wrought? *That the Bible may be read and understood by all men*—a proposition which has called forth ten thousand volumes, what magic power has it displayed! And, Mr. Editor, not to flatter yourself and compeers, should you succeed in establishing *five propositions*, which I could select from your Christian Baptist, I am persuaded a revolution as extensive and as valuable (to say the least of it) as the Protestant Reformation, would again regenerate and bless the world in ten thousand ways, which neither you nor the most sanguine of your friends could trace out.

This is, of all ages and of all generations, the most unpropitious for the assertion of the dogma that moral and intellectual means can benefit society in no very valuable

not permanent way. Almost every common newspaper presents insuperable difficulties to such a preposterous opinion. But remember, sir, I go not for moral means alone. I only attempt in my own feeble way to show that moral means may do more than we are aware, from what they have actually achieved already. Do I not, sir, reason correctly when I reason from what *was* to what *is*—from what *has been* done to what *may be* done? I claim not the benefit of either arithmetical or geometrical progression, though I cannot see why I should be denied either.

But, sir, I have written at the head of this essay, "*The Binding of the Dragon*," and the reader will expect that I now say something upon this singular phrase. God works by means. The Spirit informs us that as a prelude to the first resurrection an angel is to descend from heaven. For what, sir? To bind and fetter Satan before the Messiah descends! Astonishing! Does the king of kings—does the triumphant Messiah who fought and conquered Satan, in person alone and unsupported in the wilderness of Judea, in the days of his flesh, now require Satan to be bound before he appears on the arena? Tell it not in Gath, publish it not in Askelon, lest the daughters of the Philistines rejoice, lest the uncircumcised triumph; that before Jesus the mighty Conqueror descends to vindicate his cause and to make it triumphant, an angel must descend from heaven, with a great chain in his hand to bind down the dragon, the old serpent and Satan, in the nethermost abyss! It cannot be, sir! If the Lord is literally and personally to return to introduce the millennium, I promise for him that he will never require such an advantage over his adversary. He will not send before him some mighty angel, who is himself an overmatch for Satan, to bind him down to Tartarus to make way for his easy triumph, that he may usher in the glorious millennium without an opponent.

* This single thought seems to me to present an insuperable objection to the whole scheme of the advocates of a literal and personal return of the Messiah, at the time of the resurrection of the martyred saints, which cannot be believed; for, sir, this binding of the dragon is so placed as the precursor to this resurrection that it must be regarded as *preparative* to it. I see only one way to escape from it; but, as far as is known to me, no literalist has ever thought it expedient to hazard it. It is to suppose that the descending angel, with the key of the abyss and the great chain in his hand, is the Messiah himself. Be he who he may, however, it is he that lays hold on the dragon, that old serpent, and binds him for a thousand years.

Immediately after the sealing down of the dragon, John saw thrones filled with saints—a new dynasty, indeed! A glorious era when "*saints shall judge the world!*" All the millennial kings will then be saints. The dragon, secured by the angel of the Lord, disturbs not their reign for one thousand years. Christ reigns over the universe, and the saints reign on earth; and all this subsequent to the binding and securing of Satan; for John saw not the thrones nor the enthroned saints till the angel had locked the prison door. Enough is said to show that the descending angel introduces the reign of the saints; consequently, the immediate precursors of the millennium are set forth under the figure of the descending angel with the key of the abyss and a great chain in his hand.

Now, unless we know how much power this dragon has to deceive the nations, we cannot calculate the consequences of his imprisonment. Were I to assert that this alone is sufficient to give the gospel a triumphant spread from pole to pole in a single year, would all the facts, reasonings, types, and analogies of my Brother Samuel McCorkle be sufficient to disprove it? He might call upon me to prove my assertion, but that is all he could do. He cannot disprove it. Because he knows not but that there may be an adequate cause for that great revolution, and God never did employ anything more nor anything less than an adequate cause for any work of his, moral or physical. It is, then, in my judgment, extremely hazardous to plead for the personal appearance of the Messiah to usher in the millennium, on the ground that all other means are inadequate until it can be shown that the binding of the dragon is inadequate to all the splendid results that are supposed to ensue upon the commencement of this new era.

In these remarks I intend no more than the exposure of the inconclusive reasonings of all the millenarians—of all who plead for two literal resurrections a thousand years apart, for a literal and personal return of the Messiah to put down the dragon and to introduce the millennium. I affirm not how much power the dragon now exercises in all the superstitions and delusions on earth; I do not say, though it is to my mind very probable, that the gospel would instantly be an overmatch for all other imposition

were this deceiving and infatuating power out of the way. But I say, until it is shown that this would be inadequate to the triumph of the truth, no one ought to violate the rule of the Roman poet: "*Nec deus interit, nisi dignus vindice nodus incidit.*" In English thus: "Never introduce a god into the poem unless you have found a difficulty which none but a god can overcome." No person ought to introduce the Messiah himself into a scene for which an inferior agent is quite sufficient.

Were I, indeed, asked to demonstrate that such an event as that described in securing the dragon is all-sufficient to place the saints on thrones, I should collect all that is said in the volume on the power, cunning, intrigue, and malice of the dragon, exerted against the truth; then I presume it would appear that the removal of all these out of the way would give to the gospel the triumph which we all anticipate. And here, Mr. Editor, I am reminded of a saying of one of your reforming brethren who was making great headway among the Methodists: "O, sir," said he, "if these Methodist preachers were all sent as missionaries to Africa, how soon would the old gospel convert all the Methodists in America?" This worthy and zealous brother used to say that "taking a hundred pounds out of one scale was just equal to putting a hundred pounds in the other."

If I am asked for the symbolic import of the beginning of the twentieth chapter of Revelation, I ask the reader to accompany me through the nineteenth chapter. Toward the close of it, and before the commencement of the twentieth chapter, he will observe that the prophet has before him "the great supper of God," a supper at which all the birds of prey are guests, and feasted upon the flesh of kings, commanders, captains, and their armies; that after the overthrow of all the despotisms and corrupt hierarchies figured under the beast and the false prophet, and their being cast into the lake which burned with brimstone, he saw a messenger from heaven descending to secure and restrain for a thousand years the dragon, symbol of all despotic power—that spirit which tyrannized in the Egyptian, Assyrian, Persian, Grecian, Roman governments, and all the submonarchies, aristocracies, and republics that arose out of their ruins. This spirit, this satanic dynasty of dynasties, which in all ages has stood up against God's rightful sovereignty and supremacy, being completely put down by a power derived from heaven, set forth in the descending angel of the Lord, there arises the new dynasty of the saints sitting on all the thrones of all the nations of the world.

To prevent the mistake of my friend Samuel McCorkle and others, the prophet says that the persons who received judgment, or the scepter, were (not men raised from the dead—but) the souls of them who had been beheaded for the testimony of Jesus, etc., who never did succumb to any authority in religion but that of the Messiah. These are the spirits that now reign with Christ, support his supremacy, acknowledge his official glory and personal divinity, defend his principles, and rejoice in his salvation.

"The rest of the dead," the tyrants and firebrands of the earth, the spirits that supported the dragon, revived not again till the thousand years were expired.

I need not, in the usual prosing way of many commentators, go into an explanation of all the imagery of the vision, as if my readers had not five grains of sense themselves. I need not tell them that the abyss means the sea—that the sea is the symbol of confusion and war—that the key and the chain with which the angel were furnished were not literally forged out of iron—and that the dragon was not a literal serpent, nor the angel descending from heaven a literal angel—any more than a literal throne, a literal soul, and a literal resurrection of saints literally dead, who lived four, five, or six thousand years ago.

I exhibit no more than the grand idea—the import or moral of the passage of this scenic representation of things. And, indeed, the burthen of this paper is only to show that the *context* of the resurrection in debate furnishes an adequate cause for the introduction of the reign of saints on all earthly thrones, and the triumph of the gospel over all lands, without the necessity of the Messiah reigning literally in Jerusalem for a thousand years.

From heaven the power descends, the judgments of God, the vials of his wrath accompanying the proclamation of the apostolic gospel, as the miracles of that age accompanied the preaching of the apostles. This combination of physical and moral means seems all sufficient not only for the imagery of the vision, but also for the work to be done; and he that adds to the means necessary to the end neither honors God nor himself.

Those who preach a hell of brimstone and a lake of fire, drawn from the scenes of this vision, properly belong to

the literalists, who, with my friend of the Signs of the Times, choose to select a chapter in the Apocalypse, and arbitrarily divest it of its scenic character, and read and interpret it as the moral law written on two tables of stone.

As an additional argument to that drawn from the first, second, and third verses of this chapter, to refute the literal application of the fourth and fifth verses, I will add another drawn from the seventh and eighth verses. And will not Samuel McCorkle himself yield that the fifth and sixth verses must be understood figuratively if I show that the context, both before and after, are susceptible of no other than a figurative application.

These verses affirm that when the thousand years shall be accomplished, "Satan shall be loosed from his confinement, and he shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for war, whose number is like the sand of the sea." The adversary will be released—the nations remote from the central focus, Jerusalem, will, like the extremities of the body, first grow cold. The nations will be deceived—a new tyranny will appear; for the spirit of war has gone abroad. Then appear Gog and Magog. Who are these? I answer, not the literal Gog and Magog of the Jewish people; but as Sodom, Egypt, and Babylon, as well as the souls of them beheaded for the testimony of Jesus, have all revived, so will the Gog and Magog of Ezekiel revive after the thousand years shall be expired. Magog is reckoned among the sons of Japheth. (Gen. 10: 2.) But Ezekiel uses Magog as the name of the country over which Gog reigned. Michaelis thinks that Magog denotes those vast tracts of country to the north of India and China which the Greeks call "Scythia," and we "Tartary." The Arabs call the Chinese wall "Seld Yagot et Magog"—that is, "Agger Gog et Magog." This is my view of the matter. The Tartars are now, and long have been, the only people that fill the outlines of Ezekiel's picture. These, in combination with the bands of Gomer and Togarmah, with troops from Persia, Ethiopia, and Lybia, constituted the invading and plundering hosts of Ezekiel. That the Gog and Magog of John cannot be these is not to be disputed, but a people like them. Hence, as the Egypt, Sodom, Babylon, Gog and Magog of John denote only states, and cities, and people, like these literally so called, I argue that the souls of those beheaded for Jesus, who are to fill the millennial thrones and to be the judges of the millennial period, will consist of a race of men like them, as the Gog and Magog of the context before us resemble the Gog and Magog of Old Testament history. It is referred to the reader to say whether we might not, with the confidence of my friend McCorkle, now assert that there is no foundation for the theory of a literal resurrection of the saints at the commencement of the millennium in the twentieth chapter of the Revelation; and if not there to be found, we are sure he cannot find it in any other book, Old Testament or New Testament. This subject, may, however, be still farther illustrated as we proceed with our examinations of the prophecies.

Promptness Now Saves You Money.

Brotherly consideration prompts us to advise our readers again of the advance in our subscription price to take effect on January 1, 1917. While it would be to our financial interest for you to wait until that time to send us your orders, it would not be to yours. Therefore we urge immediate action.

Paper is still advancing, and has advanced recently about three hundred per cent. This is the paper on which we have been printing the Gospel Advocate. We have been urging our readers to send us new subscribers at present price of \$1.50 a year before the advance takes place on January 1, 1917. It is a matter of necessity that we advance the price. We have also extended to our old readers the privilege of renewing for two years at the price of \$1.50 per year, provided they do so now. After January 1, 1917, it will be too late to take advantage of this liberal offer.

The writer of this notice has been in the paper business for about thirty-two years. Never before has he seen such great advances in printing paper. We have done everything that we can to protect our readers, and we hope that they will show their appreciation of our efforts by sending us new subscribers. Many who are not now reading the

Gospel Advocate no doubt intend to do so. It would be wise for them to subscribe now, rather than to wait until the advance takes effect. By prompt action now, they can save fifty cents on the subscription price of the paper. The rate has already advanced to \$1.50 to widows and preachers. All widows and all preachers will now be expected to pay \$1.50, as it takes almost this amount to publish the paper for one year.

We would be pleased to announce to our readers that the prospects are bright for the lowering of prices on paper, but the end is not yet in sight. Heretofore we have hoped against hope, and even now it seems that it will be many months hence before there will be any decline in paper. We suggest that all our subscribers get busy and run up the Gospel Advocate list to over double its present number. With an enlarged list we would be able to turn out each paper at a lower price than we can with a small list. What ever you do, act promptly and send us a large list of new subscribers.

PUBLISHERS GOSPEL ADVOCATE.

Publishers' Items.

Send us \$1.50 for our complete and simplified Church Record.

Send us \$1 for a copy of "Larimore and His Boys." This is an attractive book.

Send us \$1 for the "The New Testament Church," by F. D. Srygley. This is a most readable book.

Send us \$1 for a copy of "Uncle Minor's Stories." This is a book that holds the attention of the reader.

Send us \$1.50 for "Gospel Sermons," by T. W. Brents. This is the last production by this great author.

Send us \$1.50 for our Secretary's Book for Bible Schools. This is complete, thorough, and simple.

Send us \$1.50 for "Salvation from Sin," by David Lipscomb, edited by J. W. Shepherd. This book is readable and convincing.

Send us ten cents for one dozen of the tract, "What Must I Do to Be Saved?" by J. C. McQuiddy. Thousands of these tracts have been distributed.

We shall be glad to furnish our readers "Letters and Sermons," by T. B. Larimore, in three volumes. We will make the complete set for \$4, or \$1.50 per volume.

Have you read "Sweeney's Sermons," by John S. Sweeney? There is no better sermon book than this. The sermons are strong, clear, and convincing. The book sells for \$1.

Send us \$1 for a copy of "Why the Baptist Name," a discussion between Dr. G. A. Lofton and F. W. Smith. The book is attractive and readable. The discussion is conducted on a high plane.

We have a series of lessons, entitled "Church of Christ," by S. H. Hall, printed in tract form. These lessons are simple and adapted to home study and study in schools. Price, fifteen cents per copy.

Send us \$1.50 for "Seventy Years in Dixie." We have a new edition of this book. If you want to read of the good old times in the sweet long ago, you should by all means have a copy of this book.

Send us \$1 for a copy of "Life and Sermons of Jesse L. Sewell," edited by David Lipscomb. For scriptural information, strong and convincing argument, and pure, chaste English, this book is unsurpassed.

Send us \$1.50 for that matchless book, "Character; or, The Making of the Man," by E. W. Carmack. This book is bound in ooze sheep, and is printed on beautiful paper in large, clear type. Thousands of copies have been sold. Every young man in the country should read it.

SPIRIT OF THE PRESS

By J. C. McQuiddy

The War in Prophecy.

Every now and again we receive a letter from some one who claims to have been studying the Bible, and who sends us as the result of his or her own study a screed out of the writings of some half-educated crank. Our correspondents really think they have studied the Bible because they have looked up some, or perhaps all, of the passages which they quote; but that is not Bible study. They are, in fact, simply repeating what they have been taught, by some one who is incompetent to read the Bible intelligently, because he reads it only to find support for his own fanciful, and sometimes fantastic, ideas.

There is no room in the Witness for that sort of "Bible study."

This great war gives a fine chance to would-be interpreters of prophecy to air their theories, but before accepting any of these theories the reader should study the subject for himself or herself. And that does not mean, letting some self-constituted teacher lead one by the nose through the Bible and show him what to read and how to understand it.

A man who is advertising himself as an interpreter of prophecy heads his advertisement as follows: "Claims Russia is Mentioned in the Bible." This heading is apparently designed to convey the idea that the view expressed in it is new, whereas it is far from new. The gentleman quotes Ezek. 38: 2—"Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him"—and offers the following explanation:

"Used in this connection, the word 'Gog' means 'ruler.' He is the ruler of Rosh, Meshech, and Tubal.

"'Rosh' is the original for the present name 'Russia.' Gesenius, the great Hebrew lexicographer, says: 'By Rosh is meant the tribe on the north of the Taurus, so-called from the neighborhood of the Rha or Volga, and in this name and tribe we have the first traces of the Russ or Russian nation.'

"Tubal gave his name to the large territory that to-day is known as Tobolsk, situated in the northwestern part of Asiatic Russia. Meshech gave his name to the Moschi of which Herodotus speaks as settling near the Black Sea. There the Moschi became known as Muskovs, and later, as Rawlinson says, they were called Muscovites and built Moscow and gave the name Muscovy to Russia throughout the East."

The similarity of the names is certainly interesting, and it is quite possible that the identifications of the ancient with the modern names may be correct; but to assume that it is necessarily correct, and then attempt to interpret prophecy on the basis of that assumption, is like building "a house upon the sand" or "a castle in the air."

Let any one read the whole passage—the thirty-eighth and thirty-ninth chapters of Ezekiel—and he will see that it is impossible to apply it to this war or to modern Russia without taking extreme liberties with the text. The northern warriors were to come on horseback, and the war to which the prophecy referred was to be fought with bows and arrows and handstaves and swords and spears and shields. The climax of that war was to come in Palestine, when God himself would overthrow the northern invaders, and the Israelites were to occupy seven years in burning all these wooden weapons brought against them by their enemies. The prophecy is very specific, and could not possibly refer to present conditions unless the terms used are merely symbolical, and in that case the names must also be understood as symbolical, and that would make any attempt to identify them with modern names useless.

We know nothing at all about the man whose advertisement is quoted above, and we do not know what his interpretation of prophecy is. We do know that any attempt to foretell the outcome of the present war from Ezekiel's prophecy would be foolish. And we do know that very many persons are always ready to jump at any teaching of this sort which seems to give them new light. And the object of this article is to warn our readers once more against allowing themselves to be captivated by any fanciful theories. There are very many persons who are not sufficiently interested in the teaching of the Bible to study

the book comprehensively, but who take great delight in any teaching that seems to them new and clever, and it is upon this class of persons that teachers of fanciful theories depend for a living, and some of them get quite rich by humbugging their dupes.—New York Weekly Witness.

The above from the New York Weekly Witness is so timely and appropriate that we give it to our readers in full. While there are "wars and rumors of wars," there are also varied and fanciful interpretations of prophecy. Many seem more concerned about interpreting unfulfilled prophecy than they do about obeying the simple commands of God. Some people always appear to be ready to jump into something new instead of studying carefully the Bible for themselves and obeying the plain word of God. If we will only take care of our present duties as the Lord reveals them to us, the future will take care of itself. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)

* * *

The Beaten Oil of the Sanctuary.

Many temptations come to a minister not to prepare his sermons. Who has not had the experience of going into his pulpit, by necessity, with scant preparation, and having an extempore effort meet with great approval from the congregation? Perhaps on these occasions the preacher talked his own convictions more and the convictions of reference works less.

This judgment of his congregation tempts him to be satisfied with scant preparation. Besides, there is the awful stress of work under which the modern minister lives. There are not hours enough in the day. Under these conditions more than one man abandons the scholarly field, which, after all, is simply the ideal of good workmanship.

The preacher should remember, however, that there are hundreds in the community who do not go to any church for the reason that the preaching is not good enough. "Have you chosen a church yet?" one newcomer in a suburb was asked. "No," he replied; "I have been all around, and no preacher has yet convinced me that he studies for his sermons. I won't go to church where I can't learn anything." This man is but one of a large tribe.

It is hard to put everything into a sermon. A sermon should have carefully digested facts. It should have conviction. It should have an object that relates to the welfare of the congregation. It should have abundant illustration and human appeal. Above all, it should have religion. If people would compliment their minister only for the really helpful things in his sermon, and not in general terms, he might soon be guided by his hearers into more helpful preaching.

Preparing the sermon was likened by the old homiletic writers to the beating of the oil for sanctuary use. Nothing but the best is fit for God's house and for the needs of human souls who struggle day by day after righteousness.—Christian Century.

The preacher who spends time in the preparation of his sermon and loses sleep over it will not be disturbed in its delivery by sleepers in his audience. On the other hand, if he gives little thought to the preparation of his sermon, his audience will also give no consideration to it. An empty preacher makes a listless audience, while an interested one usually has an appreciative hearing. Preachers should covet adverse criticisms as well as compliments. The man who will not profit by criticism is unworthy a compliment. The preacher should know and love the truth and should be impelled by a consuming desire to preach Christ, and him crucified.

Georgia and the Far Southern Field

By S. H. Hall

Don't Forget Menlo.

I am delighted to say that donations for the Menlo work are becoming more encouraging. Sister Thomas makes the following report: Mrs. Virginia Hughes, Alabama, \$1; congregation at Gadsden, Ala., \$10; Miss Mary Porter, Louisville, Ky., \$1; Miss Grace Beesley, \$1; Mrs. N. A. Hamman, Clearwater, Fla., \$2; Miss Gladys Ford, Cookeville, Tenn., 25 cents. The following donors are of Chattanooga: Faust and Yarnell, \$5; George Sholtz, \$2; R. P. Ramsey, \$3; W. B. Shockley, \$1; Helen Case, \$1; Bertie Beall, \$1; Bertha Lawrence, \$1; Ethel Wilcox, \$1; J. A. Jacobs, \$2; R. N. Roberts, \$2.50; W. W. Case, \$1; L. C. Hendricks, \$1; Rush Baker, \$5; John Boyd, \$3; Charles Leavette, \$1; Dr. Boyd, \$1; H. Brown, \$1; Chattanooga Lumber Company, \$2; Miller Brothers Company, \$5; E. E. Stranahan, \$1; L. R. Boyd, \$10; A. Pagett, \$1; D. S. Ethridge, \$5; Mrs. E. M. Landers, \$1; Kenith Dyer, \$1; Mr. Eads, \$1; William Kreager, \$2; Mack Kerr, \$1; George Jackson, \$1; C. Clenton, \$1; Robert Palmer, \$1; Cowart Street congregation, \$15.

Now who will get their donations in for the next report? Brethren, let me again beg you to help us, and to do it now. We so much appreciate the donations thus far received. Let us all pray that the house may be ready for a meeting to begin not later than the middle of next month. Too, let us have it paid for at that time. Will you help? Send all donations to Miss Georgia Thomas, Menlo, Ga.

Laborers Wanted.

We publish the following from Brother Morgan H. Carter in reference to an urgent need in this field:

God has always favored work. He is a worker, and constantly calls for those who are willing to toil and suffer and serve. In the parables which Jesus gave us concerning his kingdom, he constantly pictured his subjects actively engaged in profitable employment. The soldiers of the king are commanded to fight; the laborers of the vineyard must work, those who enlist in the race are victorious only when they run. Christianity is a religion of progress and sacrificial service. We are not suffering for Jesus to-day as we ought. The command, "Follow me," is not being obeyed to the degree that it ought. We are willing to follow Jesus only a part of the way. We sing the hymn, "Where He Leads I'll Follow," but are we doing it? That is the question? "Anywhere with Jesus" is a good motto, but going there and staying is real Christianity. It is easy to say, "Lord, Lord," and be a stickler for what "we believe is orthodox Christianity," and to stand up for "our plea" and debate against what some call "sectarianism." I deeply regret to see that many of those who cry loud and long for some things are of little good in true service which is absolutely essential to our spiritual development.

It is quite sad to see so many men of marked intellectual ability fail to manifest a passion for souls which would lead to the sacrifice of themselves on the altar of suffering and service for Christ's sake. There has never been a time in the world's history when the call for God's bond servants to labor in his vineyard was stronger. The harvest indeed is white, but the laborers are few and far between in destitute fields. I sometimes think it sad that so many preach for the wealthy churches and other work is neglected. Scatter out and possibly you will have more elbow room and not so much time to get into trouble, as when several are contending over one fat job. The need of true, gospel preaching in life and word is urgent. Not only the millions of China and Japan and the multitudes from the jungles of Africa deserve our attention, but even in America there is a terrific and overwhelming need of the light, life, and love which come to sin-cursed souls when they hear of Jesus and, believing, take him as their King. Sometimes I wonder why Christians who are merchants, doctors, farmers, and especially school-teachers, are so well

contented to live in ease and comparative luxury, being of some little service to their "loyal" congregation, but never really doing anything worth while for Jesus, except to live a nice, decent life which brings its own reward from a social viewpoint in their community. Why cannot some of these people sell out and move to some places where they are really needed, start a new work for God—in fact, go, preaching the word and helping those whom they touch to live for Jesus. There are great numbers of cities, towns, and country places in this State and those round about where such work is deeply needed. Are you, my friend, willing to go where Jesus leads? If so, do you conscientiously believe that the place where you are now is of all places in all the world that place which God would personally direct you to work? Under all circumstances ask yourself the question, What would Jesus do? Then go and do likewise. He promised to ever be with us when we are faithful. We need not fear. He has overcome the world. His grace is sufficient. Let us be pure, prayerful, Scripture-searching, soul-saving Christians, and God will help us.

We greatly need two consecrated workers, both young men who are able to teach in graded schools and who will use opportunities of preaching Christ. The support is meager and the work abundant. The association is very interesting. If you would like to know more of these places, write me. I shall be glad to give any one information regarding opportunities in this particular section for Christian activity. If you have friends or relatives in Georgia whom you would like for us to stop by and see when we pass, kindly let me know. Remember us in your prayers. These places offer exceptional opportunities for doing much good.

Address Morgan H. Carter, 708 Broad Street, Macon, Ga.

More Good News.

I here give our readers some reports from Brethren Hayes and Price.

1. Brother Hayes writes: "Our meeting at Cedartown closed to-night with two confessions. We would have continued longer, but had no place to preach. This has been one of my best meetings. Twenty have agreed to keep house for the Lord. I ordered literature and it has come. We have one Bible class, one Advanced Quarterly class, one Intermediate Quarterly class, and one Card class. They have secured a place for regular worship." We rejoice with Brother Hayes in the way the Lord is blessing his efforts. Brother Graves was with this new congregation on October 8, and we will do all we can to help Brother Hayes in keeping this work pushed onward and upward. I trust that our readers will remember that Brother Hayes needs some help to stay with the work in that section. Did you see what Brother Fuqua had to say in the Gospel Advocate of October 5 about the Rome work? Twenty-five dollars regularly contributed will enable the Rome brethren to keep him in that field. Who will help? Send all donations to John Hayes, 400 West Seventh Street, Rome, Ga.

2. Brother Hugh A. Price writes: "I am not quite so blue as when I wrote you before. I have just closed an altar meeting near Mineola. Three were baptized and one came from the Baptists. A congregation was established. There are fourteen members, and they are enthusiastic. They have good leaders, and will meet on the first day of the week to 'break bread.' The brother who came from the Baptists gave us a lot and a sister has promised the framing for the house, and we are working now to get the money to do the rest." This makes six new congregations started in the State for this year. How we do need more laborers in this field to help water these places! The Lord bless Brother Price in his great work. Let me ask the brethren in Brooks County to see that Brother Price is supported and kept continually in the work. At this writing he is helping Brother Adair Chapman in a meeting near Moultrie.

:-: MISSIONARY DEPARTMENT :-:

Conducted by J. M. McCaleb

Something About Mission Work.

BY S. O. MARTIN.

If the people of this age would do their Christian duty, the next generation would be more blessed. No man liveth unto himself; therefore we ought to consider the great commission as universal. Let us now take Luke's account of it as a text.

"And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 44-48.) A crucified Savior was, no doubt, a different Savior from that the apostles at that time looked for. But he came and "tasted death for every man." The goat that fled with the sins of the people on his head is a type of Christ. The law, the psalms, and the prophets were, and are, to be fulfilled in Christ. It is said that "Christ, the incarnate Son of God, crucified, risen, and glorified, is the essence of all scripture." Then let us see if the great commission ended with the apostles.

Matthew adds: "And, lo, I am with you always, even unto the end of the world." As I made mention in the beginning, we might not in this generation see the result of a consecrated church, but it would count in the next generation. We would be the observers from too close an angle. The man who gazes upon a forest from a distance gains a better idea of its relation to the rest of the landscape than the man who is walking among its trees. Mrs. Browning says that every age, through being beheld too close, is ill-discerned by those who have not lived past it:

We'll suppose
Mount Athos carved, as Alexander schemed,
To some colossal statue of a man;
The peasants, gathering brushwood in his ear,
Had guessed as little as the browsing goats
Of form or feature of humanity
Up there—in fact, had traveled five miles off
Or ere the giant image broke on them—
Full human profile, nose and chin distinct,
Mouth muttering rhythms of silence up the sky,
And fed at evening with the blood of suns;
Grand torso—hand that flung perpetually
The largess of a silver river down
To all the country pastures. 'Tis ever thus
With times we live in—eternally too great
To be apprehended near.

Warneck, the great German writer on missions, shows that the whole church of the present is the result of the missionary work of the past. That which gave the church its origin abides as the condition of its life. Now I come to the main part of the issue—some objections to sending missionaries to foreign fields.

These objections always come from those that are not willing to give anything to the cause. Such objections as, "Too much money expended for nothing," "Our missionaries too much exposed to danger," and many other objections might be considered, but we notice this last one. Christianity presents a God who is worthy of our confidence and love and service. The poets have a great insight to show us things. They are interpreters of God and truth sometimes.

I cannot go
Where universal love smiles not around,
Sustaining all yon orbs and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression.

With a courageous heart let us do what we can for the cause of Christianity. As for me, I expect to cast my lot with the missionaries of India for a while. I am laying my plans to go by the first of November. All those that wish to help me carry the gospel to India may be a co-laborer with me by sending their gifts to Don Carlos Janes, Route 10, Buechel, Ky



McCaleb's Moving Pictures.

We hear much these days of "new concepts," "new perspectives," and "new standards," as though they really meant something radically different from what we have formally known. I recently listened to a man who said we have the same privilege to break away from the customs and habits of thought of our time that Jesus and John did from the customs and habits of thought of their time. He illustrated what he meant by saying that Jesus set aside the law for a higher gospel. In like manner in this twentieth century we have outgrown a gospel of two thousand years ago. This would put Christ on a level with man and raise man to the dignity (not to say divinity) of being his own moral guide, a light to himself—a god in himself. If the speaker had applied his remarks to mere customs and traditions which have sprung up around the Christian faith, no objection would be offered; or if he had said we are not to be shackled by the conceptions and thoughts of our predecessors in our growth in the knowledge of the truth, again no objection could be raised; but to apply the rule to the "first principles of the doctrine of Christ" is to destroy the moral law. The time will never come when we may break away from the conception of one God. The time can never be when men can break away from the world's only Redeemer. The time can hardly come when murder will be meritorious and theft no crime. We probably have not yet reached the time, even though it be the twentieth century, when children may with impunity cast off their parents and adultery be a virtue.

One of our Christian boys of Zoshigaya Gakuin, who recently went home for the summer vacation, writes a card from his home in the north, as follows: "I returned home in safety, so please be easy about me. During th's vacation I purpose to work for our God. My teacher will please take good care of himself. Good-by."

Two men entered into a written agreement. It was made by correspondence. In the agreement was the clause, "including" so and so, the expenses shall be shared equally. One party failed to note that the word was cut off from the preceding sentence by a period and that it also began with a capital. By thus attaching it to the preceding sentence instead of the following, where it belonged, there was a difference of five dollars. He thus forfeited this amount by taking a period for a comma and by overlooking a capital letter. "How readest thou?"

On August 1 forty missionaries of the Seventh-Day Adventists sailed from San Francisco for the Philippines, China, and Japan. In numbers the Adventists are a feeble folk, perhaps not as many by one-fourth as the churches of Christ. Shall we let others show more zeal for a mixed and erroneous gospel than we show for the truth?

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Brother S. H. Hall's Article of August 31.

BY E. A. E.

Brother Hall says some excellent things in his article, which need to be emphasized and commended. Instances:

Preach the whole counsel of God on the preacher question. (Emphasis his.)

The only way to remedy any wrong on any question is to preach the whole counsel of God on that question.

One way to take from the truth is to emphasize some part of a subject to the neglect and destruction of some other part.

Let me add another thing, which has been most clearly stated and strongly impressed in all God's dealings with the race—namely, let alone absolutely all questions of every description which God says avoid. No sin can lead to bitterer results and more fearful consequences than the one of producing strife over the questions which God says avoid. All preachers, elders, teachers, and all Christians should read frequently and studiously Paul's letters to Timothy and Titus and other passages of the word of God in both the Old and New Testaments on this question of what should be let alone. Nothing must be added to, nothing must be taken from, the word of God—his will on all subjects. With Paul, all must determine to "know nothing, save Jesus Christ, and him crucified;" to preach not themselves, "but Christ Jesus as Lord," and themselves *servants for Jesus' sake* (2 Cor. 4: 5); to proclaim the gospel, to preach the word, and to neither "pervert the gospel of Christ" (Gal. 1: 7), wrest the scriptures (2 Pet. 3: 16), handle "the word of God deceitfully" (2 Cor. 4:

2), corrupt the word of God (2 Cor. 2: 17), nor by smooth and fair speech to beguile the hearts of the innocent (Rom. 16: 17, 18). The gospel of Christ "is the power of God unto salvation to every one that believeth" (Rom. 1: 16), and that is all all preachers preach who preach for the *salvation of souls*. All who preach something else are preaching for something else. Read again Deut. 4: 2; Deut. 12: 32; Deut. 18: 20-22 (coupled with Acts 3: 22; Matt. 7: 24-27); Matt. 7: 21; Gal. 1: 8, 9; Rev. 22: 18-22.

And still another thing must be said and practiced—namely, "the whole counsel of God" must be preached, not only on any given subject, but on all subjects—"all things that pertain unto life and godliness"—*all this and nothing but this*.

Let me say again, preachers and teachers have no choice of what to preach and teach, because God himself has made that choice and settled that question by telling all what to preach and teach and by pronouncing the woes of eternal perdition upon all who preach or teach more or less.

And let me say once more that that which one preaches depends altogether on *that for which one preaches*. If that is popularity, then one preaches that which will render him popular; if that is fame, then one tries to preach that which will make him famous; if that is money, then one preaches that which will bring him the most money; if that is the salvation of souls, then one preaches that which will save souls—the gospel—and will not preach anything else.

For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ. (Gal. 1: 10.)

Even Jesus pleased not himself (Rom. 15: 3; John 8: 29), but did always the things which pleased his Father, and the people killed him. Just so now, "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) One cannot serve two masters, cannot please God and men, cannot preach for souls and for something else; therefore, every one must choose and *has chosen whom he will serve and what he will preach*. As one chooses to please God, he chooses to preach the gospel and to save souls. The humblest God uses mightily for this purpose.

In the article of October 12 there was a mistake. I intended to say: "And think of it, the churches—not these young men—are to blame for the loss of so much ability." The complaint is that "young men of ability" could turn many to righteousness, greatly extend the kingdom of God among men, and turn the world right side up for Christ, but the churches do not offer them money enough to do it. Hence "the King's business goes begging." These "young men of ability" feel themselves under no obligation and sense of duty to God to teach the church and to save sinners.

Whether so much emphasis can be placed on one part of a subject to take from and destroy some other part, I do not know; some parts of the truth are destroyed by neglect, if not by a willful failure to emphasize them or even notice them at all. For some years I have seen so much emphasis given to the "idea" of preparing "young men of ability" to preach—and that, too, in a way not designated by the Bible—that I have feared that the truth on the subject has been "destroyed." Has not something in this way been taken from the Bible? For this reason I have done all I can to emphasize "the whole counsel of God" on making preachers. For some years I have seen so much emphasis placed on the churches to support such young men even while "preparing" to preach, to the neglect and destruction of the truth on the subject, that I have made an effort to get "the whole counsel of God" on this subject before all churches and all preachers. I am rejoiced to have such men as Brother Hall join me in this good

and great work of teaching "the whole counsel of God" on these subjects, as well as on all others.

While Brother Hall's article contains these excellent things, I am not able to see how he reconciles Paul's work and teaching to the following declaration:

All the apostles, except Paul, gave themselves *wholly* [emphasis his] to the preaching of the word, and not even would they neglect it for such work as caring for the poor.

He cites Acts 6: 2—"It is not fit that we should forsake the word of God and serve tables"—as proof of his statement. I ask, what is giving oneself *wholly* to the work of preaching the gospel or to the cause of Christ? If Paul never gave himself wholly—body and mind and soul—to the great work of preaching the gospel, no one ever did or ever can. Paul worked and taught by inspiration. No teaching which casts any reflection on Paul's life or teaching as a Christian can be true. He gave himself so *wholly* to this work that he worked with his own hands in order to support himself and company at times while he and they preached. Furthermore, he gave himself to the Christian life so *wholly* that he worked with his own hands in order to set all churches for all time an example and to show all how to follow useful employment that they may both supply their own necessary wants, or "have need of nothing," and to have something to give to the needy. He teaches Christians to study to be quiet; to attend to their own business; to follow some useful employment in order not to be unprofitable to the church and mankind in general; that if any man will not work, neither shall he eat; and that the ones who have no useful employment, but are idlers and busybodies, are disorderly and should be withdrawn from. (Read thoughtfully Tit. 3: 14—margin; 1 Thess. 4: 10-12; 2 Thess. 3: 6-15; Eph. 4: 28; Acts 20: 34, 35.) Paul declares that he labored more than all the apostles. (1 Cor. 15: 10.) If they "gave themselves *wholly* to the preaching of the word," he gave himself *more wholly* to it. There never was so great a preacher and so great a man as Paul. Paul's working with his own hands in order to preach the gospel does not prove that he did not give himself wholly to the work, but proves most effectually that he did, since nothing—not even want, hunger, nakedness, poverty—could stop him. Not all the sufferings and persecutions mentioned in 2 Cor. 11: 22-23 could stop him.

At Jerusalem others could look after certain Grecian widows, while the apostles continued "steadfastly in prayer and in the ministry of the word;" but Peter, James, and John would have Paul "remember the poor," "which very thing" he "was zealous to do." (Gal. 2: 10.) He and Barnabas carried the contribution for the poor from Antioch in Syria to Jerusalem and placed it in the hands of the elders there. (Acts 11: 29, 30.) He taught the churches everywhere he went preaching to contribute to the necessity of the saints (1 Cor. 16: 1-4; 2 Cor. 8, 9), and carried "alms"—these contributions—to Jerusalem to his own nation (Acts 24: 17; Rom. 15: 25, 26). He uses the expression, "ministering to the saints," to show what he did. When he made these long journeys to Jerusalem, "ministering to the saints," was he any the less wholly given to the work of preaching the gospel, or the work of Christ, than the other apostles?

Any cause is in the throes of death when it has to eliminate any part of Paul's example or teaching to sustain itself.

In his timely, worthy, and much appreciated articles, Brother W. H. Carter very clearly shows who gives himself wholly to the work of preaching the gospel and who does not.

During our lifetime or the lifetime of the generation preceding us no man in our knowledge has given himself *more wholly*, or so much so, to the cause of Christ as our

venerable and beloved Brother Lipscomb. He has not "located" with some congregation as "the pastor" or "the regular minister," and has had more or less business all his life—has been a tentmaker; yet "the kingdom of God and his righteousness" has been always first with him. He has manifested "anxiety for all the churches," has studied and taught and prayed for their unity and peace and edification, and has given all his time and splendid abilities and means to the cause of his Master for its advancement in every way. His good wife, as a faithful servant of God, has cheerfully cooperated with him in self-denial and economy and industry in all this good work. This humble pair, true and faithful and godly, have lived an economical and industrious, righteous and beautiful, life. Are their industry, economy, home, and comfort in their old age, with all their work and "fellowship in the furtherance of the gospel," their gifts to the poor, and their donations to the cause of Christ, any signs that they have not given themselves wholly to the preaching of the word? People do not have to be idle, indolent, and dependent in order to give themselves "wholly to these things." I fear that these "young men of ability," not knowing yet much about the word of God, think that giving themselves "wholly to these things" means that the churches should educate them free of cost, afterwards support them and their families free from all care and responsibility, and then prepare a place of comfort for them in old age. Does a young man of ability, who has been encouraged for not a few years as a preacher and who receives as a preacher fifteen hundred dollars a year and "a month's vacation," give himself "wholly to the preaching of the gospel" when he contemplates at times going upon the platform as a lecturer or turns to the practice of law? Any man who cannot make more money at something else than he receives for preaching is hardly fit to preach. The same "inducement" is necessary to keep a man preaching which caused him to begin. If the love of God caused him to begin, the love of God will keep him at it. If something else caused him to begin, that *something else* is necessary to keep him at it; and if *that something else* is greater somewhere else, he will quit preaching and go there.

As we have seen, and as every one who studies the Bible knows, God has ordained that those who preach the gospel should live of the gospel. Churches should not pin the preachers down to a bare existence, but should liberally support them in their faithfulness, so that by economy and industry, just as merchants, physicians, teachers, etc., they may have the comforts of life in old age. But God never ordained that preachers and their families should live without industry, economy, and self-helpfulness, and in idleness, any more than he ordained that other Christians should. The priests who served at the altar and partook of the things of the altar, when not serving in Jerusalem, were at home attending to their home affairs, tilling the ground allotted to them, looking after whatever flocks or herds they possessed, and teaching their children to work and otherwise to obey God.

Brother Hall says:

Had Paul taught on this subject as some do to-day, the other apostles would have been dishonored and abused and dubbed as "hirelings."

Brother Hall knows of such teaching, or he would not say it is being done. I heartily join him in condemning it and in condemning any other teaching contrary to that of Paul. Whoever teaches as Brother Hall says is guilty almost of blasphemy. I shall be glad to see him point out such teachers and shall join him in doing my best to counteract their influence. The teaching of Paul on any subject cannot be set aside or changed in any way.

Furthermore, Brother Hall says:

Well, then, if we are to encourage the idea of only the farmer-preacher, etc., to the destruction of the preacher that

gives himself wholly to the word, then we have destroyed and set at naught one of the ordinances of God, etc.

Again, I say Brother Hall certainly knows of some who "encourage the idea of only the farmer-preacher," etc., or he would not make such statements; but such ideas are contrary to the word of God, and I say again I shall gladly join him, or have him join me, in searching out and declaring "the whole counsel of God" on this as well as on all other subjects. "The whole counsel of God" cannot hurt any one, neither preachers nor churches; so let all have it. It is the only guide. I am rejoiced that we are to have it on *the Bible way of making preachers*; on the motives, inducements, and purposes for preaching; on what to preach; on supporting faithful and true preachers; on turning godliness into a way of gain; and on all Bible subjects.

A Misguided Church.

BY J. C. McQUIDDY.

The following letter is self-explanatory and pictures a lamentable condition. It would be pleasing to know that our Informant had unintentionally portrayed conditions worse than they are.

Brother McQuiddy: There is a condition existing in the church circle where I am located which is somewhat serious and far-reaching in its effect. I am between two fires, and under the circumstances I cannot decide which is the better.

Some years ago there was a church of Disciples here. The usual digressive spirit entered and wrought the work it usually does and split the church. The "digressives" have been busy and have built a fairly strong congregation and have done some good work. However, they have all the "attachments" peculiar to their positions—viz., aid societies, unions, leagues, etc.

Our brethren really have done nothing, and there are a few of the worst "cranks" in the world among them. There are also a few who really want to progress, but the other class squeals "Digression!" every time a move is made for the better. A good, loyal, old brother who preaches for them monthly got them to throw aside some of their "crankiness" some months ago and get to work. They ordered some literature of you, classified their children, and put them to work. But in the absence of our good preacher brother, these pessimists got in their work and raised such a howl that the Bible work of the children was discontinued, and every other little improvement with it was thrown aside, and everything is back in the same old rut. Their services seem to be as dead and uninspiring as any I ever saw in my life, and I have had several years' experience and observation of real church work. I am a teacher and was educated in some of our best Bible schools; therefore I believe I understand the duties of the church fairly well. I was present last Lord's day, and these cranks just made the most ungodly mess of matters. They are continually doing so, and have some good members so outdone that they hardly know which way to turn. The public has no respect for this congregation and a mere handful of people can be found at any service. They gain absolutely no ground, and have not for these several years, in a little city of about eleven thousand people. One good, loyal brother from West Tennessee came here and started to work with them. He is a business man and has some real ability. He became disgusted, sends his children to the Presbyterian Sunday school, and he goes to the digressive church. He isn't satisfied at all, but he considers that both churches are "digressive," and the "loyal" one the more so of the two, since it digresses from both Book and work.

Several in the digressive church are not satisfied at all, but will not go to the other place, because it does absolutely nothing but invite public reproach and criticism.

There are not enough of the progressive type in the "loyal" congregation to rule it, since some of them are "on the fence" and will not move with either class.

I am a new man here, and would ruin everything if I were to try to bring a reformation. I read an article some weeks ago through the Gospel Advocate in which some brother advised us not to go where our hearts were not in the worship. Were I to take this advice, I would certainly decline to attend any church in this place under

the circumstances. There is a very small hope to be entertained about a reformation, it seems. What would you do? Please discuss the matter at length for the good of some of these folks.

X.

In commenting on the above, I deal with existing conditions in that church as represented by our informant. Without any reflection on the brother who criticizes the church, it is proper to say, however, that most men are prone to exaggerate the weaknesses and shortcomings of those with whom they are not working. It is hard for most people to do justice to those with whom they do not agree.

We should clearly understand that in matters of faith there should be unity; in matters of opinion, liberty. Since the Bible does not reveal any method of doing church work to the exclusion of other methods of doing church work, no man has a scriptural right to make his opinions with respect to anything a fundamental of salvation. To do so is to worship God without avail. "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) While Christians claim for themselves the right to their own convictions, they should also have the Christian spirit that will allow their brethren to entertain a different view of methods of work from their own, as the Scriptures do not reveal any peculiar method of work. Almost all Christians differ among themselves in regard to practical matters. Every man is doing his work in his own way. The Bible lays down no ironclad system for determining methods of working. There is the largest liberty allowed with respect to all these matters. All this applies as forcibly to a "digressive" church as it does to a "loyal" church. While this is so, it is unmistakably true that there is no very great difference in methods.

In the communion service we have a striking example. For many years the time of administering the Lord's Supper has been practically the same in nearly all churches. Still, there are old disciples now living who can remember when there was considerable controversy as to whether the Supper should be administered in the morning, the afternoon, or night. Now such a matter is treated with indifference. Furthermore, some churches take the Lord's Supper before preaching and others after preaching, as may suit the taste and convenience of the congregation. Many of the churches are now using individual communion cups, while others are not. In all such matters of expediency it is as unscriptural to bind a method of work upon the consciences of men where the Bible has not done so as it is to make additions to, and subtractions from, the prescribed worship of God.

Christians make a great mistake when they object to methods of work employed by their brethren and seek to bind their way of working upon them. The mother who nags her boy over everything soon loses her power of control over him. The boy concludes that she objects to his doing anything. But the mother who gives her son to understand that she demands obedience of him only where God demands it and requires her to do so will command the respect and obedience of her son. So it is in the church. Those who oppose everything weaken themselves; and even when they make just criticisms on unscriptural teaching and practice, their criticism loses its influence. It is unwise to make issues where God has made none. Such a course always destroys the usefulness and influence of the party doing so.

The Holy Spirit nowhere tells us just what literature we shall use in teaching the Bible. Neither does it prescribe any particular method. Some preachers use the blackboard in teaching, others use charts, some preach without either. Some people teach by the method of questions and answers, which was employed very largely in the synagogue teaching, and also in the days of Christ and the

apostles. However, this method of teaching was not employed to the exclusion of a public proclamation of the gospel. Whenever a man seeks to force out of the teaching this method, he is seeking to bind his brethren where God has not bound them, and, therefore, makes a very grievous mistake. If these brethren will not study the Bible, and do not wish to avail themselves of every useful aid in the study of the Bible, they should not object to their brethren's doing so. The truth is, all Christians should be progressive; they should use the most efficient methods and the best possible system for teaching the truth and advancing the cause of Jesus Christ. Since the Bible does not reveal any ironclad system of teaching, loyal churches have no quarrel with anybody about the method of doing the Lord's work. As the soul is of more importance than the body and as it is worth more than a thousand worlds like this, it certainly behooves us to be as efficient and as capable as possible in the great work of saving souls.

The only point at issue between "loyal" churches and "digressive" churches is whether Christians shall turn away from the blood-bought church of Jesus Christ to a human institution for the conversion of the world. Since the church is the "pillar and ground of the truth," the "light of the world," the "salt of the earth," it is a reflection on the wisdom and power of God to turn from that which has been sealed by the blood of Jesus Christ to a human institution for the conversion of sinners. Using efficient methods in the church for doing the things the Lord has commanded strengthens, and does not belittle, this holy institution. The Bible furnishes us unto every good work in the church. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Brethren who are doing nothing and expecting to go to heaven by criticizing others should get busy in the service of the Lord. They should abandon immediately their shiftless, indolent, and indifferent life. It would be well for them to read the language of the Holy Spirit and apply it to themselves, when he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.)

Doubtless our brother represents these brethren correctly when he says that they have lost their influence with their neighbors. Men must have a correct practice as well as a correct theory. Our dear Lord's best interpreters are humble human souls. Two wrongs never make one right. Because those brethren will do nothing, and thus become guilty before God, is no reason why another should uphold that which he believes to be wrong. If the brother thinks Presbyterianism is wrong, he should not give his influence to the upbuilding of it. Christians, to have the proper influence, must at least be consistent. "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) The man who maintains his honor and integrity must be true to his own convictions. "The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." (Verse 22.)

Men who are made of the right stuff are not quitters. It requires obstacles and opposition to bring out the very best that is within us. The man must think meanly of himself who gives up the fight because there are some stones that must be rolled out of the way. Where would we have been to-day, if such men as Luther, Campbell, and others had been so weak and cowardly as to cease to do all within their power to advance the kingdom of God?

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."

Coffee County and Sequatchie Valley.

BY T. B. LARIMORE.

Our Manchester meeting, which embraced four Sundays, closed Sunday night, September 24. We—Mrs. Larimore and I—are treated delightfully everywhere; but we have been treated better nowhere than at Manchester.

Manchester, a pretty little town of somewhat less than two thousand inhabitants, is the capital of Coffee County—and Coffee is a "coming" county. I believe narcotics, stimulants, and all kinds of "dope," as usually used, are a curse; hence, having tested tea, coffee, and Coca-Cola, and found them good things for me to let alone, I neither take nor taste nor touch any one of them; but I have been interested in *Coffee County* more than fifty years, having tramped and scouted all over that county in the far-away days of my youth.

Coffee County has so many charms that probably I should forbear to mention any of them; but I can never forget Big Duck, Little Duck, the ruins of the old stone fort and its fortifications between those two rivers (mute reminders of prehistoric people), the picturesque Big Falls, the no-less picturesque Little Falls, or the friends who favored us with a trip to them all and to many other places and things we were glad to see, the last, but not the least, being the head of Elk River, which I saw many years ago.

When we reached the spring that is now the head of Elk River, there was nothing familiar in its appearance to me. It did not, in any way, resemble the spring I remembered as the head of the Elk. While we lingered in the vicinity of the spring, eating dinner and resting before beginning our return trip, several teamsters stopped at the spring for their noontide rest; and, from one of them, we learned that the spring there now is not the spring I saw in the long ago. He showed us the depression in the ground, now almost filled with sand, where the waters that formed Elk River once boiled up through the sand, making the beautiful spring I remember so well. He said a dispute once arose concerning its ownership among three men whose lands "cornered" in the great spring, and they were about to resort to law to settle the question, when the spring quietly sank out of sight there, and out of the quarrel, rising where it now is, about two or three hundred yards from where it then was, thus ending the "fuss" and probably preventing a fight. Wise spring, to thus quietly withdraw from a storm center and resume business in a safer and better place—much wiser than some men that I know!

We are now at Pikeville, Tenn., where my present meeting began Sunday morning, October 1.

Pikeville is the capital of the upper county of Sequatchie Valley, which consists of three counties—Marion, at the foot; Sequatchie, in the middle; and Bledsoe, at the head; the capitals of the three counties being Jasper, Dunlap, and Pikeville, respectively.

Locally, at least, two questions concerning the valley have not yet been definitely and satisfactorily settled—the spelling and the meaning of the name of the valley and its central county. There are many flags in Pikeville now advertising the "*Sequachee Valley Fair*"—now past—indicating that the prevailing local opinion may favor that spelling of the word; but "*Sequatchie*," having been accepted and adopted by State, national, and press authorities, is the spelling sure to stand the test of time, I think.

My mother, who loved the Cherokee language and could speak it fluently, wrote the name of the valley "*Sequatchie*," advocated that spelling of the name of Sequatchie County when it was christened, and the question of the spelling of its name was exhaustively discussed about sixty years ago; and, when she spoke the word, with the emphasis on the middle syllable, on which her voice seemed

to love to linger, its sound was as soft and smooth and sweet as the whisper of love from the sorrowful depths of a broken heart.

I have been to the editorial sanctum of The Bledsonian here, and have questioned, relative to these two disputed points, the two polite young gentlemen responsible for that progressive little paper's existence and success—examined them "under the rule," only one of them being there each time I have been there. One of them expressed the opinion that "Sequatchie" means "Hog Trough;" the other, that "Sequachee" means "Land of Many Waters."

From "a sketch of the early history of the Sequatchie Valley," found in the Nashville Banner, which says "the valley lies between Walden's Ridge and the Cumberland Mountains, the valley being one of the most beautiful in the South," I quote "the name is supposed to mean Hog or Possum River."

Summing up the substance of it all, we have about this. Probably, at least possibly, "Sequachee" or "Sequatchie" may mean "Land of Many Waters," "Hog Trough," "Hog River," "Possum River," or something else, if it means anything. So, there you are, knowing, at least, that you know little or nothing about it.

It is literally a "land of many waters;" hence that may be the meaning of its musical name—and Mrs. Larimore believes it is, because of its appropriateness; but, I think, if an angel from heaven should stand on some towering peak among the mountains that surround it, and view it, as Moses viewed the promised land from Pisgah's lofty summit, that angel might call it "Paradise."

"The Valley," as I have called it and heard it called nearly all my life, extending from Bridgeport, on the Tennessee River, on the south, about eighty miles north, to "The Head," with an estimated average width of about three miles, hence an area of about two hundred and forty square miles, was my home in the days of my youth; and I love the valley, the mountains that shadow it, and the people that inhabit it, still.

This beautiful valley is now at its best. Herds of fine cattle and other fat stock are peacefully grazing in its green pastures, quietly resting in the shade of its tall trees, or leisurely wading in its clear waters. Farmers are filling their pens with pumpkins, their cribs with corn, and their barns with hay. It is certainly a land of milk and honey, where birds and blossoms, chickens and children, ducks and geese, guineas and turkeys abound.

The mountains, always inspiring to me, were beautifully green a few days ago; but now they are gradually clothing themselves in their gorgeous autumn glory, and are more inspiringly beautiful each day than they were the day before. The mountain that bounds the valley on the east and the mountain that bounds it on the west are practically parallel till, going north from the great river, they near "The Head," when the former gently leans to the left, the latter to the right, and they lay their heads together upon the pillow from beneath which the beautiful Sequatchie bursts, clear as crystal and pure as the dew of heaven, as it begins its race through the valley to the Tennessee River, eighty miles away.

The first time I ever heard of the church of Christ was a few weeks after Madison Love came into the valley, preached in the shade of some tall trees, and baptized my mother and sister. I was then "wrestling with the Lord" at "the mourners' bench," in a revival at Mossy Creek (now Jefferson City), Tenn. When I reached home, at nine o'clock, having walked across the mountain and up the valley from Chattanooga to Dunlap that day, my mother met me at the door, embraced me, and, while I was yet in her arms, said: "My son, your sister and I have joined the church." I asked: "When did you get religion?" And then and there she gave me the first light

on that subject that ever entered my mind. Till then I had never imagined that it was possible for it to be possible for it to ever be possible for any mortal to ever get into any church without going to "the mourners' bench," "getting religion," and telling "a Christian experience."

This wonderful valley is not free from the shadow of such strange superstitions and dangerous delusions yet. Recently I sought and found an opportunity to talk to an aged friend relative to the salvation of his soul. He was a man when I was born, and was my friend in the days of my childhood and youth. Though decidedly above the average in intellect and intelligence, he has never obeyed the gospel. When I mentioned the matter to him, he said: "That's all fixed up. I'm perfectly satisfied. I don't want to make any change." When I asked him for a reason of his hope, he said: "Y, I preached once. Didn't you know that? Well, we'd met for preaching; there was no preacher there—the preacher didn't come. The Lord appeared to me—I saw him just as plainly as I see you now—and said: 'You're going to preach to-day.' I said: 'I can't preach.' He said again: 'You're going to preach to-day.' I said: 'I've never tried to preach in my life. I can't preach.' He said: 'You're going to preach to-day.' He said it three times. We sang a song and I preached—preached, I thought, the finest sermon I had ever heard."

That man is an honest, upright, honorable product of Sequatchie Valley, who would not invest a dollar in a farm or a home without a clear title—a good deed; but his title to a home eternal is that strange delusion; and he is perfectly satisfied with it!

I remember well when such an "experience" as that, related at a revival or a "foot-washing," anywhere in this valley, would have raised a shout all over the house, and would have been accepted as a perfectly satisfactory passport into any church between these mountains!

While we should appreciate the brighter light in which we live to-day, we should remember that our obligations are commensurate with our opportunities, and should let our light shine—should obey the gospel and live the Christian life till Heaven calls us home.

Christ incarnates in his own life the perfect precepts which he taught to men; but his holy example does not repel, it sweetly attracts. There are lives that are beautiful as the frost on the window pane, and they are as cold as they are beautiful. Far otherwise was the perfect character of the Lord Jesus. His whole earthly career had in it an element of wonderful encouragement for us in our struggles toward the higher life. His incarnation was to some degree an eclipsing of his glory as the Son of God; the cloud of his humanity veiled the dazzling splendor of his divinity. For our encouragement Christ did not consider equality with God as a possession to be retained, but he humbled himself to become a man, that we like him might be exalted because of our lowliness in service, our loyalty in obedience, and our likeness in character.—The Evangel.

It is impossible to doubt that our Lord means us to find both peace and joy in looking forward to his reappearing. Sinners, as we are, with memories of so many transgressions clinging to us, we yet are invited to find our springs of comfort here; and, therefore, if we are, however insufficiently, yet truly loving Christ, and in the midst of all our shortcomings, faults, and failures are yet having our loins girded and our lights burning, we may—nay, we ought to, rejoice in this blessed prospect: "Where I am, there ye may be also."—T. V. Fosbery.

Christian holiness is the reproduction in the individual of the life of the incarnate Son of God.—Robert Otley.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

The Gospel Advocate list is growing.

From Thomas E. Milholland, Denison, Texas: "I baptized eight last week at Mannsville, Okla."

T. Q. Martin, of Winchester, Ky., is in a meeting with the Campbell Street congregation, Louisville, Ky.

E. C. Fuqua, of Olathe, Col., came to see us last week. He was en route to Green's Chapel, near Horse Cave, Ky., for a meeting.

From Mrs. Bob Parris, Centerville, October 3: "The Gospel Advocate gets better every week, and I do not feel like I could do without it."

From Fred L. Wallace, Spencer, Tenn., October 20: "I was at my regular monthly appointment at Smartt, Tenn., last Lord's day. There were three baptisms."

The meeting being conducted at Belmont Avenue, this city, by James A. Allen, is increasing in interest. All Nashville Christians should encourage this work.

From J. L. Hines, Asphalt, Ky., October 19: "I closed a week's meeting at Christian Home, in Butler County, last Sunday, with two baptisms and one restored. I am now in a meeting here."

Our venerable brother, E. G. Sewell, passed his eighty-sixth milestone yesterday. He preached for the Russell Street congregation last Sunday morning. Though quite feeble, he preached in his usual good form.

Sister John E. Dunn underwent a very serious operation in this city on October 18, but we are glad to report that her recovery is hopeful. Brother Dunn is filled with deep anxiety and would appreciate the prayers of the faithful.

Married, at the bride's home, 1820 Twelfth Avenue, North, this city, at 7:30 o'clock, Monday morning, October 23, Mr. J. D. Womack and Miss Ethel Hawkins. R. V. Cawthon performed the ceremony. Immediately after the wedding the happy couple left for a short stay in Birmingham, Ala.

Married, on October 11, at the home of the bride's parents, near Cookeville, Tenn., Miss Norma Hutchison to Hubert Halle, and Miss Willette Hutchison to Dr. John O. Cummins. The brides are sisters. W. L. Karnes, who officiated, wishes both couples long and happy and useful lives.

P. S. Young, of Plains, Texas, is one of our many enthusiastic readers and workers. Through personal effort he has induced nearly every family in the congregation to subscribe for the Gospel Advocate. It was through his effort, too, that this small, but live, congregation was established.

From Jewell Matthews, San Angelo, Texas, October 9: "The interest yesterday was good at both services. We are gradually climbing upward in the Lord's work. Can any one put me in touch with some descendant of James G. Matthews and Clinton Matthews, both pioneer preachers of the word?"

On October 19, I. B. Bradley, of Dickson, Tenn., officiated at the marriage of Mr. C. Bailey Harper, of Opelousas, La., and Miss Emma Jane Phillips, at the home of the bride's mother, Mrs. C. J. Phillips, at Stayton, Tenn. Brother Bradley expresses best wishes for these friends in their new relation.

From Don Carlos Janes, Route 10, Buechel, Ky., October 18: "E. E. Joynes and wife, of Philadelphia, recently spent a few days in Louisville. On Lord's day he preached at Portland Avenue in the morning, at the Burnett Avenue

colored church in the afternoon, and at the Highland Church at night."

F. B. Stygley began a meeting at Martin, Tenn., last Sunday. F. W. Smith is in the second week of a good meeting at Florence, Ala. T. C. King, a very useful preacher, of Lawrenceburg, Tenn., is recovering from a slight operation performed in this city. He has paid us several enjoyable visits.

From C. E. Coleman, October 20: "I began a meeting on October 15 at Shiloh, in Dekalb County, Ala. Three persons have made the confession. Interest is good and we have hopes of establishing a working congregation here. I preached one week here in July. Virgil Davis, of Trenton, Ga., is leading the singing. The meeting continues."

Rain interfered somewhat with the progress of the meeting at Russell Street Church, this city, but the church was greatly edified through Brother Ezell's fine teaching. A noble young man was baptized and several took membership with the congregation. The meeting closed Thursday night, but on last Sunday seven more useful members became affiliated with our work.

From W. F. Lemmons, Tyler, Texas, October 17: "I closed a splendid meeting near Rockdale, Texas, last Monday, at the water. Two were baptized, and much good was done in the way of educating the church, which we organized last July. They are growing in grace and in the knowledge of the truth. Several were almost persuaded. They want me to hold another meeting in 1917. I realize more and more the need of simplifying the truth and comparing truth with error. It is impossible to make the truth too plain."

A brother writes from Awim, Ala., October 19: "Our services are generally good each Lord's day. We have had preaching on the first Lord's day in each month since February. We had a good meeting and a singing school in August, but we have not heard any preaching since. We were disappointed in that the brother who labors with us could not be here in September or October. We hope he will come in November. We think it best to have regular preaching to keep us aroused to our duty. Let us be steadfast, unmovable, always abounding in the work of the Lord."

From Hal P. McDonald, Berry, Ala., October 17: "Alabama Christian College has entered upon the second month's work. Seldom do you see a faculty and a student body welded more closely to their work than we have here. Our enrollment increases every week. Our people need much to see the difference between Caesar's educational system and God's system as carried out by his faithful children. Many brethren in our field are patronizing State and sectarian schools, which, had they sent to us, would have helped in an hour of need and would have doubly repaid them in the exchange of heaven. Brethren, write for our catalogue and free literature. Send us your children. They need our work. They need it now."

Thorp Spring (Texas) Christian College has enrolled more than two hundred and sixty students. More than one hundred and seventy-five of these are in the high school and college. Others are to enter soon. C. R. Nichol says: "The outlook was never so bright. The students are at work, and the school has employed some of the most competent instructors in the South to do the teaching. The work is very strong in each department. We are grateful for all that has been done toward promoting the interests of our school. Many gospel preachers are showing an interest in the work here. The school will continue to make such improvements as are necessary to build the school up to one the strongest educational institutions in the South."

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Gray Hairs

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food; and unless you give your hair the proper attention, you cannot expect it to retain its luster and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles, of Louisiana, many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original luster. As a hair dressing it has no equal, keeping the scalp in a clean, healthy condition. It has stood the test for over fifty years. Do not use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1. Manufactured by Van Nest-Mansfield Drug Company, Memphis, Tenn.

The face that is lifted often toward the Lord should indeed grow bright with a gladness earth cannot cloud, and carry in all its daily comings and goings some reflection of the light of heaven.—J. R. Miller.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Alabama.

Florence, October 17.—I closed a very interesting tent meeting at Lexington yesterday, with eight baptized. The brethren at that place are erecting a nice meetinghouse, which I hope to preach in before Christmas.—J. T. Harris.

Arkansas.

Batesville, October 16.—My meeting at Canadan, Okla. was just fine. Two were baptized. My meeting at Paoli resulted in five baptisms. I am now in a fine meeting at Batesville. I began here last Sunday. There have been four confessions to date.—W. H. George.

Colorado.

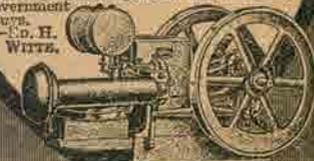
Olathe, October 16.—My four-weeks' tent meeting in Delta, eleven miles from Olathe, has had astonishing results so far. Aside from one addition from the Baptists, there seems now to be certain an addition of a whole church with one hundred members, preacher and all. This church is the "First Christian Church," of Delta. My discussions of instrumental music under my tent aroused this church to demand a discussion of the question in their house. I consented. The discussion was called on the night of October 2 and continued four nights. However, on the third night my antagonist, the Christian minister, Brother Obert, practically laid down under the proposition, publicly stating that, so far as he was concerned, he would be glad to see the instrument laid aside and peace and harmony brought about. I replied that this was what Christ commanded and what I was seeking. The debate suddenly assumed the form of a business meeting looking to the possible unity of the two bodies. The last night of the debate was wholly consumed in studying the matters of "conscience," "liberty," and "expediency," with the end of perfect unity in mind. It was evident with each speech that we were getting closer together. The debate closed with announcements that we were determined to get together and that a "business meeting" would be called within four nights for the purpose of removing all difficulties possible. A committee of four from each of the two bodies was named and the time set for the meeting. This meeting was held. The minister and the three elders of the church immediately announced their desire to roll the instrument out for the sake of unity, but the question of the certain driving of a few members away by such a dogmatic action (as it would appear to them) seemed to demand consideration. It was agreed, for the sake of these ignorant persons, that a couple of weeks more should be allowed in which to talk with these persons and try to get them to see the unrighteousness of their demands. In the meantime, since we cannot praise God when the instrument is being used, and since Christ commands us to praise him in our assembling to

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worship, it was agreed that a part of the praise should be without the instrument each Lord's day and evening, out of deference to our consciences, and a part with the instrument, so as to "ease off" in the minds of the others, it being announced to the audience that we would take no part in the song service when songs were being sung with the instrument. This temporary arrangement, purely to aid the elders and minister in their hard task of getting all their untaught associates to act in obedience to Christ, is understood to cover the two or three weeks deemed necessary for the task, and this only. We do this as an expression of our willingness to aid them in their noble undertaking, it being understood that all means will immediately be brought to bear upon the unruly ones to lead them into obedience; and in the event they cannot be persuaded, the change will be made over their protest. And if in any matter the pledge made us in these premises is not redeemed—if, in other words, the elders and those now seeking to get the instrument out yield to the demands of the few who wish to retain it—we will immediately establish a separate congregation in Delta. But we have every confidence that this will never be necessary. The organ is virtually dead in Delta. It merely awaits burial.—E. C. Fuqua.

Florida.

Jacksonville, October 16.—On August 27 I began a meeting with the Mount Hope Church, in Lawrence County, Ala. On the third day of the meeting we put up a tent in town on the lot which the brethren recently purchased and onto which they expect to soon move the meetinghouse. At present the house is in an undesirable location about a mile from town. This meeting was in many respects a most enjoyable and profitable one, continuing through Sunday, September 10, with fine audiences and splendid hearing at every service. There were two baptisms, one from the Baptists who claimed for herself scriptural baptism, and four were restored. We were very much helped and encouraged during the last few days of the meeting by the presence and help of Brother and Sister I. B. Bradley, of Dickson, Tenn. Their presence was an inspiration. Brother Bradley preached one night. The church was left very much strengthened and encouraged, and all seemed determined to do more for the Lord. The work in Jacksonville continues to move along nicely. Since last report three have been baptized at our regular services and the congregation as a whole seems to be taking on new life. We are now in a tent meeting in the eastern part of the city, with very good interest being shown. The meeting is a week old, with one addition to date. This is the third tent meeting of the church this year, and we expect, the Lord willing, to follow this one with another before cool weather sets in. We solicit the continued prayers of all the faithful brethren everywhere in our efforts here.—WILLS H. ALLEN.

Kentucky.

Kirkmansville, October 17.—Last Wednesday I closed an eleven-days' meeting at Alberton, Tenn., which re-

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OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them, and you will have been the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, inhalers and nose douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness, or else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your Druggist 1 ounce of Permint (Double strength). Take this home and add to it 1/2 pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Permint is used in this way as it acts directly upon the blood and mucous surfaces of the system and has a slight tonic action that facilitates the recovery of the patient. The preparation is easy to make, cost little and is pleasant to take. Every person who has catarrh should give this treatment a trial.

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sulted in three baptisms and, I trust, the entire church spiritually strengthened. I have held seven meetings since the first of June which resulted in thirty-four baptisms and two from the Baptists. This closes my evangelistic work for this season. I shall be glad to visit and talk with any congregation desiring to locate a man for the coming year.—C. H. Baker.

Eubank, October 12.—I am glad to report another good meeting, conducted by Brother James H. Morton, of Lewisburg, Tenn., beginning on September 19 and closing on September 23. Three young ladies were baptized. Two of them were my granddaughters. I did the baptizing. I want the prayers of all the faithful for these two granddaughters. This meeting was held with the church of Christ at Eubank, at the home of the writer. Brother Morton has just returned from a preaching trip thirty miles west of Eubank. He preached at Dry Fork and Bethany, near the Russell County line. At Dry Fork they had not heard a gospel sermon in five years. In meetings Brother Morton has held near Eubank, in Pulaski and Casey counties, there have been eighteen additions, including a few restorations. He will begin a meeting to-day at Freedom, in Pulaski County; thence to Etna; thence to Estersburg; thence to Norwood. Brother Morton is holding up remarkably well for a man of his age. He will be seventy-five at his next birthday.—A. Kenton Gooch.

Louisiana.

Amite, October 11.—I am in the second meeting here this year, drawing good crowds, notwithstanding there is a very strong revival being conducted in the Methodist Church. This is the home of Brother J. W. Johnson, who, with Brother Sitman, of New Orleans, is giving valuable assistance. We hope to lay plans for the erection of a building here.—A. K. Ramsey.

Michigan.

Detroit, October 18.—It gives us great pleasure to report the results of Brother Clarence G. Vincent's recent visit to the Detroit churches. On Friday, October 6, Plum Street Church was crowded to its capacity. It was a real "welcome-home" service, all the Detroit churches being represented. Brother Vincent, with the aid of a magic lantern, brought Japan and the Japanese missions into our very midst. The pictures were well chosen to give a splendid idea of the progressive quality of the people; and, above all, the lecturer brought home the need of Japan to-day, the opportunity of Christian missions, and in particular the need of Tokyo missions. The pictures and the talk were both educational in the highest sense—Christ for every man's life. No man could look at the intelligent faces of the Japanese Christians and fail to be convinced that Japanese have it in them to become splendid Christian workers. The Detroit churches are going to get into this work. Already there has been felt a revival of missionary interest. Brother Otto Fujimori is dear to the hearts of us all; and plans for the larger support of his work, as well as that of Brethren Vincent and McCaleb, are being formulated. This

morning Plum Street took up a collection of one hundred dollars to begin the contribution. A mass meeting of all the churches is also being planned for an intimate discussion of the needs of the Japanese workers. Brother Vincent is beginning a tour of the churches of America. Those who are yet to hear him have a treat in store. We have a group of rare workers in Japan. Let us get well acquainted with them, so we may all be proud of them and feel that we are having a personal knowledge of, and a personal part in, this work. "They that were scattered abroad went everywhere preaching the word." Let us hold up the hands of the workers, that the forces of righteousness may continue on to greater victories.—Alex. Linn Trout.

Missouri.

Poplar Bluff, October 10.—I recently held a meeting near Hardin, Ky., and established a small congregation there. My next meeting was at Grinnell, Ill. We established a congregation of twelve members there and converted a Baptist preacher. This makes two Baptist preachers that I have converted with "the sword of the Spirit." I next came to Missouri and held two meetings; thence back to Illinois, where I held two fine meetings—one at Samoth and one at Berl. I went next to Kentucky and held a meeting, but had to close too soon in order to debate with F. S. Gipson, a Missionary Baptist, near Quin, Mo.—J. J. Padgett.

Ohio.

Trimbale, October 16.—I began a meeting with good interest at this place yesterday. On the second Lord's day I closed a twenty-two days' meeting at Trenton, Fla., with twenty-five additions to the local congregation—nineteen baptized, two from the Baptists, and four restored to the fellowship. The congregation there endeavors to maintain purity of membership, excluding from their fellowship disorderly members and refusing to see them come back to the fold for shelter and security.—Flavel Hall.

Oklahoma.

Marietta, October 12.—I have just closed my thirteenth meeting for 1916. I have two more meetings yet promised and then I will begin my monthly appointments. A good deal of my work this year has been mission work. Financial support has been very deficient, but otherwise I have been wonderfully blessed. The Lord has so graciously blessed me in my feeble efforts this year that my determination is to do more for him another year. The church of Christ is growing rapidly in Oklahoma. We have almost every imaginable religion to oppose us in this State. So let us do all we can to make believers of the people. It takes both churches and preachers to do the work.—F. S. Vance.

Comanche, October 18.—Wife and I left home in Comanche three months ago (July 18) and started on a tour in which I was to engage in preaching and debating. Our first stop was a short one at Summerfield, Okla., for a little debate with a socialist and

preaching over Sunday; next a three-nights' stop, preaching at Booneville, Ark.; thence to Moreland for a short meeting, with splendid interest; next to Beebe and Romance for debates with G. G. Hamilton, socialist; from there to Round Rock Schoolhouse, near Dover, preaching one week and baptizing three; then a week at Gravel Hill; and from there to Atkins for one week, with one baptized—all this in Arkansas. From Atkins we went to Shell Knob, Mo., where I preached two weeks, with ten baptized and one restored. We then made our way back to Oklahoma, stopping with the brethren at Seminole over the second Sunday in October. We then came home for a brief rest, after almost three months' continuous labor and travel. A few days more and I will be in the field again. I have some work promised, but I have some time for the winter not promised, also some time in 1917 not yet arranged. I would be glad to hear from those needing my services.—U. G. Wilkinson.

Tennessee.

Gallatin, October 16.—Our meeting here starts off well. Brother W. G. Klingman is song leader, and that is a guarantee that the singing is fine.—C. E. Holt.

Spencer, October 14.—For the past six days I have been assisting the brethren at Spencer in a meeting. The visible results are two baptized and one reclaimed.—Fred L. Wallace.

Hohenwald, October 18.—I began a meeting at this place last night. This is my second meeting here this year. The prospects are good for a meeting. We have a number of loyal brethren here. The brethren and sisters have improved the appearance of the church building a great deal since our last meeting and the church seems to be in good condition.—F. O. Howell.

Mount Pleasant, October 14.—Our meeting began at Riversburg on October 1 and closed on October 11, with four baptized into Christ. There was good interest all the way through, the tent being full to overflowing all the time. The churches at Pulaski and New Providence helped some in this meeting by their presence and in a financial way. May others follow their example. This was a mission meeting.—J. Clifford Murphy.

St. Joseph, October 4.—My work in the Master's vineyard resulted for the summer about as follows: At Mountain Springs, Ala., three baptisms; Cool Springs, Tenn., no confessions; New Zion, Tenn., two baptisms; Romine Schoolhouse, Ala., no confessions; Mount Zion, Ala., twenty-five additions—seventeen baptisms; Lone Cedar, Ala., two baptisms; Shiloh, Ala., no confessions; tent meeting three miles of Lawrenceburg, Tenn., seven baptized; mission meeting near Red Hill, Tenn., one baptism. The meeting at the latter point should have continued longer, but on the eighth day of the meeting I was called home. My wife had fallen from a wagon and sustained serious injuries. If she gets sufficiently able for me to leave her, I will begin a meeting at Crewstown, Tenn., on October 8. Brethren, pray for me.—William Behel.

Decherd, October 16.—I have just closed a tent meeting at Dixie Schoolhouse, at the water, with twenty-five additions. This was one of the most interesting meetings I have held this year. This was my second meeting there this year. When I went there last April, there were only two members in that neighborhood—Brother Joe V. Davis and wife. There was a great deal of prejudice, but I got them to hear the truth. Among those added were four Methodists, four Baptists, and three Dunkards. Mr. Joe Sherrill, an outsider, gave us a choice lot on which to build a meetinghouse. We all came together, cleaned off the lot, and the brethren are going to build at once. If any one wishes to help these brethren, they should send their contributions to Brother Joe Davis, at Hillsboro, Tenn. The brethren are poor in this world's goods, but they are determined to build a meetinghouse. Since the first of April I have been instrumental in getting one hundred and sixty souls added to the church of Christ, with two new meetinghouses being built. I have received three hundred and twenty-five dollars for my work this year. I have many calls that I cannot fill. The cry is: "Come over and preach for us." Brethren, we need more preachers in this field.—R. E. L. Taylor.

Cleveland, October 18.—Nearly three years ago Brother George W. Farmer held a several-days' meeting in a small rented hall in the town of Cleveland. There were at that time less than twenty members of the congregation. In the spring following Brother Farmer's meeting I was induced to move to Cleveland, the capital of Bradley County, and undertake "the work of an evangelist" in and around Cleveland. With many disappointments, we have done the best we could. There are more members now than there were when Brother Farmer held that meeting in the little hall. They are now erecting a little brick-veneered house in which to worship. I am teaching school twenty miles from Cleveland, but I go home as often as I can and do and say whatever is possible to encourage the church to continue to sacrifice in order to sustain the cause in that beautiful part of Tennessee. Recently two families have moved to Cleveland from Clifty, who are Christians, and have cast their lot with the church of Christ. Last Lord's day we had some young married people from Cookeville to worship with us; also Brother R. L. Heffington, of Riceville, encouraged us with his presence. Brother George W. Farmer is to begin a meeting on the second Lord's day in November for the Cleveland church. We think it very fitting that Brother Farmer hold the first meeting in the new house, since he started the good work. The church at Stewart's Creek, in Rutherford County, sent us a contribution of eight dollars and seventy-five cents to help in the good work. Are there others who will do likewise? The cause is not self-sustaining in Bradley County, but the preacher is trying to be. Any contribution sent to J. M. Carl, Cleveland, Tenn., will be used to carry on the work of the Lord in this East Tennessee section.—Fred M. Little.

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NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known Specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double and even triple their strength and endurance and entirely get rid of all

symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena, while many another has gone down to inglorious defeat simply for the lack of iron.

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Evangelists as Officers.

BY U. G. WILKINSON.

Those brethren who for reasons unknown want to deny the official character of evangelists and to advocate and advance the peculiar and unorthodox position that we have no evangelists now have got themselves into a peculiar mess of late. The latest position with them is that Timothy and Titus were specially selected to perform a special work at certain special times and places, and does not authorize any one to do a general work of the same kind, or to say that the character of work done by them is supposed to possess a general characteristic or to be perpetuated beyond their time or the places where they were instructed and required to do his work. Here I am reminded of the old couplets:

So many people in these latter days
That read the Bible in so many ways,
Some read as though it did not speak
to them,
But to the people of Jerusalem;
And others read, as I have often
thought,
To teach the Book instead of being
taught.

Suppose we admit that the work of Timothy and Titus was a special work, then it would furnish us with a precedent for cases of a similar nature. And when the nature of the case arises for the work of an evangelist, either general or special, to become necessary, wisdom would suggest that we follow the Bible precedent as the safest method. If not, why not? So you have not mended the matter at all in making the instructions given to evangelists in the Epistle to Timothy and Titus special instead of general. You will have to try again. We certainly have such work to do now—and that, too, in abundance—as was performed by Timothy and Titus; hence we still need just such officials as they, as Campbell and all other great Bible scholars in all ages have understood and taught, until these modern innovators, who wish to place all the power—executive, judicial, and ministerial—in the local bishops, mis-called by them "elders." But we are not ready to accept their innovations in the face of the plain Bible instructions.

It is true that evangelists frequently abuse and misuse their powers; and this is especially true of the "located evangelists." But the same may be truly said of the bishop, and especially the "chairman elder." If that is grounds for denying the power of the one, it certainly is also for the other. Since for the goose is sauce for the gander. In fact, when it comes to being "lords over God's heritage" instead of "ensamples to the flock,"

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as Peter commands (1 Pet. 5), if I am to be guided by common experience in the matter (and I know of no other way), then the bishop has got the evangelist skinned a city block. In very many places we find such officers (bishops) believing themselves to be the all-powerful rulers for both God and man, whose mandates must never be questioned or reviewed, and any one who does so is considered presumptuous indeed. They decide who shall and shall not preach, and when and where and how. They decide when the meeting shall be held and who shall hold it, who shall be withdrawn from and who retained. In fact, they consider the church as an absolute monarchy, with themselves as monarch, to decide with as much authority as a pope himself all questions—legislative, judicial, ministerial, and executive—without the right of appeal or review on the part of others. Now who can beat this for abuse of power and authority?

If there are no evangelists now to "set in order the things that are wanting, and ordain elders," then who is to do these things? And whence does the bishop receive his official authority? Is he made a bishop by natural or acquired qualifications? Is he elected to office by the church? Please give us some light here, and please, too, cite the passages that support your contentions, if you do not quote them.

The truth is that there is as much authority for the evangelist as for the bishop; one is as important in the church as the other. Each has a particular work to perform, and each is absolutely essential to the well-being of the church. The fact that any member of the church may perform, under the proper circumstances, the work of an evangelist, even an old woman, as has been suggested by some brethren, is no argument against the existence and necessity for the office. The same is true of the bishop. Under the proper circumstances, she might perform the duties of a bishop with equal authority in scripture as well as reason. So might she, also, under the proper circumstances, perform similar duties to those performed by the President of the United States; but that would neither make her the President nor prove that there is no such official as the President. A crow might fly across a field and drop a grain of corn from his mouth, and the corn might grow and produce a stalk and ear, the same as if it had been planted by the farmer; but that would not be called planting corn; neither would it make the crow a farmer, much less to prove that there is no such thing as a farmer.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Again, let me say that the powers and duties of the evangelist and bishop are different. Neither has the right to usurp the place of authority of the other. The bishop's power and authority are local, confined to his own congregation over which he is overseer. It is purely executive—that is, to carry into effect the wishes of the body over which he presides; and as such, when it is exercised according to the Bible—that is, lawfully (2 Tim. 2: 5)—it is absolute. The evangelist's power and authority are not necessarily local, not executive, nor judicial, but advisory and ministerial. He can "reprove, rebuke, exhort," "preach the word;" "commit the same unto faithful men, who shall be able to teach others also," etc. (2 Tim. 2: 2; 4: 1-5.) Also, he has the duty to "set in order the things that are wanting, and ordain elders," and to perform such other acts as is authorized to be performed by him in the first chapter and, in fact, the entire book of Titus, as well as the books of Timothy. And this he is certainly to do with "all authority." (Tit. 2: 15.) And even those brethren who deny the existence of the evangelist—that is, the scriptural authority for his existence—go on exercising all these powers and duties, and even frequently exceeding them. How can they do so, if they have no such authority? "Happy is he that condemneth not himself in that thing which he alloweth." But enough for the present.

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The Master's Vineyard

Alabama.

Huntsville, October 18.—A successful meeting has just closed in our town, held by Brother R. A. Largen. The meeting continued sixteen days, and was one of the most successful meetings that has been held in Huntsville for some time. Twenty-three were added by baptism and reclamation. Great interest was shown by all that heard Brother Largen and all learned to love him. I am sure it will prove a great blessing to any congregation that is fortunate enough to secure his services. He bids fair to do much good, as he is young and energetic, yet godly in his deportment.—H. F. Taylor.

Oklahoma.

Purdy, October 18.—I began a meeting here on Sunday morning, which promises to be very successful. I go from here to Robinson, Ark. I have no engagements after January 20, 1916, but have every week occupied until then. Let some church in Northeastern Oklahoma write for a meeting the latter part of January. Just before coming to Purdy I closed one of the best little meetings I ever held, five miles south of Hwasse, Ark., at "High Top" Schoolhouse. Five were baptized, one of whom had been a Baptist, and three were added otherwise. Correspondents may address me here for the next two or three weeks. My permanent address is Gravette, Ark.—Robert R. Hull.

Tennessee.

Riceville, October 13.—On Saturday night before the third Lord's day in September I began a meeting at Dunegan, Ga., in a new union church house, it being the first meeting held in the house. The meeting was held over three Lord's days, closing on the night of the first Lord's day in October. Six were baptized into Christ. After the congregation had been dismissed, a young woman who had been baptized into the Baptist Church fifteen years ago requested that I come to her home, which was ten miles away, the next day, and baptize her into Christ. When I got to the appointed place for baptism, I found the young woman and another lady who had been a Methodist, whose husband I had baptized a few weeks before, both at the water dressed for baptism. I am now at Riceville in a meeting, Brother Will Hailford, from Oklahoma, is in a meeting at Union Grove, near Cleveland, and has baptized eight to date.—W. C. Phillips.

Murfreesboro, October 10.—The meeting near Lawrenceburg closed on Sunday night, after continuing eight days. The meeting was a kind of continuation of a meeting held by Brother Thornberry a few days prior to the time I commenced, and which resulted in about sixteen baptisms. I preached twice the first Sunday, once every day in the week to good crowds, and the last Sunday there were really four

services—one at 11 A.M.; one at the water, where two made the confession; one at the home of Brother Gather (where we were rained in) at 7:30 P.M.; then, when we were about ready to retire for the night, a runner came and said the crowd waited at the tent, and we went at nine o'clock and had a little meeting there. I met lots of good people and enjoyed the meeting very much. The Christians of Lawrenceburg and other near-by places were constantly in attendance and helped much in every way. Brother Thornberry, who labors at Lawrenceburg, was with us almost every day, and we found him a most excellent man in every way. I visited the school at Lawrenceburg, where he teaches the Bible every day the High School runs. This is a great work, and the good to come of it cannot be measured. Ten were baptized in my meeting, and we feel that much other good was accomplished. I go to Winchester tomorrow.—R. D. Smith.

Nashville, October 5.—On August 20 I began a meeting with the Summerfield congregation, four miles from Tracy City, and continued it two weeks. Six were added as a result, and the church said much other good was accomplished. On September 3 I began at Tracy City and continued for two weeks. This meeting resulted in one baptism and one from the Baptists. From there I went to Pryor Ridge for a meeting, beginning on September 17 and closing on Friday night, September 29. This meeting will long be remembered by me. Ten were added, all by baptism. One was a woman over eighty-five years old. Another remarkable incident occurred. While baptizing there, a man (John Dyer, of Tracy City, Route 1) came to me at the water's edge and said, in the exact language of Acts 8: 36: "Here is water; what doth hinder me to be baptized?" I answered in the exact language of Philip: "If thou believest with all thine heart, thou mayest." He then, in the exact language of the convert of old, said: "I believe that Jesus Christ is the Son of God." Then, without another word or a moment's delay, I led him down into the water (and we both went down into the water, as in Acts 8: 38), and I baptized him. Who can doubt this case? I cannot close without making mention of the exceedingly courteous treatment received at each place. These congregations are all poor as to this world's goods, but rich in grace and the love of the truth, and know exactly how to show genuine, old-fashioned, Southern hospitality, that will not only make you feel at home, but to be at home with them. To know them is to love them. May God's blessings ever be theirs.—W. W. Bates.

Elora, October 17.—I began preaching at a schoolhouse, about five miles west of Iron City, on the fourth Sunday in September, near the home of my brother, A. J. Bradley. I preached only six sermons. I do not think I did any good at all. My brother is

trying to keep up the Lord's-day service there, but is having a hard time. We intended, in our recent effort, to hold over the next Sunday, but on account of "wild cat" or some other kind of liquor we had to close. The next Sunday, the first day of October, I preached two sermons to a very large crowd at the Wolf Creek Schoolhouse, with a fine dinner on the ground. A few of us met at the Wade graveyard on Saturday, September 30, to remound and otherwise beautify and identify the graves of fathers, mothers, and other loved ones, and expected a service there; but business and other things, which seemed to control most of our Iron City people, brought out a very small number, and the service was declined. The writer holds the Wade graveyard in sacred remembrance because of the sleeping remains of loved ones there. On the second Sunday in October we began at Gnat Grove, in Marshall County, and closed on the third Sunday morning, preaching fourteen times. Two were baptized and one was restored. I have done quite a lot of preaching there for about twenty-five years. We certainly have quite a lot of good people there, and at the close of the recent meeting they remembered their old brother in a very acceptable and substantial way. Our audiences there increased till our crowds could not be seated. They had me to promise to be with them again next October should I be spared and able to attend. After closing at Gnat Grove, I met a nice audience in the bank building at Diana on Sunday night. They will build a house of worship there at an early date.—J. R. Bradley.

Texas.

Fort Worth, October 12.—I have just closed a very fine meeting with the church of Christ at Alamogordo, N. M. Five were baptized and one restored. The "hobby" faction in that place hates the Gospel Advocate and all systematic efforts to teach and build up the church; but we have a fine band of disciples in Alamogordo.—T. W. Phillips.

Floresville, October 17.—I closed a good ten-days' meeting at Fairview yesterday. Four were baptized, four were restored, and one took membership from the Verdi congregation. Some of the congregation at Verdi assisted us much in the singing. They had not had a meeting in four years. The church was much encouraged and some prejudice was removed.—G. M. Rance.

Childress, October 8.—I have just closed a mission meeting of one week here at home. I baptized one lady, who had been brought up a Catholic, her husband a Holiness, and she had a battle to get the chance to obey the Lord. The devil surely did rage when he saw she was determined to obey, but she won out, and is happy to-night. I leave to-night for a meeting at Hamilton, and have time for a ten-days' meeting right after that. Who wants the time from the fifth Sunday in this month to the second Sunday in November? Now just a word about my book, "The Soul of Man." It is not free, as some have understood it, but is thirty cents per copy; so when you write for one, do not write a postal, but send thirty cents in a letter, and

you will never regret the price.—Tice Elkins.

Memphis, October 16.—During the meeting at Amarillo last July, in which Brother F. L. Young and I were leaders, a young lady was baptized whose home is at Dimmitt, county seat of Castro County, where there was no church of Christ. I then suggested to some Amarillo sisters that we save this girl by my holding a meeting and starting a congregation at her home. This was a happy thought to these sisters; so Sister C. C. Loving, wife of one of the Amarillo elders, arranged the meeting, enlisted some Hereford brethren to help finance it, and then raised some more money in the Amarillo church. I began the meeting, in the only meetinghouse at Dimmitt, on October 1, with some visiting brethren from Hereford and with a very large audience of Dimmitt people. I tried to "speak the truth in love," and "not to strive, but be gentle," and the people, seemingly unprejudiced, came throughout the meeting and seemed to enjoy the word. On Sunday, October 8, the meeting came to a close, with three services, one sister returning from the Methodists and one from the "progressives." I left under promise to return next summer and hold a two-weeks' meeting. While Dimmitt gave me a large contribution, yet I was sent out by the Amarillo and Hereford churches and reported to them. Does not this seem parallel with Antioch sending out Paul and Barnabas and their returning to Antioch and reporting to the congregation? Is not this God's plan? If so, why not use the plan more? Really, is not this better, in that it stimulates the congregation to do such services and reap reward, than for the preacher to do all the arranging, all the preaching and singing, and most of the paying, and then a vast amount of grumbling (some do) and charging the church with being "slothful and stingy"? Ninety-five per cent of the congregations will assist in any good work when they have their attention directed properly to it. Brethren, let us work God's plan more, and thereby save many precious souls. Eternity alone will reveal the good our work at Dimmitt has already done. May God bless the faithful at Amarillo and Hereford for their noble example.—O. M. Reynolds.

Recipe for Gray Hair.

To half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

The grandest march of victory is the march of bruised reeds repaired, and the sweetest light in the world at this moment is the light of restored lamps.—H. Elvet Lewis.

Forbearance.

"Forbearance" is a magic word in home life. In it is wrapped up the love that suffereth long and is kind, that seeketh not her own, that thinketh no evil, that is not easily provoked, and that endureth all things. We are too "touchy." Our common temptation is to "stand up for our rights" about trivial things, when the Christlier way would be to yield cheerfully to others. Forbearance is essential to a happy home life. Without it there must be continual jarring and discord. With it there will be peace.—Selected.

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The Home.

The home life claims an obligation from every member of a family. Our debt to the common interests of the home is more real than our debt to most of the outside affairs that demand so much of our attention. Put home first. We should recognize the home as a divine institution which we dare not neglect. This truth is too much overlooked, and the result is a dangerous decay of the home life.—Exchange.

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Success is not in an endeavor to do a great thing, but in repeated endeavors to do greater things.—Henry F. Cope.

If we would pray more, we need not work so laboriously; if we wish to accomplish more, we must let God work through us.—Charles A. Rowland.

The Perfect Duties.

Gentleness and cheerfulness come before all morality. They are the perfect duties. If your morals make you dreary, they are wrong. I do not say, "give them up," for they may be all you have; but conceal them like a vice, lest they spoil the lives of better and simpler people.—Stevenson.

The Judgment.

BY C. R. AUSTIN.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.)

This is the language of the apostle John, written under very trying and peculiar circumstances. He was an exile on the island of Patmos. While there he had the great spiritual vision the record of which we call "Revelation." He was permitted to be a witness of "things to come." He saw the trials and triumphs of the people of God through all ages. He saw the final consummation of all things in the universal judgment. There is no theory nor speculation in this language; hence there can be no error in accepting John's description as being absolutely true and accurate. Not only this, but we should look upon this language as the grandest description of the grandest event that we have ever thought of.

First we are impressed with the universal feature of the judgment. "I saw the dead, small and great," John says. The commission under which the apostles preached was universal. "Go ye into all the world," "teach all nations," "preach the gospel to every creature" were expressions in the instructions of the glorified Christ. This universal commission places universal responsibility upon Christians to carry the gospel and upon sinners to accept it. This further necessitates a universal judgment. The king on his throne will not escape the judgment any more than the peasant in his hovel. The rich, the poor, the bond, the free, male and female, Jew and Greek, will be there. We may and can refuse to obey the gospel. We can refuse to go to church. We can spurn every command of our God here, but we will all be at the judgment. Paul says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5: 10.)

There comes to me a familiar courtroom scene. The prisoner is being tried for his life. He has an able attorney to represent him, and his trial is to be before a just judge. There are statute books there containing the laws of the commonwealth in which he lives. He is to be tried by "the law and testimony." The law is the written standard of morality, and the testimony is to show whether his life comes up to that standard or falls

short of it. Somewhat similar to this, we have under consideration God's great court room. We ourselves are the ones that will be tried for our lives. Christ as an able attorney will plead for us at the bar of justice. God is a just and righteous Judge. We will be tried by the law (the books) and the testimony (the deeds done in the body).

"Ignorance of the law excuses no man." This is a familiar legal phrase. We can see the necessity of it in civil law, because if ignorance of the law would excuse me for a violation of the law, I would be sure never to learn the law. How is it with God's law? Will he excuse me at the judgment if I have failed to learn his law here? It is strange logic to say that he will. Jesus says to the unbelieving Jews: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.) Peter puts knowledge as one of the additions in 2 Pet. 1: 6. The Bible comes to us as God's law. It will be his standard at judgment. It is sealed with the blood of his own Son. It tells us how to prepare for judgment. God will hold us responsible for learning and knowing his law. A man may do wonderful things in the name of the Lord and yet be unable to stand the trial at the last day. The Savior speaks of such in his Sermon on the Mount. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23.) Even though we may claim to do many great things in the name of the Lord, unless it be according to that written in the books, it will not profit.

Let us imagine that we are standing with John on Patmos, and that God is to allow us to see some of the noted characters of the earth as they pass before the Judge to learn their destiny. We would see Cain and Abel, perhaps, as the first ones. The books are opened. The law to them is that they were to offer animal sacrifices to Jehovah. Abel's works are such as are commanded in God's law; he stands the test. Cain did not obey the law to him, and a fearful day will be the judgment to him. Next, we might see Abraham come in the mighty con-course before God. The books are opened, and he is judged out of the things written in the books. The writing in the books says for him to go out of Ur of Chaldea into a strange land. And "by faith he arose and went, not knowing whither he went."

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The books say for him to offer Isaac for a burnt offering on Mount Moriah; and he did this. His works fill up the standard of God's law in the books. We see another great man pass before God in judgment. This is the great king of Babylon, Belshazzar. His works are not those commanded in the books. He disregarded the law of the Lord and defiled the sacred furniture of Jehovah's temple. His doom has already been written on the wall of his palace: "Thou art weighed in the balances, and art found wanting." From this viewpoint let us look once more; and this time behold John the Baptist, the harbinger of the Christ. The books are opened, and more law is found with which he must comply. Not only the national law of Israel, but special law with reference

to himself must be considered. He must prepare the way of the Christ, must be a voice in the wilderness. He must turn the hearts of the fathers to the children and the hearts of the children to the fathers, must prepare a people made ready for the Lord. He did this faithfully and died a martyr to the cause of righteousness. To such God says: "Well done, thou good and faithful servant." All these faithful characters that obeyed God will stand the trial and be eternally justified and glorified in God's presence.

Let us once more imagine that we can leave Patmos and stand in God's presence, ourselves to be judged of him. This will be a reality some day. When our works are made known, when the books are opened, when the comparison is made, will we be ac-

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quitted or condemned? God's law says for us to believe on his Son. Can you say at judgment, "I did this?" The law says for you to repent of your sins. (Acts 2: 38.) Have you done this? If not, you are not ready. The law says for you to confess Jesus as the Christ. (Rom. 10: 9, 10.) Have you made the confession? When the books are opened, they will read therein that you should be baptized. (Acts 22: 16; 2: 38.) Have you done this? It is a part of the preparation for the great trial. The law says that we are to live holy, consecrated lives, adding good to our lives and taking out that which is bad. Until we have done these things we are taking an awful risk to meet God in the judgment trial. This life is a preparatory period. The law cannot be changed. (See Gal. 1: 8, 9.) Our works must conform to God's standard. May we so live that we may meet God in peace and stand justified in his presence.

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Side with truth before it is popular to side with it. Side with God and humanity and human hope just as fast as you can see what is best for humanity. Be fully persuaded in your own mind. Do not drift. It is not worthy of a man to drift. A man ought to have a conviction. Most people have only opinions, impressions, impulses. The number of people who have convictions is comparatively small.—Minot J. Savage.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Potter Orphans' Home.

BY WILLIS H. ALLEN.

It was my privilege recently to spend a few pleasant hours at the Potter Orphans' Home. It was a genuine pleasure to me to look into the bright faces of the thirty children of the Home, some of whom I had known before, and to watch the activity and industry shown by them. All seemed to be happy and contented and are progressing well in their studies and their work. Brother M. L. Moore, the new superintendent of the Home, outlined to me the plans and work that he was endeavoring to get started; and he is evidently going to make things move there, provided he can receive the necessary support from the brethren. At about six o'clock the bell rang, and I was invited to eat supper with the little ones, and I did my part. The children formed a line in the big hall and marched into the dining room in an orderly way, each one taking his place at the tables. Before thanks were expressed, the children still standing, Brother Moore had them to repeat in concert the first twelve verses of the fifth chapter of Matthew, which was done in a perfect manner, each child pronouncing every word together. This was especially impressive to me. Brother Moore is instructing them daily in the regular school branches, and especially in the word of the Lord, and is impressing them with his earnestness.

While I was with them, I wished that every Christian could have an opportunity to visit this Home and see something of what it means to care for little orphans. And I thought of this scripture: "It is more blessed to give than to receive." And what a blessing it is to all who are having a part in this great work! The work is altogether worthy of the greatest sacrifices made for it and of those that might yet be made. Many are contributing regularly to this good work; but it is taking all of the funds to meet the expenses of the work at present, and the contributions are not sufficient to enable the trustees to do what they would like to do. It has for some time been their intention to install a system of waterworks in the building, and some contributions have been made especially for this, but as yet the funds have been insufficient to meet the expenses of this installment. Brethren, think what this will mean to these little ones in convenience, comfort, and health during the cold winter months that will soon be on them. They need it and ought to have it. Let us provide the means for the waterworks. A little help from

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all will put it in, and it ought to be done now.

Besides, bear in mind that with the approaching of winter extra expense is necessarily incurred, and this must be met. The children must have coal, more clothes, and shoes; and there are many ways in which we might help them. If you have anything that will be of help to the children, send it at once to Potter Orphans' Home in the name of the Master. You shall in no wise lose your reward.

Send all money to Hugh Potter, secretary, Route 4, Bowling Green, Ky., and all packages to M. L. Moore, superintendent, Bowling Green, Ky.

The Needs of the Church at Tupelo, Ark.

BY W. S. MORGAN.

Allow us to ask, through the Gospel Advocate, the brethren to please send us one Lord's-day's contribution to help complete our church house at Tupelo. We are a loyal congregation, twenty-two in number, set in order last August. We now meet regularly on the first of the week in the school-house. We have all of our framing on the ground and the building site paid for. We lack about two hundred and seventy-five dollars having enough subscribed to pay for the house. We hope the brethren in Christ will assist us. It looks like we have done almost all we can do, unless we can get help. We wish to thank the brethren for the liberal help already given. We thank all in advance for the help they may give.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.

Seek and enjoy the simple pleasures. All God's pleasures are simple ones—health, the rapture of a May morning, sunshine, the stream blue and green, kind words, benevolent acts, the glow of good humor.—Robertson.

GOSPEL ADVOCATE

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Teachers and Dancing.

I do not know of another thing that needs to be more closely guarded by the overseers of God's flock than to see to it that the teachers of the Bible classes in the church are men and women of good moral character. It is not enough to ask whether such and such an applicant is a member of the church, but it should be known that he or she is a member above reproach. We should remember that the example of teachers counts for more than their words. One may be proficient along other lines; but if the example is bad, proficiency will not atone for the lack of character. In this age, when dancing is becoming more and more popular, it is not unusual to find a teacher who winks at this popular craze. I have known of a few cases where the teacher was heard to say to the class members: "I see no harm in it." Thus the young people in the class who are hesitating about accepting invitations to dance are led to believe that it is so mild a thing as not to receive the condemnation of a leading church member. Surely it was in rebuke of such a worldly-minded spirit

that Jesus said: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling."

Can See the Harm if You Look For It.

Despite the opinion of many light-hearted people, there is harm in dancing, and the most thoughtless Christian can be made to see that harm of the matter is brought home in the right way. The editor of the Herald of Christian Liberty has given some pertinent and timely remarks along this line that are worthy of reproduction. He says:

No dancer ought to hold the place of a teacher in the Sunday school. I know there are some who differ from me as to this fact, but answer me one question: Is there any reason in having a teacher take charge of a Sunday-school class on Sunday, seeking to teach the pupils the way of life, and then go out from the Sunday school during the week and kill by dancing the work she tried to do on Sunday? That is just what will happen. There is not only no sense in doing that sort of thing, but it is a course unworthy of the Christian life, and should not be tolerated in any Christian Sunday school. There are few bigger stumblingstones in the church of Christ to-day than dancing church members. Occasionally I hear one asking: "What harm is there in dancing?" It is the pathway to ruin. If you do not know what that means, ask some ripe and experienced Christian to tell you what it means. If you cannot get such a friend to show you wherein it is the way to ruin, then send to some bookstore and buy and read a little book called "From the Ballroom to Hell." That will make the danger plain. I once met a young man who was a great lover of the dance. I condemned it in his presence. He declared there was no harm in it. I said: "I can convince you (and he was a dancer) in three minutes." He said: "O, no, you can't!" I said: "Let me try." I then asked him this question: "Would you be willing to see your sisters go on the floor and dance with any young man?" He had three beautiful sisters. He looked at me hesitatingly, and then said: "No, I would not be willing to see them dance with any one." Exactly! A dancer, a man who knows from actual practice what evil there is in the dance, was unwilling to see any man dance with his sister. Why? O, because he *knew* the evil in it. He was not willing to see his sisters exposed to that evil, but he was willing to induce some other man's sister to so expose herself. The dance has no place in the life of any faithful Christian. Keep your Sunday-school teachers out of it, by all means, both for their own good and for the good of the children under their instruction, and also for the good of the church.

To overseers and teachers alike the advice of Paul is superlatively important: "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." No one can be an example in purity who encourages dancing. And here is a case where a little leaven of the evil sort will leaven the whole lump.

Faith in the Class.

Do you ever become discouraged at the prospect of making something good and great out of the rough boys or the apparently thoughtless girls in your class? If so, you will find a very strengthening thought in Paul's definition of faith. You should not lose faith in your class material so long as you have the faith which is the "assurance of things hoped for." Miss Tarbell truly says: "It is teachers who have had such assurance and conviction, who have seen in their pupils more than was evident to most beholders, and looking beyond the carelessness and thoughtlessness, and even, it may be, the actual evil in their lives, have seen the noble characters into which they might grow, who have persevered and won. Never lose faith in your pupils; never falter in your belief that their souls are adapted to the seed you are trying to sow."

Really, dear teacher, you can test your own faith to-day by analyzing your feelings toward your class. How strong is that faith? Let it be strong enough to see a Timothy or a Titus in the making, and never an unhappy Demas.

Leading Them to Christ.

A good teacher will usually lead pupils to Christ. I have noted that when I preach at places where there are live, consecrated teachers, we invariably have confessions. Time and again I have heard them say through tears of joy and thanksgiving: "Brother Lipscomb, that one is a member of my class." Have you been the Phillip to take God's message to each member of your class? S. D. Gordon tells of a friend who attended the funeral of a young woman. Meeting the preacher of the church where she attended, he asked: "Was Mary a Christian?" To his surprise, a pained look came into the man's face as he replied: "Three weeks ago I had a strong impulse to speak to her; but I did not, and I do not know." A moment later he met the girl's Sunday-school teacher, and asked her the same question. Quickly the tears came as she said: "Two weeks ago a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant, and I intended to; but I did not, and I do not know."

Jesus always knows, and he will hold us personally responsible for our negligence.



OUR CONTRIBUTORS



The Millennium. No. 4.

THE COMING OF THE LORD.

The literalists contend that the phrase, "coming of the Lord," always means a personal appearance of the Lord, and nothing else. Their system of interpretation makes this necessary; for if this phrase be ever used like all other phrases, figuratively, then their system totters. We shall, therefore, be at some pains to examine the acceptance of this phrase.

Prior to this, though subservient to it, there is a classification of the apostles and prophets with respect to the dates of their respective writings, indispensable to an accurate interpretation or application of their predictions. Every interpreter of prophecy works in the dark, who has not all the prophets, Old Testament and New Testament, arranged with special reference to two great epochs in sacred history. These are the captivity of Judah and the final destruction of Jerusalem. In classifying the Old Testament prophets relative to the former event, we make three distinct classes:

1. Those who wrote antecedent to the Jewish captivity.
2. Those who wrote in whole or in part during that captivity.
3. Those who wrote after the captivity.

The arrangement must be made with accuracy before any person can either interpret or apply, with confidence, their predictions.

The New Testament prophecies must be arranged in two classes: those uttered and written before the destruction of Jerusalem by Titus, and those written after. Numerous and great errors have been published to the world on the prophecies, through inattention to this classification. Not only with reference to the question now before us, but in reference to all that we may say on the subject of prophecy, we shall, according to the best documentary proof of the most learned biblical chronologists, proceed to the classification of the Jewish and Christian prophets with respect to these two great epochs in sacred history.

Jewish Prophets of the First Class.—Those who finished their testimony before the Babylonian captivity of Judah are: Jonah, who prophesied B.C. 862, before the captivity 256; Amos, who prophesied B.C. 787, before the captivity 181; Hosea, who prophesied B.C. 785, before the captivity 179; Joel, who prophesied B.C. 789, before the captivity 179; Isaiah, who prophesied B.C. 760, before the captivity 154; Micah, who prophesied B.C. 750, before the captivity 144; Nahum, who prophesied B.C. 113, before the captivity 107; Zephaniah, who prophesied B.C. 630, before the captivity 24.

Jewish Prophets of the Second Class.—Jeremiah wrote from 629 to 588, twenty-three years before the captivity and nineteen under it; Habakkuk, about the time of the captivity; Daniel, 603, from the third to the sixty-ninth

year under the captivity; Ezekiel, 595, from the eleventh to the thirty-second year of the captivity; Obadiah, 587, prophesied under the captivity nineteen years.

Jewish Prophets of the Third Class.—Haggai, 520, commenced sixteen years after the return; Zechariah, 520, after the return sixteen years; Malachi, 397, after the return one hundred and thirty-nine years.

Concerning Zechariah, it is agreed that from the ninth chapter to the end was written nineteen years before the captivity closed, and the first eight chapters of Zechariah are sixty-seven years later than the last.

But sixteen of the Old Testament prophets have transmitted to posterity their own predictions under their own names. The Jews enumerated forty-eight prophets and seven prophetesses. We, however, can reckon only forty-nine in all. These lived nearly in the following order of time: Adam, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, David, Gad, Nathan, Solomon, Jeddo, Shemaiah, Ahijah, Hanani, Jehu son of Hanan, Azariah, Elijah, Elisha, Micah, Hosea, Amos, Jonah, Eliezer the son of Dodaviah, Jahaziel, Isaiah, Micah, Obed, Nahum, Joel, Jeremiah, Zephaniah, Huldah, Igdalfah, Habakkuk, Ezekiel, Obadiah, Daniel, Haggai, Urijah, Zechariah, Malachi.

Of these, eight wrote before the captivity of Judah; three, after the return; and during the captivity, six, one of whom also wrote after the return. So that all the sixteen Jewish prophets, whose works are still extant, flourished in a period of Jewish history less than four centuries.

All these facts are of much value in understanding many of their allusions, and especially their style, as the sequel may disclose.

The New Testament prophets all wrote before the destruction of Jerusalem, except John the apostle, who wrote after it, as all antiquity avoucheth. In the reign of Domitian he was banished to the island of Patmos, about the year 95, at which time he had the vision recorded in the Apocalypse.

That there is some danger in being too literal in the interpretation of prophecy may be learned from the prophecies written before and during the captivity. But to give an instance that cannot be explained away, I will select an example from one who wrote after the return, at least one hundred and thirty-nine years. He speaks of a great and notable day of the Lord; consequently, it was then future, and is not to be sought in the calamities that befell Judah or Israel in their captivities; but he speaks of the coming of Elijah before that day. Now suppose the Jews in the time of Messiah had expected this day of the Lord was at hand; and among them had been a layman, a great literalist, like my friend McCorkle, who, in sounding the alarm, exclaimed that the day of the Lord was to be preceded by the literal return of Elijah, how great would have been the error! Had he waited for the literal and personal return of Elijah, and argued that the coming

of Elijah literally meant the coming of Elijah, would not the day of the Lord have overtaken him unawares? Elijah never came, yet the prophecy was truly fulfilled; so, though Jesus return not personally before the millennium, still it may be truly said that the Lord will destroy the man of sin by the brightness of his coming. I say, it is possible, and probable, too, that the Lord may come in some other sense than by a literal personal return.

The particular import of such phrases as "the day of the Lord," "the last days," "the coming of the Lord," "the great and terrible day of the Lord," can only be ascertained satisfactorily by attending to the time in which the prophet wrote; for there have been a plurality of last days, of days of the Lord, of great and notable and terrible days of the Lord, of comings of the Lord. Through inattention to this, Messrs. Begg, McCorkle, and other literalists have regarded these phrases as of one and the same import wherever they have found them. If I mistake not, Mr. Begg somewhere asserts that the words "coming of the Lord," always mean a literal coming or personal appearance of the Lord. We are at issue here.

But not to lose sight of the subject before us, and that we may all see that much depends upon a strict regard to the era of each prophet, we shall exemplify this matter by a reference to sundry remarkable days of the Lord.

Isa. 13: 6: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Verses 9-13.) The question now is, *What day of the Lord is this? Is it past or future? We affirm that it is past.* The prophet wrote seven hundred and sixty years before Christ, or one hundred and fifty-four years before the captivity of Judah; but this day of the Lord was *at hand* when he wrote this prophecy. It is dated about one hundred and thirty years before the captivity. Again, it is the message of the Lord concerning *Babylon!* The prophecy begins with these words: "The burden of Babylon, which Isaiah the son of Amoz did see." The Medes are spoken of in verse 17 as the instruments of God's vengeance, and toward the close of the vision (verse 19) it is written: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." It is, then, certain that *this day of the Lord*, with all its sublime and awful scenery—the obscuration of the sun, moon, and stars—the shaking of the heavens, the removal of the earth, and the destruction of sinners out of it—refers to the coming of the Lord to destroy the Assyrian empire. If, now, all this awfully sublime imagery, characteristic of this terrible day of the Lord, was apposite to the events of that day, how diffident ought we to be in asserting that the same imagery descriptive of other days of the Lord, fierce and terrible, must be understood literally, or that *the day of the Lord* imports the literal coming of the Lord to usher in the millennium! *The day of the Lord came upon Sodom and Gomorrah—upon Babylon—upon Judea—and will come upon Babylon the Great, the mystical Babylon of the Apocalypse.* Ancient Babylon fell by the sword, but not in one day. Cyrus slaughtered many of its inhabitants. Darius Hystaspes afterwards still more fully depopulated it. Xerxes destroyed its temples, including that of Belus. A Parthian king afterwards carried multitudes of its inhabitants into captivity. The building of Seleucia on the Tigris exhausted the last remains of its inhabitants, and for thousands of years it has lain in perfect ruins. Its site is scarcely known. In the words of Milton:

"And in their palaces,
Where luxury late reign'd, sea monsters whelp'd
And stabled."

Such was *the day of the Lord* on Babylon. The prophecy was uttered about two hundred years before the event.

In Joel 2: 1 we have the day of the Lord upon Judea: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for *the day of the Lord cometh*, for it is nigh at hand." This day of the Lord is described at great length, a part of

which only we have room to quote; "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." (Verse 2.) "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" (Verses 10, 11.) This description of the day of the Lord, threatened to Judea in all the poetic imagery of the prophet, can be understood only of the ravages of the clouds of locusts and caterpillars, which, to use the words of the poet, "left the land behind them a desolate wilderness, which, before then, was as the garden of Eden."

In the same chapter we have another day of the Lord, referring to the destruction of Jerusalem by the Romans, in verses 28-32. This is quoted and applied by Peter, in part, in his Pentecostian address. The imagery is the same with *the day of the Lord upon Babylon.* But in Zech. 14: 1, 2 we have the destruction of the city still more graphically exhibited: "Behold *the day of the Lord cometh*, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Those nations which composed the Roman army are then spoken of as the objects of divine vengeance; for as the Lord destroyed them that destroyed Babylon, so did he destroy them that destroyed Jerusalem. But in the fourth verse the prophet resumes the description of the destruction. As Cyrus was God's instrument, and as the Lord did upon Babylon what Cyrus did; so Titus is his instrument against Jerusalem, and the Lord stands where Titus stood. For upon the Mount of Olives, the spot on which our Lord stood when he foretold its fall by the Romans, stood Titus; there he posted his army to batter down Jerusalem. Here the tenth legion that came to him from Jericho was placed, as Josephus declares, in the wars of the Jews. (Lib. 6, c. 3.) Mount Olivet, by the lines of circumvallation, the redoubts and trenches made by the besieging army, was cleft in twain. But here I find myself unceremoniously making my intrenchments on debatable ground, and shall leave this strong post of my friends, Begg and McCorkle, till a more convenient season.

We are at present examining those great epochs, called "*the day of the Lord*," and have already found that "*the day of the Lord*," in the mouth of a prophet, means *some future day of vengeance and judgment upon the people to whom he addresses himself, and that all these days are described in the same imagery, clothed in the sublime of terrible grandeur and majesty.* Poets cannot be found more similar in their descriptions of spring and autumn than are these prophets who describe those moments of divine indignation against nations once the objects of God's peculiar favor.

As much depends on establishing this matter firmly in the mind of the student of prophecy, I shall be at double pains to prove the proposition before me. We shall, then, briefly notice a few similar passages.

The day of the Lord upon Egypt, or upon Pharaoh's army. "For this is *the day of the Lord* God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. . . . O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." (Jer. 46: 10, 11.)

Ezekiel the prophet thus describes *the day of the Lord on Egypt*: "For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the beathen. And the sword shall come upon Egypt," etc. (See Ezek. 30: 3-19.) The day of the Lord is represented always as a dark and cloudy day, as in Zech. 14: 6, 7: "In that day the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night." Hear Amos: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light." (Amos 5: 18.) "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (Verse 20.)

Malachi speaks of the day of the Lord coming upon the Jews in the most appalling terms: "Behold, the day

cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Verse 5.) It may here be pertinently observed, that *the day of the Lord* on apostate Christendom will be still more terrible than the day of the Lord upon Sodom and Gomorrah—than the day of the Lord upon Egypt, upon Assyria, upon Babylon, upon Judea, or upon Jerusalem—because more elevated and distinguished than any of them. Need we observe that the day of the Lord mentioned by Malachi is ascertained to be the day of his vengeance upon the second temple and Jerusalem by the Romans, inasmuch as he wrote after the former *day of the Lord* upon Judea, spoken of by the prophets before the captivity?

In the Epistles the phrases, "the coming of the Lord" and "the day of the Lord," are used in the same latitude. In the following passages the phrase, "the day of the Lord," denotes "*the judgment of the great day*," which certainly is a day subsequent to the millennium itself. Reference is found to this day: "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 5.) "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus." (2 Cor. 1: 14.) But, says Peter: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3: 10.) My good lay brother became *spiritual* when he found this description of *the day of the Lord* clashing with his theory of a literal personal return before the millennium. He ridicules the doctrine of "world burning" as too literal, because it literally burned up his system. But of this in its proper place.

That the destruction of Jerusalem is spoken of in the Epistles, both as "the day of the Lord" and "the coming of the Lord," will, I think, appear as evident as that there are diverse days of the Lord in the Old Testament prophets. In the first letter to the Thessalonians, Paul, speaking to the Jews, says: "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath [or vengeance] is coming upon them at last [or to the uttermost]." (1 Thess. 2: 15, 16.) In reference to "the times and seasons" of this wrath, Paul, before the close of the letter, says: "Ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5: 1-3.) That this was a day nigh at hand the apostle clearly intimates—a day which the Thessalonians were expecting to see, for he says that day of the Lord which cometh as a thief in the night shall not "come upon you unawares." That the words, "coming to the Lord," are also used figuratively in both Testaments can be as fully and as clearly demonstrated as that the phrase, "day of the Lord," is applicable to various judgments of God inflicted upon diverse nations, kindreds, and people in different ages of the world.

There is one literal *day of the Lord*, and there is one literal *coming of the Lord* still future; but our object now shall be to show that there is a *figurative coming* of the Lord as well as a literal coming. And to proceed: The first time that we find the word "come" in relation to God, in the way of promise, is in Ex. 20: 24; "In all places where I record my name I will come unto thee, and I will bless thee." Was this a literal or a figurative coming of the Lord? But I may be asked: "What do you mean by a figurative coming?" To which I answer: Any display of God's gracious or vindictive presence—any interposition or vivid display of God's favor or of his wrath—is, in all propriety of speech, thus expressed.

In the book of Genesis itself we are taught the beauty and propriety of this style: "God came to Abimelech in a dream by night." (Gen. 20: 3.) "The Lord came down to see the city and the tower." (Gen. 11: 5.) "God came to Laban the Syrian in a dream by night." (Gen. 31: 24.) So the phrase became current in the time of Moses: "God came unto Balaam [at night] and said," etc. (Num. 22: 9.)

This is the language of the Bible. It is not peculiar to

any writer. David, as well as Moses and all the prophets, speaks thus. David, addressing the Lord, says: "O when wilt thou come unto me? I will walk within my house with a perfect heart." In the same style, Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them." "I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." "We will come and make our abode with him."

In the same style the apostles speak of the coming of the Lord, when his power is to be displayed upon his enemies. Thus the *day of the Lord* upon Jerusalem is described by both Paul and James. Paul says to the believing Hebrews in regard of their suffering persecution from their countrymen, "Ye have need of patience;" but it is only for a short period; "for," continues he, "yet a little while, and he that shall come [or is to come] will come, and will not tarry." (Heb. 10: 36, 37.) James also says: "Be patient therefore, brethren, unto the coming of the Lord." As the husbandman is patient, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5: 7, 8.) Thus the ancient prophets spoke of God's vindictive displays upon his enemies. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you." (Isa. 35: 4.) "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." (Isa. 66: 15.) "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50: 3.)

Having now, we think, fully shown that the phrase, "coming of the Lord," does not necessarily mean a *personal* appearance, but that it certainly, in various passages, means no more than some special interposition or display of his power in the way of judgment or of mercy, may we not ask: On what ground do the literalists, who argue for the personal return of the Messiah to usher in the millennium, or to avenge the man of sin, rest their arguments? Have we not satisfactorily shown that this main pillar of their edifice stands upon the sand? And may we not, with all Scripture evidence and authority, assert that, as the Lord came to route the builders of Babel, to destroy Egypt, to break in pieces the Assyrian, to destroy Babylon, to avenge Jerusalem, so will he *destroy the man of sin by the brightness of his coming?*

Brother Zellner Gone to His Reward.

BY J. P. SEWELL.

At two o'clock on August 14, 1916, Brother Zellner took his departure to higher realms. His wife, all of his children, and Sister Sewell and I were with him when he left.

A great life has passed over. He was looked to and depended on by the board of trustees of Abilene Christian College as our "tower of strength." He always looked forward. He believed in God and in his fellows. He was always ready to go forward, and could always lead his co-workers forward. This can be said of no ordinary man. Brother Zellner was a great man.

First, he was great physically. He stood out above the masses in his great, magnificent body, one among thousands. When that body moved, even when it sat in repose, it inspired the idea of hope, confidence, aggressiveness, power, force. When he walked down the street, you unconsciously stepped aside and respectfully glanced back at him as he strode on, cheerfully greeting his many friends. Little children did not fear him, but in admiration and confidence drew about him.

Second, he was great in intellect. He thought big thoughts. He thought clearly, calmly, and correctly; and, above all, he thought honestly and justly. Many minds can think shrewdly, keenly, accurately, and quickly, that cannot rise above environment, personal interests, and prejudice, to think honestly and justly. Not so with Brother Zellner. He could look squarely at the facts of a proposition and think on them without seeing the shadows of

surrounding facts as perfectly as any man I ever saw. Only great minds can do this. Consequently his judgments were correct and just.

Third, he was great in character. He did small things and big things in a big way. He did not do "little" things. He was a born leader, big, strong, confident, and aggressive. The man against him, as well as the man with him, expected him to win. But he didn't expect him to win by little methods, and he didn't. He didn't even think and talk about "littleness" in others. He just dismissed it. He was honest, kind, gentle, unyielding, long-suffering, loyal, bright, cheery, optimistic. He was great in character.

Fourth, he was great in Christian service. I never knew him to ask a favor or service of any kind of any one, or to even look like he desired or expected one. He appreciated, even to the last moment of his conscious life, every kindness shown him. But it was his delight to serve others, and especially so as a Christian. He just one time became discouraged about Abilene Christian College; but as he drove into town that day he saw Brother Whiteside baptizing a number of fine young people, and he said he asked God to forgive him for his lack of faith and to help him never to waver again. So far as I know, he never did. Not only did he respond to our every call with money, time, and work; but when there was a meetinghouse to build, mission work to do, the poor to be fed, the sick to be ministered unto, or any other service to perform in Christ's name, he was ready. No holding back, no note of doubt or anxiety did you see or hear in him. He lived in a plain "box and stripped" house, costing a few hundred dollars, while he spent thousands upon thousands in the service of humanity in the name of his Savior. And the fine thing about it is that it was such a pleasure to him to do it. He always made me feel like I had done him a great favor when I called his attention to a place where he could spend a thousand or so dollars for Christ.

Space forbids. I must stop. Truly a great man has passed over. Abilene Christian College has lost a friend and supporter never to be forgotten. So profound is the love and respect for him here that his name is rarely mentioned: and when it is, we stand with uncovered heads.

Commendation.

Dear Brother Elam: I have read your article in the Gospel Advocate of October 12 with much interest. Of course I always enjoy your writings, since we used to walk together four miles and back, when you did some of your first preaching and I did some of my first singing, and, as you say, preached in a "private dwelling." You laid the foundation in that town (Florence, Ala.), where they have now a large working congregation.

You say there are as many congregations in Wilson County as any other county in the State, except Davidson County. I believe Maury County will stand with you on the number of churches. We have about thirty, but haven't *one thing to boast of*. Had we done our whole duty, there would have been more than that; and had there been that self-sacrificing and missionary spirit among us that the pioneer preachers had, we would have had more.

There are too many preachers looking for the churches that are already built up instead of going out and finding places to build up churches.

Four years ago the churches in Maury County bought me a tent, and during the summer and fall months when I am not in a meeting with some church I find a place to pitch that tent and go to work; and by this means we reach many people we would not reach otherwise.

Somebody might criticize us when we tell them we are preaching in the county where we have been all of our lives; but when we can get all we can do, and the work

is needed to be done, why not remain in the field and do the work?

I find that where the congregation is small in numbers and weak in "inducement" (money) it is not crowded with preachers. A poor sister said to me not long since: "The preachers won't come to see us now; they have all quit us." I said to her: "I will come." I went, and we had a good meeting. I have *nothing* whatever to boast of. Really, I am ashamed of myself that I have not done more.

My faith hasn't been strong enough. Your articles have stimulated me; and when I read them, I feel like I can and *must* do more.

Somebody should preach and write about these things. So I would say to you: *Keep on moving your pen along this line.*

We do not want men to lose sight of the great and prime motive in the preaching of the glorious gospel of the bleeding Son of God; and there is danger of this unless the warning of the danger signal is kept out. The Bible side may seem a little lonesome sometimes, as when good old Elijah said: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But there is comfort in the thought that the Lord will never forsake his people. Keep on in the good work. Fraternaly. F. C. SOWELL.

Brother Sowell is correct in the statement that there are more congregations in Maury County than there are in Wilson. There are eight or ten more in Maury than in Wilson. Since looking them over, I find that one or two other counties have more than Wilson.

With Brother Sowell in regard to the congregations of Maury County, I do not say that the ones of Wilson, either, have done all they could have done. E. A. ELAM.

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QUERY DEPARTMENT

Brother McQuiddy: I visited a sister in Christ, and on Lord's day (not being where there was a congregation) I asked her to take the Lord's Supper with me. She said she believed in taking it in the church house, but not in homes. Please explain this and show that it is scriptural to take it anywhere Christians may meet. A SISTER.

The disciples met in an upper chamber upon the first day of the week to break bread. It was not in a church house. "And there were many lights in the upper chamber where we were gathered together." (Acts 20: 8.) The primitive disciples were accustomed to meet in an *upper chamber* in the temple; and on this account they might have preferred an *upper chamber* whenever they could secure it. The Holy Spirit does not prescribe whether we shall break bread in the open air, in a hall, in a private house, or in a church house. Disciples who appreciate the wondrous sacrifices of Jesus as they should will meet somewhere upon the first day of the week to break bread. Disciples proclaim their failure to properly love Jesus when they neglect to meet to break bread upon the first day of the week. The church of Christ is composed of living members. We may meet with the church in the homes of Christians. "Salute the church that is in their house." (Rom. 16: 5.) "The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house." (1 Cor. 16: 19.) It is clearly scriptural and right for Christians to meet and break bread in the homes of Christians. However, if a church house is convenient, the proper thing to do is for Christians to assemble there and worship God together. No disciple should decline to meet there because of malice toward some who meet in the church house.



Brother Freed: (1) Please explain Matt. 19: 28; also, Luke 22: 29, 30. What became of the promise to Judas, it being made by Christ himself? (2) What is the gulf between the rich man and Lazarus? (Luke 16: 26.)

JEFF D. WELLS.

(1) "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) It will be noticed that the promise did not include Judas. The promise to sit upon thrones in his kingdom when Jesus was on the throne of his glory was to his disciples that had followed him—"ye which have followed me." This Judas had not done. This is seen in Luke 22: 28: "Ye are they which have continued with me in my temptations." Judas did not "continue" with him. Thrones signify authority. The apostles who "followed" Jesus and "continued" with him are on thrones now. (Rev. 20: 4.) "And I saw thrones, and they sat upon them, and judgment was given unto them." We are also "in the regeneration when the Son of man shall sit in the throne of his glory." We are in the one-thousand-years' reign with Christ, the apostles are on thrones, and we are under them. (2) "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence." (Luke 16: 26.) This "great gulf fixed" is not one measured by yards, feet, and inches, but one of moral separation. This is shown by the conversation which took place across this gulf. Two men may sit close together on the same seat, yet a "great gulf" exist "between" them—a gulf of moral and spiritual

separation. This gulf may be crossed either way in life, but not after death. There will be no post-mortem gospel. As death comes, so will the judgment find us. "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9: 27.)



Brother Freed: (1) Please explain Heb. 6: 4-6 in connection with Heb. 10: 26-30. I do not think Paul means to teach us that any one who has fallen by the wayside cannot receive pardon, if he or she desires pardon and repents. A brother in his sermon last evening took the position that an erring one cannot come back. I took issue with the brother, and I desire your counsel in the matter of explaining. (2) Is it not a fact, Brother Freed, that the Bible teaches two laws of pardon—one to the alien and one to the erring child?

WILL W. FREELAND.

(1) "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them again unto repentance." (Heb. 6: 4-6.) It will be noticed that it is said of these characters that they "fall away." It is further said of them: "It is impossible to renew them." We should notice the difference between "falling" and "falling away." If we be on a moving train and fall, we can rise again; but were we to "fall away," it is quite different. So with the characters of Heb. 6. They had "fallen away." To one who had just fallen, Peter said: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8: 22.) There is a point on the downward way, whence, should the erring child reach it, it is impossible to return. Those of Heb. 6 had reached this point; Simon of Acts 8 had not gone so far on the downward road. The willful sin of Heb. 10: 26 is "forsaking the assembling of ourselves together" upon the first day of the week. We are to exhort one another, "and so much the more, as ye see the day approaching." The disciples met upon the first day of the week to break bread. (Acts 20: 7.) We "sin willfully" when we forsake the assembling of ourselves upon this glorious day. "There remaineth no more sacrifice for sins." There is no other sacrifice for sins, save the one pictured to us in the "bread" and "cup." Jesus said of the bread, "This is my body;" and of the cup, "This is my blood." He further said: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 26.) What will become of this world, "if we sin willfully?" There is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Verse 27.) But what will become of brethren who neglect the worship, fail to "show the Lord's death till he come?" "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" (Verses 28, 29.) (2) The Bible teaches that we become Christians by faith in Christ, repentance of sins, and a burial with Christ in baptism into the sacred names of the Father, Son, and Holy Spirit. If we fall, as did Simon, the Spirit says: "Repent, and pray [to] God." But of those who "fell away" the same Spirit says: "It is impossible to renew them again unto repentance."



BY J. M. McCALEB.

Report on Mission Funds.

BY DON CARLOS JAMES.

The last previous report covered funds handled from October 1, 1915, to April 30, 1916. This report covers funds handled from May 1, 1916, to September 30, 1916, and the balances are as of October 1.

Received for J. M. McCaleb, \$58.97; forwarded, \$54.22; balance, \$4.75.

Received for C. G. Vincent (building site, personal, etc.), \$120.76; all forwarded.

Received for John T. Glenn, nothing. Funds previously reported (\$432.75) received for his traveling expenses to Japan are (except \$2) on interest awaiting the time when Brother Glenn and family leave for their field of labor. It is now time to receive gifts for their maintenance *on the field*.

Received for E. S. Jelley, \$222.96; plus balance of \$17.64, equals \$240.60; all sent to him.

Received for W. H. McHenry, \$66.46; plus balance of fifty cents, equals \$66.96; all forwarded. In the last two items are some gifts for other than personal support, as literature or printing fund.

Miscellaneous: Old balance for sending missionary to India, \$10. (R. H. Boll is custodian of the main part of this fund, which will probably be sufficient to send the prospective missionaries to India this fall.) Received for Brother Armstrong-Hopkins, \$4; forwarded to Nellie Straiton, Fort Worth, Texas. Received for J. D. Walling, \$2.50; sent to him.

Received for native helpers of E. S. Jelley, \$357; plus balance of \$90.50, equals \$447.50; all sent.

Received for Brother McHenry's helper, \$369.85; plus balance of \$33.71, equals \$403.56; all forwarded.

Received for (my) free literature, \$1.83; plus balance of \$10.06, equals \$11.89.

Received to support new missionaries in India, \$33. About \$60 a month should be provided for these workers, and two months' support should be ready by November 1, so they can carry this with them.

Summary: Total balances on hand May 1, 1916, \$595.16; total receipts since, \$1,237.33; total, \$1,832.49; forwarded, \$1,340.10; balance on hand October 1, \$492.39.

In the above balance are \$10 for India travel fund and \$33 for support of new missionaries for India, which it is expected will be used by November, and \$432.75 to send missionaries to Japan, which is likely to be used this year (with the accumulated interest). Minus these sums the balance on hand October 1 is only \$16.64, made up of \$4.75 for Brother McCaleb and \$11.89 in the free literature fund.

I usually remit two or three times a month to the workers in India. It takes about three months to send a letter and get a reply. Funds for others forwarded at various intervals. Each donor is receipted by me, and it is expected that he will also be receipted from the field. All funds are sent without reduction.

Special Needs.—Brother Vincent is still in need of money to complete the rebuilding fund in Japan; his work there costs money in his absence also; and keeping his wife at the sanitarium is expensive. Brother McCaleb has had hospital and surgical work in his family to the extent of about \$160. Regular support for four more Americans is now in order.

Sending Funds.—I can use your checks without loss if they come from Kentucky or a bordering State. Outside

of that territory, please remit by draft on New York, Chicago, or St. Louis, or by money order. It is not safe to send currency in an unregistered letter. If you take the risk, wrap your bills in plenty of paper. Please notice that, while I have moved only a short distance out of Louisville, my address is now Route 10, Buechel, Ky. You can send money orders on either Buechel or Louisville.

According to request, I acknowledge receipt of two dollars for Brother McCaleb from a sister at Frost, Texas. She could as safely intrust her name to me as her money.

**Help the Japanese Work.**

BY I. B. BRADLEY.

In a letter dated September 24, Sister Sarah Andrews says: "I am sorry to make the following request, but find it necessary under the circumstances. If you can, I would like to have a check each month, although it is not fifty dollars. The natives have a habit of collecting all that is due them at the end of each month, and I find it a little embarrassing. . . . I have my house rent, coal bill, grocery bill, and many other items to meet, besides my tuition. Do not worry if you cannot send it each month. I will get on, for God is my Father." She also says, in acknowledging the receipt of the last check sent her: "Please extend to those in the home congregation, who are making contributions, or are in any way showing interest in this great work, my sincere thanks and appreciation. Also to those who, although they do not know me, are giving to this fund."

In referring to her work she says: "My part of the work in the church continues to be with the English students. It is surprising, the vast number of English-speaking natives there are in Tokyo. Of course this is not as true in other towns, except Yokohama. I love *this* work, but will wait the day when I can work with those who do not speak English."

She is attending school now, taking Japanese language lessons. It will take about two years to get through. Then she can work anywhere among the natives. This will cost her about five dollars and fifty cents each month, all told. Brother McCaleb writes that she needs this promptly, as the Japs collect their bills at the end of each month. But she needs funds for house rent, etc., as she states in the above quotation. As you will see from her request, I have not been able to send her a check each month. She has been there nearly ten months, and I have been able to send her but three hundred and ten dollars. She ought to have had five hundred dollars for this ten months. I need for immediate use one hundred and fifty dollars, and one hundred and fifty dollars by December 1. Shall I have it?

I wish I could get the original contributors to this fund—those who helped to supply the funds for her passage—to realize that we are greatly responsible for her support. We sent her there, brethren, and ought we not feel the responsibility of her maintenance? Surely we will not let her have to appeal for support continually. Let us send, *at once*, a contribution for her needs. Mine is ready to go when yours is ready to join it. A preacher who is interested in her work pledges fifty cents a month for her tuition. Will not ten more pledge this amount and send it to me by the last of this month and each month till she finishes her language study?

Brethren, this is an urgent need. Let us not be "slightful," but "diligent," in the King's business. Open your hearts and let your liberality *abound* toward this work. Remember, every penny goes to Miss Andrews. All the expense is borne by me. I will acknowledge all receipts for this work. Brethren, do not put this aside and forget this work. Send me a contribution *now*. "The King's business requireth haste."

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Locating and Building Meetinghouses.

BY T. B. LARIMORE.

Long ago David said, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains," indicating—the context clearly confirming the thought—that he was ashamed and conscience-smitten because the house in which he dwelt was so much better than the house in which Jehovah dwelt, in the sense in which Jehovah dwelt in the ark of God. I wish our brethren everywhere had more of the sentiment thus expressed by David—an unwillingness to dwell in a better house than they provide as the house of the Lord, as the meeting place of the saints.

So much has been said and written against vain show in the location, erection, and ornamentation of church houses that we have swung to the other extreme; hence often, very often, our meetinghouses are inconveniently located and disgracefully shabby and uncomfortable, where members of the church meeting in them are amply able to buy good locations and build comfortable, convenient, commodious houses.

Poverty may sometimes be the cause of meetinghouses' being shabby, uncomfortable, and badly located; but it is often simply paraded as an excuse for that condition of things. We should certainly be especially careful to select suitable sites for our church houses. An unsuitable house can be replaced by one that is suitable as a congregation grows and strengthens, but a poor location is a handicap forever.

Lack of judgment, forethought, and care is often responsible for our failure to secure a good location. Brethren

sometimes select a good location, but are slow about securing it, talk too much and do too little; and it passes beyond their reach, they finally having to build on a site not nearly so suitable, probably paying more for that unsuitable site than the better location would have cost, if they had used, to secure it, even half the diligence any one of them would have exercised in attending to his own individual business.

I have seen, during the fifty years I have devoted to preaching the gospel, so many instances of this lack of judgment, foresight, and diligence in the selection of locations and the building of meetinghouses—have seen so many of them this year—that I am constrained to call attention to these things, by telling just a little of the much I have observed along this line, hoping to thus stir up some of our brethren to the exercise of more care, diligence, liberality, and good taste in locating and building our houses for public work and worship.

In a pretty little town in which I recently preached, the first time I went to our meetinghouse, the good brother who accompanied me pointed out, on a good street, a large, delightfully shaded, well-located lot, of which he said: "We contemplated buying this lot, and could have bought it for less than half the sum we paid for the lot finally bought; but we waited too long, till this lot passed into other hands, and then we had to take just what we could get."

When we reached the meetinghouse, recently erected, I was not surprised to find it located on a narrow, back street, unmacadamized and free from even a respectable substitute for pavements, with the backs of two filthy, disgusting open privies directly in front of the front door, the house fronting the back of lots on which dwellings were located, with only the width of that narrow street between the privies and our front door!

It was such a source of worry to me, to contrast the two locations, and to think of what the brethren there could have done and what they had done, that I chose another route, longer and rougher, to the meetinghouse—one that did not take me by the beautiful lot we could have had instead of the location we had—a location so poor that many people of the town declined to come to our meetinghouse at all, for which I did not blame them.

In another town in which I once held a meeting, a faithful, fearless, pioneer gospel preacher, and, subsequently, his son, another brave pioneer soldier of the cross, owned and occupied, many years ago, the best location—one hundred by three hundred feet—for a meetinghouse and preacher's home in the town—unquestionably the best.

The substantial, comfortable, commodious old residence, built more than a century ago, stood on the upper end of the long lot—on the corner that faces the Public Square—and our neat little meetinghouse, with acoustic properties almost perfect, stands on the lower end of the lot, about three hundred feet from the Square, facing a prominent street that bounds the lot, its full length, on the south.

Recently that old, old house and all the lot except the lower end, occupied by our meetinghouse, were sold, for twelve hundred dollars, to a man not interested in our work, and thus slipped away from the church of Christ, probably forever! Why will our brethren *anywhere*—not to say everywhere—permit a thing like that?

Possibly poverty may be the cause in a few such cases; but not in this case, I know. Probably *Idolatrie* is the cause in many cases; but certainly not in this. Paul says covetousness is idolatry; but the church in that place seems to be generous, unselfish, and liberal. This case is, to me, a mysteriously mysterious mystery; hence I shall not suggest a probable or even possible explanation of it. I presume that lot could have been bought by the church of Christ there for one thousand dollars; for it belonged to

brethren, was on the market and advertised for sale a long, long time, and was finally sold, house and all, for twelve hundred dollars.

There are many reasons why that church needs that property, and needs it badly; but probably duty does not demand that I try to enumerate them, or that I even mention the three fly factories—two privies and a barn—with-in about thirty-three feet of the pulpit, making it difficult sometimes to keep flies out of the cup on the Lord's table!

The old historic home having been recently torn down and hauled away, and there being no fence around the lot, the place is a public hitching, feeding, and loafing place; hence, while preaching there, I frequently had to step off the sidewalk near the meetinghouse, mud or no mud, and walk around mules or horses to get to the door, women and children, of course, having to do the same.

Our Lewisburg (Tenn.) brethren were once in a situation somewhat similar to that in which the brethren I have just mentioned are now—dependent on the mercy of others not in sympathy with them religiously, and almost forced out of house and home by unendurable nuisances. The Lewisburg brethren simply had to abandon the place where they had long met for work and worship, buy a location in another part of the town, and build a house on it. So it may be—and, I believe, so it must eventually be—with these other brethren.

Paul said to the Corinthian Christians: "I write not these things to shame you, but as my beloved sons I warn you." (1 Cor. 4: 14.) Likewise, I mention these matters, not to shame the Christians of whom I write or any others, but to remind all Christians, everywhere, that it is our solemn duty to never permit such a state of affairs to exist anywhere, if we can prevent it—and we can nearly always prevent it.

We can never sacrifice too much in the service of Him who sacrificed the wealth of the universe and died on Calvary's cruel cross to save us and those we love and those who love us. We should rejoice and be glad to consecrate mind, muscle, and money; time, tongue, and talent; head, hand, and heart; body, soul, and spirit—all that we have and all that we are—to the cause of Him who, "though rich, yet for our sakes became poor, that we through his poverty might be rich."

"Man needs but little here below;
Nor needs that little long."

Our Savior says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." (Matt. 6: 19-21.) And the Spirit, by the pen of the peerless apostle, says to every gospel preacher: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.)

I have been credibly informed—so credibly that I believe the information to be correct—that, many years ago, a childless wife, chiding her covetous—hence, idolatrous—husband for living like a hog and forcing her to live like a heathen, instead of living like a man and having all necessary comforts and conveniences in his home, finally sought relief in tears, and said: "You can't live always, and you'd better enjoy some of your gold while you do live. You can't take it with you when you die; and, if you could, it wouldn't do you any good, for it would melt as soon as you got there."

A few days after that, Jesse James and his clan came into that community, where I have been many a time, looted that miser's little old bank, and carried away his beloved cash.

Even that, however, may have been a blessing in disguise. If the loss of a fortune is the salvation of a soul, the loss of that fortune is not a misfortune; for our Savior says, "What is a man profited, if he shall gain the whole world, and lose his own soul?" the context clearly showing that he considers the salvation of even one soul of more importance than all the wealth of this wide, wide world.

When buying church lots and building church houses, we should always remember, and never forget, that the best is never too good. We should likewise remember, and never forget, that the meetinghouse of the saints, where they expect to meet each other, their Savior and their friends, should always be in as nearly a perfect state of repair and as orderly, neat and clean, dustless and spotless, as possible—and, last, but not least, always properly ventilated. Many a preacher falls, many a mortal coughs, and many an audience becomes dull and drowsy, because of defective ventilation.

The Bible the Greatest Book,

BY E. G. S.

Of all the books in the whole world, there is none other to be compared with the Bible, the book of God; and yet it is appreciated by only a few according to its real value. We look at this great earth with all it contains; we look at the starry heavens in their shining beauty; we look at man, who is "fearfully and wonderfully made," and we are almost overwhelmed by what we see. Then the question arises, Whence came all these wonders? And if it were not for the Bible, there would be no answer to such questions. The earth, with its beautiful valleys, its hills, its lofty mountains, its flowing rivers, its lakes, its seas, and its mighty oceans—if God had not revealed the origin of all these things, who could answer the question, Whence came they? The earth and all its appendages and great varieties were created before there was a human being in existence to see it done. Hence, if God had not told us of the origin of the earth and all it contains, no man to-day could give the information. But the first sentence in the Bible says: "In the beginning God created the heavens and the earth." This is a wonderful statement, and gives a flood of light where all would have been darkness if God had not spoken out in unmistakable terms. So there has never been any doubt by any one in any country, where the Bible has gone and is believed, as to the origin of all things earthly. But the Bible gives a plain historical account of the origin of the earth and man and all the earth contains. It also gives us a brief account of the history of man on the earth for four thousand years, and, prophetically, to the end of time. But these things are only a part of what the Bible does for man. It shows us that man is the greatest, the most intelligent part of God's creation, that he stands at the head of all created beings on earth in intelligence, reasoning powers, and his capabilities of almost endless improvement. The Bible also plainly shows that this world and this life is only the beginning of man's existence. Death is not an extinction of man's existence, but only a change in the kind of existence. The body of flesh dies and goes back to the earth, whence it came. The Lord said to Adam: "Dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) This had reference to man's body, but not to his soul. The body of man is from the dust of the earth; but the spirit, the soul of man, is from God, who gave it. And that part of man never dies. It did not come from the earth and cannot return to the earth. God gave that, and to him it will return. All these things come to us through the Bible, the word of God.

The body is flesh, and is, therefore, mortal. But the heart, the spirit, the soul of man, is from God and cannot die. The cultivation of the heart, the formation of character, belongs to man, and he is fully responsible for the character he possesses. God from the beginning has taught man how to live, how to behave himself, and what sort of character he must form; and it is a matter of fact that in all the ages of the world's history all who have lived as God required have been the prosperous and happy people of this world. There was nothing to disturb the happiness and prosperity of Adam and Eve in the garden of Eden while they were faithful to the Lord; but as soon as they sinned, their troubles began. The Jewish people were the happiest and most prosperous people in the whole world so long as they were faithful to the word of God; but when they began to sin, their troubles began, and continued as long as they continued in sin. The New Testament promises many blessings in this life and everlasting happiness in the world to come to all that will faithfully obey the word of God. So it certainly is strange that all the people in Bible lands do not serve God with all their soul, mind, and strength; and yet it is a fact that only comparatively few of them do so. Why they do not would be hard to explain, when there is so much involved in it. Only a part of those who claim to serve the Lord carry it out faithfully to the end of life. Hence the road to destruction is said to be broad, and that many go in thereat; while the way to eternal life is narrow, and but few find it. These things are strange; but the Bible tells us so, and we are expected to believe it. What a grand thing it would be if these facts could be reversed and the many could be induced to go in the narrow way that leads to everlasting life!

The Bible points out the narrow way in great plainness, so that all who will may see it and walk in it. And the beauty of it is, there is so much more light and joy in the narrow way than in the broad way and the wide gate. One of the great differences is, there is no hope in the broad way of ever reaching any true happiness; but in the narrow way there is always hope of a glorious outcome at the end of a faithful life. This hope of the final outcome of Christianity is so great that the word of God says we are "saved by hope." (Rom. 8: 24.) This does not mean that hope alone saves; for a hope not founded upon the word of God, and in faithful obedience to that word, is a dead hope and will never reach salvation. It takes a faithful, Christian life to enjoy gospel hope. Eternal life is not promised to the unfaithful. Only those that hold out faithfully to the end have any promise of eternal life. It was said to the church in Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) There is, indeed, no promise of eternal life to the unfaithful. There is, therefore, no promise of eternal life, except to the faithful servants of God, who continue to be faithful to the end of life. But the promises to those that become Christians and continue to be faithful are full and strong and faithful and sure.

All these things we learn from the Bible, the precious book that God has given. Hence the Bible should be appreciated and loved above all other books. If all people would become Christians and live as the Bible directs, they would all be certain of a home in heaven after death. And the continued hope of this heavenly home in the eternal world gives great joy. Hence the lives that are worthy of so great an outcome are the purest and happiest lives that can be lived on this earth and the only happy ones in eternity. This should be the earnest effort of all while life is granted on earth; and all who are faithful will have the Lord's help.

Some Questions and Answers.

BY E. A. E.

Brother Elam: Last Lord's day a young brother preached on "the thief on the cross." By way of proving that the thief was not saved, he asserted that neither God nor Jesus had the power to forgive sins until after the atonement was made and the kingdom established. He said that Jesus could only cure physical ills while in this world. Please tell us what you think of this.

X.

This young brother must have meant that which is stated in Heb. 10: 1-25; Rom. 3: 25; and other passages. He doubtless did not make the truth clear and was unfortunate and unguarded in his declarations and assertions. Some young men, as well as some older ones, are rash in their assertions about what God, Christ, and the Holy Spirit can and cannot do, as if the almighty and all-wise One were limited by human ignorance—ignorance, too, of the teaching of the Bible. The passages referred to above show that the blood of animal sacrifices could not cleanse from sin forever, and there was "a remembrance made of sins year by year;" hence the yearly atonement. (See Lev. 16.) The blood of Christ alone can cleanse from sin forever. (See Heb. 8: 9; 12: 18-29; and especially 9: 15.) In his "righteousness" and "forbearance" God passed over "the sins done aforesaid." (Rom. 3: 25.) All who lived in faith and obedience to God then were forgiven and saved by the blood of Christ, as all now who live in faith and obedience to God are saved by the blood of Christ. Jesus died for the sins of the world—from Adam to the end of time. The Old Testament abounds in expressions of forgiveness.

Blessed is he whose transgression is forgiven, whose sin is covered. (Ps. 32: 1.)

Jehovah, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. (Ps. 85: 1, 2.)

Who forgiveth all thine iniquities; who healeth all thy diseases. (Ps. 103: 3.)

The Lord fully instructed the children of Israel in regard to what must be done in order to be forgiven. (See Lev. 6: 1-7; Ezek. 33: 10-16, for examples.)

Enoch and Elijah were translated; were they not forgiven? Moses, having been dead for about fifteen hundred years, stood in the glory of God with Jesus on the mount of transfiguration, as did Elijah; was he not forgiven? Lazarus was in Abraham's bosom; was he not forgiven? Were the heroes of faith mentioned in Heb. 11 not forgiven? By faith, which led to obedience to God then, they looked forward to "the promises" (verses 13-16), which were fulfilled in Christ (2 Cor. 1: 20), and were forgiven and saved; by faith, which leads to obedience to God now, people look to Christ and are in him forgiven and saved.

And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect. (Heb. 11: 39, 40.)

It is far from the truth to say, "Jesus could only cure physical ills while in this world." All bodily afflictions, or "physical ills," are not punishment for the sins of the ones afflicted, as in the case of the man *born blind* in John 9, for he could not have been *born blind* because of his own sins. Then, opening his eyes was no forgiveness of any sin he had committed causing his blindness. He was not forgiven of any sins he had committed, or "converted," at the time his eyes were opened. Later he accepted Jesus as the Christ. Jesus frequently declared while on earth that he had the power to forgive sins. He forgave the woman mentioned in Luke 7: 36-50, although she was not healed of any "physical ill." Her sins, which were many, were forgiven, because she loved much. "And he said unto the woman, Thy faith hath saved thee; go in peace."

The Jews knew Jesus claimed to forgive sins on earth and accused him of blasphemy for making the claim. They saw him heal many afflicted ones; hence knew that he could do that, and that that was not what he meant when he forgave sins. He showed, however, by the power to work miracles that he could forgive sins. (See Matt. 9: 1-8.)

Why should any one strain to try to prove the thief on the cross was not saved? What has been gained if it could be proved that he actually lifted up his eyes in torment with the rich man and did not go with Jesus that day to Paradise. (See Luke 23: 43; 2 Cor. 12: 4; Rev. 2: 7.) People are saved now, not as the thief on the cross, not as Lazarus, not as any before Jesus died and arose from the dead, but according to the will of God now sealed by the death and blood of Christ. (See Heb. 9: 11-22; 10: 8-10.)

The only way to turn sinners from darkness to light and from the power of Satan unto God, to build up the church and to glorify the Father in heaven, is to preach the gospel—its facts, its commands, its promises, its consistent and happy life, its hope, and its salvation. Preach Christ, and him crucified; preach that Jesus is the Christ, the Son of God, the Savior of the world; preach what the Bible says on faith, and on *what* to believe and in whom to believe, and on what questions to be *avoided*; preach all the Bible says on repentance and the *fruit of repentance*; preach all the Bible says on baptism—what it is, who should be baptized, and why; teach all who have gladly received the word of God and been baptized to *observe all things* whatsoever Jesus has commanded—to continue “steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers;” therefore, teach people how to live the Christian life day by day both in the home and in all business affairs of life, to tell the truth always, to be honest, to pay their debts, to meet their obligations to all, to render to all their dues, to study to be quiet and to attend to their own business, to love their neighbors as themselves, to treat all others as they would be treated, to practice self-control, to live soberly and righteously and godly in this present world, and to rejoice in the promises of God and hope of Christ’s coming and the home which he gives in heaven. This is far better than trying to be wise and smart. The whole counsel of God saves.

Help the Fanning Orphan School.

BY E. A. E.

On the second Thursday in October the trustees of this school held their regular quarterly meeting. The treasurer reported the sum of the donations he had received, which donations have appeared, or will yet appear, in this paper; but not enough has been received to relieve the school of the debt, which has already been given. The debt has been reduced to the extent of the sum received. The trustees decided it is best to continue these appeals and request all friends to orphans and helpless worthy girls to come to the assistance of such a noble work. The trustees have given to the school of their money, and have given “again and again,” and have given also, and are still giving, cheerfully, their time and attention, and now they feel that it is right to *give one other thing*—that is, give all others an open and continued opportunity to contribute to this work.

The school is well managed. It is in the hands of thirteen worthy men as trustees and a faithful superintendent and his good wife, all of whom are bound by all the principles of Christianity to use it and all its means for the purpose for which they have been contributed; and this they are doing. The good the school is accomplishing cannot be measured by flight of years. But others—all others—should feel and are under as much obligation as these

trustees to care for and to help develop into useful women the orphan and poor girls of the land. Why not? The superintendent reported that, while the school had sixty-one or two pupils in the building, he could take only twenty-five poor and needy ones free for lack of funds. The others pay only the cost of keeping them, most of whom are sent by individuals or by congregations. But the superintendent further reported that he was forced to turn away eighteen or twenty from the free list for lack of means. The donations and interest from endowments are not sufficient to support more than the twenty-five. All practical men can see that an increase of the endowment fund will enable the school to carry more such girls. The other eighteen or twenty should be in the school. Even then the pay pupils could be educated as well. Here is a school built in the generosity of good men and women, where homeless and helpless worthy young girls can have a home with modern conveniences, refined and Christian, in which they receive a collegiate education unto graduation, training in all domestic affairs and duties—“domestic science” in real practice—by competent and experienced teachers, daily instruction in both the knowledge and practice of the Bible, and sent out finally competent to fill useful positions in life; and it does seem that many other good men and women would rejoice to contribute to the progress of this school and to the increase of the good it is doing. They will. I am glad I believe in men and women. There are now as heroic and self-sacrificing, true and faithful, righteous and godly men and women as any who have ever lived—men and women who will die for right and truth.

As has been stated, the school needs money for two things—(1) to pay its present indebtedness, (2) to increase its usefulness by enlarging its endowment fund. The Nashville people right now are contributing thousands and thousands of dollars to Vanderbilt University; they have contributed thousands to the Young Men’s Christian Association and to the Young Women’s Christian Association, and to other institutions. Why cannot the good men and women of the land give as much to the Fanning Orphan School, an institution in some respects superior to all the rest?

There is not a more worthy work for girls, one which needs help more, or one which should be more abundantly and cheerfully supported. Men and women of means can endow this school now and have the abiding pleasure of seeing the good results while they live, and still reap the greater reward after death.

Send all contributions to the treasurer, A. N. Trice, corner Wall and Monroe Streets, Nashville, Tenn.

Attention, Brethren!

BY R. E. WRIGHT.

Pensacola, Fla., was visited by a storm on October 18, which did much damage. Brother Jesse F. Love lost his home during this storm. His home must be rebuilt, and he, like most gospel preachers, has but little, if any, money ahead with which to rebuild. Brethren, let us share this loss with him and his family. Send a donation to-day to Mrs. Jesse F. Love, (1300 Block) East Gadsden Street, Pensacola, Fla., and the Lord will bless you. (James 2: 14-18.)

How like the Master it was to go after those two sorrowing ones on the very day of his triumphant resurrection! He thought it worth while to walk seven miles and spend two hours in the work of comforting two obscure, lowly, dejected disciples. The tenderness of his love comes out in that. When his great work of testimony and of suffering was over, his tender work of comforting still went on.—G. H. Knight.

SPIRIT OF THE PRESS

By J. C. McQuiddy

Praises Motives, but Criticises Means.

Mildly criticizing the means used, but strongly commending the motives of Dr. W. W. Horner, who resigned the pastorate of the Twenty-second and Walnut Street Baptist Church to launch a movement for the establishment of a "pure church and the unity of believers in Jesus Christ," Dr. E. L. Powell, pastor of the First Christian Church, last night preached a sermon on "What Constitutes a Pure Church." Dr. Horner sat in the audience and heard Dr. Powell compliment him on his courage and wholesome spiritual discontent and announce that he would not be the man to throw one stone in the way of his movement. Dr. Powell's only criticism was that Dr. Horner, instead of conducting the campaign in the church to which he belonged, resigned to have access to an independent platform. A pure church, one to which only those who believed in Christ, repented, and were baptized belonged, was not a new kind of a church, Dr. Powell asserted, but the primitive kind—the New Testament kind.—Louisville (Ky.) Post.

Would it not be well for Dr. E. L. Powell to take his own medicine? We do read about a pure church in the New Testament. Believers were baptized into Christ. When they were thus baptized into Christ, they became members of his body. Then, these churches continued steadfastly in the apostolic teaching, in the breaking of bread, in the fellowship, and in the prayers. We learn also that singing was an item of worship in the apostolic church. We do not read in the New Testament of there being any organs or any aid societies in the churches. They were content to worship in simplicity. Why does not Dr. Powell do likewise?

Certainly, if we would all walk by faith, act as they did in the days of the apostles, and do just what we find them doing in the apostolic church, we would be able to live together in peace and unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) If we will be guided by "it is written" in becoming members of the church, and also in living the Christian life, we may "keep the unity of the Spirit in the bond of peace."



Infidelity in Universities.

Mr. James B. Tannehill, who is a vigorous and scholarly writer, has recently written a book, entitled "A Defense of the Faith of the Fathers." His defense is a strong and vigorous protest against modern infidelity. He speaks with certainty when he says:

A professor in a denominational college, university, or training school who destroys the influence of God's word and undermines the faith of young men and women under him, by teaching the "modern view of the Bible," is tenfold more dangerous than the avowed skeptic or agnostic. The seminary teacher who says that there is no efficacy in prayer, that scriptural miracles are impossible, or that Jesus was but a man, is to be avoided as you would shun a viper. A denominational school which has in its faculty those who deny the truthfulness of divine revelation, or teach that the Bible and science are incompatible, is a thousand times more damaging to our young people than the same teaching coming from the godless unsectarian

school. Satan gets in his most deadly work when dressed in the garb of a saint.

Christian parents should be very slow to send their children to a school where higher criticism is taught and where simple faith in the gospel of Christ is undermined. While some of our universities are teaching the wisdom of men, they are failing to teach the word of God in its simplicity. Their teaching tends to make skeptics and not Christians. Men who set themselves up as wiser than God are not fit to teach our children. If we can accept one miracle of the Bible, we can accept all; and to reject one means to reject all. It is well for us all to remember that man by wisdom knows not God. We must depend upon the Bible to teach us our origin, mission, and destiny. The Bible teaches us whence we came, what we are, and whither we go. Parents cannot be too careful about the education they give their children.



Disturbing the Quiet.

For a quiet time with Jesus, more is needed than a quiet place. Indeed, a true quiet time may be had in the noisiest place, and the quietest place of prayer may witness great disturbance and noise. For it is the quiet that reigns in the heart which makes possible a quiet time with the Lord. A Christian man whose habit it is to give at least an hour in the morning to Bible study and prayer, and who at different periods has had wonderful blessing in it, found himself straining after a renewal of these blessings. He came to the Bible study and prayer wondering whether he would get out of them all that God had for him, and was constantly asking himself whether he was in the right frame of mind to get God's message and to pray the right way. Suddenly one morning, as such thoughts were going through his mind, the Spirit revealed to him that he was making a quiet time with God impossible. He was filling the hour with the disturbance of human thought. He confessed his fault of trying to help God with his work, and then let his heart quietly rest in Jesus, trusting him for any kind of manifestation that he thought best in his quiet hour. When he had done that, he at once realized that now he could have a real quiet time because he was silent before God and waiting upon him alone. So the best quiet hours with the Lord come only to those who have learned how to be quiet in him moment by moment all through the twenty-four hours.—Sunday School Times.

No man can find happiness while depending on the material things. Material things cannot give rest to our weary spirits. If we would find freedom from care, from the burdens and trying responsibilities of life, we must accept the admonition of the Holy Spirit and cast all our burdens upon Christ, for he careth for us. If we will only trust him fully and recline upon him for help when the dark and lowering clouds threaten to overwhelm us, we will soon learn that each cloud has a lining of light. No evil can be so terrible and no misfortune so great that Christ cannot bring good to us out of the seeming evil. If we will only trust in him and look to him for complete guidance and direction in life, we may appreciate the sweetness of the blessed assurance: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.)

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

From R. D. Smith, Sparta, Tenn., October 28: "The meeting at Winchester closed last Monday night with five baptisms."

C. E. Wooldridge, of Fayetteville, Tenn., preached at Foster Street Church, this city, Sunday. He also spoke at the down-town meeting.

Frances Alinda Northcut has arrived to bless the home of a very useful preacher who hails from Tracy City, Tenn. "And *again* we say, Rejoice!"

Eight persons took membership with the Belmont Avenue congregation, this city, and one was baptized, during the meeting just closed. James A. Allen did some excellent preaching.

W. T. Hines recently closed a sixteen-days' meeting at Lafayette, Ky., with four baptisms and seven from the "Christian Church." A church was organized with twenty-two members.

The church of Christ at Rogers, Ark., desire a preaching brother to locate with them and do evangelistic work in Benton County. Married man preferred. Address A. F. Warren, Rogers, Ark.

From J. A. Cullum, Memphis, Tenn., October 24: "My meeting in the Highland Heights addition, this city, resulted in three additions. This congregation is quite zealous. It is a pleasure indeed to work for and with such people."

From C. E. Holt, Gallatin, Tenn., October 26: "Our meeting at this place grows in interest. Fourteen added to date—all by baptism, except one. Olmstead is a fine man to work with in a meeting. It is a genuine pleasure to be with him."

From J. L. Hines, Central City, Ky., October 28: "I closed a ten-days' meeting yesterday at New Liberty Church, in Edmonson County, with six baptized, one from the General Baptists, and one restored. I begin next at Sugar Grove, in Ohio County."

Don Carlos Janes writes: "'Christian Treasures,' Volume I., made up of articles which were prepared for and published in special numbers of the Gospel Advocate, is suitable for a place in a Christian's collection of books and is entitled to being called a good book."

From T. H. Etheridge, Hazelton, Idaho, October 26: "I closed here last night. Seven were restored to their 'first love.' No baptisms. Crowds were small—from ten to thirty people. Only two or three besides the members came regularly. I go to Twin Falls to-day for a two-weeks' siege."

From J. D. Northcut, Orme, Tenn., October 26: "I am again in the field after a rest of two months. I am here in a good meeting. I closed a fine two-weeks' meeting at Huntland with five baptized and one reclaimed. I will begin at West Riverside, McMinnville, on the second Sunday in November."

Believing in the eternal fitness of things, our friend, J. S. Westbrook, is putting Link, Tenn., on the matrimonial map. Here is the latest: "Married, at Link, October 15, seated in a buggy, in the presence of a large crowd of their friends, Mr. Elbert Joel Rowland to Miss Ofer Inez Barber. We wish for them a long and happy life."

On this week's missionary page is a statement from I. B. Bradley, of Dickson, Tenn., relative to the needs of Miss Sarah Andrews, the newest of our missionary workers in

Japan. We have watched with interest the work of this noble young woman, and we believe it is worthy of the commendation and support of Christians everywhere.

From J. Perry Hodge, 2905 Tampa Street, Tampa, Fla., October 25: "I wish to assist those of our loyal brethren who preach the pure gospel to devote their whole time to the ministry, and desire that this fact be made known to them through the Gospel Advocate in order that they may get in touch with me at an early date. They may address me at the above place."

Anent F. W. Smith's meeting at Florence, Ala., a daily exchange says: "Much favorable comment has been passed on the forceful, straight-from-the-shoulder manner in which the great truths concerning time and eternity have been presented." Thomas Williams, of the Russell Street congregation, in Nashville, is leading the singing in a most acceptable manner. I. C. Hoskins, as always, is a noble coworker.

From W. S. Long, Jr., Largo, Fla., October 29: "The meeting with the Largo church of Christ began to-day. The future of this meeting is very promising. This is the home of W. A. Cameron. He is one of Florida's most consecrated, hard-working, sacrificing, and God-fearing preachers, and has planted more congregations in the State than any other preacher in it. J. Harry Brown, of Clearwater, is a member of this congregation. He was a roommate of T. B. Larimore in Brother Fanning's school about fifty years ago. Do not neglect to enroll your name for the Gospel Advocate before January 1."

We are glad to note the good work being done in behalf of orphan children at the Potter Orphans' Home and School, Bowling Green, Ky., under the able supervision of M. L. Moore, and heartily second the sentiment of his latest report, which follows: "We are getting on well with the work at the Potter Orphans' Home and School. We now have thirty-two children. Rather strange that there should be sixteen boys and the same number of girls. We have school from eight to twelve daily. With the approach of winter and the high cost of coal and all kinds of food, the opportunity for all who will to have fellowship with us in this great work is increased. We hope the Lord will cause us to see the duty we have so long neglected and lead us to take care of the orphan in his name. Any one desiring to send money for this cause will please send to Hugh Potter, Bowling Green, Ky., Route 4; if you send bundles or supplies of any kind, please send to M. L. Moore, Bowling Green, Ky., Route 4."

They say, that Bailey Brooks, of Tracy City, Tenn., is a mighty good blacksmith, but he is also said to his credit that he "seeks first the kingdom of God," as the following report indicates: "I have just closed a meeting at Gruetli, Tenn. I was in Kentucky at a place called 'Packard.' None of our brethren had ever preached there, but eight were added to Christ. I have held three meetings this year at places where I did not get anything in the way of money; but I enjoy sowing the seed of the kingdom. I am still working with my own hands and preaching somewhere all the time. I have held five meetings this year, in which twenty-three souls were added to the cause of Christ. I married six couples and preached five funerals. The rest of my work has been in the interest of Christ, trying to do all I could for others. It has been very hard to do the work that I have to do in the shop. But Christ and his apostles had a hard time. So I will go on and do the best I can until the call is made to come up higher."

The Lord give us more blacksmiths with the spirit of Bailey Brooks to preach the gospel and to shoe horses in *his name!*

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"In the Snake Country."

BY T. H. ETHERIDGE.

Idaho is a rich farming and mining and stock-raising country covering about eighty thousand square miles—almost exactly double the area of Tennessee. She had nearly four hundred thousand inhabitants in 1910, and has had quite an influx of population in the last five or six years; so we can safely estimate that there are one-half million people in this commonwealth; but, sad to say, there are very few loyal Christians in all this big State. I have heard of but two churches satisfied with "what is written." These are not very near each other. But I have heard of a number of members of the out body scattered by twos and threes in different places. I am here in some mission work, hoping to establish some congregations in Snake River Valley. This is the rich farming section of the State, and there is not a loyal preacher in it known to me. There are a number of "digressives," and the corresponding secretary of the State Missionary Society lives at one of the towns I shall make soon—Twin Falls, in Twin Falls County. I am not to be here long, as I came on my own charges, save that Brother J. M. Thrash, of Olustee, or near Olustee, Okla., paid my way up here; and railroad fare within the State is seven cents the mile, and I cannot stand that long, as I have no income. I shall spend what I have, though. Perhaps I shall get a letter, or possibly a "write up" in the papers, suggesting that I get me an "honest occupation" and stay with this work. Well, I have an occupation that I think is honest—to wit, *preaching the gospel*; and if any one will convince me that it is not an honest one, I shall quit it. A man cannot come here and answer the calls for work that are being made and stay at home all the time to make a living at some *other* honest occupation.

I want to stay long enough to get a partial support worked up for some able man here, and have him come, with some church or churches behind him, to fill up "what is lacking," and let him put in his time the year round sounding out the word in this sadly neglected field. I now have calls from half a dozen places where there are but few members and where they do not meet to keep house for our Lord. I shall report the success or failure of the work occasionally under the caption, "In the Snake Country." Brethren, pray that we may succeed in saving many precious souls and that Idaho may be brought to Christ. I am now at Hazelton.

Prepare This for a Bad Cough—It's Fine

Cheaply and Easily Made, but Does the Work Quickly.

The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiaecol and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 233 Main St., Ft. Wayne, Ind.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. **FREE** L. E. Bowers, Dept. 214, 219 S. Dearborn St., Chicago

IDEAL FUNERAL BOOK

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. A limp leather-bound, gilt-edge book, pocket size, 214 pages, for 75c. and 4c. postage. Guaranteed the best on the market. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the house-



work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it." I would tell all women suffering as I was to try your valuable remedy." — Mrs. Wm. Green, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From a Child's Viewpoint.
(Written especially for the Gospel Advocate.)

BY LOLA A. BEALL.

When I get grown,
I mean to do
So many things;
Yes, that is true.
For this old world
I mean to explore,
And visit the land
From shore to shore—
When I get grown.

When I get grown,
A change there'll be
In this broad land,
From sea to sea.
I shall stir the hearts,
Of the sinners there,
And teach them how
To obey and care—
When I get grown.

When I get grown,
I mean to go
Into far lands
Of sin and woe;
I shall teach the heathen
About our God,
And how to live
While upon this sod—
When I get grown.

I shall stir the hearts,
With my beautiful songs,
Of all the people
As I pass along.
So then they will think
Of heaven above,
The Father and Son
And the holy love—
When I get grown.

When I get grown,
I shall be so wise;
All the people of earth
Shall be hypnotized
With my great knowledge
Of love divine,
And there'll be no man
I shall leave behind—
When I get grown.

When I get grown,
I shall visit the land
Where Christ once stood
With uplifted hands;
I shall cross through Egypt
Into Gallilee,
And there the truest
Of women I'll be—
When I get grown.

When I get grown,
On Jordan's banks
I mean to kneel
And give my thanks
To our dear Father
Who lives above
For cleansing me
With his holy love—
When I get grown.

To Drive Out Malaria and Build Up the System.

take the old standard Grove's Tasteless Chill Tonic. You know what you are taking, as the formula is printed on every label, showing it is quinine and iron in a tasteless form. The quinine drives out malaria, and the iron builds up the system. 50 cents.

Send us five cents for the tract, "Walking by Faith."

ECZEMA Can Be Cured FREE Proof To You



J. C. Hutzell, R. P. DRUGGIST

All I want is your name and address so I can send you a free trial treatment. I want you just to try this treatment—that's all—just try it. That's my only argument.

I've been in the drug business in Fort Wayne for 20 years, nearly everyone knows me and knows about my successful treatment. Over four thousand people have, according to their own statements, been cured by this treatment since I first made this offer public.

If you have **ECZEMA, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—give me a chance to prove my claim.

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be proof. Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

J. C. HUTZELL, Druggist
2455 W. Main St. Fort Wayne, Ind.

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Courage.

In presence of God's call let your words be: "Perish mere human expediency; perish the counting of the cost; the living by sight—all this miserable coquetting and compromising with error in the vain hope of preserving the truth." So only can you be a man indeed; so only can you be a true woman. Onward, like Abram, even though it be from the Father's house; onward, even though it be into a strange country; onward, even though it be into dark circumstances; onward, even though famine surround thee there; onward, even though it be still farther down into some Egypt; and leave the consequences with God. For underneath are the Everlasting Arms.—F. C. EWER.

Rheumatism Conquered.

R. L. Eastman, secretary Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar,' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I indorse the merits of 'Renwar' for rheumatism."

"Renwar," the new, scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble—uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism, you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists (price, fifty cents per bottle), or sent, postpaid, on receipt of price. Warner Drug Company, Nashville, Tenn.

In the great school of life the Christian textbook is the Bible. From it we learn the precepts of the greatest Teacher of all ages. Studying it daily, with prayer and consecration, we cannot fail to receive of his spirit and become witnesses for him.—Selected.



OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Stafford.

Little Dollie Dimple, the sweet and cheery daughter of Brother and Sister Joseph E. and Annie L. Stafford, was born on December 1, 1908, and died on October 4, 1916, at 4:50 A.M. She remained only seven years, ten months, and three days in her earthly home; but she was a joy and sunshine to the family, a bright beam and a delight in the Sunday school of the church of Christ at Cookeville, Tenn. And when on that October morn angels came and Dollie Dimple went home to Jesus with them, a sweeter child or gentler spirit never entered the pearly gates. We buried her little body beneath the maples and left it resting under a bank of autumn flowers.

L. J. JACKSON.

Morris.

After suffering three weeks with typhoid fever, Grover Adlee Morris gave up the ghost at 10:30 P.M., October 12, 1916, at a hospital in El Paso, Texas. He was twenty-three years, eleven months, and nine days of age at death, had been married three years and five months, and was a Christian three years. He was by nature modest, unassuming, and quiet in manner of life. He lived a clean, honest, and upright life. His departure occasioned much sorrow on the part of his wife, relatives, the church, and friends. It is very sad to see one entering into real usefulness cut down. We know no reason why he should not be happy now and henceforth. We esteemed him as a Christian gentleman who was true to his convictions, a friend of the Lord and his people, and a great lover of mother and his home. Our deepest sympathy is extended to his Christian wife and loved ones. J. W. DUNN.

Martin.

On October 12, 1916, Brother W. R. Martin departed this life at the home of his mother-in-law, Sister Myers, in Calloway County, Ky., four miles northwest of Murray. Brother Martin was born in Maury County, Tenn., about forty-five years ago. He became a Christian at the age of fifteen, and lived a faithful life in the service of the Master until the Lord saw fit to gather him home. Brother Martin was an evangelistic singer for a number of years and rendered a greatly appreciated service. He was in the civil service for a period of years in his latter life after his health began to fail. He suffered with acute indigestion for a time, and finally this drifted into tubercular trouble, and he was soon called into eternity. Burial service was held by the writer, and the remains were laid to rest near the home where he died. The message announc-

ing the death of our beloved brother will be received with much sorrow by a great concourse of brethren who loved him. May the comforts of our Savior's love abide continually with Sister Martin, who so patiently and tenderly ministered to our brother's wants until the last. F. O. HOWELL.

Hoogendoorn.

The death angel visited the community of Elmwood, Okla., on September 14, 1916, and claimed for its victim old Brother Garrett Hoogendoorn. He was born in Holland on June 18, 1844. In 1870 he was married to Alberta Schippers. She departed this life several years ago. To this union four children were born—Jacob, Mary, John, and Garrett—all of whom survive him. He was born into the kingdom of Christ on May 9, 1911, and lived a faithful member until death. His body was laid to rest in the cemetery at South Flat in the presence of a large crowd. The writer spoke words of comfort to the bereaved ones and emphasized the importance of preparing for this separation while living. It was my privilege to know him nearly two years, as we met together for worship on Lord's days at Garrett Schoolhouse. During these two years of our acquaintance not one word did I ever hear uttered against him by saint or sinner. The church has lost one of its faithful members here on earth, the children have lost a loving father, and the community has lost one of its best citizens.

H. A. WHITEFIELD.

Lester.

Little Rachel Lester, infant daughter of George and Stella Lester, was born into the earthly home of her parents on August 14, 1914, and was transplanted on June 27, 1916, from the bosom of loving care and devotion to that better and far more excellent place of abode where all her earthly losses shall be compensated her a hundredfold through the wonderful and perfect love of God. She is survived by father, mother, three sisters, two brothers, and a number of other relatives who are grieved because of her departure. We loved her much, very much, yet we know that God loves her infinitely more; and while our hearts are heavy almost to breaking, we realize fully that our loss is her eternal gain; and this strengthening and comforting assurance prevents our grief from becoming despair. Little Rachel was an unusually bright and happy baby, but was ever frail in body, and this fact constituted her the especial charge of each member of her family; consequently they considered her welfare in all things and loved her accord-

ingly. This being true, the gloom and sadness which necessarily follow the sudden removal of a ray of sunshine from our homes and lives has, if possible, been intensified, but (God's word being true) we know that it shines on with greater brilliancy and splendor in the presence of Father and Son. Blessed be the name of the Lord!

AUNT VIRDA.

Arendale.

Miss Elsie Arendale, daughter of the late Joseph B. and Mrs. Belle Arendale, of Bridgeport, Ala., died of tuberculosis, in New Mexico, on April 24, 1916. Walter and Helen Arendale, a younger brother and sister, who went West with Elsie to take care of her, returned with the corpse. On arriving here on Friday night, April 28, kind friends and relatives met them at the train. The floral offerings were many and beautiful. The burial took place on Saturday morning, at Rocky Springs Cemetery, funeral services being conducted by Brother Jeruigan. In the fall of 1906, while teaching here in Alatennga College, Brother Claus and his wife and I went out to Rocky Springs one Sunday morning, when Brother Claus told the "old, old story" in his own noble way. After the sermon Elsie Arendale made the confession, and a few days later she was buried with Christ in baptism by Brother Claus. Since then I had been intimately associated with Elsie, and I always found her pure, true, sweet, modest, kind-hearted—a faithful follower of Jesus. Elsie was a beautiful girl about twenty-three or twenty-four years old. It is heart-rending to her mother, I know, for it has only been about two years since her husband died; and Irene, a younger sister, died in 1915. But God has called her higher, and we must bow in humble submission to his will.

(Miss) MATTIE HOOPER.

Lee.

The East Point (Ga.) congregation has suffered the loss of one of its most beloved, devoted, and consecrated sisters. Sister Mary Lee, wife of Elder J. M. Lee, passed into the unseen world on October 19, 1916, after having been confined to her bed for about three months. The human tongue cannot express the love that we all had for this sister. She was loved by both the church and them that are without. When Brother S. H. Hall pitched his tent here about five years ago, Brother and Sister Lee were among the first that took their stand on the Bible; and this sister never did waver, but was "faithful unto death." She was, like Dorcas, "full of good works and almsdeeds." She set an example for the younger sisters in meekness, love, and humility. When the East Point church house was being built, this sister would go there at night and hold the light for her husband to see how to drive the nails. She was instrumental in raising money to help pay for the church building. She was the daughter of Mr. and Mrs. J. W. Cook, and was born in Campbell County in 1880. She has seven sisters and three brothers now living, some of whom are members of the Christian Church, and others of the church of Christ. She has a boy about fourteen years old,

It's Fun to be Thirsty when you can get Coca-Cola

There's the fun of quenching the thirst—and the deliciousness of the thirst quencher to give you double pleasure. But you don't even have to be thirsty to enjoy Coca-Cola—it's a treat, whatever your reason for drinking it. Demand the genuine by full name—nicknames encourage substitution. THE COCA-COLA CO. Atlanta, Ga.

who was baptized into Christ this summer. Her husband is elder in the church and a consecrated Christian. Her body was brought into the church house and the writer conducted the funeral service. It was an inspiration to him to speak over the dead body of one of God's saints. "Precious in the sight of the Lord is the death of his saints." W. C. GRAVES.

The True Comforter.

To comfort, in the highest sense, is a prerogative of God himself. The Father of our blessed Lord is "the God of all comfort;" our Lord Jesus Christ, with the Father, is implored by the apostle to "comfort our hearts;" and God the Holy Ghost bears the title of "the Comforter." Thus the source and fountain of comfort is none other than the Triune God. The derivation of the word sufficiently indicates that to comfort is not merely to soothe and to console, but "to strengthen, to invigorate." If we in any degree communicate strength or vigor to others, most assuredly it can only be by helping them to draw nearer to the true Giver of both.—T. V. Fosbery.

Boils Disappear.

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. To-day it will be found in a vast number of homes. If you suffer from boils, carbuncles, or other skin eruptions, ask your druggist for a twenty-five-cent box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous free sample, postpaid. Address W. F. Gray & Company, 818 Gray Building, Nashville, Tenn.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out; to feel clean inside—no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism, or gassy, acid stomach—you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys, and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify, and freshen the entire alimentary tract before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel—like you felt before your blood, nerves, and muscles became saturated with an accumulation of body poisons—begin this treatment, and, above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening, and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys, and bowels.

Salts Fine For Aching Kidneys

**We Eat Too Much Meat Which
Clogs Kidneys, Then the Back
Hurts.**

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness, and all sorts of bladder disorders.

You simply must keep your kidneys active and clean; and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless, inexpensive, makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Relief in Pulmonary Or Throat Troubles

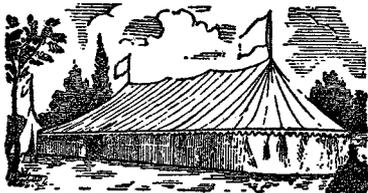
depends largely on the sufferer's ability to upbuild a weakened system, and thus hasten a return of normal body functions.

In this effort much depends on fresh air—night and day—and rest and good food. The patient should refrain from work that overtaxes, and all sanitary precautions should be taken. These commonsense measures do not always achieve the desired results unless aided by proper medication.

It is here that Eckman's Alternative has evidenced its worth, for in many cases it has effected lasting benefit. And often such troubles seem to yield to it.

In no case is its use attended with possible harm, since it contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

The Master's Vineyard

Colorado.

Olathe, October 12.—The debate on instrumental music between Brother E. C. Fuqua, of the church of Christ, and the pastor of the Christian Church is a thing of the past. This makes the third debate Brother Fuqua has held since he moved to the Western Slope, and we have learned that the cause of truth is always safe in his hands. This debate was held at Delta, a town of about three thousand people. Brother Fuqua recently held a tent meeting in the town, and some of the Christian Church people became dissatisfied with the organ and insisted on their pastor discussing the subject with Brother Fuqua. After the third night it became evident that the Christian Church wanted the debate to close, which it did on the fourth night. The leaders in the Christian Church promised to use their influence to have the organ rolled out of the church, and a committee of four was appointed from each church to consider plans for the union of the two peoples. At the meeting of the committee one of their elders served notice on them that, if the organ did not go out, he was going out. The other elders said they were between two fires. Some of the congregation said they were going out if the organ did not, and some said they were going out if it did; but the leaders promised to do their best to remove the organ, if that would bring about unity between the two peoples. We have only a few members at Delta, perhaps ten or twelve, and they are poor people; consequently Brother Fuqua did not receive a dollar for either the meeting or debate, but, on the other hand, he was out thirty or forty dollars for expenses; but they have promised to help pay the expense as soon as they can. The little congregation at Olathe is getting along nicely. The appeal we made recently in behalf of Brother Fuqua seems to have met with little or no response, and unless some help comes soon from some source we fear he will be compelled to quit this, the most needy of all mission fields. He is getting only about thirty-five dollars per month, and he has had to pay thirteen dollars per month for a small three-room house (including water and lights); so you see there is not much left for a family of three to live on. Consequently he has been running gradually behind until he owes over three hundred dollars. In almost twenty-five years' experience in the church of Christ, I have never met a more able, earnest, and devoted preacher of the gospel than he. Neither have I ever met any one that is making greater sacrifice and suffering greater hardships and privation, that others may have the gospel preached to them. Some churches in Tennessee and Kentucky have asked Brother Fuqua to hold some meetings for them this fall, and he is now engaged in that work. If we had our way, he would not have been permitted to leave here for one week, as this valley needs ten such preachers all the time, and he seems to be the only man in the broth-

hood that will make the sacrifice necessary to labor in such a field.—J. I. Foster.

Georgia.

Rome, October 25.—The work here grows. At each service our attendance is better and the interest good. On Monday night we attended a sectarian meeting in North Rome and distributed some literature. We went back last night, and, as expected, the preacher took his text on the "Campbellites." After he had finished, I asked the privilege to talk. He refused and threatened to have us arrested. Several begged me to return and begin a meeting. One man of the world offered us a lot for a tent. This work must be done. Surely there are churches that will respond to the work. I have received only sixteen dollars and fifty cents this month in the way of support. Let us keep this before the churches, so that a man may stay right here until the work can be made self-supporting. There are just a few here that will sacrifice, and their help is not sufficient. After the preacher dismissed the audience, I got out on the street and stopped him and told him he surely could not think his course was such as to convince people that his teaching was safe. We pray that some lovers of this work will respond to this call.—John Hayes.

Kentucky.

Murray, October 23.—My last meeting for the season was held in a schoolhouse south of Poplar Bluff, Mo. This was a mission point, there never having been a gospel meeting held in that side of the county. Three were baptized and a good foundation laid for future work. Brother Larimore is now with the church at Murray. All who know him know that we are having a spiritual feast.—David Thompson.

Schochoh, October 23.—The meeting at this place, conducted by Brother J. Paul Sladen, embracing three Lord's days, closed to-day at the water, with eight souls added by obedience to the gospel, others convinced of the way, and the church much edified and built up in the Christian hope. Brother Slayden believes the gospel is the power of God unto salvation, and preaches it with all the power of his soul without fear or favor.—J. M. Rutherford.

Fairview, October 23.—Brother John T. Smithson has just closed a fifteen-days' meeting at Little River, with six to obey the gospel—four the last day. The first week Brother Smithson preached to the church, his theme being "Preach the Word;" and he failed not to "declare the whole counsel of God." He is now in a meeting at Bluff Springs; and Brother Richard McRae, of Hopkinsville, filled his place last Sunday at Little River. On the previous Sunday Brother Thomas D. Rose, of Smithville, made a good talk

to that congregation. Brother Hughlin Pendergrass has gone to Dayton, Ohio. People here are drunk on ignorance. It seems that many never read the word of God.—C. B. Brewer.

Sugar Grove, October 23.—This is the second week of the meeting at this place. The attention, interest, and attendance are fairly good. There has been one confession. Our meeting at Lynchburg, Tenn., closed with fairly good interest, but no additions. On the first Lord's-day morning in October Brother G. P. Bowser spoke for the Jackson Street Church, in Nashville; Brother Smalling preached at night. I spoke there on the second Lord's day, morning and night. I am informed that the new chapel and school building will be ready for services by the second Lord's day in November. At that time all who are friends to a good cause and work are invited to be present. Brethren Black, Elliston, Campbell, and others need to be commended for their work on the building; Brethren A. M. Burton, S. P. Pittman, D. Lipscomb, and other white brethren and sisters who have taken the financial lead in this good and much-needed work should be long remembered, and never forgotten, by us; and Sister Tuggle should be held in high appreciation by all. Praise the Lord for sending us the good, faithful workers!—S. W. Womack (colored).

Missouri.

St. Louis, 4019 Botanical Avenue, October 23.—We now have Brother T. J. Bonner with us permanently. We are sure to build up the cause in St. Louis. We have had some new people out every Lord's day since Brother Bonner came. Let everybody remember to send us names and addresses of friends and relatives in the city, that we may look them up and try to enlist them in the work. Pray for us and our efforts in this city.—Lottie Johnson.

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If you wear a properly fitted SCHUILING RUPTURE LOCK, your rupture can't come down, bear that in mind—your rupture CANT come down no matter what position you get into. Think of it, a rupture support that holds your rupture so it CANT come down and at the same time holds with REAL COMFORT.

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Little capital needed. I grant credit—help you out—back you up —Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

H. S. Robinson, Pres., 1208 Factorias Bldg., TOLEDO, OHIO
Canadian Branch—Walkerville, Ont.



Hines-Wade Debate.

BY W. L. WARREN.

This discussion took place at Warren's Mill Church (Ghstrap, Ky.) on September 12-15, between Elder J. W. Wade, Missionary Baptist, and J. L. Hines, Christian. The general church propositions were discussed. Elder Wade led in the discussion the first two days, arguing that the tabernacle and temple were types of the church. Brother Hines granted this, but contended that they were not types of the Missionary Baptist Church. He introduced, on the establishing of the church, Dan. 2: 44; Matt. 16: 18; Zach. 6: 12, 13; Isa. 7: 14; 9: 6, 7; Luke 1: 26; 2: 11; and set up his church in Galilee of Matt. 4: 18-20. When pressed hard for the power, he moved it to the mount of transfiguration. On hereditary total depravity, Elder Wade quoted the following: Isa. 1: 5-10 [Brother Hines showed that that was God's children]; Job 14: 4; Ps. 51: 5; 58: 3; all of which were turned against him with telling effect. The doctrines of the Missionary Baptists were completely sifted by Brother Hines. Brother Hines led the last two days and made a fine impression for the truth.

This debate was held about four miles from Cromwell, Ky., where Brother Hines met Elder J. H. Tow, Missionary Baptist, on the same propositions. Brother T. D. Willis moderated for Brother Hines; Elder John Wheeler, for Elder Wade.

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Be strong, well, and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney trouble.

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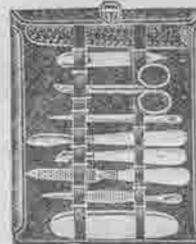
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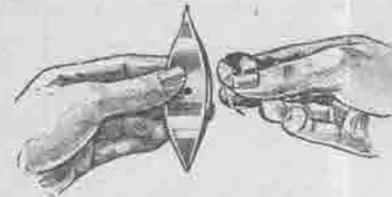


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Stubblefield-Cayce Debate.

BY W. HALLIDAY PRICE.

Beginning on Monday, October 9, and continuing four days, there was a religious debate at Mount Moriah Baptist Church, seven miles south of Calvert City, Ky., between C. N. Stubblefield (Christian), of Paducah, Ky., and C. H. Cayce (Primitive Baptist), of Martin, Tenn. For two days Cayce affirmed that alien sinners receive eternal life without conditions on their part; and the following two days Stubblefield affirmed that faith, repentance, confession, and baptism are conditions of salvation to the alien sinner. Cayce is a pretty fair debater, but he does and says some things that one would hardly expect from a man of his ability and standing among his people. Brother Stubblefield is a good debater and did fine work in this discussion, and the brethren were highly pleased with his efforts. The crowds were estimated at anywhere from seven hundred to one thousand each day, and great interest was manifested and good order prevailed throughout the discussion. There were fourteen Christian preachers present and several Baptist ministers in attendance. The good people of the community entertained the visitors hospitably and all seemed to enjoy the stay and the debate very much. A Baptist minister by the

name of Phillips moderated for Brother Cayce, and the writer served in that capacity for Brother Stubblefield.

A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

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out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy, you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chili and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

The Sin of Neglect.

BY F. E. EXUM.

There is, perhaps, no sin in the world so widespread or so easy to commit as the sin of neglect; in fact, this sin is often committed by not doing anything at all.

The Savior said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Salvation is offered through obedience to the gospel of Christ. Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom 1: 16.) Again, he says: "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1: 21.) Now, suppose that, instead of reading and studying the word of God, going to church to worship God and hear the gospel preached, you just simply stay at home and read the news, do as you please, and take things easy. You have not committed

any crime against the law of the land or against your neighbor. O, no! But what have you done? In practically doing nothing you have committed the sin of neglect. You have neglected your duty toward your Creator. Paul says: "How shall we escape, if we neglect so great salvation?" There is no escape.

It is so easy to neglect. You can neglect to hear the gospel; you can go where it is preached and then neglect to listen to it; you can listen to it and then neglect to obey it. The Savior spoke a parable to teach us against the sin of neglect, saying: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." (Matt. 25: 1-4.) Now why were five of these virgins wise and five foolish? Simply because

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five of them neglected to take oil in their vessels with their lamps. And you will remember that because of this neglect, when the bridegroom came, they were unprepared to meet him, and the door of the bridal chamber was shut and they were left on the outside. To begin with, these ten virgins were all on an equal footing; they all had lamps, and they all had vessels in which to carry oil for their lamps, and equal opportunity to secure oil; but the five wise virgins took advantage of the time in which they could prepare to meet the bridegroom and make preparation, while the other five neglected their opportunity until it was too late. In this parable are represented the two great classes of humanity to-day—those who are preparing to stand before God in judgment and those who are neglecting to make such preparation. We are, as it were, in a great training school; and if at the end of this life we are not prepared to stand before the judgment bar of God, it will be because we have neglected our opportunities.

In failing to do works of righteousness, things that will make the world better, we commit the sin of neglect. All who will can live "soberly, righteously, and godly, in this present world."

If You Can Say.

If you can say at close of day
 You've helped a chap along—
 Some weary one along life's way
 Who somehow started wrong;
 If he has heard a cheering word,
 As on his way he went,
 Which has a nobler impulse stirred,
 Count thou that day well spent.

If you have won at set of sun
 A smile on some one's face,
 Who, losing in the race he's run,
 Finds life a dreary place;
 If you can cheer a heart so drear
 That all the world seems sad,
 And bid it hope instead of fear,
 'Tis more than gold, my lad.

—James Wells.

You needn't keep on feeling distressed, after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's

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Grandmother kept her hair beautifully darkened, glossy, and abundant with a brew of sage tea and sulphur. Whenever her hair fell out or took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied. It is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears. After another application or two, it is restored to its natural color and looks glossy, soft, and abundant.

THE YOUNG PEOPLE.

One of the brightest and most entertaining of all our Sunday-school publications is *THE YOUNG PEOPLE*, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with *THE BIBLE STUDY HELPER*, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers; strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the *Gospel Advocate*, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10 3/4 x 14 inches. Printed from clear type on good paper.

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CHURCH NEWS



Oklahoma.

Stigler, October 20.—The meeting at Whitewright, Texas, continued for three weeks and was considered a great success, notwithstanding the fact that it was a very busy season of the year, being in the midst of cotton gathering. So every one was busy, the farmers, merchants, bankers, and all. We had a great meeting. Three were baptized and one took membership. I learned to love the brethren at Whitewright. They know how to care for a preacher's wife in a financial way. I will teach a singing school there in February. I went from there to Dallas. While in Dallas I had the pleasure of attending the meeting at Oak Cliff Church, conducted by Brother G. A. Dunn, of Houston, Texas. Brother Dunn is a great preacher and they had a fine meeting. I also met Brother J. S. Dunn, the regular minister at Oak Cliff. It was a real treat to meet with these brethren and talk with them. Brother J. S. Dunn is certainly loved and appreciated by his home church. On Sunday morning, October 15, I made my way to the home of Brother L. S. White, he having telephoned me while I was at ices, and the elders asked me to preach at Pearl and Bryan Streets Church on Sunday night. I found Brother White sick in bed and not able to attend church. I attended the morning services and the elders asked me to preach at the morning services. There was a large audience present. The services were almost completely rained out on Sunday night; however, we had a few present, and I made a talk for them. It was a pleasure indeed to meet with these brethren and to see the zeal manifested by them in the interest of the Master. The work there is progressing nicely. Large attendance and additions at almost every service. The contribution ranges from thirty-five dollars to one hundred dollars every Lord's day. They love Brother White and appreciate his services very much. On Sunday afternoon I visited Brother White and had a very pleasant talk with him. I spent the night with Brother Kitching, one of the elders, and I think that I have never met a more godly man and consecrated Christian. His good wife and daughter are devoted Christians and treated me very kindly. I also had a talk with Brother Vickery, another elder of the Pearl and Bryan Streets Church. He seems to be a consecrated Christian and very much interested in the work of the Lord. On Monday morning I visited Dr. J. M. Jones and had a long talk with him, which was appreciated very much. After talking with Dr. Jones, I next visited B. F. Cullom, the County Clerk, and had a talk with him, which was very interesting indeed. I spent Monday night with Brother J. B. Nelson, who is now living at Irving, near Dallas. I met Brother Nelson some eight years ago, and have been associated with him a great deal since that time, and have learned to love him very dearly; so it

was indeed a great pleasure for me to have the opportunity of being in his home again after an absence of eight years. On Tuesday I made my way to Celeste, where I preached on Tuesday night. I was glad to meet with the brethren at Celeste. Some eight or ten of the brethren came down from Whitewright and spent the time with me at Celeste. I returned home on Wednesday and will preach at Konawa, Okla., Sunday. My trip to Texas has been very profitable to me in many ways. May God bless the faithful, and may he, in his goodness and mercy, give us faith, strength, and courage to fight for a clean pulpit and a clean pew.—W. W. Slater.

Tennessee.

Red Boiling Springs, October 22.—On October 8 Brother J. U. Patterson began a meeting with the church at Leonard. Eight were baptized and two reclaimed. Outsiders were greatly stirred and members much edified. The audiences were large and very attentive the last day and night of the meeting.—Ira Davis.

Dunlap, October 22.—I have just closed a singing school here on the mountain, at Dunlap mines. I have preached a few sermons and baptized nine persons. I found enough members to establish a congregation of about twenty-two persons. They are having Bible classes and meeting on the first day of the week.—J. C. Mosley.

College Grove, October 21.—Brother Charley Taylor began a tent meeting at this place on Thursday evening before the third Lord's day in September, which closed with the afternoon service on the fourth Lord's day. There were no additions. One was restored. Brother Taylor failed not to declare "the whole counsel of God," and we can see that the seed were indeed sown. There had been no preaching done by our brethren at this place since Brother Grant held a meeting here some twenty years ago, until this year. Brother W. T. Boaz, through the courtesy of the Presbyterians, was permitted to preach in their church house in the spring; afterwards Brother Paul Slayden preached twice, and Brother Gid Riggs, of California, once, at the same place. Brother Taylor announced at the close of his meeting that he would be back next September and hold a month's meeting. While we have great opposition here, we hope to some day establish a loyal congregation.—R. P. Thurman.

West Nashville, Route 12, October 18.—My meeting at Smyrna Church, near Cookeville, continued thirteen days and resulted in five baptisms. Then for eight days I engaged in a meeting with the Fairview brethren, in Putnam County, which resulted in four baptisms and one from the Presbyterians who had been immersed. My next meeting, at Bull Run, Davidson County, continued eight days, with five baptized. After this I en-

gaged in two meetings in Warren County—one at Stewart, which lasted eight days, with two baptized and one from the Baptists; the other at Cherry Springs, which continued eight days, with ten baptized and two restored. At present I am engaged in a meeting in Bell's Bend, Davidson County, with five baptisms to date. For the most part, throughout these meetings we had good crowds and good interest, and we trust much good was done in the name of the Master.—George W. Graves.

Texas.

Temple, October 23.—I am on my way home (Lometa) from Ennis, where I preached yesterday. I found a good church in Ennis, where Brother Wilbur White has done good work in recent months. I am to preach in Weatherford on November 5. Brother D. W. Nichol fills my place at home in my absence.—Ben West.

Kilgore, October 21.—My protracted-meeting work for the year has ended. I have held eleven meetings. A goodly number have been added to the "one body" under my feeble efforts. I am to enter the East Texas Training School at Troup, on November 1, to better prepare myself for the ministry. I would like to correspond with congregations within one hundred miles of Troup that desire monthly preaching. I would also like to arrange several meetings with congregations anywhere for next summer. Address me at Troup, Texas.—John W. Hedge.

Colorado, October 18.—This has been a very busy year with me. In February last I returned to Mexico, hoping to be able to take up my work there. I held a twenty-days' meeting at Chama, Tamaulipas, in which I baptized eight; twelve days at Columbus, Tamaulipas, with three baptized. By that time the excitement about the United States Army being in Mexico began running so high that it was impossible to hold meetings. The whole talk of both Americans and Mexicans was intervention and war. I preached at a few places, but could not hold protracted meetings. Finally we were warned by the United States authorities to get out of Mexico. I crossed the border into United States territory at Laredo, Texas, on June 12. During the last six weeks I was in Mexico there were few letters or other mail that got into or out of that country. My family, who were at Sterling, Texas, had not heard from me in twenty days when I crossed the border. To add to my difficulties, I was robbed of all my money by pickpockets at Tampico, Mexico, as I was boarding the train to come out. Fortunately, they did not get my railroad ticket. Since coming out of Mexico, I have held meetings as follows: At Dunn, Texas, with six baptized; Ira, five baptized; Hermleigh, eight baptized; Trent, twenty-two baptized; Post, eight baptized; Hope, N. M., thirty-five baptized. The Lord willing, I shall yet hold meetings this year at Colorado, Lorraine, Buford, and Roscoe, all in Texas. I have received one hundred and nineteen calls for meetings during 1917. I cannot hold more than twenty of them. The harvest is ripe, but the laborers are few.—W. A. Schultz.

Willis-Taylor Debate.

BY T. D. WILLIS.

This debate was held at Magan, Ohio County, Ky., beginning on September 26 and continuing four days. The church propositions were discussed, each affirming identity in name, origin, doctrine, and practice. The debate was largely attended and there was good interest and attention throughout. J. L. Hines, of Central City, moderated for me and did his work well. I had heard Taylor in two debates and had moderated in one; therefore I knew his line of argument. As Taylor is one of the leading preachers in the Missionary Baptist Church, I want the Gospel Advocate readers to see how confused and contradictory were his answers to some plain and pointed questions:

"Give the exact day the Missionary Baptist Church was established on the earth?" "Matt. 4: 18."

"Who established the Missionary Baptist Church?" "Christ."

"Is the term, 'Missionary Baptist Church,' in the Bible?" "No."

"Name one blessing inside of the Missionary Baptist Church that cannot be had on the outside, that is eternal in nature?" "Every blessing—baptism, Lord's Supper, etc."

"When was the New Testament church established, and by whom?" "Matt. 4: 18."

"Is it not a fact that all of God's children belong to the New Testament church? If so, is the Missionary Baptist Church that church?" "No."

"Are all the members of Christ's body members of the Missionary Baptist Church?" "Yes, like the church at Corinth."

"Is the Missionary Baptist Church essential to the saving of the soul? If so, in what way?" "No."

"Is the church Christ's bride? If so, what name should she wear, and why?" "No, not the earthly church—not married."

"Does your wife wear your name, and why?" "Yes, but not my title [Rev.]."

"Can a man be a Missionary Baptist preacher who is not a member of a Missionary Baptist Church?" "Yes, John only."

"Was John a Missionary Baptist preacher?" "Yes."

"Is a Baptist one who baptizes?" "Yes, and one baptized."

"Was Christ a Baptist?" "Yes."

"Can a man be a member of the church of Christ without being a Baptist?" "No."

"Can he be a Christian without being a Baptist?" "Yes."

"What makes him a Christian?" "Faith."

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Diabetes results from a failure to assimilate food taken. The cause of the failure is unknown. The result of the failure is an excess of sugar in the blood and a gradual wasting away of flesh even when the appetite may remain good. Most physicians admit that they have no certain and sure treatment for diabetes.

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Calomel loses you a day! You know what calomel is. It's mercury—quick-silver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

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"What makes him a Baptist?" "Baptism."

"Are Primitive and General Baptists saved?" "If trusting."

"Has a saved man a right to the Lord's table?" "No, not unless a member of the church."

"Why do you refuse to eat with the saved?" "Because they (some of them) do not comply with the rules of the church."

"Will the gospel save a man?" "Gospel and word only won't."

"Does it not take more than the gospel to make a Baptist?" "Yes."

"Name one essential thing that separates you from other Baptists." "Means and missions."

"Are nonessentials more important than peace and unity?" "I don't know what you mean."

"Are 'the kingdom of heaven' in Matt. 16: 19 and Baptist churches one and the same institution?" "No."

"Did Peter open the door of the Baptist Church on Pentecost?" "Yes."

"Is it not a misrepresentation to call a sister a 'Baptist'?" "No."

"Is baptism a church ordinance?" "Yes."

"Is baptism one of the 'all things' to be observed in Matt. 28: 20?" "Yes." [He afterwards said, "No."]

"What is baptism for?" "To declare your death in Christ."

"Can the gospel be preached in its fullness without preaching baptism?" "Yes."

"Can you carry on the commission without preaching baptism?" "No, not in Matthew, but you can in Luke."

"Can you be saved by faith alone?" "Yes, by scriptural faith."

"Is faith a direct gift from God?" "Yes; Heb. 12: 2."

"Can a man believe into Christ?" "Yes."

"Can a man repent into Christ?" "No."

"Can he confess into Christ?" "Unto Christ."

"Can he be baptized into Christ?" "Symbolically."

"What produces faith?" "Power of God."

"What produces repentance?" "Godly sorrow."

"Had the jailer repented when he was told to believe (Acts 16: 31)?" "Yes."

"Is to 'know assuredly' (Acts 2: 36) to believe firmly?" "Yes, if you want it that way."

"Is the faith that comes by hearing the word of God gospel faith?" "Depends; if it leads to personal trust."

"Is repentance a turning to the Lord?" "It is—a part of it."

"Did you pray before you repented?" "When I repented."

"Did you have faith?" "When I trusted—after repentance."

"Is man saved at repentance or at faith?" "At faith."

"What does faith do for him?" "Justifies, sanctifies, redeems, and gives sonship."

"What does repentance do for him?" "Turning from sin."

"Is repentance a direct gift from God?" "Yes; Acts 11: 18."

"Is conversion a miracle or an act of moral suasion?" "A miracle."

"What part of man is converted—soul, body, spirit, or entire man?" "Spirit."

"When you sin and are chastised, what part is chastised?" "All of man."

"Can a person be saved who refused to be baptized?" "Yes; the thief, the woman caught in adultery."

"Is it right to be baptized?" "Yes."

"Can you be saved without doing right?" "Yes—without baptism."

"Can any one get into the Baptist Church without being baptized?" "No."

"Can any one get into the kingdom of heaven without being baptized?" "Yes."

"Was the Missionary Baptist Church established under the Jewish dispensation?" "No."

"When did the Jewish dispensation end?" "Until John."

"When did the Christian dispensation, or Holy Spirit dispensation, begin?" "Christian with John, Holy Spirit dispensation at Pentecost."

"Is the Holy Spirit dispensation the

last dispensation?" "Last now, except the millennial reign."

"Was the New Testament in force before the death of Christ?" "If you mean will, yes."

"Did Christ become head of the church before he ascended to heaven?" "Yes."

"Was baptism administered in the name of Christ before Pentecost?" "Bible don't tell; I am sure the twelve were."

"In whose name did John baptize?" "I don't know."

"Was repentance and remission of sins preached in the name of Christ before his death?" "Yes; Luke 10: 17.)"

"When did Christ become King of kings and Lord of lords?" "Not yet."

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated, take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication, or self-poisoning. Try it. Sold everywhere, in bottles, fifty cents. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Lightening the Ship.

It has been said that "the ship is safe in the water so long as the water is not in the ship." So the Christian is safe in the world if the world is not in the Christian. In the journey of life it is often necessary to lighten the ship; for our wealth, our cares, our treasures may become burdens and sink us. Paul, the master seaman, urged Christians to "lay aside every weight and the sin which doth so easily beset us."

In the Account of the Voyage to Rome.

Can we not learn a fruitful lesson from the fact that when the danger was imminent they threw the freight overboard? There are a multitude of things of value in themselves which are, nevertheless, a handicap in life's voyage; and to the one whom they burden it is not always

plain that they should be thrown out. It requires insight to see what is of vital importance and what may be profitably neglected. What not to do is often of as great importance as what to do. "The art of life is to attend to the things which matter and to neglect the rest." This is a wise saying. A study of Martha's way and Mary's way will help. Likewise the following two passages will show some things that should be dispensed with: (1) "Casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 7.) (2) "Lay aside every weight, and the sin which doth so easily beset us." (Heb. 12: 1.)

When We Need an Anchor.

Paul was the safe leader on this voyage because he had prepared himself for leadership. His prayer prevailed because he had fulfilled the conditions of profitable prayer. He was full of courage and good cheer because he had lived a life of trust in God. How are you preparing for emergencies in your life and in the lives of others?

When the waves of trouble threaten our destruction, we need an anchor. When we are solicited to go into sin, we need an anchor. When we are tempted to drift with the tide of worldliness, we need an anchor. Paul says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6: 19.) But there are times when we need to raise the anchors and to hoist the mainsail. When God says, "Speak unto the children of Israel, that they go forward," one sail is worth more than four anchors.

How Paul Came to Rome.

Paul had long hoped and prayed that he might preach the gospel in Rome, but the way had not opened for him; at last, after a long imprisonment at Cesarea and a long and perilous sea journey, he reached Rome a prisoner. This was not the way he had himself planned to come, but it proved a far better way for his great object of making known the gospel. Had he come to Rome a free man, he never could have reached the Roman legions and Caesar's household. (Phil. 4: 22.) In Phil. 1: 12, 13 he recognizes this fact: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest." And this reminds us of the blessed fact that "God cannot always be traced, but he can always be trusted."

While Paul was pressed in spirit, his soul filled with a

sense of loneliness, the trying events through which he had passed in the last two years resting a depressing burden upon him, like a sudden sunburst from behind the clouds came the unexpected meeting of friends at the Appil Forum. The horse will enjoy his feed while his mate is dying in the next stall. But a man can weep with those that weep and rejoice with those that rejoice, and in so doing be a benediction. "A word in due season, how good is it!" (Prov. 15: 23.)



The Answer of a Good Conscience.

Dr. Schaff defines "conscience" thus: "'Conscience' is the inborn sense of right and wrong, the moral law written on our hearts, which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies us accordingly." The Scriptures teach that one's conscience may be weakened (1 Cor. 8: 12); wounded (1 Cor. 8: 12); made evil (Heb. 10: 22); become a source of joy (2 Cor. 1: 12); defiled (Tit. 1: 15); seared (1 Tim. 4: 2); become a witness for us (Rom. 9: 1); a witness against us (John 8: 9); made good (1 Pet. 3: 16).

In the matter of conscience, it was Felix before Paul rather than Paul before Felix; for Felix trembled, while Paul's conduct was one of perfect repose, the pose of a man with a conscience void of offense toward God and toward man. Agrippa, Bernice, and Festus went their way, little realizing that they had been at the parting of the roads which meant destiny for them. Felix had said, "Go thy way." Agrippa had said, "Almost thou persuadest me to be a Christian;" Festus had said, "Thou art mad." Each one decided against Christ. None of these gave the answer of a good conscience.

Sometimes a man's conscience does not trouble him because it is hardened. The story is told of how a minister had just finished his sermon, and the air still quivered with his burning words. But the people sat erect, disturbed, embarrassed. "Is there," the preacher asked, "one here in whose breast these words strike like barbed arrow for the truth that is in them?" And he sat down. "That was hard on John," said old James; "but he deserves it every word." "A blow from the shoulder for James," said old John. "Time he got one, too." But the little saint hurried home and knelt by her little bed and cried aloud in her anguish; "My God, have mercy upon me!"

And the troubled conscience of the little saint was the only good fruit of the sermon.



A Little Homily on Sacrifice.

Sacrifices are of two kinds; propitiatory and thank offering; atonement and acknowledgment. Christ has made the first; we are to make the second.

Mary broke her alabaster box of very precious ointment and poured it on the Master's head. What is your alabaster box? Is it time, money, talent, intellect, service, love? Let us remember that Christ deserves the best we have.

The psalmist said: "The sacrifices of God are a broken heart; a broken and a contrite heart, O God, thou wilt not despise."

The person who insists on making an entire dedication of himself to God is likely to meet opposition. But let him remember whom he hath chosen and take courage. "If God be for us, who can be against us?"

It is said that Cæsar had his courtiers repeat in his presence: "Remember that thou art Cæsar." Thus Paul exhorts: "Walk worthy of the vocation wherewith ye are called."

To arrive at a just estimate of ourselves, the estimate must be accompanied with the consciousness that all is God's gift. Gratitude will keep down conceit.



The Second Coming of Christ.

BY W. H. CARTER.

This is not a new doctrine, but is as old as the New Testament Scriptures. Do you believe Christ is going to come again? Do you know of any one among the brethren who does not believe in his second coming? This seems to be a new discovery among some. At least, they talk about it as though this truth had but recently been dug out of the rich mine of eternal truth. But is there not something back of this second-coming theory? I heard one of the advocates of the new theory preach three sermons, in which he had much to say about the prophecies and the gathering of the Jews. His speech was nice, delivery good and entertaining. While I could believe with him that Christ will come again, I could not accept his speculative theory that the Jews will be gathered at Jerusalem before he comes. Some are advocating the idea that, when he comes, he will ascend to David's literal throne in Jerusalem and will, in flesh and bone, reign over fleshly Israel for one thousand years. If I am correctly informed, they deny that Dan. 2: 35-44 has been fulfilled. They also deny that Christ is on David's throne. They propose to debate, but want the spiritual reign and kingdom eliminated. What does this all mean? If it means anything, does it not mean that Christ has set up a spiritual kingdom, is a spiritual King, and is reigning on a spiritual throne? Does it not mean that the thing will be changed when Christ comes from a spiritual to a fleshly kingdom? This, perhaps, explains why some are contending that, when Christ comes, he will come in a fleshly body. He will then be ready to take his seat on a fleshly throne and reign over a fleshly people—fleshly Israel. If this be true, how badly I have misunderstood the Bible! I thought that the righteous dead would be raised when Christ comes, not in the fleshly body, but the spiritual. If so, will they be in the kingdom, too? If so, will the kingdom be composed of subjects both in the flesh and those in the spirit? Those who are living when Christ comes will be changed. Will they be changed from a fleshly to a spiritual body? If not, in what will the change consist? Will it be from the spiritual kingdom to the fleshly?

Now, if Dan. 2: 35-44 has not been fulfilled, then the kingdom promised therein has not been set up; and as only one kingdom is promised, then this prophecy does not refer to the spiritual, but to the fleshly; and as it is not to "be left to other people," but "shall stand forever," why limit it to the millennium—to one thousand years? That is not forever. The time for the existence of this kingdom begins with its establishment; it will not be established until Christ comes, and then it "shall stand forever." Do such ideas come from a strong, sound, and unperturbed mind?

No wonder that, in the discussion of this proposition, they want to eliminate all argument about the "spiritual reign and kingdom." If Christ is not on David's throne, whose throne is he on? God's promise to David was that his throne should be established forever in heaven (Ps. 89: 35-37), and the Holy Spirit declares that God had raised Jesus up to sit on David's throne (Acts 2: 25-31), and states that he is at the right hand of God exalted. It was declared of him that God would give unto him the throne of his father David; he is to reign over the house of Jacob forever; and of his kingdom there shall be no end. (Luke 1: 31-33.) On the day of Pentecost the Spirit announced

that God had made him both Lord and Christ. He had exalted him to be a Prince and a Savior. (Acts 5: 31.) He is a high priest, who is set on the right hand of the throne of the Majesty in the heavens (Heb. 8: 1); is a priest on his throne (Zech. 6: 13); is set down at the right hand of the throne of God (Heb. 12: 2); is set down with his Father in his throne (Rev. 3: 21). But, according to the new theology, I suppose these quotations all refer to the "spiritual reign and kingdom" and no time must be wasted on them.

Some seem to think the coming of Christ is imminent—that is, it will occur immediately. There seemed to be some who had this idea in Paul's day, and he wrote about it in this way: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. 2: 1-3.) Jesus himself said that neither he, nor the angels, nor any man, knew when he would come; that no one knew that but the Father. Adventists, C. T. Russell, and others have had it very imminent for some time, have gone so far as to set the day; but the Lord has shown how little they know about it.

The Bible teaches us that Jesus is going to come. He said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) The thing needful for us all is to be ready, to be constantly on the watch, whether we regard his coming as being imminent or otherwise. The truth is, we do not know. It is right to believe all the Bible says about it, but we are under no obligation to accept and believe the speculative theories of men. When we do, to the disruption of the body of Christ, we sin.

Some brethren seem to be more concerned about what some men say about Christ's coming, and what he will do when he comes, than they are about what the Lord has said. There is no teaching known to me that Christ will establish a kingdom when he comes; that he will come in a fleshly body and reign over fleshly Israel for even one year. But he will do something when he comes. Of this event Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," etc. (2 Thess. 1: 7-10.) In the gospel we are taught to reject the doctrines and commandments of men.

When he comes, he will bring his reward to the faithful. He will make up his jewels and gather his people home. He will not come to establish a kingdom, but to judge the world in righteousness. What we read about the kingdom then is that he will deliver it up to the Father. (1 Cor. 15: 24.) Whether he will be one thousand years or one day in judging the world and rewarding the faithful is a matter of small concern to us. The all-important thing with us should be to be ready when he comes. If one can get any comfort out of the "imminence" of his coming, let him have it to himself, and not become dogmatic about it and deceive himself into the notion that it is a "matter of faith." A smart man who thinks himself favored above others with grace to understand ought to know the difference between faith and opinion. To fall in this is to betray weakness rather than prove strength. For hundreds of years there have been premillennialists who have

created no very great stir among the disciples of the Lord. In itself it does but little damage; but when one begins to speculate on what will take place when the Lord comes, and bases his conjectures on prophetic figures, he is apt to mislead some and cause division and trouble in some of the churches. If all would preach what the Bible says, no more and no less, no debating and strife would follow; but when one begins to inject his notions, opinions, and speculative theories into the subject, then contentions, strife, and division may be expected. Already, if I am correctly informed, one church is bordering on to strife. In selecting a preacher, some of the older and more experienced brethren wanted a certain man who is opposed to all speculation; but the "pastor," who is much younger and of the premillennial crowd of "sixty," it is claimed, overruled, and they got another man. This has an inkling that they themselves are drawing the line, which will result in no good to the cause in that community. "Truth, though crushed to earth, will rise again." "Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh!" (Matt. 18: 7.)

Why contend that Christ will come in flesh and bone, but without blood? Can a body of flesh and bone have life without blood? Under the old covenant, which was fleshly, the blood was declared to be the life. (Gen. 9: 4; Lev. 17: 11.) The life of the flesh is in the blood. Then flesh without blood is dead. Now, if one has the right to assume that our Lord will come in a body of flesh and bone without blood, why may I not assume that he will come in a dead body, as the flesh is dead without blood? While the Bible tells us that Jesus is coming, where does it tell us that he is coming in a body of flesh and bone without blood? Do you say we are told (Acts 1: 9-11) that he "shall so come in like manner as ye have seen him go into heaven?" But does "like manner" refer to the material of which his body was constructed or the way in which he ascended into heaven? If one has the right to infer that it refers to a body of flesh and bone, why may I not infer that the body must have blood in it to give it life? Is not this whole thing a theory built upon an inference? And is not that very unsafe? Why resort to such speculation? What good can possibly result from it?

If you believe, as some have believed and as some do believe, that there will be a millennium following the coming of Christ—a thousand years of peaceful reign here on the earth—no one will challenge your right to so believe; but when you tack on to this the Adventist theory of a second chance, or the Russell theory of the gathering of the Jews, of Christ's ascending to David's throne, establishing his kingdom and reigning over fleshly Israel for one thousand years, etc., you may expect such teaching to be called in question.

Our Treatment of the Truth.

BY CARL G. SMITH.

There would be no need for the word "truth" if there were no untruths or errors. We use words to convey ideas; so did Christ and the apostles. All the ideas we have ever received from God, Christ, or the apostles have come to us through words. That truth and untruth are in the world is known to all; that men will lie to one another is hard to say, but true. But it is not so much about truth separate from Christianity that I wish to speak; but I want to know what Christ meant when he said, "I am the truth."

While Christ was on earth he used many expressions in a general sense. The words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," are

used this way; so, also, this expression of John: "The blood of Jesus Christ his Son cleanseth us from all sin." A great mistake is made in taking the general sayings for details. Our text is used in a broad sense; then let us work it out in its details.

To prepare our minds for a study of the subject, there are four facts we must notice. We must admit, first, that we can err concerning the truth, and by so doing overthrow the faith of some. (2 Tim. 2: 18.) Second, that we can resist the truth. (2 Tim. 3: 8.) Third, we can turn our ears away from the truth, and thereby close one of the avenues through which we may learn the truth. (2 Tim. 4: 4.) But, fourth, we have a great consolation in the fact that if one errs from the truth and one converts him, he saves a soul from death and hides a multitude of sins. (James 5: 20.)

Although there is very little hope for the one who turns his ears from the truth or resists it, yet we may do a great work in turning people from error. We are quite ready to ask the question, as Pilate asked it during the trial of Jesus: "What is truth?" Jesus had just said: "Every one that is of the truth heareth my voice." This is another general statement. We understand this better from the language of Jesus in John 17: 17: "Sanctify them through thy truth: thy word is truth." Our minds must be like the mind of God in some sense at least, or he would never have addressed us in words; nor would he have given us the great and grand book, the Bible. We understand by the expression, "Thy word is truth," that his will is revealed to us through his word. We also understand from 2 Pet. 1: 3, which reads, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue," that his word is the only source from which we may get a knowledge of anything pertaining to our salvation; or, in other words, the Bible contains all the truth that relates, so far as we are concerned, to the hereafter. The part of the truth in the Bible that bears the greatest relation to us is not the Old Testament, but the New Testament, and this came to us through Jesus. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17.)

The best way to determine what a thing is, is to find out what it will do. Then what will the truth do for us? Christ told some believing Jews: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) The truth, then, will make Christians free from sin; and this can only come by first knowing it. But we desire to know the effect of the truth on one who has never become a Christian. James says in verse 18 of the first chapter of his letter to Christians: "Of his own will begat he us with the word of truth." They were caused to exist as Christians by the word of truth. Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 22, 23.) Thus we see that a Christian, when he sins, or an alien sinner, is freed from sin by obeying the truth.

If the truth will do this for us, what ought we to do with it—or, better, what must we do with it—before it will do this? It is very plain from verse 4 of the fourth chapter of Paul's second letter to Timothy that we should not turn our ears from the truth, but we must use our ears and eyes to hear and read the word of truth and our hearts to understand and know it. (See Matt. 13: 15.) After we know the truth, we should not be like some people Paul wrote about in the first chapter of Romans, who changed the truth of God into a lie; but we should believe it as it is

and love it to the extent that we will obey it. Our duty thenceforth is to speak and teach the truth and to be like the people John wrote to when he said: "I rejoice greatly that I found of thy children walking in truth."

Much of the New Testament is taken up in telling us that hearing the truth is the first detail in the general plan of "salvation by faith;" that belief is the second, but by no means the only one; that repentance, confession, and baptism follow in natural order. The many details of the Christian life are taken up in the letters to Christians.

Evangelistic Work.

BY E. C. FUQUA.

The salvation of all men depends upon evangelism. To evangelize means simply to preach the religion of Christ. All salvation depends upon doing this faithfully. That is why evangelistic work is extremely important, not only as to quantity, but also as to quality. Men's salvation depends not merely upon belief, but upon the thing believed. Hence evangelistic work consists not merely of announcing the grace of God to a lost world, but in making plain and full every condition upon which God's grace can be appropriated by men.

This latter definition involves a close study of the question. The commonly accepted "evangelist" is one who, usually, comes into the community and makes his announcement of the main qualifications of a Christian—the principal prerequisites to remission—and then passes on to another community for the same character of work. This is good so far as it goes, but it appears to us as being short, in most instances, of the "work of an evangelist" as laid down in the new covenant.

Now, in a land where "evangelists" are every day seen and heard, such "evangelistic work" may be considered satisfactory; but in lands like the State of Colorado, where evangelists are as scarce as polar bears, "the work of an evangelist" embraces more than that commonly considered "evangelistic work." Here not only must one make the customary announcements of the conditions of salvation, but he is required to stand by and guard, nourish, admonish, and strengthen his former efforts. He must remain with the work for the work's sake.

If an evangelist in this country should merely drop in and "hold a meeting" in each community, then go on his way, as is customary with most evangelists in Eastern sections, after preaching to practically every soul in Colorado, he would leave the State without anything of permanence gained for the cause of Christ, though many may have received his message and obeyed the Lord in baptism.

The old "Jerusalem gospel" is so new to these people that they cannot accept it readily. They must first be untaught the many human tenets they have received, before they can be taught to receive pure Christianity; then, the current of popular custom being so strong to tide, they have to be constantly fed, assisted, encouraged, and reassured. This requires the residence of the evangelist among them indefinitely. No congregation can be established—in Colorado, at least—through merely an "evangelistic effort." Some one must remain with the "results" of the "campaign," or else all that was gained therein will be lost. And herein is the problem in this State. By going from place to place and preaching "a little here, a little there," many more might be baptized; but this will all be lost to a large extent, if it is not followed up by some one to "strengthen the things that remain" and "set in order the things that are wanting" in every place. Where there is no one else to depend on (as is the case in most of this Western country), the evangelist himself has to tarry long at most places or lose what has been gained at each. This accounts for no more baptisms in Colorado

than have been reported; we are careful to try to hold all we gain here.

I cannot think of leaving Olathe, for instance, under one year. No congregation can be developed in less time here; sometimes more time is required. I was closely associated with Bellvue for four years, and finally had to leave it to its own guarding. I am happy to say it was able to take care of itself and is developing itself into a power in Colorado.

Every community in the State will require some like sturdy labor on the part of whoever undertakes the work. The work will, therefore, be necessarily slow, but in time the whole State will be covered. If a house is built, as was done at Bellvue, it will be some years before the congregation will be able to materially assist the work in other communities. Hence the evangelist will be dependent upon outside support, mostly, for some years yet.

We are doing this Colorado work according to the best judgment available from all sources. Helpful criticism will always be appreciated by the workers here, but this work cannot be compared with and judged by other places where conditions differ. The day is not far distant when, if the work here is continued, Colorado will be a source of great assistance in the evangelization of other destitute places. It must be remembered that Colorado has practically been forgotten in our zeal for other places, and what Tennessee, for instance, was at the beginning of the Reformation, Colorado is now. At the present rate it will be some time before Colorado is brought abreast of Tennessee, but the Lord grant that some day it will be done—that the rate of the present will be greatly increased in the not-far-distant future. When a few well-organized congregations are distributed at strategic points throughout the State (which is the one thing now being sought), the work of covering the rest of the territory will be far more rapidly effected. Hence the determination to spend some time with each section where a congregation is contemplated, until said congregation is well established and thoroughly grounded in all the teaching of the Master, is admittedly the wisest course looking to the permanent good of the whole field. This, we believe, is the true New Testament method of successful evangelism.

Directory of Congregations of the Church of Christ.

BY T. B. CLARK.

I have been working for about one year to secure information about the church of Christ in the different States in the Union. I am gathering, little by little, information each day, and shall keep this up until I can publish a very accurate list. In January, 1917, I mean to publish what I have. In addition to general information about the church, I will make the directory of general use. I mean to include our schools, papers, literature depositories, books, and all things of help and interest to Christians. Foreign mission stations and things the church should know better about will be included.

If there are those who are so far away, or have started meeting this year, that feel that they may not be included in this information, let them write me, at Box 222, McMinnville, Tenn., that they may be certain to be listed in the directory.

I want all the information that can be had from every place and about everything that would be of interest to those who are in the church. Those who want the directory may have it for twenty-five cents by sending money in before January. Write me freely what you think of such a work. May I hear from you soon? Address T. B. Clark, McMinnville, Tenn.

Publishers' Items.

Send us \$1.50 for our complete and simplified Church Record.

Send us \$1 for a copy of "Larimore and His Boys." This is an attractive book.

Send us \$1 for the "The New Testament Church," by F. D. Srygley. This is a most readable book.

Send us \$1 for a copy of "Uncle Minor's Stories." This is a book that holds the attention of the reader.

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Send us \$1.50 for our Secretary's Book for Bible Schools. This is complete, thorough, and simple.

"Christian Treasures," Volumes I and II, are ready. Price, \$1 each. Each book is packed with good reading.

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We still have on hand about thirty copies of "Studies in Recent Adventism," by Charles C. Sheldon. Price, 50 cents.

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In ordering baptismal pants, always give number of shoe you wear. The baptismal pants should be one or two sizes larger. Price, \$15.

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Send us ten cents for one dozen of the tract, "What Must I Do to Be Saved?" by J. C. McQuiddy. Thousands of these tracts have been distributed.

We shall be glad to furnish our readers "Letters and Sermons," by T. B. Larimore, in three volumes. We will make the complete set for \$4, or \$1.50 per volume.

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MISSIONARY DEPARTMENT

Conducted by J. M. McCaleb

McCaleb's Report for August.

Enon Church, Kentucky, by Louis Foy, \$4.75; Florence, Ala., \$14.50; Highlands (June and July), \$11.50; Beech Grove, \$12.50; Donelson, \$10; Henning, Tenn., \$23.34; Scott's Hill, \$10.60; Ben J. Elston, \$1; Roy Robinson, \$3; W. J. Campbell, \$5; Mr. and Mrs. Gibson, \$5; Annie Peebles, \$2; C. H. Byrd, 50 cents. Total, \$104.29. Income in Japan, \$94.50.

For Miss Andrews: Mrs. E. A. Blackburn, \$1.

For Literature Fund: Cathleen Crum, 20 cents; Annie Russell Crum, 20 cents; Mrs. Georgia A. Davis, \$1; Mabel Marks (four subscriptions to Missionary Messenger), \$1.

For C. G. Vincent: Mrs. Georgia A. Davis (lot), \$5.

For Sendagaya Work: Nothing received. Paid to this work in August, \$31.

For Brother Ishii in the slums of Shinjuku: Nothing received. Partly self-supporting. Need seven dollars a month.

For the Zoshigaya Church: Charleston, Miss., \$5. Need twenty-four dollars and fifty cents a month to keep the work going at this place.

Twenty dollars of the bill for the fifty thousand tracts distributed at the festival at the Katori shrine on May 5 is yet unpaid. I am anxious to pay off the debt and push on to something else.

Miss Sarah Andrews.

Brother I. B. Bradley in a recent issue of the Gospel Advocate called for a more liberal response in support of Sister Andrews, a call very timely, and one I hope will meet with a hearty response. As Brother Bradley stated, our sister has received through him only five remittances of fifty dollars each in eight months. This means she is one hundred and fifty dollars short of what she ought to have. Keeping house for herself and bearing the necessary expenses connected with a home and friends whom she must receive, fifty dollars a month is a modest sum; and when it falls even much below this, she must suffer lack. She has received a few small offerings outside the fifty dollars Brother Bradley endeavors to send each month, but not nearly enough to make up the one hundred and fifty dollars.

In addition to the amount needed as stated above, it is due the friends at home that they know that she must pay for the school year beginning on September 19, sixty-five dollars—a school for the study of the Japanese language. Being very economical in her manner of life, she has been able to keep even with her financial obligations up to the present. But she is preparing to enter the Japanese language school for missionaries in a few days without her first installment for tuition—thirty dollars. I hope churches or individuals may be induced to give regularly toward her support and work till she is adequately supported. If a church is able to give only a dollar a month, then give that, and do it regularly and continuously. Another will feel able to give five, another ten, it may be. There are many churches not giving anything to the work in any foreign land. These nongiving churches should be enlisted. If the brethren who preach for these churches will take the matter in hand, they can accomplish much. Without their cooperation but little can be done.

Sister Andrews never complains, but is contented with such things as she has—and without what she does not

have. For this very reason she is all the more worthy of a more generous support. I am taking the liberty to write this, not letting her know it, for I have an idea she would object.

Considering the few in number there are laboring in foreign fields and the abundance which the home churches have to supply them, it does seem that they ought not to go poorly supplied.

McCaleb's Moving Pictures.

Let us not forget those who silently work behind the curtain and keep the pot boiling. Take this, for example, from one of them, who has been absent from duty only one day in four years: "We have had a very pleasant summer up to about ten days ago. It is now getting very, very warm—something like it was during the time you used to visit the office when the writer was serving his time after six o'clock in the evening."

Brother Hanabuchi is a cook by trade. For the last year he and his wife, also a zealous Christian, have been serving in the home of a certain missionary. The missionary went to Karuzawa for the summer. He and another family arranged to occupy the same house. Misunderstandings arose between the missionaries and the servants, and Hanabuchi and his wife were dismissed. The wife got another place, but the husband failed to find a job. We talked the matter over. Hanabuchi was still recommended by the missionary who dismissed him as an honest, economical cook. Remembering his zeal and the earnestness of his prayers in the prayer meetings, we wondered if he might be able also to feed men's souls. I went and hunted him up and found him with his Bible open. I suggested that while he was out of a job he go to the village of Kutsukake, near the new farm, and where we hoped to begin Christian work, and go from house to house, give out tracts, and teach the people. At the same time I stated that we would not attempt anything like a salary, but would only give him a little present. He immediately entered upon the work, and for two days has come back telling of his experiences. Just as Peter could catch men better than fish, we hope it may also turn out that Brother Hanabuchi may become a dispenser of the bread of life rather than the bread which perisheth.

A sister from Arkansas sends \$2.50, collected among her friends, and adds: "I am sorry we have not more to send, but pray that this may do some good toward giving light to those in darkness."

You can aid us in our missionary efforts in Japan by sending us names of friends who would like to read the Missionary Messenger. Hear what a reader says about it: "Gladly I hand out the papers you send. I do not understand how one can read them and not want to send or go."

Scott's Hill Church, in West Tennessee, through Brother H. P. Davenport, sends her regular fifth-Sunday offering, and with it the brother writes: "Inclosed find check for ten dollars and sixty cents from the church. We are having our protracted meeting now: five additions to date. Brother C. S. Austin is preaching for us. I hope you are getting along all right." It is worthy of note that not even a protracted meeting can turn Scott's Hill from her regular contribution to Japan, but right in the midst of the meeting she gives even more than at other times. I have made two visits to Scott's Hill, both of which were a source of inspiration to me.

QUERY DEPARTMENT

Brother McQuiddy: In our last Quarterly we had a question: "Where was Paul beaten, or at what three places was he beaten with rods?" It gave one place and asked where the other two were. Some of us are undecided. Please give the three places.

J. B. ANDERSON.

The Bible gives only one of the places, which was Philippi. We are not told where the other two places were. The question was asked in order to stimulate investigation and thought.



Brother Freed: Please explain Matt. 19: 14 in the next issue of the Gospel Advocate.

HUGH BRADEN.

"Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." (Matt. 19: 13-15.) This scripture is often quoted by preachers to support the practice of sprinkling infants. Hence, we cannot blame people for asking questions when teachers willfully read into the word of God things that are not even hinted at in all the Bible. But this scripture says just as much about "infant baptism" as any one in all the book of God—that is, simply nothing at all. Jesus says of the little children, "Of such is the kingdom of heaven." It is plain what he did. "And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10: 16.)



Brother Freed: Why should we oppose the State Missionary Board? Are they not sending the gospel to the heathen land through their organization? Will the people taught the plan of salvation be saved and the State board be honored and glorified? Can we not send our money through this association at a money saving, as the association is complete in its organization, and receive God's approval? Is it not a good way to teach our children to give? For they can give through the State board before they obey the gospel. If we take any part in the above-named institution, will James 2: 10, which says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," apply to us?

JEFF D. WELLS.

We shall answer all the questions together. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3: 10.) "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Verse 21.) These scriptures should be reason enough for any one to oppose the "State Missionary Board." The church is God's appointed missionary institution, and the elders are the divinely appointed board. Any "State board" dishonors God and robs him of the "glory in the church." It rejects the wisdom of God by supplanting the divine institution with a human one. It says, by its existence, that a humanly appointed board has more sense than the divinely appointed one. Is there a work that a Christian should do that cannot be done in and through the blood-bought institution—the church? Can the heathen not have the gospel through it? Cannot the people be taught the plan of salvation and God and Christ be glorified through the church? Can we not send our money through the church, even at a saving? Is it not complete in its organization, and does it not receive God's approval? Is it not a good way to teach our children to give through the church? If we do "all in the name of Christ," will we not be saved? To answer any

of these negatively is to question the wisdom of God. So is it to do any of these things through a man-made missionary board. James 2: 10 certainly applies to those who take any part in such human organizations.



Brother Freed: Please be so kind as to explain the following scriptures in regard to the idea that the Baptists hold that when you are once and truly converted you cannot fall from grace. (John 10: 25-29; Rom. 8: 38, 39.) X.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10: 25-29.) Sheep represent the humble and honest-hearted among men. These are the ones who hear and obey the Savior's voice. No others will. The promise of safety and security are to those who "hear my voice" and "follow me." Can any harm befall such? No, indeed. Heaven and earth is pledged for their protection. Eternal life is theirs. "No man is able to pluck them out of my Father's hand." It would be a strange doctrine to teach that there is danger to one who hears the Savior's voice and follows him. But when he ceases to hear that voice and refuses to follow the Savior, does he still have the promise of "eternal life" and God's protecting hand? Has he not been "drawn away of his own lust, and enticed? Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James 1: 14, 15.) "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?" (Ezek. 18: 24.) Some poor little fellow, who has a theory to sustain, says, "Yes." He says the righteous man may turn away and steal, lie, cheat, murder, and be guilty of all the black crimes in the catalogue of sin, go down in death with these upon him, still God will save him. But listen to the prophet: "All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." (Verses 24-26.) This same truth is expressed by the apostle: "Cursed children: which have forsaken the right way, and are gone astray." (2 Pet. 2: 14, 15.) If there is any one truth made plain in all the Bible, it is the fact that there is danger of the Christian's falling away and being finally lost. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 28-39.) The question here is: "Who shall separate us from the love of Christ?" (Verse 35.) Can death? No. Can life? No. Can angels? No. Can principalities? No. Is there anything able to separate us from the love of God? Ten thousand times, no! So far as we know, when the Judge in the last day says to the wicked, "Depart, ye cursed," God's love will follow them. But "what shall separate us from God?" is quite a different question. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59: 2.) Jesus says: "He that overcometh shall inherit all things;" but liars, adulterers, the unbelieving, and the abominable "shall have their part in the lake which burneth with fire and brimstone." (Rev. 21: 7, 8.)

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Hearing and Doing the Word.

BY E. G. S.

Jesus said: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." (Luke 6: 47, 48.)

When Jesus would impress people with the importance of doing his will and the danger of not doing it, he spoke plainly, leaving no room for doubt as to what he said. The people that heard him understood it; and when it was put to record in the New Testament, it was so plain that all even to the end of time may understand it. He meant to be understood and knew how to adapt himself to their understanding; and to the very end of time all that want to understand him will be able to do so. Moreover, if it was ever important for any one to be understood, it was certainly so in his case. He spoke not only for time, but for eternity also. Not only that, but the power is with him to execute what he said both in time and through eternity. No man will ever be able to avert the terrible destiny so plainly declared in the above figurative language. Man may forget it, but God will not. Hence it is needful for all men to very seriously consider it. All men are building for eternity all the time. They are either building on the sand or the Rock of truth. Only a few are building on the

ing on the sand. The matter of self-denial is a difficult thing for humanity to accomplish. Man clothed in human flesh naturally inclines to love the things of the flesh; but Jesus makes the positive demand that all that would come to him must deny the flesh.

We must not only come to him to hear what he has to say, but we must do what he requires of us. Nothing else under the heavens will suffice but the word of the Lord. Men may invent what they please, but it will not be accepted by the Lord. We must do just what he commands. The wisdom of this whole world combined cannot substitute anything in place of God's word that will be accepted by him. Thousands and millions to-day are substituting sprinkling in place of baptism; but they cannot find an intimation in the word of God that it will be accepted of him. It is, therefore, a very daring and dangerous presumption to try to do so. But millions are doing it. It is said of Christ: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1: 7.) It is true that many are claiming that sprinkling is a mode of baptism. This, however, is a mistake. Since the word "baptism" means immersion in plain English, how is it possible for immersion to be done by sprinkling? In sprinkling, the water is handled and sprinkled on the man. In immersion, the man is handled, is dipped in the water. This, therefore, cannot be done by sprinkling a few drops of water upon him. But when the one to be baptized is immersed in water and raised up out of the water, the command to be baptized is completely obeyed; but it cannot be done in any other way. Hence those that have only had a little water sprinkled upon them have not been baptized at all, and those that have only been sprinkled are not in Christ; for the word of God plainly expresses that people are baptized into Christ. Paul says to Christians: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This passage shows us several things in its connection. In the first place, it emphatically shows us that all who are scripturally baptized do thereby enter into Christ. It also shows that baptism is a burial and a resurrection. Sprinkling a little water upon people, therefore, is not baptism.

It is, therefore, a matter of great importance to start right in Christianity; that we be sure to get the truth as recorded in the New Testament, and follow that closely, and not be turned aside by any sort of theory of human opinions. The Holy Spirit has given us the whole truth in Christianity as far as we need to know it in order to become Christians. Not only must people learn the truth of the gospel, but they must obey the truth just as the Lord has given it to us. And when we have become Christians by obeying the gospel, we must go right on living the Christian life day by day, at home and abroad, wherever duty leads. One of the continued duties of Christianity is to meet regularly on the first day of the week to break bread. If we willingly or carelessly neglect this, we, in so doing, are departing from the living God. The word of God says: "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10: 26, 27.) Hence, if we embrace the truth and afterwards turn away from it and walk the way of truth no more, our doom is forever and unchangeably fixed for eternity; but if we continue on faithfully in the service of God while we live, we are as sure of eternal life as that the Bible is the word of God. Peter, after naming many of the things which make up the Christian life, says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall

be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.) This language is very plain and strong and ought to be very satisfying and encouraging to the Lord's people; for there is no sort of uncertainty in regard to the final outcome of an earnest, faithful, Christian life. The Lord has certainly been very kind to give such assurances to those who faithfully serve him in their earthly lives. Surely such promises ought to inspire every Christian on earth to be faithful in his service to him. Such promises ought to keep every child of God on earth in the narrow way till death comes and takes him away to that glorious reward—to that happy home where disappointments, sufferings, and the thought of death will never disturb any more, and where their happiness will never cease while endless ages roll.

Some Questions and Answers.

BY E. A. E.

Dear Brother Elam: (1) What prompted Paul's first epistle to the Corinthians? (2) What prompted his second epistle to this church? (2) Does Paul in 2 Cor. 6: 14-18 mean that a Christian must not carry life insurance, or belong to the Woodmen of the World, as a matter of business in providing for his family after his death? Some brethren are members of the "W. O. W." One brother, who is well to do in this world's goods, objected to a preacher's conducting a series of meetings (the preacher is not well to do and is scarcely able to support his family) for his home congregation, holding that the preacher, being a member of the "W. O. W.," is unequally yoked together with unbelievers. I contend that if such is carried on as religious services, or if Christians connect it with religious service, or if they allow it to come between them and their duty to God, then they are in error. A clear explanation of these questions will be very helpful in settling some difficulties in Southern Alabama. X.

P.S. I traded a cow to a brother for thirty bushels of corn. He said the barrel he measured it in holds [shells out, I guess.—Editor] one and one-fourth bushels. When I shelled it and measured it, there were twenty-two bushels. It weighed twenty-three and one-fourth bushels. Is it right for me to go to him for the other six and three-fourth bushels?

I know nothing of this transaction, except as stated above.

If two brethren—two Christians—cannot measure thirty bushels of corn, they should get some honest sinner to measure it for them.

If one brother agreed to take that barrel for one bushel and a peck, he should stand to his agreement. Since the other brother promised thirty bushels of corn, he should give it, if it requires all the corn in Southern Alabama to do so. What are seven or eight bushels of corn to the salvation of the soul?

An honest man, whether a Christian or not, puts his word above cribs of corn, herds of cattle, and worlds of wealth.

Christians are truthful, honest, upright, and are determined to treat all others in all trades and relationships of life in justice and mercy and righteousness as they would be treated. Christians study and endeavor to be honest—"take thought for things honorable in the sight of all men," sinners as well as saints. (Rom. 12: 17.)

The Bible is very clear in regard to just balances, honest weights, full measures, etc. (See Lev. 19: 35, 36; Deut. 25: 13-16; Prov. 11: 1; Prov. 16: 11; Prov. 20: 10, 23.) God blessed or cursed Israel according to the honesty or dishonesty of measures. One of the sins which brought the captivity was false balances, small weights, short measures, and deceitful dealing. (See Ezek. 45: 9-12; Hos. 12: 7-9; Amos 8: 4-10.)

See what Jesus says on "good measure, pressed down, shaken together, running over," and "with what measure ye mete it shall be measured to you again." (Luke 6: 37, 38; Matt. 5: 1, 2; Mark 4: 24.)

It is a shame that the government has to lay its hand of justice on church members, as well as on others, and compel full weights and measures and pure food, drugs, etc.

To corrupt food is not only to steal, but to murder the innocent and helpless.

1 Cor. 6: 1-11 declares that there should be enough "wise men" in the church to decide matters of right or wrong between brethren; that it is wrong for brethren to have lawsuits with one another; that they should "take wrong and be defrauded" rather than to do wrong and go to law in order to adjust their differences before "unbelievers;" and that they certainly should not defraud or in any way wrong one another. It gives the reason—namely, that "the unrighteous" (those who defraud and in any way wrong others), the "covetous," "extortioners," with fornicators, idolaters, drunkards, etc., cannot inherit the kingdom of God.

Let not these two brethren think I am applying all this to them; I am not acquainted with them; I am writing for the good of all who may read this.

1, 2. Paul established the church at Corinth. (Acts 18: 1-17.) About five years afterwards he wrote the letter called "First Corinthians," and not long afterwards he wrote the one called "Second Corinthians." After he left Corinth and previous to his writing the first letter, many serious troubles arose in that church. There were strife and division (1 Cor. 1: 10-12; 3: 1-9); his apostolic authority was questioned (1 Cor. 4: 1-21); fornication of the basest kind was practiced (1 Cor. 5: 1-13); there were lawsuits among brethren (1 Cor. 6: 1-8); sacrifices were offered to idols (1 Cor. 8; 10: 14-22); the Lord's Supper was perverted (1 Cor. 11: 17-34); the purpose of spiritual gifts was misunderstood and jealousies arose (1 Cor. 12, 13, 14); some women desired to make public speeches (1 Cor. 14: 33-37); and some denied the resurrection (1 Cor. 15: 12-19). Paul wrote these letters to correct these sins, to counteract the machinations of false teachers, to defend his apostolic authority, and to encourage and edify and strengthen the faithful in Christ. (See 2 Cor. 2: 9; 7: 2-16.)

3. We learn from 2 Cor. 6: 14-18 and 7: 1 that Christians can have no "fellowship" with "iniquity," no "communion" with "darkness," no "concord" with "Belial," no "portion" with an "unbeliever," no "agreement" with "idols;" that they are the "temple of the living God;" that, therefore, they should come out from among all such and be "separate" and touch no "unclean thing;" and that they should for these reasons "cleanse" them "from all defilement of flesh and spirit, perfecting holiness in the fear of God."

An "unbeliever" is not one whose faith is weak or dead, or one who has not learned all the truth; but one who does not believe the gospel—does not believe in Jesus as the Christ and Son of God—or one who does not believe the wisdom and means of God are adequate and sufficient to accomplish his purposes. Through "unbelief" the children of Israel fell in the wilderness. They lusted after evil things; they were idolaters and fornicators; they murmured and were dissatisfied with God's ways and means; they tempted God; they did not believe in God; they rebelled; they "despised" God. (See Heb. 3; 1 Cor. 10: 1-12; Deut. 1: 26-32; Ps. 78: 22; Ps. 106: 7-46; especially Num. 14: 1-12.) Paul persecuted the church in unbelief. (1 Tim. 1: 13.) Christians are warned against "an evil heart of unbelief, in falling away from the living God." (Heb. 3: 12.) Unbelievers follow Belial, worship idols in the temple of idols, drink the cup and partake of the tables of demons (1 Cor. 10: 20-22), or in some way turn away from God and the gospel of salvation. Christians, then, cannot be yoked with or join unbelievers in any of their worship or acts of unbelief, sin and rebellion,

or anything which cannot be done by faith. All that Christians do, in word or deed, must be done in the name of the Lord Jesus. (Col. 3: 17.)

"Iniquity" is anything unfair, unequal, unjust, or evil. Righteousness is *right doing*. "He that doeth righteousness is righteous, even as he [Christ] is righteous." (John 3: 7.) Jesus was righteous because he did God's will. All who meet all their obligations in all trades and all affairs of life according to the will of God are righteous—not according to man's selfish and unjust conceptions of right. Men may belong to forty different churches, occupy the chief seats in the synagogue, wear religious clothes, make long prayers for a pretense, proclaim their own generosity with a blast of trumpets, disfigure their faces so as to appear unto men to fast, and strain out a gnat, but they can never be *righteous* until they love "truth in the inward parts" (Ps. 51: 6); speak the truth in all things and, hence, lie not at all (Eph. 4: 25; Col. 3: 9); slander not with tongue, take up no reproach against their neighbor, swear to their own hurt and change not, in no way oppress the poor, and take no bribe against the innocent (Ps. 15); and, in all things, according to the will of God, treat others as they would be treated. A righteous man places himself in another man's situation and acts from that viewpoint. Men whose "inward part is very wickedness," whose "throat is an open sepulcher," in whose mouth is "no faithfulness," and who "flatter [make smooth] with their tongue" (Ps. 5: 9), are not righteous. There can be no "fellowship" [copartnership] between righteousness and iniquity. I wish I had the power to make all church members feel this and to act accordingly. Jesus "loved righteousness and hated iniquity," and for *this reason* he was "anointed with the oil of gladness above" his "fellows." "The scepter of uprightness is the scepter of his kingdom." He rules with this scepter. Every one ruled by Jesus is upright. No one can be a Christian who does not love righteousness—fair and open and honest dealing, upright and honorable conduct, and everything true and pure and good—and hate iniquity—everything unfair, crooked, unequal, unjust, fraudulent, and evil.

Let integrity and uprightness preserve me. (Ps. 25: 21.)

We cannot now take up at length every contrast drawn in this passage. It is helpful, however, to study and to rightly apply to ourselves every one of them.

Eph. 5: 3-14 will help us to see that light has no communion with darkness, that Christians are light and not darkness, and should "walk as children of light."

"Belial" means "worthlessness." The Old Testament speaks frequently of "sons of Belial" and "daughters of Belial," mean and base men and wicked women. (See Deut. 13: 13; Judg. 19: 22; 1 Sam. 1: 16; 2 Sam. 16: 7.) In this passage it stands for Satan. There is no concord between Christ and Satan, and none between the children of God and children of the devil.

Comments have been made on the "believer" and "unbeliever."

The temple of God—Christians—has no agreement "with idols." Christians can in no way worship idols. They are commanded to "flee from idolatry." (1 Cor. 10: 14; see 1 Cor. 10: 7; 1 John 5: 21; Acts 15: 20.) Christians cannot engage in the fornication and other pollutions connected with idol worship.

Hence, God calls upon all his children to come out from among all idol worshipers, to "touch no unclean thing," to engage in no iniquitous practices, to cleanse themselves of "all defilement of flesh and spirit," and to perfect holiness in the fear of God," and he will receive them and be to them a Father and they will be to him sons and daughters.

This passage—2 Cor. 6: 14 to 7: 1—does not forbid Christians' associating and dealing with men of the world

in all legitimate and honest and upright ways. It forbids Christians' engaging in any acts of unbelief, of unrighteousness or of iniquity, and engaging in any way in idol worship and any uncleanness and pollutions connected therewith; and it forbids any association with unbelievers which lead to or involve such sins.

The church is God's institution for all charitable and benevolent purposes. The Scriptures furnish "the man of God" "completely unto every good work." (2 Tim. 3: 16, 17.) In order to do all such work, Christians have no necessity for belonging to any of the benevolent institutions of the world. All benevolent work should be done by Christians for and in the name of Christ and to the glory of God; they should glorify God "in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.) So far as helping others, caring for the poor, feeding and clothing the hungry and naked, and honoring widows indeed are concerned, God has made all this a part of the work of the church—of Christians as such.

Purely as a matter of business, some—many Christians—deposit money in different insurance companies that they may keep it safe and have it ready in old age. As a matter of business, many—almost all business men—insure their property. They do not do these things for benevolent purposes, but as matters of business. Those who differ from them in this should not mistreat them and disfellowship them. I know some good and most excellent men who do not insure their property, but they do not object to preachers' preaching for them because they insure their property. Brother Lipscomb taught against life insurance all his life, but he worked and preached as fellow-elder with Brother J. C. Martin, who was a prominent man in a life insurance company and made his living that way. He had a written discussion with Brother Martin on the subject, and yet they worked together as preacher and fellow-elders in Christian love and peace for more than twenty-five years.

In mind we ought to be men. (1 Cor. 14: 20.)

Scriptures Misapplied.

BY J. C. M'QUIDDY.

The following passages are often misapplied: Matt. 5: 23, 24, which read: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Also Matt. 18: 15-17, which reads as follows: "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican."

When a man in the discharge of a public duty exposes the sophistry and wrongdoing of others, he is sometimes referred to these scriptures as authority for his going to brethren who have without a cause misrepresented and maligned him. If a man who teaches publicly were to do this, he would not be able to do anything else but go to people whom he had offended by firmly standing for righteousness and seeking a reconciliation with them. As I understand Matt. 5: 23, 24, we are taught that evil must be nipped in the bud. An unkind thought of another may be the *foundation* which leads to murder. A Christian must live so as not to be an enemy to any man; nor should he consider any man an enemy to himself without the fullest evidence; for surmises of evil concerning a brother or another can never rest in the bosom of him who loves God and his brother also. "Love thinketh no evil." This

does not mean that the man who faithfully discharges his duty will not be persecuted and will not be misrepresented; for all who live godly lives in Christ Jesus shall suffer persecution. However, the Christian should be able, like Christ, to live so as to be an enemy to no man. While Christ loved his enemies and died for them, and was the one absolutely innocent, pure, and guiltless being, yet he was crucified on the rugged cross between two thieves. Christians should not expect their innocence and virtue to protect them from slander and misrepresentation.

It should be noted that the scripture does not say, "and there rememberest that thy brother *thinketh* he hath aught against thee." The scripture reads, "and there rememberest that thy brother *hath* aught against thee." If the brother has any cause or foundation for his feeling, then the cause should be removed. As surely as a man is faithful to duty and stands bravely and firmly for the right will evil men abuse and misrepresent him. Nowadays men are oftener persecuted for their virtues than for their vices. The true soldier of the cross must so live that he can pray for those who despitefully use and persecute him. The same is true of Matt. 18: 15-17. The Christian often make enemies by contending for truth and righteousness. If while doing this he keeps his own heart free from guile, free from envy, and free from malice, he is not expected to hunt up those who misrepresent and persecute him because he is faithful in the discharge of his Christian duty. Only strong, courageous, and brave men are able to attain to such heights in living the Christian life. While Matt. 18: 15-17 applies to personal offenses, we should note carefully the steps to be taken. When a brother has actually sinned or sinned against us—for some of the ancient authorities omit "against thee"—the first thing to be done is to go to the man who has sinned against us. This does not say that we are to go first to his neighbor, to our neighbor, to his enemy, or even to the church. This is the manner in which many professed Christians act. When a brother trespasses against them, they go to everybody else and tell it to them, instead of first going to the man and telling him his fault alone. "Go, show him his fault between thee and him alone." But if he refuse to hear thee, then take with thee one or two more, so that in the mouth of two or three witnesses every word may be established. If a brother has grievously sinned against another Christian, that Christian has no right to bring him before the church for his grievous sin until he has first gone to him in person and sought to lead him into the right way, and then, if he has refused to hear him, has taken with him two or three more brethren and made a persistent effort to redeem him from his evil way. As Christians, we should devote such persevering effort to save our brethren. Reproving a brother who had sinned was a positive command under the law. (See Lev. 19: 17.) Not until we have gone singly to the offender, and then carried with us two or three witnesses more, have we the right to bring him before the church. After we have exhausted all these, if he still refuses to hear the church, then he is to be as a heathen man and a publican to us.

Help the Fanning Orphan School.

BY E. A. E.

It affords us much pleasure to report the amounts given to the school in response to these appeals, and the names of the donors. If any name or amount has not been given, the oversight has been unintentional and my fault, and not the fault of our careful and worthy treasurer. In travelling around to meetings, I miss sometimes some mail.

The school as a whole is grateful for all contributions. The trustees wish me to say this. They are very much interested in the good and progress of the school and are

pleased that others are interested and ready to come to their assistance. When debts come before the trustees to be paid, obligations to be met, and poor and worthy girls ask for admittance and have to be turned away, they appreciate gratefully whatever contributions others make in order to assist the school in these particulars. They feel, too, that all who can help the school should realize the same obligations to do so.

Since our last report the following contributions have been received: From W. P. Lowe, Oakland, Ky., \$1; church at Watertown, Tenn., \$25; "A Sister," \$1; A. Y. Stalker, Hartsville, Tenn., \$1; Mrs. Charles C. Richards, Normandy, Tenn., \$3; L. E. Huntsman, Beamsville, Ontario, Canada, \$3; Sister Miller, Nashville, Tenn., \$1; Mrs. Gertrude Sims, Christiana, Tenn., \$1; A. M. Burton, Nashville, Tenn., \$12.50; Mrs. M. N. Gilmore, Fosterville, Tenn., \$50; A. M. Burton, Nashville, Tenn., \$12.50; S. L. Frazier, Louisville, Ky., \$10; J. B. Morris, Brunswick, Tenn., \$2; Don Carlos Janes, Louisville, Ky., \$5; Max Cole, Birmingham, Ala., \$2.50; J. Paul Kimbrell, West Point, Tenn., \$1; H. C. Shoulders and wife, Winchester, Ky., \$5; church at Gardner, Tenn., by Mrs. J. B. Gray, treasurer, \$2; Mrs. J. P. Miller, Nashville, Tenn., \$1; Mr. and Mrs. J. C. Riley, Louisville, Ky., \$5; J. J. Atkins, Elkton, Ky., \$5; J. B. Morris, Brunswick, Tenn., \$1; William Bradford, Nashville, Tenn., \$10; A. M. Burton, Nashville, Tenn., \$12.50; D. L. Lindsay, Stamford, Texas, \$100; Mrs. Sallie Wilson, Bellbuckle, Tenn., \$1; Sister Miller, Nashville, Tenn., \$1; Unknown, \$25; (the following were received through the McQuiddy Printing Company) D. D. Melton, Altus, Ark., \$2.50; James Tankersley, Autaugaville, Ala., \$3.80; A. Thaxton, Morristown, Tenn., \$1; J. M. Blozier, Sylvia, Kan., \$1.50; R. M. Young, Moulton, Ala., \$3.50; W. R. Kay, Buena Vista, Ark., \$1. Total, \$312.80.

Some of the contributors are giving so much by installments, hence their names appear more than once.

Friends, come to the help of poor and needy girls by helping this school. Our readers are not called upon to help another school just like this one and which is doing the work of this one. Other schools and homes for orphans need help and should have it. This school does, too. Let all be helped, and let us help all. Reader, do not fail to help some other because you have helped this school; do not fail to help this one because you have helped some others.

Send all contributions to the treasurer, A. N. Trice, corner Wall and Monroe Streets, Nashville, Tenn.

A Prayer.

These are the gifts I ask of Thee, Spirit serene:
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away:
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

—Van Dyke.

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work. Not to be willing to endure pain and suffering is not to be able to get the best things of grace.—Selected.

SPIRIT OF THE PRESS

By J. C. McQuiddy

A Great Nuisance.

One of our esteemed contemporaries thinks that the greatest nuisance to be found in our midst to-day is the "Sunday-school" official who is always planning and scheming to substitute the publications of outside publishers. We may add that the man to be dreaded is the one who would substitute anybody's publication for the Bible. While it is proper and right to have good helps, when classes come to recite they should use the Bible and leave all other publications behind. Any one who knows anything about the study of the Scriptures understands that much help is derived from the use of Smith's Bible Dictionary, a complete concordance of the Scriptures, and helpful commentaries used with a grain of salt.

* * *

God's Question.

God is not interested in knowing whether men have sinned or not. He knows that all men have sinned. Nor is he chiefly concerned as to the amount of sinning that a man has done. For the character of any sin is so deadly that a little goes the whole way. The thing that interests God most is well expressed in Paul Rader's saying: "God's question of you is not, 'How much have you sinned?' but, 'How much have you washed?'" Are you this moment trusting Jesus and his blood for your complete cleansing from all sin?—Sunday School Times.

The great concern of every Christian should be to learn to loathe and hate sin in whatever form it is found. No man can hope to be saved by his meritorious works. No man, save the Lord Jesus Christ, has ever lived a sinless life. Those who have learned to regard sin in its proper light always feel like saying, as did the publican: "God be merciful to me a sinner." Without the grace, mercy, and atoning blood of Jesus Christ, none of us could ever be saved. While we fight the battle of faith and endeavor to reach the mountain top of a perfected and consecrated life, we must rely upon our Heavenly Father for strength and guidance. If after life's battle is fought we are saved, we will realize fully that all of our mistakes and shortcomings were washed out in the blood of the Lord Jesus Christ. In the language of the Holy Spirit we will say: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."

* * *

Christian Work.

It is not enough for the children of God to be punctual in attending the church services. While it is well for God's children to be prompt at the prayer meeting, regular at the Lord's table upon the first day of the week, and ever present at the preaching services of the church, yet no Christian who has been faithful in all of these should think for one moment that he has done the work that he was called to do. It is not enough to pray for the starving while we keep our purses closed; nor have we met the demands of Christianity when we suffer the lost to perish while we pray for their salvation, yet neglect to reach out to them a helping hand.

Constant appeals are coming to us. The appeal of the starving in Armenia and in Assyria comes to us most insistently. If we only have the spirit of the Master, the opportunity is afforded us to help them in some way.

We may not be able to do great things. We may not give them thousands, but we can send a small contribution which the Lord can make abound unto the accomplishment of great things.

Christians should be slow to enjoy luxury and feasting while thousands are perishing for food. The amount we spend for one needless luxury might furnish the necessary food to many who are in dire distress. In these dark days of cruel war and sorrow the whole world is akin, so far as the heart is tender and Christlike. Christianity consists in deed rather than in word. If at last we would enter through the pearly gates into the city, we must sacrifice while we are living. We must lift up the fallen, cheer the despondent, and teach the erring the way of life. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

* * *

Church Architecture.

Churchly architecture for many generations included towers and spires. The old cathedrals were famous according to the number and height of their spires. Modest country churches must have steeples. Now, as a recent writer puts it, one does not often see a new Protestant church built with a spire. "The old sentiment of the spire pointing to the sky, the former idea of its being an attraction and ornament, and the traditional notion that it made the building not only stately, but ecclesiastical, have given way to utility. The primary end now sought is adaptation to the purposes for which the structure is built. The cost of a great tower and tall spire will sometimes build a Bible school annex or fully equip the interior of the house. In some sections even the 'bungalow' type is being used with great effect as to both economy and comfort."—Herald and Presbyterian.

Our churches would do well to pay careful heed to the structure of edifices in which to worship. While such buildings should not be constructed for display, they should be so constructed as to furnish light and air, and also for the comfort of the congregation. In building church houses, it would be well to make ample arrangements for the proper teaching and instruction of the different classes, as one of the best methods of teaching is the catechetical. The truth may be learned and impressed more readily by means of questions and answers than by the public proclamation of the gospel. We would like to impress upon our readers the necessity of giving more care and attention to proper architecture for the congregation. While we may worship God anywhere, it is certainly proper to have a commodious, well-ventilated building, properly arranged for the uses of the congregation.

Various types of church architecture are shown in a booklet issued last year by the Board of Church Erection of the Presbyterian Church. Churches would do well to consider carefully the style of buildings to be erected. Many Christians select very unsightly positions for the erection of their church houses. Others build them without any reference to light, ventilation, comfort, or convenience. All church buildings should be arranged for the systematic study of the Bible by the class system. More Bible information is gained by the catechetical method of studying the Scriptures than by almost any other method in vogue.

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

It is earnestly desired that a good physician, who is also a good Christian, locate at Clemmons, N. C. For particulars, address M. V. Warner.

W. J. Johns changes his address from Paragould, Ark., to Gainesville, Ark., where he will teach in the public school. He will also preach for the church at Gainesville.

A large concourse of friends attended the annual reunion at the Tennessee Orphans' Home at Columbia on October 31. The reports for the last year indicated that the Home was practically clear of debt.

Mrs. D. L. Friddle, of Jackson, Ala., is an enthusiastic supporter of the Gospel Advocate. In a friendly letter she says: "I have been a regular reader ever since the Civil War, as my father took it then."

J. L. Hines, of Central City, Ky., will remove to a new field soon. He wishes to correspond with some dependable preacher relative to continuing the work in Central City. If you are interested and feel qualified, write him at once.

From John Hayes, Rockmart, Ga., November 1: "The meeting here is three days old, with splendid attendance and interest. People who never heard a gospel preacher are attending. A Methodist has requested me to call and talk with them."

From J. S. Westbrook: "Well, Brother Lipscomb, here is the latest bulletin from the Link matrimonial market. Linked for life, at Link, Tenn., on October 26, Mr. J. G. Holden and Mrs. Emma Sanders, the writer officiating." Who says there is nothing in a name?

From Tice Elkins, Wichita Falls, Texas, November 2: "I closed at Hamilton on Sunday night, with large crowds and a good meeting. One Baptist lady was baptized. The 'digressives' are stirred up. I will go back for another meeting in April. I began here Tuesday night."

Our readers will rejoice to learn that Brother Kurfees is so greatly improved in health that he will resume his editorial work on the Gospel Advocate with an article to appear in our issue of November 16. This article is full of tender, human interest, and all who read it will be benefited.

F. W. Smith's meeting at Florence, Tenn., was unusually successful. There were twenty additions to the congregation, and all were pleased with our brother's forceful, stirring sermons on the living themes that appertain to the kingdom. Thomas Williams, of Nashville, led the singing in a most acceptable manner.

Wanted—To correspond with a loyal preacher of the church of Christ who would like to move to Florida and evangelize. Location, Lake City. I want an active man with a small family, who is willing to make a sacrifice for the souls of men and help me in the work in and around Lake City. No hobby rider need apply. Write me at Lake City, Fla.—J. O. Barnes.

From W. H. George, Elijah, Mo., November 4: "I am now at this place in a meeting, with four additions to date. This meeting will close Sunday night. I go next to Gama-riel, Ark., the home of my father and mother. My meeting at Batesville, Ark., was a success. Sixteen were baptized and one restored. We had fine crowds and the best of interest throughout the meeting. Batesville is the home of my wife's father and mother. I send best wishes to the Gospel Advocate."

We have received the sad news of the death of W. T. Goalen, who has been a very useful evangelist in Alabama and whose reports have appeared in our columns. He died, after a three-weeks' illness, at Elkmont, Ala., on October 31. The funeral services were conducted by J. T. Clark, J. Pettey Ezell, and Mitchell Pullias. We will print a longer notice of this good man in an early issue, for which we are indebted to Brother Clark.

John H. Hines, former superintendent of the Potter Orphans' Home, is now busy in the evangelistic field. He writes as follows: "On September 10 I began a meeting at Center, Ky. No visible results. On September 25 I was with the church at Russellville. Visible results were one baptized and two restored. On October 9 I began a meeting at Bear Wallow. During this meeting one young man obeyed the Lord. My present address is Hopkinsville, Ky."

From Carl A. Gardner, Thorp Spring, Texas: "Thorp Spring College is fine. To date about one hundred and ninety students have been enrolled in the high school and college. From the primary grades on through the college about two hundred and eighty students have been enrolled. This is very much the largest enrollment at this time of the year in the history of the school. The interest is good and most of the students are serious. A number of new students intend to enter soon."

From C. G. Vincent, Paden City, W. Va., November 2: "I am out on my first lecture trip. The churches, as a rule, receive me very kindly and seem interested to know of the progress of the Japan missions. I will be in these parts two or three weeks longer, then go South. In balancing my books to-day, I find that during the last two months the offerings have fallen off considerably and that there is a shortage in our work fund of seventy-nine dollars and nine cents. Let me urge our regulars to continue our support, so that all the extra money I raise on my lecture trips may go into the lot and rebuilding fund, which is so badly needed. Address me at 112 Manchester Street, Battle Creek, Mich."

From R. E. L. Taylor, Decherd, Tenn., November 4: "I have just closed a thirteen-days' meeting at Sewanee, Tenn., preaching at night only, with sixteen added to the one body. Among the number baptized were three Presbyterians, three Episcopalians, one Methodist, and one from the Holiness people. The church of Christ here is only about three and one-half years old, but they have a nice meetinghouse. The brethren have had a hard struggle, but the truth has found its way into the hearts of about forty loyal members. The cause of Christ was established at this place by J. D. Northcut. He went to Sewanee, finding J. L. Long and Tom Hamilton there, who have been very loyal and have done much for the cause of Christ at that place. Tom Hamilton is an Irishman from Ireland, but he is a good, loyal, Christian gentleman. I learned to love him while I was in his home. He has a Christian wife. J. L. Long has been a member of the church of Christ for several years. He married about three years ago, his wife being a member of the Presbyterian Church until this meeting. She was converted to the truth and was baptized into Christ. Brother Long has been praying for her ever since she became his wife. He now rejoices to know he and his wife are both one in Christ. I will preach for the brethren at Sewanee on the first Lord's day in each month."

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Master's Vineyard

Florida.

Miami, October 23.—Yesterday was a great day for the church of Christ here. Six put in their membership and two were baptized. One man, about seventy years old, who had been received into the Christian Church on his sprinkling and was made an elder, saw his error and was baptized. The church here is doing well.—H. M. Phillips.

Antioch, October 23.—The Lord's work is moving on very nicely at this place. Brother Will Rucker, of Adrian, has held two meetings here this year, each of eight days' duration. Besides, he has dropped in with us a few times on Lord's days. There has been gradual growth in interest. Brother J. B. Peden, of Buchanan, held a week's meeting here, beginning on the third Sunday in this month. Four were baptized, three reclaimed, and one from the Baptists. Brother Peden's clear and logical reasoning was very convincing. Brother George B. Hoover, of Tampa, has been doing some preaching here for the past few years. He also preached two fine sermons for us yesterday. These are noble men, and we are very thankful to the Lord for such men to work with us. Brother J. T. Bushong, of Plant City, is to preach for us on the second Lord's day in November.—P. D. Copeland.

Kentucky.

Stop, October 30.—We had our first service yesterday in the new house here. The brethren have been more than a year building; but they have a nice, comfortable house. We are in a meeting, with large crowds. We hope for much from this congregation, thinking they have a great future. This gives us fine worshiping congregations in the county, with two new houses and one in course of construction, in the three years' work. We hope the harvest has only begun. I want to commend those splendid articles of Brother Elam's. I hope every servant of God is reading them. They certainly are timely and helpful. The preaching needed most to-day is that which teaches "the whole counsel of God" on all subjects, and nothing but the "counsel of God" on any subject.—J. D. Walling.

Missouri.

Rogersville, October 30.—I have just closed a week's meeting at Braggadocio, with good interest, but no additions. There is a small band of fine brethren there. I will be at home through January, February, and March, filling appointments and lecturing, if not called into protracted-meeting work, and I am now booking 1917 work from April 1 to the end of the year. If you need me, write me.—M. S. Mason.

Tennessee.

Yuma, October 29.—We had a splendid service at Hickory Plains to-day. Brother W. E. Morgan was unable to fill his appointment there, and the

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brethren came here for me. I made my arrangements to go, and preached on Saturday night and two sermons on Sunday. One noble soul baptized into the one body.—W. Claude Hall.

Waynesboro, Route 3, October 29.—On Saturday night before the third Lord's day in this month Brother Oscar Parham began a meeting three miles north of Waynesboro, at Mount Hope, and continued it over eleven days. Three were reclaimed. We have been keeping house for the Lord ever since July, with four ladies and myself. Brother Parham bids fair to do much good. He presses the truth, yet is godly in his deportment. May God's blessings ever be his.—L. P. Carroll.

Pulaski, October 30.—The following is a brief report of my summer and fall protracted-meeting work: Cherry Creek, White County, Tenn., beginning on July 16, thirteen days, seven baptisms, one from the Baptists, five restorations; Reunion, Limestone County, Ala., July 30, six days, two baptisms, one restoration; Hayes' Mill, Ala., August 6, tent meeting, twelve days, three baptisms, four restorations; Corinth, Limestone County, August 20, nine days, eight baptisms, six restorations; Bethel, Limestone County, September 3, eight days, four baptisms, two restorations; Ephesus (new church), September 17, ten days, eighteen baptisms, thirteen restorations; Big Springs, White County, Tenn., October 1, twelve days, three baptisms; Beech Grove, Putnam County, October 15, eight days, four baptisms, five restorations. In addition to the results referred to above, a number of church and family troubles were adjusted and congregations left with greater zeal for the Master's work. The Bethel congregation has recently remodeled their house of worship and put it in good condition. The Ephesus brethren have painted their house, both interior and exterior, and installed new seats and new lights. Taken as a whole, this has been one of the best years' work of my life. I have a meeting at every place I have held a meeting this year booked for 1917, if it be the Master's will. I am now at home to take up my regular work for the winter and spring. We are expecting to have Brother C. M. Pullias with us in December. Brother Bates gave us two splendid lessons yesterday.—J. T. Clark.

Recipe for Gray Hair.

To half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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Familiar songs that have stood the test. Also a few "Rugged Cross," "Sweeter and Sweeter," "What a Day of Victory," "Brighter the Corner Where You Are." 128 songs for 10 cents in stamps, or \$3.00 per 100. Pentecostal Publishing Co., Louisville, Ky.

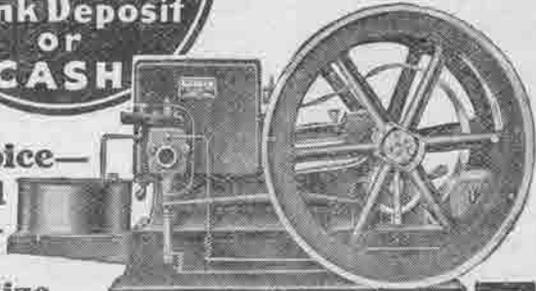
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I think it is a much harder thing to escape from wickedness than from death, for wickedness is swifter than death.—Plato.

Is It True?

BY F. P. FONNER.

Sometimes we hear some one say: "All that those Campbellites want is to get you down into the water." And, in fact, in some localities such stuff is peddled from house to house by preachers who claim to be so pure and holy that they cannot sin. Well, that seems to be pretty hard on the Campbellites, if any such people exist, and especially so when such good men persist in making such declarations. But first let us ascertain whether or not there is a religious party in existence calling themselves "Campbellites." Common courtesy demands that we call every religious party by the name which it chooses for itself, and to do otherwise would be very uncourteous and unkind. Should a lady or a gentleman do this, it must be because such a one has forgotten his or her standing in society. But are there any Campbellites in existence? This writer has searched very diligently, and has never found any one willing to be called by any such name. Persons accused of being Campbellites have been pointed out to me very often; and when I have interrogated them in regard to the matter, they have told me that such accusations are not true. Without a single dissenting voice they have told me that they are Christians, and Christians only, and that they do not follow uninspired men. They tell me that they follow Christ and are called by his name. The words of the apostle Peter are frequently on their lips and in their minds; "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf [in this name]." (See 1 Pet. 4: 16.) As to the name of the church as a whole, these people call it by such names as are found in the New Testament. "Church of God," "churches of Christ," and "body of Christ" are some of its New Testament names. Then these people are not Campbellites, as any one can see very easily. Then why nickname them and proceed to inform the people that all they care for is to get them "down into the water?" Did you ever hear a Christian minister make such a statement? No, and you never will. These false statements are invented to prevent the spread of truth among men. Now what is the truth in regard to that people falsely called "Campbellites?" It is this, and nothing more nor less: They believe all the word of God and earnestly desire to obey all the commands as they are recorded in the New Testament. While they hold to baptism for remission as taught in the word, they also teach that baptism without faith and repentance is value-

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According to the standard medical books rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To cure rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

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Gentlemen: I accept your guarantee offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty lemonjars, which I agree to return promptly.
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One of the brightest and most entertaining of all our Sunday-school publications is THE YOUNG PEOPLE, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with THE BIBLE STUDY HELPER, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the Gospel Advocate, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10 3/4 x 14 inches. Printed from clear type on good paper.

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less and does not bring any one to the remission of sins. And even when all these items are in their proper places, it is only God who can pardon sin. They do not believe the erroneous doctrine that we may know that our sins are pardoned by our feelings and bodily sensations; but they do claim that we may know this when we obey the gospel of Christ, because God promises pardon upon a cheerful and hearty compliance with all the conditions of pardon. When a penitent believer is baptized "for the remission of sins," he has the full assurance of pardon in the word of God. Why not trust in God instead of trusting our own deceptive feelings? This looks very much as though some professors of religion were trusting their own feelings for salvation instead of trusting in the promises of God and earnestly striving to do his will, as these supposed Campbellites desire to do. So, then, as there are no Campbellites on earth, those persons who imagine that they are fighting them should be engaged in some better business.

Eat Less Meat If Back Hurts

Take a Glass of Salts to Flush
Kidneys if Bladder Bothers
You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked, get sluggish, clog up, and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Living your school life with Christ does not mean a less enjoyable time, but the most glorious happiness all the time.—Amos R. Wells.

Honesty.

BY W. R. BAINS.

Paul, the apostle to the Gentiles, said to Christians: "I have begotten you through the gospel." There were three elements in the process that made Christians of them; They heard, they believed, they obeyed the gospel. In the natural birth there are a begetting, a conceiving, and a birth. Hence, Peter says: "Being born again, not of corruptible seed [the natural birth], but by the word of God, which liveth and abideth forever." This produces spiritual birth, which makes a Christian. The Lord said in the Old Testament that he would give his people a name. Hence we find that he gave to them a name at Antioch, and named them "Christians" in honor of his only begotten Son. Now, then, if one should give himself any other, and yet claim to be a Christian, he is dishonoring God by dishonoring the name which he gave them. We find people who claim to be Christians going under other names. Do they not blaspheme that worthy name by which we are called? For Peter said: "There is no other name under heaven, given among men, whereby we must be saved."

Isaiah asks the question: "Will a man rob God?" This question proves that it can be done. When Christ took the piece of money and asked the people whose image was on it, they said it was Caesar's. He said to them: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." That is to say, if you owe Caesar any money and he demands or calls for it, render it to him, pay in his own money. The same is true when we render the things to God which are God's. God demands of us faith; render him faith. He demands repentance; render to him repentance. He demands baptism; render to him baptism. Pay him in his own currency, for no other is legal, nor accepted, nor demanded. Every time we refuse the demand, we are to that extent robbing God. I do not think any one will deny or contradict this statement if he is honest with God; and it is probably true that one can be honest with himself and at the same time be dishonest with God. Paul commands us all to speak and teach the same things, and asked the brethren how it was that when they came together each one had a psalm or a doctrine. He also says if an angel teach any other gospel (doctrine) than the one he preached (or taught), let

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him be accursed. Let every man who does such be a liar, but let God be true. Therefore all who teach or preach any other doctrine are robbing God of the truth (the gospel); hence, let us be honest.

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An assumed reputation for piety and an outward appearance of virtue rarely prove long to be, in public estimation, accepted substitutes for the real article of heart religion. Hypocrisy is but a thin covering, through which the native disposition of an evil man strongly tends to manifest itself.—Exchange.

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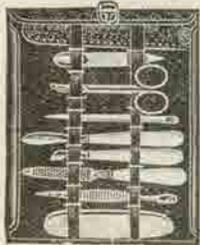
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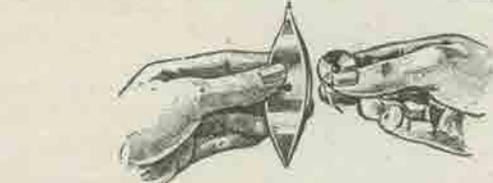
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CHURCH NEWS

Tennessee.

Madison, November 1.—The latter part of July I assisted the brethren at Sulphur Well Academy, in Henry County, in an eight-days' meeting that was fruitless, so far as visible results were concerned, but hope some good was accomplished. There are some fine brethren there, but a leaven of digression at work which, I fear, will do much harm later. On the first Sunday in August I began with the Rock Springs congregation, in Rutherford County. This is the home congregation of our useful brother, S. H. Hall. His father and mother attended as often as health would permit. His wife and son, Philip, were there one day. This is where Brother R. H. Boll obeyed the gospel; also the home of the Haynes boys, one of whom, Brother Will Haynes, has passed on to his reward. I enjoyed this meeting very much. Five were added by primary obedience and one or two restored. The congregation is doing comparatively well, but not living up to the full measure of its possibilities. The latter part of August was spent in a tent meeting at Hermon, Ky., an absolutely destitute place. A neighboring congregation assisted in the meeting, especially Brother Daniel and his noble family, with whom I made my home. The arrival of Francis Sewell Ritchie on September 14 prevented my making my usual trip to Arkansas; so I assisted the brethren at Berea, in Williamson County, Tenn., in a few-days' meeting. Four persons were baptized there, and we hope other good was accomplished. I have labored much with these brethren, and they treat me as a brother. My next effort was with the Beech Grove Church, in Maury County. This is one of the oldest congregations in the country, and some fine talent has lived and labored there, especially the late lamented Brother William Anderson. Few men of the past or present generation did more permanent good for their country than he. Many men and boys can trace their success, both from a viewpoint of knowledge and piety, to the teachings and influence of this godly man. His widow, a true mother in Israel, and youngest son live near the old home. He is not a Christian, but our earnest prayers are that he may be ere long. One of his daughters also lives near. She has a nice husband and is raising a family of bright, sweet children, and we pray that her husband may soon become a Christian, that he may be better prepared to assist her in bringing the children up "in the nurture and admonition of the Lord." Beech Grove has some fine brethren and sisters as well. I shall continue to visit them monthly as I have been doing near two years. I think I shall do very little, if any, farming next year, so may be able to answer some calls for spring and summer meetings. I am trying to shape my affairs to put in eight or nine months every year in evangelistic work. If Francis Sewell continues to grow, I think in twelve months he can manage the stock and farm with all

case. He is six weeks old now, weighs fourteen pounds, and manages his father, mother, two older brothers, and all visiting friends, without the least spirit of resentment on the part of any, which fully convinces me that "rulers are born, not made."—Andy T. Ritchie.

Texas.

Decatur, November 1.—As a result of our fifth Sunday appointment, I baptized one. She had been a Baptist. Our work in Fort Worth is moving along nicely. I am now at Decatur to hold a ten-days' meeting. I will then return to my regular work with the South Side Church in Fort Worth. Brother S. H. Hall is now in a good meeting with the Central Church at Fort Worth.—A. O. Colley.

Paris, October 30.—Brother J. B. Nelson is soon to be with the Paris church in a series of meetings. We are now in our new building, and we are hoping for a successful meeting. I shall make a general report soon, that churches who have had fellowship with us may fully understand, and I am sure all will be pleased with results. Our new building is simply a beauty with a fine seating capacity for the amount invested.—Lee Garrett.

Mineral Wells, October 30.—I arrived home on Friday, October 20, preached at Lisbon on the following Sunday, and am in a little meeting here now. I shall preach here till next Friday, the Lord willing. I am due at Lisbon again next Lord's day. I had a letter from the brethren at Beaumont asking if I would consider the work at that place. I am also to go to Rockwall on the fourth Lord's day in November and see about the work there. May the Lord bless all the faithful.—J. C. Estes.

Wichita Falls, October 30.—We had a great day here Sunday. We had all-day services, giving the afternoon largely to singing. We invited the congregations over the county and some outside the county. The day was even more than we had anticipated. It was the first meeting of the kind ever held by this church. The encouragement we received from the visiting brethren was very helpful. This church begins a meeting Tuesday night, with Brother Tice Elkins, of Childress, assisting.—C. A. Buchanan.

Tenaha, October 30.—I was with the good brethren at Fullerton, La., yesterday. I found these brethren, though few in number, strong in the faith and willing workers. They supported and treated me well and invited me to preach for them again. Some of them were from my own dear old native State, Tennessee. Wife and I are liking our new home (Tenaha) just fine. I am to preach at Center on the first Lord's day in each month; at Tenaha, second Lord's day; at San Augustine, third Lord's day; at Choice, fourth Lord's day. I will give the fifth Sundays to mission work wherever desired. Let us all be up and doing something for the Master while it is day.—J. S. Daugherty.

Blue Grove, October 26.—I am at this writing in a meeting at this place, with a fairly good hearing. I hope for good results. My home is now at Hillsboro. I am doing local

work there on the first, second, and third Sundays in each month. The work is doing well at Hillsboro. There is some discussion about Scripture study, or, as some call it, "Sunday school." But I hope to get it all healed and get all to work. House-to-house work is quite a pleasant work to me. I have done much of it as an evangelist, and it always results in good. I am not just visiting; I am teaching all, and from house to house. Since I began the work in Hillsboro I have had occasion to teach brethren, Methodists, Baptists, worldly men, infidels, and, in fact, almost all classes. May the Lord help us all to a more devoted service.—J. W. Chism.

Commerce, October 27.—On October 15 I landed back in Texas from my meeting and singing school at Cartersville, Okla., and on the same day took up the work of conducting the song service in the mission meeting at Cooper, the preaching being done by Brethren J. W. Denton and J. C. White. The weather was bad during this meeting, the people were too prejudiced to hear the truth, and the crowds were small, but the preaching was of the very best. My meeting at Cartersville was well attended until a little picture show came to town, which the people liked better than they did the gospel of Christ. I baptized two noble souls and organized a congregation of about twenty-five who promised to keep house in the Lord's appointed way. I promised to return to this place some time in the future. I am open for meetings where I may be needed.—T. P. Burt.

The Nasal Bath.

There is one form of bath but little known, and far too little practiced. It is the nasal bath.

Colds or catarrh of the head produce in the nasal passages an excess of dense secretion. This covers the linings of the air chambers of the head and results often in dull catarrhal headache.

To relieve such a headache and to treat the cold or catarrh, use a little nasal douche, obtainable of any first-class druggist for a few cents.

Fill this douche with lukewarm water, adding a pinch of common salt.

Bow the head very low and flow the water from the bill of the little duck douche, first into one nostril, then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other, and drawing it down into the forehead by closing one nostril and inhaling through the other.

When the nasal cavity has thus been thoroughly cleansed, insert Mentholatum well into both nostrils; and if there is a headache, rub the forehead and temples with it.

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WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day, it quickly ferments and generates poisons, gases, and toxins which are absorbed or sucked into the blood stream through the lymph ducts, which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases, and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store, but is sufficient to make any one an enthusiast on inside bathing. Men and women who are accustomed to wake up with a dull, aching head, or have furred tongue, bad taste, nasty breath, sallow complexion, and others who have bilious attacks, acid stomach, or constipation, are assured of pronounced improvement in both health and appearance shortly.

Doing the Extraordinary.

BY F. E. EXUM.

Among the teeming millions of earth there is an inordinate desire in the hearts of a vast majority to do something extraordinary, to accomplish something that will exalt their names and place them head and shoulders above their fellow-men; yet how comparatively few is the number who are able to distinguish themselves to any considerable degree! From a military viewpoint, for instance, when Lord Kitchener, the British war lord, was lost at sea, it was said that a pillar of the United Kingdom had been destroyed and that this was a severe blow to England, and yet there are millions of men within the British domains.

The altitudes which men aspire to

reach, and the avenues through which they struggle to reach them, are indeed varied. In the morning of life, when the ways of the world and the things of the world are new to us, the field of opportunity for wonderful achievement looks ripe and ready for the harvest, and we wonder why some one has not already gathered in the fruits that are visionized before us. Many have been the young men who, because of their limited knowledge of the world, have tired of the monotony of home life and have run away from good homes and good parents to do the extraordinary and make their fortunes in some far-away fields of endeavor, only to meet with very little better success than the prodigal of old who was compelled to feed swine for a bare existence, and have been as glad as was he to return again to the old home. There have been some who became so desperate to distinguish themselves in some way that they have committed crimes to bring their names before the world.

I would not oppose any real progression or the progress toward perfection in any man, and realize that there have been many cases where it was best for boys to leave their homes very young; but such cases are almost invariably where they did not have the right kind of parents. I do not believe that young single men should be content with their present condition in life after they have an opportunity of reaching out and establishing homes for themselves. This is true progression and one of the main duties in life.

The purpose of every man's life should be to attain to success; but the weights and measures of success are many, and the ideas of men as to what constitutes true success differ widely. I would divide success into two divisions—success from a material standpoint and success from a spiritual standpoint. Success along material lines distinguishes men in the eyes of the world, while success along spiritual lines distinguishes men in the eyes of God. These two notable classes of success are rarely found together to any great degree. The fruits of the success of worldly men are temporal and will sometimes vanish away as the mist before the morning sun, while the men who are successful from a spiritual standpoint have a success that will yield everlasting fruitage. There are many men and women who are living truly successful lives that are almost entirely unnoticed by the world and apparently never do anything extraordinary. They are very ordinary-looking people who labor for their meat and bread. They do not live in large and costly mansions and drive fine automobiles, but they read

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the Bible, the word of God, and follow its teachings. These and other Christian graces are very ordinary things which every person can do, and which, if done in the spirit of truth and understanding, will net everlasting success.

The question is: Which do you love the most—the praises of men or the praises of God—the transitory rewards of the world or the inestimable and eternal treasures of heaven? The men who attend well to the ordinary things of life and live soberly, righteously, and godly during this life will at last attain to success incomparable.

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It Is Strange.

BY JOHN T. POE.

It is very strange, and hard for me to understand, how any one claiming to be a Christian can oppose the preaching and teaching of God's word—the Bible. If we are ever saved from sin, it must be through obedience to God's word. There is no other way. The word of God alone can light up for us the road from earth to heaven. If I see a man opposing the teaching of God's word under any circumstances and by whomsoever it may be taught, I know that such a one is an emissary of the devil; for only the devil or his emissaries would oppose God's power to save sinners. It makes no difference where nor how they oppose it, they are the servants of Satan. God says for him that heareth to communicate or tell it to others. "The word is the seed" that must be sown in the heart to produce faith, without which no sinner can be saved.

The Methodists manage to get up an opposition meeting in almost every case where the unadulterated Scriptures are to be taught. I announced a meeting lately in Cherokee County, Texas, and the circuit rider of the Methodist Episcopal Church got busy and engaged three other Methodist Episcopal preachers to help him run an opposition meeting in half a mile of us. Subjects were announced—one on "Water Baptism," just as though there were more scriptural baptisms than that the Lord commanded to be done in water. Another subject was "Infant Baptism." Every one knows there is no such thing as "infant" baptism mentioned in the New Testament. The baptism Jesus commands to be done is no "infant." It is now near two thousand years old. But I suppose he meant "the baptism of infants," a thing God never commanded to be done, and a thing for which there is no authority, save the word of a Roman Catholic pope. But why do Methodists, Baptists, and Presbyterians try to keep their members from hearing the word of God preached? They do it because they fear the truth. Their own doctrine goes down before the truth. That's why the circuit rider mentioned above said to his members that he would, on his next visit, read and comment on the Methodist "Discipline." Why not "read and comment" on the New Testament? Is not the word of the Lord better than the word of men?

But the Methodists, Presbyterians, and the Baptists are not all who oppose the teaching of the Bible. There are some who make a regular business of opposing the teaching of God's word in the common schools and in colleges. And there are some who kick up a row

in church about women teaching the Bible to children; and if men do it, it must not be done in classes! This, however, is generally done by those who are quite ignorant of God's word. But some preachers who claim to be loyal Bible Christians do it. And they preach and write more of such stuff than they do of the gospel. But they are the enemies of Christ. Like the Romish Church, they would take away the Bible from the people, and let them seek unto the preachers for what knowledge they get, and pay well for it when they do get it. The people stand in their own light, and help to tie themselves, hand and foot, when they listen to and encourage such teachers. One man, woman, or child has as much right to read and know the word of God as the teachers or preachers—the self-styled arbiters of the truth. The Bible is as much mine or yours as it is of the priest or preacher. God's grace has appeared unto all, teaching them that they should live soberly, righteously, and godly in this present world. Then give the people the Bible; teach them to read and understand it, that they may obey it and be saved. Teach it in the home, in the schools and colleges, in the highways and byways—everywhere. Read it, talk it, preach it till all shall know the Lord, and the how, the why, and the glory of the salvation that God's book, the Bible, brings to us. But let every soul of man avoid all teachers who in any way oppose the teachings of God's word. Stand by the Book. By it we must live and by it be judged.

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Frankfort, Ky.—“I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I



recommend it to any woman suffering from female weakness. You may publish my letter if you wish.”—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A Report from Gainesboro, Tenn.

BY SILAS E. TEMPLETON.

During the past summer and the early part of this fall I engaged in five meetings, with ordinary results. The first meeting was near here, at Free State. This meeting began on August 20 and continued twelve days, with one baptism, two restorations, and, we believe, the church greatly edified. I think I never held a meeting that I enjoyed more than this one. The neighborhood is far above the average in that the people are sociable, courteous, and educated; especially are they educated in things pertaining to the great life.

From Free State I went to Brimstone, in Clay County, where I began a meeting on September 3. This meeting continued only six days, with one baptism, one restoration, and twelve discourses. The meeting closed too soon on account of other arrangements, yet we feel that much and lasting good was accomplished. The congregation at this place is not so strong as it once was. "Brimstone" is a rough section of this Upper Cumberland Valley, yet has in it some very fine people. But there are in that section of the county some "men corrupted in mind, and reprobate concerning the faith," who have greatly hindered and injured the cause of Christ; but may it not be true that these "evil men shall wax worse and worse, deceiving, and being deceived."

From Brimstone I went to Teal's Chapel, or, as it is sometimes called, "North Springs," and began a meeting on September 10, which continued eight days. There were four baptisms, one restoration, and one from "confusion," saying: "I have obeyed the gospel, and desire to wear the name 'Christian,' 'saint,' or 'disciple,' and to be governed and controlled only by the Bible." We think much good was accomplished. The brethren surrounding Teal's Chapel have much to be thankful for. They have an excellent neighborhood in which to live, made up of refined and progressive people; and they have some as good land for farming purposes as I have ever seen. I greatly enjoyed my sojourn at this place.

From North Springs I went to Bagdad, where I began a meeting on September 24 and continued it past the first Lord's day in October, with sixteen sermons, but with no shadow of visible results. "There is a reason" for this, which is a disadvantage in location and a failure on the part of many to be as thoroughly consecrated to the Christ as they should be;

You Cannot Have CATARRH And at the Same Time Retain Your Natural Beauty



What are you going to do—get rid of your catarrh or sacrifice your health and good looks? Catarrhal poison in the blood produces unsightly facial blemishes and makes you look old long before your time.

C. E. Gauss can tell you how to get rid of your catarrh with all its annoying features, and at the same time will send you a free package of Gauss' Combined Treatment that does the work. You will find this a wonderful medicine, because it gets right down to the root of the trouble and removes the cause.

Write to-day for a free package of the medicine and you will be more than delighted with the results. Fill in your name and address and send coupon below to C. E. Gauss, 276 Main Street, Marshall, Mich.

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Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

Help us and help yourself. Subscribe now for the Gospel Advocate and save fifty cents.

The forest shade and the species that inhabit it and the sound of rivers in the spring freshet, and the pushing up of fungus, and the ripening of acorns, though renewed each year, are yet among the oldest things and have in them the most persistent life.—Exchange.

yet there are many fine Christian people there.

From Bagdad I went to Everett, Todd County, Ky., near where I was born and reared until I was a lad of seventeen or eighteen summers. I began a meeting there on Thursday, October 5, in a Freewill Baptist meeting-house. That section of the country is a positive demonstration of Paul's power to prophesy. Paul says: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 3, 4.) This was a mission meeting, and continued seven days, with eight sermons, one baptism, and two coming out of "confusion," saying: "We have obeyed the gospel and desire to be simply Christians." After closing this meeting I came to this place, where I expect to remain until the end of the coming year, the Lord willing, working with the church here and at other points in the county, excepting some meeting work that has been arranged out of the county and out of the State. Let us ever remember to be as "wise as serpents and harmless as doves;" that we should have the mind in us that was in Christ, and his mind was: "Lo, I am come to do thy will, O God;" and, "I glorified thee on the earth, having accomplished the work which thou hast given me to do." I ask an abiding interest in the prayers of each Christian who reads this.

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It sallows! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a fifty-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money

Take calomel to-day, and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless; so give it to your children any time. It can't sallow; so let them eat anything afterwards.

Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

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Depends Upon Healthy Babies

Properly reared children grow up
to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

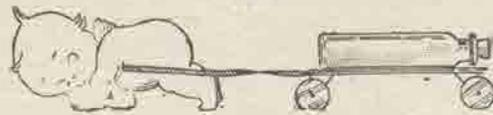
Mrs. Winslow's Soothing Syrup

Makes Cheerful,
Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today
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Sold by druggists throughout the world.



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Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize-winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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100 beautiful designs at \$1.00 per 100; 24 for 25c; 15c per dozen, postpaid. 150,000 sold last Xmas to national customers. Special prices to dealers in large quantities. PENTECOSTAL PUBLISHING CO., LOUISVILLE, KY.

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City Physicians Explain Why They Prescribe Nuxated Iron to Make Beautiful, Healthy Women And Strong, Vigorous Men

NOW BEING USED BY OVER FIVE MILLION PEOPLE DAILY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent in two weeks' time.

New York, N. Y.—It is conservatively estimated that over five billion people daily in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of well-known physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:

Dr. King, a New York physician and author says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone; the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, maco, farina, degermed, nated corn meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

Dr. Saxon, a well known Boston physician who

has studied widely in both this country and in prominent European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, gripe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 20 he was in bad health; at 46 he was cured and nearly all in—now at 60, a miracle of vitality and his face beaming with the buoyancy of youth.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then

test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time, simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children, is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray; while many another has gone down in inglorious defeat simply for the lack of iron.

NOTE—Nuxated iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the system, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed in this city by all good druggists.

Dies-Killingsworth Debate.

BY J. A. HUDSON.

Brother A. D. Dies (Christian) and Elder W. D. Killingsworth (Holiness) held a debate at Brilliant, Ala., October 23-26. Killingsworth affirmed that one is saved by faith at an altar of prayer, and that sanctification is a second definite work of grace. Brother Dies affirmed that baptism is for the remission of sins, and that Christ's church was established on the first Pentecost after his resurrection. To those acquainted with Brother Dies I shall say nothing, for they know his ability; but to others I will say that the task and accomplishment are worthy the commendation of the best. Elder Killingsworth is a pleasant, congenial character, and fought nobly, or with a zeal deserving of a better cause, to sustain his propositions. The debate closed with the best of feelings evinced by both the disputants and all concerned, and, I trust, to the

eternal veneration and renown for truths of the Redeemer and his and the Father's great love. There were many visitors present during the debate. I am to meet Elder Killingsworth in discussion at Shady Grove, near Fayette, Ala., on Monday after the first Sunday in December. Brother Frank Baker, of Belmont, Miss., was Brother Dies' moderator.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.

It is a good and safe rule to sojourn in every place as if you meant to spend life there, never omitting an opportunity of doing a kindness, speaking a true word, or making a friend.—Ruskin.

Sunday Morn.

BY LOULA MAE ADRISSON.

O'er the land the church bells are ringing.

While God's children are hastening Onward, with loving, glad hearts singing.

To a place of worship, near or far.

We gladly welcome the week's first day—

So oft it seems long in coming,
For 'tis then our feet seem to stray
Near the very gates of heaven.

As we meet together here and there,
We should leave the world far away,
With its pleasures, its sorrows and care.

Losing ourselves in worship sincere,
O, it refreshes the weary heart,
That brief while in His service spent;

For each time, of life's burdens, a part
We may leave at the Savior's feet.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

GOSPEL ADVOCATE

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 L. L. GIBB

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BY A. E. LIPSCOMB

David Lipscomb on "The Blood of Christ."

This subject is fundamental. It involves the story of the greatest suffering and at the same time includes the greatest blessing vouchsafed to mankind. Of all the subjects discussed by our venerable senior editor and beloved uncle, David Lipscomb, during his long career as editor, his thought-provoking articles on "The Blood of Christ" appear to me to have been the grandest production of his heart and pen. A luminous chapter on this subject is contained in "Salvation from Sin," a book that contains the best of his articles carefully edited. I shall this week set forth some of his main arguments, together with some of my own thoughts and illustrations on the fundamental theme, in the hope that it may do good. Besides, we should like for Uncle David to know before he goes to his reward that there are those who treasure his writings, and that, while he himself cannot write, his great thoughts shall be expressed from time to time.

When the destroying angel went through Egypt, it was

the blood of the lamb on the doorposts that saved the Israelites; when vengeance came upon Jericho, it was the same color that assured the safety of Rahab and her household. Making the application to our own lives, there comes a time when every man is surrounded by the greatest enemy to mankind—sin. What is that in the back door of his soul? The sins of the past. What is that in the front door of his soul? The threatenings of the future. He is in a terrible condition—so terrible that Paul describes it in language tense with hopelessness and despair: "O wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7: 24.) The answer to Paul's question is prefigured by the sprinkling on the doorpost, by the scarlet line in the window, by every animal sacrifice made under the old covenant. Bearing these types in mind, we examine a few forceful passages from the New Testament. Jesus Christ, in instituting the Lord's Supper, said: "For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) The beloved John, who leaned on Jesus' breast on that occasion, later wrote these words: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus the Son cleanseth us from sin." (1 John 1: 6, 7.) Again: "And he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 2.) Paul confirms the same vital truth when he exhorts the elders at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.)



The Blood Religion is Supreme.

The efficacy and value of the blood of Jesus Christ is the one point on which nearly all religious bodies, Catholic and Protestant, agree. At the Parliament of Religions held in Chicago in 1893, Joseph Cook, of Boston, listened to the representatives of the great religions of the world until his spirit stirred within him. Securing the floor, he said, referring to one of Shakespeare's plays: "Here is Lady Macbeth. See how she rubs her hands, crying: 'Out, damned spot! Will these hands ne'er be clean?' Then (quoting Shakespeare again): "'All the perfumes of Arabia' could not 'sweeten this little hand.' And Macbeth in similar mood says: 'This red right hand, it would the multitudinous seas incarnadine, making the green one red.' What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and to all the isles of the sea; and unless you can answer that ques-

tion, you have not come with a sufficiently serious purpose to a parliament of religions. I take Lady Macbeth on my right arm and her husband on my left. I turn to Mohammedanism: Can you wash our red right hands? I turn to Confucianism, to Buddhism, and to Brahmanism: Can you wash our red right hands? And then I tell you in simple faith that Christianity can."

The other day when I looked in at a famous trial now in progress in Nashville, a friend said: "God is willing, in my opinion, to pardon every sin, save murder. The murderer is doomed." I said to him in reply: "My friend, I never condone murder, but, at the same time, I never discount the power of the gospel." There is no need for an opinion on this question. Paul says: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) And Paul himself is a notable example of the Savior's power.



Theories About the Blood.

But while it is generally accepted that man is freed from sin by the blood of Christ, it is painfully true that many who use this expression do not have any definite idea of the conditions on which the blood of Christ cleanses from sin. Many conflicting theories are advanced. As pointed out by David Lipscomb, some teach that "the blood was shed as an example to impress on man the love of God for him, and so draw him to God." But to make this the only object of his death is to make worse than nonsense such passages as those that speak of Jesus' dying, "the just for the unjust," and that he gave "his life a ransom for many." Others teach that Jesus took the sinner's place under the law, paid the penalty due the law, and freed man—and that is all there is to it. If this were true, the sinner owes no debt; Christ has paid it. He needs no forgiveness; he is already forgiven.

But, leaving theories aside, all the scriptures that bear on the blood question, taken connectedly and reconciled, teach that while Christ, by the shedding of his blood, opened the way for the salvation of the whole world, at the same time, the benefits of that blood can be appropriated by none, save those who obey him. Here again the author of "Salvation from Sin" gives us a fine point when he explains. It is an axiomatic truth that it takes two parties to complete a gift. One provides and offers the gift; the other accepts it. It is not a gift until it has both been offered and accepted.



Getting the Benefit of the Blood.

How may the sinner approach the blood of Christ? This is a question of eternal moment. One thing is certain: he cannot approach the material blood, for there is not a drop of it upon the earth. Paul, in his masterly discourse to the Hebrews, throws a luminous light upon this question. (Heb. 9: 18-26.) From this passage we learn that the tabernacle, with all of its appointments and vessels of service, needed to be sealed by the typical blood of animal sacrifices. Just so the church needed to be sealed and was sealed by the blood of a better sacrifice, the blood of Jesus Christ, the Lamb without spot and without blemish. We also learn that under the old covenant the people approached and were benefited and cleansed by the blood when they appropriated the tabernacle with its blood-sealed appointments. Just so, no man can come to the blood of Christ, save by coming to the laws, institutions, ordinances, and appointments that have been sealed by his blood. As, for example, we come to the blood of Christ when we obey the blood-sealed commandments that relate

to faith, repentance, confession, baptism, and the Lord's Supper. What does it mean to reject or modify or change any of these blood-sealed commandments? Hear Paul's answer: "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28, 29.)



The Only Cement for United Brotherhood.

Thinking of the many hurtful divisions that are in the world to-day, it gives me both pride and pleasure to quote some of the best words that were ever written by the old man who has vigorously fought the battles of primitive Christianity for sixty years and who is now nearing the journey's end, speechless, but happy with the thought of divine approval: "The blood of Christ constitutes the only cement that can bind into one brotherhood, undivided and indivisible, the different families, factions, and fragments of Adam's sinning, discordant, and beligerent race." Men grow voluble and enthusiastic to-day over their various schemes for religious unity. But not until one religious body after another has learned not to despise the blood-sealed commandments of Jesus Christ—then, and not until then, will they come together. I disapprove of sprinkling babies and grown people. Why? Because I have a prejudice against sprinkling or against the people who practice it? No; because the practice is not sealed by the blood of Jesus. I disapprove of instrumental music in the worship. Why? Because I don't like music? No—a thousand times no; because instrumental music in the worship is not sealed by the blood of Jesus. That's all. But that is enough.



"What About Natchez?"

Brother W. S. Long, Jr., of Manchester, Tenn., is in dead earnest when he asks the above question. Having been on the ground, he knows the urgent need and the desperate struggle that a little handful of Christians, mostly women, have made to get started in this Southern city. He writes:

Some time ago a call came from Natchez, Miss., asking the strong to help the weak. The call is a deserving one, and we should help them. The membership there consists of only about a dozen members, most of them being women, and they are poor.

Brother R. D. Smith has agreed to go there for a meeting soon. But it is not right for us to ask him to bear the entire burden; so I am asking every congregation that is interested in a worthy mission work to give a contribution to help hold this meeting. Please make a sacrifice to help this place where the gospel is so much needed. Send your offering to Mrs. D. E. Neely, Natchez, Miss. The amount of fourteen dollars has been given to that work. This is about enough to pay the workman's traveling expenses. Let us hear from other liberal souls at once. If any brother thinks Brother Smith ought to bear all the expense of this meeting himself, let me hear from him. Maybe he will be willing to do that.

I wish to join with Brother Long in asking others to have fellowship in the Natchez meeting. The investment in the gospel is always a good investment. In multiplied blessing it will come back to you.

Be on your guard against the short days of the year. We dare not spend our years "like a tale that is told," aimlessly, uselessly, but must use every moment in perfecting the life of Christ in us, in growing in righteousness and Godlike beauty.—Evangelical Companion.

OUR CONTRIBUTORS

Practical Christianity.

BY J. PERRY HODGE.

If Christianity is to become the prevailing spirit in the churches and finally conquer the world for Christ, each individual Christian must make up his or her mind to the task of learning by practice such duties as the profession of Christianity requires.

Professing to be a Christian without practical demonstration of the Christian life is a great hindrance to the cause of Christ. Men and women who profess to be Christians must let their lights so shine before men, that men may see the good works of those professing to be Christians, and glorify the Father which is in heaven. (Matt. 5: 16.)

Christians are those who have been buried with Christ in baptism and have come forth from the watery grave in the likeness of the resurrection of Christ to walk in the newness of life. (Rom. 6: 4, 5.) "If ye then be risen with Christ [Col. 2: 12], seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3: 1.) The failure of so many people who profess to be Christians is due to their ignorance of their true relationship with Christ. If all who profess to be Christians should realize that they are dead and that their lives are "hid with Christ in God" (Col. 3: 3), it would be easier for them to set their "affections on things above, not on things on the earth" (Col. 3: 2).

The relationship between Christ and a Christian is the same relationship that exists between a vine and the branches thereof. (John 15: 1-6.) In the same way that a branch that was not formerly a branch is grafted into a vine, a man who was not formerly in Christ is united unto Christ. The branch that was not formerly one must be cut off entirely from its old parent vine and the life thereof; so also must a man be cut off entirely from his former life in order to an entrance into Christ. This cutting away from all former life is equivalent to being dead thereto, the same as a branch is dead to its old parent vine when cut away from it. And the fact that a branch, when united to another vine, must live, if it lives at all, in the vine into which it has been engrafted, drawing its life therefrom, is true also of the man or woman who has been cut away from his or her old manner of living and united to Christ; such must live, if they live at all spiritually, in Christ. He is their life. He lives in them as the vine lives in each of its branches, and they live in him as the branches live in the vine to which they belong. This mystery of the Christ life in us is what is meant by the text: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

This spiritual resurrection is of such value to us that nothing, not even death itself, can separate us from Christ (Rom. 8: 38, 39), so long as we abide in him; for this of itself is the love of God (1 John 5: 1-5); for we abide in him only so long as we keep his commandments. This being the case, he that hears the word of God and believes on Jesus Christ "hath everlasting life [the life of Christ in him], and shall not come into condemnation; but is passed from death unto life" (John 5: 24); and "when Christ, who is our life, shall appear, then shall ye [we] also appear with him in glory" (Col. 3: 4).

Those, therefore, who have thus passed from death unto life are told, in the words of Paul to the Colossians: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection [pas-

sion], evil concupiscence [desire], and covetousness, which is idolatry." (Col. 3: 5.) The old life of many men and women consisted of those things (Col. 3: 7), and in order that these things be put out of the new life entered into in Christ, they must be mortified; and, in addition to this mortification of that kind of life in us, we must "put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3: 8-10.)

Practical Christianity not only requires that we "put off the old man with his deeds," but that we must also "put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." (Verses 10, 11.)

In order to do this, we must "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Verses 12-17.)

In the same proportion that the Christ life increases in us, the former things of our lives will decrease. The Christ life in us drives out the imperfections of the old life till we grow to the full measure of the stature of Christ. Solomon says, "The spirit of man is the candle of the Lord" (Prov. 20: 27); and Jesus said: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5: 15.) If seven candlesticks mean seven churches (Rev. 1: 20), a candlestick must mean a church. If lighted candles are put in candlesticks in order to increase their light-giving to all that are in the house, and the candle of the Lord is the spirit of man (Prov. 20: 27), it must be that, when the Lord lighted his candles on Pentecost after his resurrection, he also put them on a candlestick. Zephaniah said that "in the day of the Lord's sacrifice," which was when he was crucified, Jerusalem would be searched with candles. (Zeph. 1: 8-12.) Candles give light only after having been lighted, and the candles by which Jerusalem was searched undoubtedly were lighted by the Lord (Ps. 18: 28) when the Holy Spirit, like cloven tongues of fire, sat upon each of them (Acts 2: 1-4). For David said the Lord lighted his candle by enlightening his darkness. (Ps. 18: 28.)

The candle when lighted is consumed or used up in the work of light-giving. So it is with the Christian who lets his or her light shine. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3: 16.) In this way our lives, or spirits, which are the Lord's candles, should be used up or consumed. Instead of suffering around, wives should submit themselves to their own husbands as is fitting in the Lord. (Col. 3: 18.) Instead of seeking forbidden pleasures and mistreating their wives, husbands should love their wives and not be bitter against them. (Col. 3: 19.) Instead of running in hurtful paths, children should obey their parents in all things, for this is well-pleasing unto the Lord. (Col. 3:

20.) Fathers should not discourage their children by provoking them to anger in matters that are not hurtful to them. (Col. 3: 21.)

Every Christian should learn the third chapter of Colossians by heart with a view of making the teachings thereof a part of his or her life. In fact, the entire letter to the Colossians is an excellent rule for Christian practice. No one can learn it too well. Let Christ, the light of the world, dwell in you till your heart is all aglow with the light thereof, and let this light, which is your light, so shine that men may see your good works, and glorify the Father which is in heaven. This will be real Christianity—a power for good in the world. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12: 1), and thus lay down your lives for the brethren (1 John 3: 16)—be consumed or used up by the Spirit of the Lord.

"The New Testament Procedure of Baptism."

BY F. W. SMITH.

On the above subject Mr. J. E. Skinner delivered before the "Baptist Pastors' Conference," of Nashville, a dissertation which received the hearty approval of the conference and a request for its publication in several of the leading Baptist journals. This, of course, stamps his positions on the subject with the highest approval as sound Baptist teaching. On the points relative to the "form" and "subjects" of baptism the writer voices a hearty amen, and finds no ground for dissent until we reach the third note of his dissertation, which runs as follows:

Nor is there to be found anywhere a Baptist who would consider as New Testament baptism the immersion of any person in order to procure the remission of sins. This view rejects the doctrine of baptismal regeneration and contends for the baptism of believers only, and safeguards at the same time its scriptural designs—to declare our death to sin, our spiritual resurrection already passed, as well as our ultimate and complete triumph over death, in Him who died for us and rose again. That this is the New Testament design of baptism, and that this was the New Testament procedure at this point, no Baptist will deny. Hence no proof is needed in this connection.

Here, too, I can give a hearty indorsement to a part of this note. I, like the Baptists, *repudiate* in toto the "immersion of any person in order to procure the remission of sins," and stand ready to join Brother Skinner and the "Baptist Pastors' Conference" in combating with all my power such an unscriptural doctrine. The *blood* of Jesus Christ is the only *procuring* cause of the remission of sins; and if any one attempts to substitute anything else for that purpose, I shall be glad to join hands with the Baptist brethren in opposing it. I desire, therefore, to be put on record by Brother Skinner and the whole Baptist Church as fully indorsing their position on that phase of the question. I may add, also, that the doctrine of "baptismal regeneration" (if I properly understand what is meant by such language) is nowhere taught in the word of God, and is, therefore, to be rejected on the same ground that we reject "immersion to procure remission of sins." But, while this is true, I as fully *repudiate* the position of Mr. Skinner and the "Pastors' Conference" on the purpose or design of baptism as I indorse them on the other points. It is made manifest that the Baptists, as represented by Mr. Skinner, hold to several designs of baptism, expressed as follows: "To declare our death to sin, our spiritual resurrection already passed, as well as our ultimate and complete triumph over death, in Him who died for us and rose again." Now, I most *positively* deny that either one of these things is given in the word of God as a reason or purpose for which one should be baptized. On the point of a "spiritual resurrection," Mr. Skinner and the apostle Paul

differ the width of the heavens. Mr. Skinner has "two resurrections," one of which he terms a "spiritual" resurrection, taking place before the resurrection in baptism, which latter, he says, declares the former. Hear Paul: "Having been buried with him in baptism, wherein [that is, in baptism] ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.) This makes it clear that the *spiritual union* between Christ and the soul takes place in this resurrection which Paul declares is "with him"—that is, with Christ. The passage of scripture that *plainly, positively, and unequivocally* sets forth the purpose or design of baptism, Mr. Skinner leaves untouched. Why, let me ask, *shun* around Acts 2: 38? In that passage we have both baptism and remission of sins expressed; but Mr. Skinner hies away to other passages that in no way whatever even hint at the design of baptism, with which to express Baptist doctrine. I deny that baptism is anywhere said to declare the remission of sins previously obtained; and if my friend thinks otherwise, let him produce the scriptures that so teach. The purpose or design of baptism is *specifically* stated as follows: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) I presume the reason Baptists keep away from this passage is because they have to do so much explaining to keep the people from getting the idea that baptism is for—in order to—the remission of sins. It is not conducive to the growth of the Baptist cause to *quote* and *emphasize* Acts 2: 38 without spending time to explain away the obvious import of the passage. More will appear from time to time relative to Mr. Skinner's dissertation.

Tribute to a Christian Woman.

BY E. A. E.

"As shadows, cast by cloud and sun,
Flit o'er the summer grass,
So in thy sight, Almighty One,
Earth's generations pass.

"And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten and are gone."

And thus it is, all things earthly pass away. We sing these lines frequently, but do not so much realize their meaning as when our friends and loved ones slip away from us by death.

"Man, that is born of a woman,
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down;
He fleeth also as a shadow, and continueth not."

"What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away."

"All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth;
But the word of the Lord abideth forever."

Thus, not only every faded leaf and withered flower and dead blade of grass tell us that our lives are for a moment and the wealth and glory of the world fail and fade; but this truth is proclaimed from almost every page of the Bible. Every day the truth that "it is appointed unto men once to die, and after this cometh judgment," is impressed upon us.

There is a sadness and loneliness caused by the passing of dear ones, a vacancy in the home, an aching void in the heart the world and all its pleasures and wealth cannot fill or remove; but there are comfort and consolation and peace, which passes all understanding. In the gospel of Christ and the hope of the home which sin and death cannot enter and where changes never come, that the world

cannot take away. Let us be assured that those who have left us are Christians, then a holy calm comes, a patient waiting, a cheerful serving, a faithful continuance in our mission until we shall join them in that place where "the wicked cease from troubling" and "the weary are at rest."

Our neighbor and friend and sister in the church at Bellwood, Tenn., Mrs. John L. Bass, died on March 11, 1916. She was Laura Hawkins and was born on May 19, 1847. Had she lived until May 19 following her death, she would have been sixty-nine years of age. She was married on October 20, 1863. Four children—Albert and Harry Bass, Mrs. Callie Young and Miss Mattie Bass—and her husband survive her. In recent years three children—Mrs. Wilkerson, Charlie Bass, and Mrs. Albert Sweat—preceded her to the tomb, and two or three children were buried in infancy or young life.

There never lived in our neighborhood a kinder-hearted wife and mother and neighbor than Sister Bass. She came into the church forty or more years before her death. She was a homemaker, and sought to make it comfortable and pleasant for her husband and children. We never heard her engage in any gossip and scandal or criticism of her neighbors and others. We never heard any one speak harmfully of her. All said of her: "She is a good woman." She never took up a reproach against any one. Kind and considerate, she spoke kindly and with Christian consideration of others. Like all other human beings, sickness, bereavement, sorrow, disappointment, and trouble came into her life; but, so far as we could be the judge, she bore them all with courage and patience. She was one of the very many people we are glad to have known and from whose association we went feeling encouraged and better. Her cordial welcome, kind spirit, sincere inquiry about the welfare of others, and good wishes for everybody begot the same in us, and we left her thinking better of the world and encouraged to bear our burdens and meet our duties with greater cheerfulness and, in turn, to manifest a deeper interest in others and to cheer and comfort them. We should be glad could we fill others with cheer and good will and make the world brighter as we pass along.

The precious and exceeding great promises of God and the increasing hope of "the better land" should stimulate and encourage all to possess the "meek and quiet spirit, which in the sight of God is of great price," to escape from "the corruption that is in the world by lust," and to "become partakers of the divine nature."

We sympathize with our aged Brother Bass in his loss of a true and faithful companion, and pray that his last days may be filled with the peace and hope of the gospel. We sympathize, too, with the dutiful daughter at home, the other children and grandchildren, and pray that all may prove faithful servants of God to the end.

"Precious in the sight of Jehovah
Is the death of his saints."

Seeking Her Lord.

BY CLARA CON EPPERSON.

She went into the temples among the learned men
To find her Lord and worship him, and then
She went away grieving, for she found him not;
They, in their own self-righteousness, had almost his name
forgot.

Wearily renewing her journey again,
She went into the busy marts of men,
Hoping to get a vision of his face
Somewhere in the busy market place.
But again finding not her Lord,
And hearing of him no spoken word,
Leaving the market place, she turned to go
Elsewhere, when a child's sobs, hushed and low,
Came to her ears; and forgetting her great intent
To find her Lord, to the cry of need she went.
The duty done, the succor given, in that low place
She suddenly found her Lord and beheld his shining face.

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However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.

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SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

"Light Wanted."

We here publish a communication from Brother G. W. Leonard, of Winchester, Kan., bearing the above title; but while ostensibly seeking light, he takes the initiative and contends that congregational singing is not authorized by the Scriptures. He says:

In your criticism of E. L. Powell, in your issue of November 2, you say: "We learn also that singing was an item of worship in the apostolic church." Again: "If we would all walk by faith, act as they did in the days of the apostles, and do just what we find them doing in the apostolic church. . . . If we will be guided by 'it is written.'" Now, Brother McQuiddy, is it not true that your readers will construe this to mean that they practiced congregational singing in the apostolic church, and is it so "written?" Did you intend to convey to the minds of your readers the idea that, when a congregation engages in congregational singing, they are acting just as the apostolic churches did? Please give us chapter and verse. It will not suffice to refer to the "last supper," for a number of reasons: (1) This was not a popular congregation; there were no women there. (2) The church had not yet been established; the Holy Spirit had not come as a guide. (3) We learn that it was customary for the Jews to chant a hymn at their passover service. Further, Paul's statements to the Ephesians, Colossians, and Corinthians will not apply, as all this was in regard to acts to be performed individually, not collectively. Is it not a fact that one can be just as far removed from the spirit of true worship when singing without the use of an "organ" as when using one? I well remember, when I was a boy, hearing drunken fellows passing my father's house on their way home from a dance, singing "Am I a Soldier of the Cross?" with all the energy of a true worshiper. Was that acceptable worship? I do not think they had an organ on the horn of their saddles. Now, I have found the daily life of the organ user to be neither better nor worse than the non-user. And Jesus said: "By their fruits ye shall know them." Now I submit this: "The arbitrary opposition of the use of musical instruments in the worship is a flagrant violation of the principles of worship as taught in both the Old and New Testaments." I think I am able to establish the scripturalness of the foregoing proposition to the entire satisfaction of any impartial reader or hearer. I would be pleased to see what you have to say in justification of your statements as above quoted.

I do not know any law, either human or divine, to prevent one's displaying his ignorance and folly when he desires to do so; and most generally, when one thinks that he is wiser and knows more than the rest of the world, he desires to do this. I certainly meant to convey the idea that congregational singing, or singing in the assembly of the saints, is authorized by the word of God. It seems to me the essence of narrowness for one to imagine that he can brush aside the clear teaching of the word of God upon this subject by his mere assertion. Would our brother decline to take the Lord's Supper simply because it was instituted before the establishment of the church or the Holy Spirit was given? For this reason, and this alone, he seems to think that Matt. 26: 30 has no bearing on this subject. The passage reads: "And when they had sung a hymn, they went out unto the mount of Olives." This shows that Christ and the apostles sang at the first institution and observance of the Lord's Supper.

We find that congregational singing was practiced by the people of God before the giving of the law of Moses. Ex. 15: 1 reads: "Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Mc-

Clintock and Strong, in Vol. IX., page 776, in their biblical, theological, and ecclesiastical cyclopedia, tell us: "From the apostolic age singing was always a part of divine service in which the whole body of the church joined together; and it was the decay of this practice that first brought the order of singers into the church. The Council of Laodicea (Canon 15) prohibited singing by the congregation; but this was a temporary provision, designed only to restore and revive the ancient psalmody. We find that in after ages people enjoyed their ancient privilege of singing all together." But our brother would have us accept as truth, on no other authority than his mere word, his assertion that Col. 3: 16; Eph. 5: 19; 1 Cor. 14: 15; and other scriptures refer to singing individually or privately; but his assertion is wide of the mark.

Let us see. Eph. 5: 19 reads: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." They were to speak to each other in the singing. They must have done this when called together. The Greek for "one to another" and "your" is plural, showing that a number of persons were to make melody in their hearts. Col. 3: 16 reads: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." This singing must be done when they were come together, in order that each might be admonished by the singing done. This is clear and distinct authority for the song service in the public assembly. That it should be called in question indicates to what extremes some people will go in trying to justify practices not required by the Scriptures. 1 Cor. 14: 15 reads: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." This is the individual saying what he will do in the public assembly, and is a clear statement that he will sing when the whole church is come together. For proof of this, read 1 Cor. 14: 4, 5, 12. Also, read 1 Cor. 14: 23-26: "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?"

What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." Thus it will be seen that they came together in the public assembly to sing psalms. Here is positive authority for singing in the church. Thus we see that the passages which our brother would brush aside by his unsupported assertions all refer to the singing of individuals in the assembly of the saints. But the Holy Spirit, by quoting, through Paul, from the Psalms in Heb. 2: 12, has forever settled this question. He says: "I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise." The Authorized Version has "church" instead of "congregation," and the American Revision has "church" in the margin. So we see that David predicted that the praises of God should be sung in the church of the Lord Jesus Christ. Ps. 22: 22 reads: "I will declare thy name unto my brethren: in the midst of the assembly will I praise thee." The Authorized Version has "congregation" instead of "assembly." The Hebrew word "eda," from which we have "congregation" in Ps. 22: 22, means "an appointed meeting." Hence we have shown conclusively divine authority for Christians' coming together and singing in "an appointed meeting."

I have no disposition to argue with our brother about the goodness or wickedness of organ or nonorgan users, as I have shown clearly by the word of God authority for singing in the worship, and, as the Bible nowhere authorizes us to play an instrument in the worship, I see no necessity

for arguing this question. A desire to argue such a question only shows a disposition to follow one's own inclinations to not do what God clearly and plainly authorizes to be done. Whenever any one can establish divine authority for playing musical instruments in the worship of God, then I will raise no question with him about the manner of doing it. So far as good works and deeds of sacrifice are concerned, the Roman Catholics measure up well with the Protestants; but this by no means proves that they have accepted the truth. As "faith cometh by hearing, and hearing by the word of Christ," and as there is scripture authorizing singing in the church, I can by faith sing in the church. I cannot play by faith, as I have no scripture authorizing such an act. The Savior says: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Also, John says, in Rev. 22: 18, 19: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."

A broad and liberal man is the one who is content to be guided by "it is written" in the worship of God. The Bible is broader than any man. The bigoted, narrow, and conceited man is the one who imagines himself wise enough to introduce things into the worship of God which have not been put there by Jehovah.

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Georgia and the Far Southern Field

By S. H. Hall

The Profane Performances of the Apostles of Naturalism.

BY W. C. GRAVES.

The above is the heading of an article that appeared in the Atlanta Journal of September 3, by Bishop Warren A. Candler, of the Methodist Church.

The Bishop starts out to show from Lev. 10: 1-3 that just as the priests injected naturalism into the service of God by offering "strange fire" before Jehovah, so the same is being practiced in the church to-day. Of course the Bishop means the Methodist Church, since he is head of that institution and ought to know more about its affairs than any other man on earth. There are other institutions of like nature; the Bishop might have had them in mind also. The true church—the church of Christ—does not practice naturalism; and if such should creep into the church, those that possess spiritualism go to work and get the naturalism out. Human organizations are run by human wisdom, divine organizations by divine wisdom, and this is what separates the church of Christ from sectarianism.

The Bishop says: "That is a fearfully instructive passage in Hebrew history in which is recorded the judgment which fell upon certain priests on account of the profanation of the altar by the use of strange fire upon it. Doubtless they would have preferred the holy fire from heaven, but they could not draw down that sacred flame without both a personal and priestly consecration of the severest character. Hence they preferred the easy way of naturalism and used common fire."

The Bishop here means Nadab and Abihu, the sons of Aaron. (Lev. 10: 1-3.) Let me state that the Bishop got the wrong scripture for his text. The Bible says: "Happy is the man that judgeth not himself in that which he approveth." (Rom. 14: 22.) The Bishop ought not to be too hasty in condemning these priests, since he has more knowledge of God than they had, and, besides, their example for a witness. The Bishop says: "They preferred the easy way of naturalism and used common fire." Yes, Bishop, and so do you and the Methodist Church over which you are head prefer the easy way of what you are pleased to call "baptism," and so use a few drops of water to sprinkle on one's head. This fire the priests used was strange fire to God for the simple fact that they did not get it from the place that God told them. And sprinkling a little water on a person's head in the name of Christ for baptism is just as strange to God for the simple fact that God never commanded it. Doesn't the Bishop know this? Doesn't the Bishop know that the pope of Rome is the highest authority there is for sprinkling for baptism? Doesn't the Bishop know that there is just as much difference in the meaning of the Greek word for baptism and the Greek word for sprinkling as there is in the meaning of the word "heaven" and the word "hell"?

The Bishop: "Their case in principle is not different from that of many persons now. There is a prevalent disposition among both preachers and the people to take the easy way of naturalism in doing the work of the church. The requirements of the supernatural, by which they are brought face to face with God, are too exacting, and, not being willing to surrender utterly the semblance of Christian living and endeavor, they adopt naturalism, naturalistic methods, and aim at naturalistic ends, rather than rely upon spiritual forces and aim at spiritual ends."

Yes, Bishop, it's hard to get people to stick to the "word

of God." Paul, over eight hundred years ago, said: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 3, 4.) The Bishop ought not to be surprised at the apostles' telling the truth.

I now note a few expressions from "the word of truth" and show how people have turned aside from them. "The word of truth" speaks of but one church—the church of Christ. (Matt. 16: 18; Rom. 16: 16; Eph. 4: 4.) Man says there are many and that it makes no difference what you call the church, and the one that the Bishop is head over is called the "Methodist Church." Bishop, from whence came that name? It is not noted in "the word of truth." "The word of truth" says baptize (immerse) penitent believers. (Acts 2: 38.) Man says sprinkle or pour a little water and it will do just as well. From whence came such? It is not in "the word of truth." "The word of truth" says baptize believers. (Mark 16: 16.) Man says baptize the infant, too. From whence came such? It is not in "the word of truth." "The word of truth" says make vocal music—sing and make melody with your heart to the Lord. (Eph. 5: 19.) Man says we 16.) Man says baptize the infant, too. From whence came such? It is not in "the word of truth," the New Testament. From whence came all these church societies, entertainments, and titles, such as "Rev.," "D.D.," etc.? They are not in "the word of truth." Who exalted the Bishop as head over what he is pleased to call "a portion of God's people?" The Bible says that Christ is the head of the church. (Eph. 1: 22.) Yes, people have forsaken "the old paths," the word of God, and gone after the doctrines and commandments of men.

The Bishop: "We hear little preaching concerning justification by faith, or the new birth, or the witness of the Spirit; but we have a vast deal of pulpit talk expended on reform schemes, social service, and other matters. Our relations with God are thus ignored and earthly relations and conditions are magnified out of all proportion to their real significance and importance. Throughout the Scriptures the idea always set forth is that the thing of supreme importance is the right relation of men to God, and that when this supremely important matter has been rightly determined all other good things follow. This is the underlying idea in our Lord's exhortation: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' The popular program, however, is that if we look after and secure these earthly things, we shall glide into the kingdom of God down an incline plane, with all the forces of gravitation conspiring to help us, and nothing opposing us in reaching the heavenly end. This program is popular because it is easy; but in the end it will be disappointing."

On the above let me add: If the Bishop should preach a sermon on "justification by faith" and be consistent with his "Discipline," he would have to preach "justification by faith only." This the Bible flatly contradicts. Read the second chapter of James. The Bishop says: "Throughout the Scriptures the idea always set forth is that the thing of supreme importance is the right relation of man to God, and that when this supremely important matter has been rightly determined all other good things follow." Yes, Bishop, and this relation to God can be had only by humble obedience to the "word of God" just as it is written. God tried to teach this lesson to the children of Israel, but they were slow to learn it, and so are people to-day. Read Dent. 28. God tried to teach this lesson to Saul, but he would not hearken. He said to Saul: "To obey is better than sacrifice." (1 Sam. 15: 22.) When people stop adding to and taking from the word of God,

and bow in humble submission to him, then, and then only, can this sweet relation be had.

The Bishop: "The popular program, however, is that if we look after and secure these earthly things, we shall glide into the kingdom of God down an incline plane, with all the forces of gravitation conspiring to help us, and nothing opposing us in reaching the heavenly end. This program is popular because it is easy; but in the end it will be disappointing." And the Bishop is right. That is the reason the true church—church of Christ—is pleading with people to forsake the doctrines and commandments of men and return to the "word of God." Christ said in Matt. 7: 22, 23: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

People can think they can glide into the kingdom of God some way of their own, but they are certainly deceived. If people get into the kingdom of God to-day, they get in just like the people got in on the day of Pentecost. (Acts 2: 36-42; 8: 34-40.) A little water sprinkled or poured on a person's head never did put one into the kingdom of God.

The Bishop: "Men enter the kingdom of heaven by a strait gate, and reach it by walking in the narrow way. When we seek some easier way by which to obtain these heavenly ends, we go astray and land ourselves in confusion and discouragements." Let me say, Amen. The Bishop seems to be waking up to the truth. Now, if he would just put this into practice, get some gospel preacher to immerse him into the name of the Father, Son, and Holy Spirit, then he, in turn, immerse all the Methodist converts, throw away all the unscriptural innovations, call the church by the name in the Bible, wear the name "Christian," cut out all the societies, and in general go back to the word of God, then all would be well.

The Bishop: "But churches and preachers need to stop and inquire what they really intend to achieve by their lives and labors. If they mean only an amelioration of earthly conditions, then no supernatural power is required to accomplish their object. But if they intend to bring a lost world back to God and renew the hearts of men in righteousness and true holiness, they should with all their hearts return to the faith and methods of holy men by whom such heavenly results have been achieved in former days. No great religious leader who achieved a revival of religion among men has ever aimed at anything short of bringing men face to face with God."

On the above let me add: Preachers are spending their lives to promulgate a "strange doctrine," and people are giving their hard-earned money to support them. Such preachers and people are not laying up for themselves a good foundation against the day to come. Yes, the Bishop is right; "If people intend to bring a lost world back to God, they must return to the faith and methods of the holy men of old." And this is what the true church, the church of Christ, is pleading with people to do—return to "apostolic Christianity." But people love their human inventions and don't want to give them up; so many just keep hugging to them, and at the same time say we must go back to the "old paths."

There are other good points in the Bishop's article; but these are sufficient to show that the Bishop realizes that something is wrong with the religious world. I am glad that the Bishop is waking up to these facts, and my prayer is that he may put in practice that which he is aware of, and do all that he can to get people to return to the word of God. Then we will all speak the same thing, be of the same mind; then will our Lord's prayer in John 17 be answered.

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We Must Give Account of Our Deeds.

BY E. G. S.

Paul said: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) This is a figurative expression. Paul uses it to indicate the serious responsibility we are under to submit ourselves to God and to do his will in order to be saved. God has given us his will in the New Testament in plain language so that all responsible beings can know just what to do to be saved. The passage immediately following the above goes right on to say: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Verse 8.) To sow to the flesh is to give our lives to the gratification of the flesh; while to sow to the Spirit is to give our lives to the teaching of the Holy Spirit in the whole matter of Christianity.

No alien can become a Christian without yielding himself, soul and body, to the first principles of the gospel of Christ; and he must then live as taught by the inspired apostles and written down by inspired men in the New Testament. We have enough written in that sacred volume to teach all men how to become Christians, if they will read it or hear it read or plainly presented by preachers. But one trouble about relying upon preachers is that so many preachers do not preach the plain word of the Lord just as the apostles preached it, but simply give their opinions as to what it means. The apostles, guided by the

Holy Spirit, preached "Christ, and him crucified," and raised up from the dead, as the plan of salvation, and required them to believe these facts and to repent and be baptized unto the remission of sins. They never one time said anything to them about praying for religion, for the conversion of their souls by any inward, secret operation of the Spirit. Such a conversion as that was never one time preached by the apostles, so far as the New Testament records. Hence preachers that preach that way now have not one word of authority for it. If Peter had preached that way on the day of Pentecost and about three thousand had got religion, then it would be right to preach it that way now. But the trouble with the theory is that there is not one word of it in the New Testament. There is no account that any apostle ever preached that way or that a single soul was ever converted that way. How, then, is any man going to get authority from the word of God to preach that way now? And as no such teaching is found in the New Testament, it is dangerous and ruinous to teach that way. If I could find the account even of one soul that was converted that way or where one single inspired man ever preached that sort of conversion, I would take pleasure in preaching that way; but since there is no such case on record, I would be utterly afraid to preach it that way. We have no such case. Therefore it is open presumption for any man to preach it that way. It is simply adding to the word of God to so teach.

On the other hand, it is presumptuous in the sight of God now for any man to say of baptism that it is a non-essential, as thousands are doing to-day. It is challenging both the wisdom and authority of God to do so; for God positively commands baptism. Jesus positively told the apostles to go into all the world and preach the gospel to every creature, and to baptize believers into the name of the Father, and of the Son, and of the Holy Spirit. This command to baptize people is positive, and is just as binding now as it was when first commanded, and will be to the end of the world. Hence every man that cuts baptism out of the conversion of sinners lays violent hands upon the word of God, setting God at defiance, thus assuming to know more than he knows about conversion. If there is any one thing that is supremely ridiculous, this assumption surely is; for the man that does it virtually assumes that he is wiser than God is, and in so doing is paving the way to his own destruction. It is no part of man's business to sit in judgment on the word of God, to decide what is essential and what is nonessential. We had far better be studying what God says and trying to do all that he commands us.

To sow to the flesh is to give our lives to fleshly things, to set our hearts and affections on fleshly things and strive to secure things of a fleshly nature, to satisfy and gratify fleshly desires. Now this is a very easy thing for a fleshly mind to do; but it is the very thing God tells us to deny, to crucify. Every child of God needs to strive every day to deny the mere demands of a fleshly mind. A fleshly mind will never lead any one to Christ, nor help any one to crucify the flesh with its affections and lusts, as Christians are required to do. Hence, if Christians would grow and strengthen in things divine, they must wage continued warfare against fleshly minds. The word of God says: "They that are in the flesh cannot please God." (Rom. 8: 8) This passage means that those who are walking after the flesh, leading fleshly lives, cannot please him. To walk after the Spirit is to read and study what the words of the Spirit require people to do, and then obey it. The word of the Lord uses a very forcible expression when it says: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8: 6, 7.) This

shows the utter impossibility of being fleshly minded and a faithful, spiritual-minded Christian at the same time. The professed Christian that lives after the flesh has no promise of reaching heaven if he keeps that up; for in leading that sort of life he is dead spiritually. Christians must keep posted on the requirements of that life, and keep living it till death comes, in order to have the hope of heaven when they die. The promise of heaven is made only to those that hold out faithfully to the end. In the last chapter of the Bible the language is: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) This is the only course of life to which heaven is promised when life is ended; but the promise is sure to all the faithful. Surely such a promise ought to be a great stimulant to every child of God on earth to be prepared to reach such a life in the world to come.

Some Questions and Answers.

BY E. A. E.

Lancaster, Texas, September 12.—Dear Brother Elam: We want more light about Paul's purifying himself in the temple at Jerusalem. Many brethren now think it all right for Christians to enter into and participate with the various religious parties with which we are surrounded, and they cite us to the same scripture (1 Cor. 9: 20, 21), which you have given us in Paul's case, to show that it is right to do so. Is that the true meaning of that scripture? Can Christians now observe the laws and customs of the Adventists while they are with them? Can a Christian observe the laws and customs of the Catholics, Episcopalians, Methodists, and Baptists while in their midst, that we may "gain" or save some of them? If these Jews had had before them Paul's letters that we now have, could not they have proven that he taught that "they ought not to circumcise their children, neither to walk after the customs?" (Acts 21: 21.) Did not Paul condemn (criticize) Peter for doing at Antioch the very thing—that is, observing the customs of the Jews—that he himself did at Jerusalem? (See Gal. 2.) Paul says Peter did what he did at Antioch, "fearing them which were of the circumcision." (Gal. 2: 12.) Is not this the real and only explanation of the conduct of James and Paul at Jerusalem?

H. CLAY RAWLINS.

In 1 Cor. 9: 20, 21, Paul explains his own conduct. He says: "Not being without law to God, but under law to Christ." He did such things as the Jews did under the law and such things as the Gentiles did without the law, which were in no way a violation of the law of Christ.

No construction put upon this passage which leads one to violate in any way the law of Christ is its true meaning.

The Scriptures must not be twisted (2 Pet. 3: 16), the word of God must neither be corrupted (2 Cor. 2: 17) nor handled deceitfully (2 Cor. 4: 2), and the gospel must not be perverted. (Gal. 1: 7.) Fearing God, trembling at his word (Isa. 66: 3, 5), afraid to disobey him, loving the truth (2 Thess. 2: 10), having a good and honest heart (Luke 8: 15), purposing and willing to do God's will (John 7: 16, 17), and praying that his will and not ours be done, we are assured that we can learn and do the truth. But these conditions of heart are necessary to our reception of the truth, to lead us out of error, and to keep us out. Our whole desire and constant endeavor must be to please God. Jesus pleased not himself (Rom. 15: 3), but always pleased God (John 8: 29). Paul did not seek "the favor of men," but of God; he did not strive to please men, but God; for if, in this sense, he had sought to please men, he would not have pleased God. (Gal. 1: 10.) He pleased "all men in all things" only in that he sought not his "own profit" or personal rights and liberties, comfort and welfare, but, waiving all these, he sought the good of others. (1 Cor. 10: 33.) If eating meat, for instance, caused one to stumble, he would "eat no flesh for evermore." (1 Cor. 8: 13.) This law of love must govern us.

Let us study the lesson in the present Quarterly for November 12 on Rom. 14 and 15: 1-3.

Christians cannot do anything among any people on earth which is a violation of the law of Christ or which will lead others to violate this law. Paul-like, they should adapt themselves to different "customs" at different times of different people, which violate no law of Christ—no principle of the gospel—or lead others to do so, but which, on the other hand, will help others to learn and obey the truth. At all times Christians must be obedient to Christ. At all times they should waive cheerfully their own personal rights and privileges and practice self-denial to gain the more.

Paul did not condemn Peter for doing that which he himself did. Compare their conduct. Peter dissembled; other Jews did, "insomuch that Barnabas was carried away with their dissimulation;" and Paul "saw that they walked not uprightly according to the gospel" (Gal. 2: 11-21.)

When I prepared the lesson referred to on Acts 21: I told all I know about Paul's conduct in going into the temple. I can do no better now than to repeat that here:

The question of requiring the Gentiles who believed to circumcise their children and to keep the law of Moses had been settled some years before (Acts 15); but the "many thousands" among the Jews who believed were (1) "zealous for the law;" (2) they circumcised their children; and (3) they "walked after the customs"—the purifications and other observances of the law, or observances which had become by practice to the Jews as sacred as law. Paul was misrepresented by Judaizing teachers. He was accused of teaching "all the Jews . . . among the Gentiles to forsake Moses" and not to circumcise their children. James and the elders, in order to convince the Jewish Christians that these charges were false, advised Paul to take the four men who had "a vow on them" and purify himself with them and "be at charges for them"—that is, pay for the necessary offerings. Paul taught the Gentiles that it was not necessary to circumcise their children and to keep the law of Moses in order to be Christians, and hence refused to circumcise Titus (Gal. 2: 1-5); but he did not teach the Jews to forsake "the customs" of the law and to abandon circumcision. On the other hand, he circumcised Timothy, whose mother was a Jewess, "because of the Jews that were in those parts." (Acts 16: 1-3.) To circumcise Timothy or any other Jew as a family mark was not wrong; but to circumcise Titus, Timothy, or any one else as an act of worship was wrong. Paul, in acting upon the advice of James and these elders, did this upon the principle of becoming a Jew to the Jews and as under the law to those under the law—not being himself "under the law" or observing it as worship to God, but "under law to Christ." (1 Cor. 9: 19-23.) In his speech before Felix, Paul refers to having purified himself in the temple as proof that he observed "the customs" and raised no tumult among the Jews. (Acts 24: 17, 18.) The Jewish Christians learned slowly that the law had been fulfilled in Christ and had been taken out of the way; and they ceased to observe it only as step by step they learned this. As they were prepared to receive it, God gradually taught them this fact, which they did not clearly see until the temple was destroyed.

Paul did not go into the temple and observe the "customs" as worship to God, but upon the principles of being a Jew to the Jews. This does not justify any one's encouraging others in any error or wrong practice in the worship of God.

Christians should be courteous and considerate of all people, should seek to help all to learn and practice the truth, should encourage all who want to know the truth, should study and learn more and more of it themselves, should associate and work in the honest callings of life with people even who do not claim to be Christians, as Jesus ate with publicans and sinners; but they should not violate any principle of the law of Christ. Really, how can Christians be otherwise than kind, gentle, tender, respectful, polite, courteous, in every way considerate of the feelings of others, dignified, and courageous, yet con-

scientious, firm, unswerving in regard to the truth, uncompromising in regard to right, and faithful and true to God always?

HOW TO SPEND SUNDAY.

A querist wishes something said in regard to the way the remainder of the Lord's day after the time occupied in the worship of God should be spent.

The New Testament specifies the things to be done on that day. The disciples at Troas met on the first day of the week to break bread, or to eat the Lord's Supper. (Acts 20: 7.) Much of the time of that day was spent in hearing Paul preach—rather, in being taught by him. It requires some time to prepare and to get to the place of meeting. The church then should seriously engage in all the acts of service required—singing with melody and grace in the heart the songs the New Testament specifies; praying with the spirit; teaching the word of God and exhorting; partaking of the Lord's Supper in self-examination, discerning the body and blood of Jesus; contributing cheerfully, every one as he may prosper; and if some one is present, as Paul at Troas, who can preach, receiving instruction from him. It requires some time to do all this properly. The law of the land forbids regular work on this day; hence the remainder of the day should not be spent in that way, for that would be a violation of God's law, which requires submission to the powers that be. (Rom. 13: 1-7.) The heart, having been so seriously engaged in the worship of God, cannot be turned at once to worldly pleasure and amusement, to frolic and fun. Christians should be cheerful and happy and should not disfigure their faces in order to appear religious; but they should not spend as little time as possible in the worship of God, hastening to "get through," and as much time as possible in worldly amusements and in seeking their own fleshly ease and enjoyment. There are no strict rules outside of the worship of God and work of the church laid down for the observance of this day as were made for the observance of the Jewish Sabbath. Love for Jesus, respect for the worship of God, and the desire to accomplish good should govern all Christians. But no Christian should attempt to make rules here for other Christians, where God has made none, except as stated above. Constrained by the love of Christ, Christians will act on every day of the week so as to set a good example and to influence others to obey God and honor Christ.

Man's Devices and Jehovah's Guidance.

BY M. C. K.

It was the wise man of the ancients who said: "Man's heart deviseth his way, but Jehovah directeth his steps." (Prov. 16: 9.) In this inspired and significant utterance there is revealed the fact of an ever-present and governing law in human affairs of which the average man of the world seems to have no knowledge. But it is, nevertheless, a wise and beneficent law operating everywhere and for the good of all of God's creatures, challenging the most serious thought, study, and reflection on the part of man.

Little did the author of this editorial dream when the last word of his editorial, which appeared in our issue of October 5, was taken down by the stenographer's hand, that so many weeks would intervene before he would dictate another; nor did he dream of the suffering which those weeks held in store for him. But "man's heart deviseth his way, but Jehovah directeth his steps." In resuming his accustomed work in these columns, he is grateful and rejoiced to say to Gospel Advocate readers that, while the attack was sudden and the suffering severe, yet, thanks to the Giver of all good, it was not greatly prolonged. And with equally profound gratitude he is fur-

thermore glad to state that, while the attack found him with a vigorous body and in robust health, yet it has left him in the same if not even better condition than before, with strength fully regained and with the ability to resume and prosecute his work in the accustomed way. In fact, so marked is his improvement that he is persuaded to postpone what his friends have thought to be a much-needed rest. It seems useless to rest when one does not feel tired and when there is so much work to do on every hand.

Manifestly there are great lessons for us in the vicissitudes of life. Let us not be slow to learn them. As the storm cloud temporarily hides the sun, yet intensifies our appreciation of its light and beauty when it appears again with the clouds cleared away, so possibly our Heavenly Father, in the arrest and suspension of our accustomed operations, whether by illness and suffering or otherwise, means to deepen and intensify our gratitude for his goodness in general, as well as to intensify our appreciation of its particular manifestation in health and vigor of body. Be this as it may, it is comforting and consoling to know that, in all the affairs of life, there is a supreme and all-powerful Hand which directs and guides in the affairs of this world and overrules all things for the good of his faithful children. No wonder a genius like Shakespeare said:

"There is a divinity that shapes our ends,
Rough-hew them how we will."

And no wonder that Thomas Carlyle should write:

"In the huge mass of evil as it rolls and swells, there is ever some good working toward deliverance and triumph."

And no less suggestive and impressive are the eloquent words of William Cowper:

"In all the vast and the minute, we see the unambiguous footsteps of the God who gives the luster to the insect's wing, and wheels his throne upon the rolling worlds."

Hence, in every conflict and in every struggle of life, in adversity and in prosperity, in sickness and in health, and in life and in death, the faithful child of God is assured that "the eternal God is thy dwelling place, and underneath are the everlasting arms." (Deut. 33: 27.) What a declaration! How vast its import and how sweet its sentiment! Not only is the infinite and all-wise Father ever present guiding and directing our ways, but so infinitely minute is his oversight of all his creatures that, of the sparrows, Jesus declared to the disciples: "Not one of them shall fall on the ground without your Father." (Matt. 10: 29.) Just think of it! Though there are millions of sparrows in the world and millions of other species of the feathered tribe of songsters scattered all over the earth, yet the Father's notice of each one of them is as minute, accurate, and unfailing as if it were the only bird in all the world. And to make his disciples appreciate this lesson, Jesus added: "Ye are of more value than many sparrows." As if to say, if God thus cares for the little, insignificant and comparatively worthless sparrow, how much more will he care for the being created in his own image and likeness! Then, descending to the still finer and more complex minutiae of life, he says: "The very hairs of your head are all numbered." Thus, God our Heavenly Father is everywhere, and, with the tenderest and most loving solicitude and watch care over every detail in our lives, is drawing upon his infinite resources in the beneficent effort to make all things work together for our good. Even men of science, in proportion as they come close to the God of nature, who is also the God of the Bible, feel and acknowledge the force of this fact; and hence we have the following strong language from Benjamin Franklin:

"The longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of man; and

if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

With such a doctrine, well grounded on the facts of both reason and revelation, the Christian man ought to be able to calmly face the struggles, turmoils, conflicts, and misfortunes of life with supreme contentment in the assurance that all things will work for his good.

Finally, this precious biblical truth is briefly summed up and beautifully expressed by the familiar lines of Alexander Pope:

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

And so, calmly and confidently resting in this precious faith, the author of this editorial, with profound gratitude to the numerous individuals and churches over the country who have prayed for him and otherwise shown the tenderest and most loving interest in his welfare, and with his life and strength reconsecrated to God, takes his place again with his faithful colleagues in the united effort to make the Gospel Advocate, as it has always striven to be, a faithful exponent of the principles of unswerving fidelity to the word of God.

What About Negligence?

BY J. C. McQUIDDY.

In our issue of October 19 we published an article on "Withdrawing Fellowship from the Disorderly." Since the publication of that article I have received the following query for further information on the subject of disorderly walking:

Brother McQuiddy: I have just read your article on "Withdrawing Fellowship from the Disorderly." Does the word "disorderly" in 2 Thess. 3: 6 refer only to evil practice? I understand that the word "disorderly" is the opposite to the word "orderly." Then, to walk "orderly" is to walk in the commandments of God; to walk "disorderly" is to fail to walk in the commandments of God. Now, if this is true, I want to know if the church has not the same authority to "withdraw fellowship" from a member that very seldom assembles with God's people for work and worship? After the church has exhorted certain members time and again to come out on Lord's day, and they can and will not, what steps do the Scriptures authorize the church to take?

W. C. GRAVES.

Disorderly walking may refer to neglect of duty as well as the transgression of law. The disorderly walking to which reference is made in 2 Thess. 3: 6 is idleness. Some of the Thessalonians, being idle, had become busybodies in other men's matters. Paul, in 1 Thess. 4: 11, 12, admonishes: "And that ye study to be quiet, and to do your own business, and to work with your own hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing." It seems that the Thessalonians had paid little or no attention to this command, and because they were idle and did not attend to their own business he would have them excluded from the fellowship of the church. The tradition to which he referred was the revelation that he had given them in his first letter, and was not a matter of surmise handed around from one to the other.

The Scriptures very clearly teach us that sins of omission, as well as sins of commission, will close the pearly gates of the new Jerusalem against us. Many are prone to think that if they are not guilty of some terrible crime, but simply neglect to be active in the service of the Lord, they are not very bad, after all. I do not see, however, how any one, after reading the twenty-fifth chapter of Matthew, can reach such a conclusion. The five foolish virgins were not permitted to go in and meet the bridegroom simply because they neglected to take oil in their vessels with their lamps. The wicked and slothful servant

was condemned, not because he had committed some great offense, but simply because he had neglected to improve the talent which had been given unto him. "But his Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest." (Matt. 25: 26, 27.) Also in the judgment scene, when all the nations of the earth are gathered before the great King, we learn that men will be cast into outer darkness simply because they have neglected to feed the hungry, give the thirsty to drink, and to clothe the naked. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life." (Verses 41-46.) Thus it is clearly seen that God does not look with any degree of allowance upon the willful neglect of duty. But I am not able to say just how far and how long the brother should neglect to assemble to break bread upon the first day of the week before he is beyond redemption. So long as a brother looks in the right direction and manifests a purpose and desire to follow the Lord, we should be slow to do anything that is calculated to drive him farther away from his duty. If a man, however, persists in staying away from the worship; if he continually absents himself from the house of the Lord upon the first day of the week, he has already withdrawn himself from the fellowship of the church, and all that Christians would have to do would be to announce publicly that, by his conduct and his public life, he had shown that he no longer desired to be a member of the body of Christ. Such negligent Christians certainly relieve the church of the responsibility of withdrawing fellowship from them. The church, however, would do well to make such announcement. I would be slow to advise the withdrawing of fellowship from a member that meets with the church occasionally. It would be better to patiently admonish and warn that brother to cease his neglectful course. To such I would say: "Watch therefore, for ye know not the day nor the hour."

Missionary Verses.

BY RAY ROBINSON.

Shall those who bear the gospel light
To lands across the sea
Bear all the burden of the fight,
And others idle be?

Shall not we whom God has blessed full well
In basket and in store
Hold up the hands of those who tell
His word from shore to shore?

Shall we withhold His royal dues
From King of earth and heaven,
And His abundant grace abuse?
O, give as hath been given!

That hoarded gold you value dear,
A thousandfold will yield,
To give with neither stint nor fear
To reap the whitening field.

We say we sacred hold His word,
And follow it each day.
"Why is it that ye call me, Lord,
And do not what I say?"

AT HOME AND ABROAD

Compiled by A. B. Lipscomb

W. S. Long, Jr., has closed a good meeting at Largo, Fla.

G. W. Leonard, Winchester, Kan., says: "I find many very good things in the Gospel Advocate."

H. T. King, the "home preacher," is in a good meeting with the South College Street Church, this city.

From Carl A. Gardner, Thorp Spring, Texas: "You are publishing a splendid paper and, I am sure, doing good to thousands."

The new mission on Twenty-third Avenue, North, this city, conducted by the Twelfth Avenue congregation, starts off in a flourishing condition. There were over seventy pupils at the Sunday school last Sunday afternoon.

We had two good services at Russell Street, this city, on last Sunday. Brother Sewell was able to preach in the morning. A large audience was present, including visitors from several States. At the night service a fine young man made the good confession.

There is a good home awaiting a Christian woman of dependable character who is in position to take care of two motherless children in their father's home. For further information, address R. R. Owens, Route 1, Brentwood, Tenn.

In one of her books Alice Hegan Rice has this passage: "You've done what you thought was best; now you want to stop thinkin' about it. The decidin' time was the time for worryin'. Now what you want to do is to brace up your sperrits."

H. M. Phillips writes from Miami, Fla.: "The work moves along well here. A few are coming in from the North. We had about the largest crowd on Sunday, November 5, we have had yet. The Bible work on Sunday and on Wednesday night is good. If you know of members coming here, please write me."

From Don Carlos Janes, Route 10, Buechel, Ky.: "There were twenty-two persons at the Bible class at the colored mission in Louisville last Monday night. In addition to the ladies' week-day class in the Highlands, we have a children's class at the same hour, and another class for adults is to be started in a private house. We have a singing class at the church and will start a general Bible class soon."

From T. H. Matheson, Stroud, Okla., October 16: "I have purposed to be engaged in the general evangelistic work. I have arranged to be at and around my old home in West Tennessee during December, but will have some time not engaged. Any congregation desiring me for a short meeting will please write to me at once, at Davis, Okla. I begin my second meeting for this year at Homer, Okla., on December 1."

From one of our saintliest readers: "If I live until January 10, I will be eighty-two years old. I have been reading the Gospel Advocate for the past fifty years, and wish to read it the balance of my life in this beautiful world of ours."—T. D. Flippen, Bartlett, Texas.

This message is wonderfully helpful. It shows how gracefully and how gloriously a faithful Christian can grow old without "souring" on the world.

To the General Public: Certain ones have been traveling over the country claiming to be representing the Tennessee Orphans' Home at Columbia, Tenn., and soliciting funds for said institution. I take this method of informing the pub-

lic that the Tennessee Orphans' Home has one financial agent, and never sends other representatives for the purpose of soliciting funds, and any such persons are impostors and use this means of securing money that will never reach the Tennessee Orphans' Home. I am sole financial agent.—W. T. Boaz, superintendent of the Tennessee Orphans' Home.

From John T. Poe, Longview, Texas: "I have just closed a glorious meeting of eight days' duration at Miller Schoolhouse, in Anderson County. Four were baptized, one restored. I never preached where the people listened more intently. We appointed a baptist for the church and put one new evangelist to work. Bill Cotton will be heard from in the field before long. He is a noble, good man. I hope to go back and gather some rich sheaves from this sowing. I am now past eighty years of age; but the Lord has been good to me in my old age, and I am still going and preaching."

From F. O. Howell, Fulton, Ky.: "Our meeting closed at Hohenwald, Tenn., on October 19, with fourteen additions. This was our second meeting there this year. Five new elders were selected to assist two old ones in bringing about a better condition of affairs in the church. The church of Christ in Hohenwald has a larger membership than all the sects combined, but no discipline has been exercised in the history of the congregation. The new board of elders will have the undivided support of the church in their undertakings for greater things for our Savior. The town, with few exceptions, has an excellent citizenship."

J. G. Allen, who has labored faithfully for many years with the Green Street congregation, this city, and who is well known to many of our readers, has decided to devote his energies entirely to evangelistic work. Having suffered the loss of his good wife and his children being grown, his circumstances are such that he can travel and preach extensively in new fields. It is part of his plan to make an early trip to Texas, where he has been frequently invited. Brother Allen is an earnest proclaimer of the truth without any frills, and we believe the message is safe in his hands. Churches desiring his services in a meeting should address him at once, at 132 Green Street, this city.

From E. C. Fuqua, Horse Cave, Ky., November 10: "On last Sunday night I closed a two-weeks' meeting with the Green's Chapel congregation, eight miles from Horse Cave. Good audiences greeted us throughout, and all seemed to derive much good from the meeting. Four were baptized and two restored. I never enjoyed a meeting more in my life. The people are kind and hospitable, and the church is fully abreast of her duty in every line of activity, so far as I could judge. Efficient elders and a congregation whose one desire is to please God make this a model congregation in every respect. I shall always remember the sweet associations at Green's Chapel. These brethren have also been fellowshipping the Colorado work since the first of the year, and they have generously fellowshipped many other needy workers and works. Indeed, they are "rich in good works," and God is blessing them therefor. May they increase in all goodness. I begin next Sunday at Gilead Church, further on up the pike. I can still be addressed at Horse Cave, care of R. L. Dunagan, Route 2, for the next two weeks."

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

Stop Cheating Your Family.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured, and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid piano or player-piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by, and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or player-piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental, and spiritual advancement? The Gospel Advocate Piano Club will solve the financial problem for you *now*. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers, you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the club's catalogue and full particulars to-day. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Heed the Warning If You Have a Cough!

The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

Among the latter Eckman's Alterative has an enviable record. It is a lime-bearing preparation which is easily assimilated in most instances. Where used in connection with nourishing food and proper living, it has given widespread relief.

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CHURCH NEWS

Alabama.

Scottsboro, November 7.—Brother John E. Dunn has been with us through three Sundays in a meeting. We had some of the most excellent lessons on the Sermon on the Mount I have ever heard in our morning services. All the teaching was splendid, and, I hope, developed spirituality in our congregation to a higher plane. Two baptisms. I was at Guntersville on October 29, with one baptism; at New Hope and Owen's Cross Roads on November 5, with three baptisms.—J. M. Gainer.

Florence, November 7.—On Monday night, October 16, Brother F. W. Smith began a meeting at Florence, which closed on Friday night, November 3. In his own inimitable manner Brother Smith declared "the whole counsel of God" in so far as time allowed. He was fearless and uncompromising in his denunciation of sin; clear, tender, forceful, and eloquent in his presentation of the claims of Jesus. The way of salvation was pointed out so clearly that one could not misunderstand, if one wanted to know. Brother Tom Williams, the efficient leader of song at the Russell Street Church, in Nashville, Tenn., led the singing for us. By his modest, unaffected, and Christian deportment Brother Williams won for himself a warm place in the hearts of this people. There were fourteen baptisms and six by relation. We are glad these brethren have labored with us, and are quite sure their good work will count for righteousness in years to come. Brother L. T. Farrar recently held a meeting at Macedonia, sixteen miles distant, in Lauderdale County. Brother Farrar preached sixteen times and baptized fourteen persons. Three were restored. The church was awakened to renewed zeal, additional officers were selected, and the enthusiasm manifested indicates their determination to "go forward." Brother Farrar was formerly the popular and efficient assistant postmaster of Florence. He is also a competent teacher, holding a life certificate. His literary training, knowledge of the Scriptures, and forceful delivery render him an effective preacher of the gospel. He should be kept busy in the work he loves so well—preaching the gospel. Write him here.—Isaac C. Hoskins.

Kentucky.

Kirkmansville, November 7.—Last Lord's-day night I closed an eight-days' meeting at Judd's Chapel. This meeting was a mission meeting held in a General Baptist meetinghouse. The church of Christ at Bluff Springs supported the meeting—and did it well, too—both by their presence and means. Two were baptized during the meeting, and all seemed to be anxious to hear the truth. We had large crowds throughout the meeting. I hope some day to see a church established in that vicinity.—C. H. Baker.

Murray, November 2.—My first meeting was in Southern Illinois. One was

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good, clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place!

Instead of the thousands of sickly, anemic-looking men, women, and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "run-downs," "brain fags," and pessimists, we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds, and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

Stop Taking Dope

to digest your food, move your bowels, relieve your headache, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

If you are troubled with indigestion, heartburn, gas, colic, sick headaches, dizzy spells, bad color, nervous condition, blues, constipation, jaundice, torpid liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it) or have pain in the right side—around the waist line, through the back or shoulders or in pit of stomach—or if you have been threatened with

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

baptized. From there I went to Cuba, where we had thirty-eight additions; thence to Gilbertville, where eight were baptized, three from the Baptists; next to Pine Dale, near Narvel, with two baptized. Concord was our next meeting. Four were baptized. My home congregation (Union Grove) then called me for a meeting. Here seven of my best friends were baptized. My last meeting was at Sharp, with two baptized.—T. G. Curd.

Louisville, November 3.—I began a series of meetings at Fountain Run on September 17 and closed on September 29. Two baptisms. I began at Gamaliel on October 1 and closed on October 11. Fine interest and much enthusiasm from start to finish. Ten baptisms. I began at Salem, in Harrison County, on October 15, closing on October 29. Four baptisms, one from the Baptists, and one from the "digressives." Brother J. Scott Greer, who preaches for this church, led the song service and rendered valuable assistance in talks and exhortations. Brother Greer is a strong, loyal young preacher whom I commend to the brotherhood. His address is Cynthia, Ky. With this effort my protracted-meeting engagements for 1916 closed. I have held eleven series of meetings during the year in Canada, Kentucky, Tennessee, and Alabama. Thirty-six have been added to the one body, and I believe much good has otherwise been accomplished. I am now permanently located with Parkland Church, this city. My home address is 443 North Twenty-sixth Street.—W. F. Neal.

Don't Wait Till it Rains

and those nagging pains of rheumatism take hold on you again. Begin now to take "Renwar Rheumatic Salts," the new scientific formula that drives rheumatism out of the blood and makes you well for keeps. You cannot rub rheumatism out any more than you can wish yourself rich. You must remove the cause from the blood. That's what "Renwar" does. Get a bottle today (price, fifty cents) and begin taking it at once. Remember, it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of fifty cents. If your druggist cannot supply you, Warner Drug Company, Nashville, Tenn.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine —Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—



North Crandon, Wis. — "When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla. — "When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCasland, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass. — "I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. Osgood, 1 Haynes Park, Roxbury, Mass.



If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

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If Kidneys Act Bad Take Salts

Says Backache Is Sign You Have
Been Eating Too Much
Meat.

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

A Healthy Body.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated, don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs; is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, fifty cents. Van Fleet-Mansfield Drug Company, Memphis, Tenn.

Do not put off any good that you would do until to-morrow's sun shall rise. To-morrow you may be dead. But be that so or not, to-day will be dead. To-day's gift of time, of opportunity, of personal contact, may be gone, and all your words and wishes will not bring the treasure back again. Do not put off the doing of good. The mill can never grind with the water that is passed.—Selected.

The Annual Reunion of the Tennessee Orphans' Home.

BY W. T. BOAZ.

On October 31 many of the friends and supporters of the Tennessee Orphans' Home held their annual reunion at the Home in Columbia; also the board of directors met and went over the work of the previous year and heard the reports of the secretary and treasurer. Many speakers from different parts of the country entertained the audience with splendid speeches. Among the number were Brother Price Billingsley, of McMinnville; Brother C. E. Wooldridge, of Fayetteville; Brother Dan Gunn, of Sparta; Brother White, of Nashville; and Brother J. R. Tubb, of Sparta. Quite a number of the Home friends made speeches. Dinner was served immediately following the board meeting.

The Home has been running seven years. In the beginning of the work it had but few friends and no money, but through the untiring efforts of the few it has grown from its exceedingly small beginning to its present status. The financial report of the superintendent showed a property valuation of not less than forty-eight thousand dollars, and during these seven years in which this property has been developed the Home has cared for many children. Starting in debt over eight thousand dollars, paying all that indebtedness, buying a farm costing thirteen thousand dollars, stocking and equipping this farm, put the Home considerably behind, and it has been the hope of the present management to free the Home from all indebtedness by the close of this year. Some twelve or fifteen hundred dollars was lacking on the debt when the board met, and friends from over the country and churches represented by elders subscribed this amount. There are quite a number who have subscribed to the debt fund and have not as yet settled up in full. We are hoping to collect all promises at the earliest possible convenience. So any subscription yet unpaid should be sent in immediately, as all notes are now due; and if every subscriber will settle in full, every thing will be canceled at once. We are certainly thankful for every favor shown our work.

The work has been too heavy on the superintendent to keep the general public fully advised of all the workings of the Home, as the superintendent has not only acted in the capacity of superintendent, but has also been financial agent and general manager of a farm of two hundred and seventy-five acres, besides holding four or five meetings every year, preaching somewhere every Sunday, and holding from one to three debates a year. The work

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Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

Club Solves Piano Problem.

The greatest danger in buying a piano or player-piano is the difficulty in selecting one of real and lasting quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the piano club? It has already made the investigation for you and will assume the full responsibility of giving you absolute and perfect satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the lowest possible factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to try your instrument thoroughly before you buy. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

has been the work of three men; and if the public has wanted to know more of the real workings of the Home, it has not been due to a lack of a desire of the superintendent to inform them, but to a lack of time. He has to supervise the placing of all children and keep an account of all funds. But hereafter we hope to be able to make a statement at the end of each month through the papers that will set before you the work of the Home. This article will not be in the form of an appeal so much, for we feel that you are amply interested in the work to respond to its every need, provided you know its wants. Remember that while we are out of debt—or practically so, as we will be when all promises are paid—the Home has expenses, and regularity in contributing to this work insures its permanency more than anything else. We have labored to be your public servant. We are thankful to you for what you have done. We are not ashamed of the record the Home has made, but are only hoping for greater things in the future.

At present it is the superintendent's desire to build up a large poultry yard on the farm. Would like to do this within the next month or six weeks. Sisters can help us by getting each family of the congregation or community to donate one hen to a coop, and expressing the coop to the Tennessee Orphans' Home, Columbia, Tenn. We want to make the poultry business a paying proposition.

Just to-day the Home received the following letter from Elder Charles T. Alexander, of Arcadia, Fla., who was formerly pastor of the First Baptist Church at Columbia. I insert this letter so that you may see the impression the Home makes on those who may come in contact with it and have a chance to know:

W. T. Boaz, Columbia, Tenn.—Dear Brother: The Daily Herald comes to me here, and in the issue of Tuesday I note with special interest—and, I may say, with pride—the great victory that has come to the orphanage under your management. My first impulse is to write you this word of congratulation. The loyalty of friends that thus gather about the Home is not only a worthy Christian testimony from them, but it is also a well-deserved credit and honor to you as superintendent of the work.

You will permit me to repeat what I have said to you and to others in Columbia, and say that I have never seen a finer lot of orphan children than you have, and I have never seen the inmates of any orphanage better clothed, better controlled, and apparently better cared for in general. I observed them in the Home, on their playgrounds, on the street, and at Sunday school and church service, and they always reflect credit on you and the Home. I say these things with peculiar pleasure, because such work

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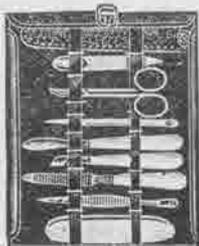
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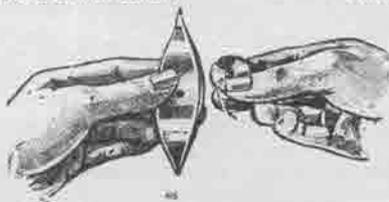
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is too broad and general in character to confine its claims to any one circle of fellowship, but belongs to the kingdom at large. We have a splendid orphanage here with about one hundred children; and all the town of Arcadia, regardless of church lines, takes a special pride in its support and development. My own Sunday school and church contribute about two thousand dollars a year to its support. So should all Columbia feel and act toward the Home in its midst. Again I would congratulate you on the splendid results of your work, and express the wish for your continued prosperity in a noble service that should appeal to every man and woman and child who has a heart of sympathy for the fatherless and motherless child left alone in the world.

I am as ever, my good friend,
Yours truly and cordially,
CHARLES T. ALEXANDER.

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The moment it touches the inflamed, cold-congested membranes that line the throat and air passages, the healing begins, the phlegm loosens, soreness leaves, cough spasms lessen and soon disappear, altogether, thus ending a cough quicker than you ever thought possible. Hoarseness and ordinary coughs are conquered by it in 24 hours or less. Excellent for bronchitis, whooping cough, spasmodic croup, bronchial asthma or winter coughs.

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The Master's Vineyard

Louisiana.

Haynesville, October 30.—During the first week in October, Brother Oscar Billingsley, of Waldo, Ark., was with us in a short meeting. Two were baptized and one reclaimed. Had it been possible to continue the meeting longer, we feel sure much more good would have been accomplished, as the interest was increasing from night to night. Brother Billingsley has been with us once a month for a year or more, and by his courteous manner and his kind, yet firm, way of presenting the truth has continued to win friends to the cause. We ourselves are waking up more and more to the possibilities of the cause here and are working more faithfully and more steadily at our Father's business. We expect to make the final payment on our house of worship this year. The cause round about Haynesville and throughout North Louisiana continues to grow slowly, but steadily. At Union Grove, seven miles south of us, Brother W. H. Sandy, of Mississippi, held a meeting this summer, which resulted in eight baptisms and strengthened the brethren greatly. They expect to have Brother Billingsley with them once a month during the winter. Yesterday they had an enthusiastic all-day meeting, with all the dinner and all the hospitality of which these North Louisiana people are capable. The afternoon was made sad by the funeral of "Uncle Wash" Adkins, who has long been in the Master's service at Union Grove, and whose seven sons and daughters are faithful to the cause. Brother Ora Hartsell, of Randolph, was at Blackburn in August, with one baptism. He reports the Randolph work in good condition. The Mineral Spring congregation, three and one-half miles northeast of us, continues a faithful little band of workers, having Brother Orin Hartsell with them once a month. Shreveport is busy at work, with hustling, consecrated young Brother Baldwin and his wife as leaders, and about forty or fifty earnest helpers. They have a lot all ready and waiting for the house of worship which they are working so hard to build, and for which they have on hand some funds. Any help given them will yield much fruit, for Shreveport is an unusually good center from which to radiate the truth. Do not forget this. May we continue to have your prayers in this great work for the Father?—Flora Travis.

Mississippi.

Belmont, November 1.—I am just home from Boston, Ala., where I was called to moderate for A. D. Dies in a debate with W. D. Killingsworth, a Nazarene Holiness preacher. Brother Dies did a fine piece of work. After the debate closed, I visited my old home, Berry, Ala., and had the pleasure of preaching for the brethren on Lord's-day night. I found Brother McDonald and his corps of teachers just as busy as bees, hard at work and doing hard work. They have made many changes in the school work and



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about the school building that are very profitable. It looks now as though Berry has many good things in store for the people who wish to locate there. There is being opened up a great interest in the growing of berries and fruits of all kinds. This will be of great value to the school, as it will enable many to locate and school their children that otherwise could not. On our way, both going and coming, we spent the night in Haleyville, Ala. We put up at the preacher's hotel. Brother and Sister Walker Haley are the proprietors. You will always receive royal treatment there. O that there could be the sunshine of the religion of Christ in every home that is found in the home of Brother Haley!—Frank Baker.

Texas.

Beaumont, November 6.—I closed a good meeting last Thursday night at Mineral Wells, with one restored and two (man and wife) from the "dissidents." I edified and encouraged the little band there as much as I could for the short stay with them. I was called here to preach yesterday and last night and am now being urged to take up the work here; but I do not know yet what I will do about it. I am somewhat afraid of the location from the standpoint of my health. However, I shall consider the matter seriously.—J. C. Estes

Dallas, October 31.—I am still in Texas at work. I spent Lord's day in Van Alstyne. There are many good people there, but they know nothing about the true gospel. Texas is a great mission field. I feel myself happy to be in such a large State where the gospel is needed to be preached. Preaching daily in this city makes me think of Tennessee. Dallas is my home now; but remember that when duty calls I usually go, regardless of home or anything else. Brethren, remember me in this great work. My address is 2317 Hall Street.—John Thomas Ramsey (colored).

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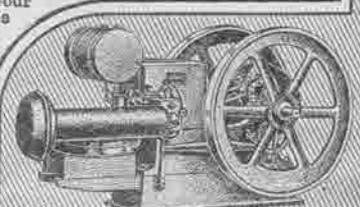
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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

In our religious papers I notice that a great deal is being said about preachers—worthy preachers, unworthy preachers, jealous preachers, place-seeking preachers, old preachers and young preachers. From my reading I have learned that there is enough of the kind to go around, and perhaps, then, some to spare. In a certain book I read of a preacher who said: "Yes, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15: 20, 21.) How many preachers like the one who made the above statement can be found today? I know of preachers who write to old, established congregations soliciting work—wanting to preach for them. I know of preachers who have solicited work from old congregations, while at the same time the congregation had a man employed to preach for it; but he certainly was not the Pauline kind. A preacher was solicited to go to a certain place with a view of giving him regular work. "We want you to locate with and preach for us and three other congregations near by." The preacher answered: "You have Brother — located with you. Why do you want another?" "O, Brother — gives half his time to — County." The preacher: "Why does Brother — have to give half time to another county, with so many congregations so near by?" The conversation ended. "Nuff sed." Most of the preachers, like other folks, are human beings, and, therefore, make mistakes, some fatal. Some congregations, too, make mistakes in the selection of a preacher. When an old congregation calls a boy preacher to preach for it regularly, a great mistake is made. It generally gives the boy the "big head" and the congregation dries up. Too many of the congregations want first principles preached. If a man begins to teach them their duty and points out certain practices of its members that are forbidden by the word of God, he loses his job. "I won't bear him any more." Another great mistake that the congregations are making is the lack of discipline. Not many congregations take any notice of the conduct of its members. A brother said to me not long ago concerning a certain congregation: "It has members who swear, but they get mad if you say anything to them about it. Others dance, play cards, get drunk, and do anything they want to; but if you say anything to them about

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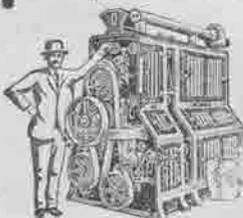
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it, they get furiously mad." If "baptism for the remission of sins" was all that is required, I believe I know of a great many that will get to heaven; but as something else is required, I don't know so much about it.

Well, before this gets to the readers the Lake County debate with J. R. Clark, Baptist, will be a thing of the past. I hope to live over it and be able to go on and preach a few more years before I go hence.

A word to Brother Srygley: Dr. Wells, myself, and maybe one or two more will start on our annual hunt on Reelfoot Lake on November 20. So come on, but leave your straw hat at home; you might fall in the lake again.

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A Visit to Mars' Hill.

BY J. R. BRADLEY.

I left Mars' Hill, Ala., in 1880, immediately after the school term of that year, and had not seen the place since till last Saturday—November 4, 1916. O, how much changed is *everything!* Some changes, I hope, are for the better; but others, if not for the worse, are such as to make me feel so sad! Brother Larimore's residence looks somewhat the same, though very lonely. No one occupies the building now. No large, eighteen-hundred-pound bell, nor even the belfry, can be seen there now, from which at one time peals, almost as of thunder, would awaken a happy band of young preachers and other students to the duties of a newborn day. I preached (or tried) three times—Saturday night, Sunday, and Sunday night—to fair audiences in a splendid house of worship which stands on the very spot where the Bible Hall stood, in which we "boys" read, studied, and debated the things pertaining to the Kingdom of God and the name of Jesus Christ. I certainly felt, very sensibly, that schoolboy embarrassment which I used to have to suffer in making speeches and in trying to preach in the presence of Brother Larimore. I did certainly wish for him there to take my place, if he would, but glad that he was not present, if I had to try to preach. I could not help, even while in the pulpit, thinking of not only Brother Larimore, but Sister Larimore also, and her sweet and melodious voice in singing the praises of God. Precious to us all was the "Mother of Mars' Hill!"

Brother Herschel Larimore, wife, and daughter, and Brother Virgil Larimore and wife, all of Florence, were out at Mars' Hill to hear me. I did not get to see Dedie (Sister George), as she was over on the farm, some distance away. Granville and Ettie live in other countries, and Toppie (Theophilus) we will never meet again till the judgment. I think of many others of whom I would like to speak, and I would like, also, to say more about anything and everything about Mars' Hill; but my letter is growing too long. I spent Saturday night and Sunday in the pleasant home of Elder W. H. Gresham, brother-in-law of Brother Larimore. I was very royally entertained, indeed. Brother Gresham's baby child, Miss Esther, is all of his children now with him. Miss Maggie, Brother Gresham's sister, is now spending a time there. On Sunday night, after preaching, I was carried out to Florence, a distance of five miles, and spent the night at the home of Brother E. G. Prosser, of the Richardson Lumber Company. Brother W. M. Richardson (president of the

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PERSONAL OPPORTUNITIES.

Got Acquainted Offer.—Make good sunny during spare time and get a beautiful Cabinet Phonograph free. Write for particulars, T. Phillips, 1011 Chesnut St., Phila., Pa.
Guinea Pig.—Raise them. We buy your young stock. Easy, Profitable, Big Demand. Full particulars for stamp. Cavy Sales Co., Erdler Bldg., Springfield, Ohio.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Menzonsalt water. All sizes. Write for our 'list. H. C. Hoggard & Co., Norfolk, Va.

company) and wife and little adopted daughter are now spending the time with Brother and Sister Prosser, while their residence is under repairs, which recently came very nearly being destroyed by fire. These all are my old-time friends. Sisters Prosser and Richardson, in their kindness, drove me almost all over Florence on Monday, in their car, to see the city. O, how Florence has grown during the thirty-six years that I have been away! I am sure that it is three times the size it was when I left Mars' Hill in 1880. May the Lord bless us all.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores, or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a twenty-five-cent box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes, and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For free sample, write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

Stop! Calomel Is Quicksilver

It's Mercury! Attacks the Bones, Salivates and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel, when fifty cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury, and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick, and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead, and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue, or sour stomach. Your druggist says if you do not find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing, I do not think we should discern him any more upon the grass of Eden or beneath the moonlight of Gethsemane.—J. Martineau.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto-useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series G— **CLINTON, S. C.**

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FREE Proof To You



All I want is your name and address so I can send you a free trial treatment. I want you just to try this treatment—that's all—just try it. That's my only argument.

I've been in the drug business in Fort Wayne for 20 years, nearly everyone knows me and knows about my successful treatment. Over four thousand people have, according to their own statements, been cured by this treatment since I first made this offer public.

If you have **ECZEMA, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—**give me a chance to prove my claim.**

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be proof. Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

J. C. HUTZELL, Druggist
2455 W. Main St. Fort Wayne, Ind.

Help us and help yourself. Subscribe now for the Gospel Advocate and save fifty cents.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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Interesting Stories for Bible Talks, Christian Workers and Home Reading. Arranged under Topical Heads for use of Speakers, Teachers and others. Complete Manual of New Word Pictures on Bible Subjects. Packer size, 128 pages. Cloth, 25c. Mor. 25c. worldwide.
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This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

Death of W. T. Goalen.

BY J. T. CLARK.

While attending the reunion of the Orphans' Home at Columbia, Tenn., on October 31, I was summoned by long-distance telephone to Elkmont, Ala., to attend the funeral of Brother W. T. Goalen, who died at that place at five o'clock that morning, of typhoid fever.

Brother Goalen was born and reared in Liverpool, England, where his father and sister are supposed to reside at present. He has a brother in the English Army. He had traveled a great deal, both by land and by sea. Early in life he became a locomotive engineer, and after coming to America served a number of years on the New York Central lines. About eight years ago his wife and only child died in the North. Soon after their death he was injured by a fall from his engine in the switch yards in Buffalo, N. Y., as a result of which he quit the road.

Brother Goalen was reared under Episcopalian influence and had been a strict adherent of the same. Several years ago he went with a friend to hear Brother Jones, of Canada, preach. As a result, he was put to studying and became convinced that there was something radically wrong with his theology. According to his own statement, he was thoroughly convinced, but it took him about three years to give up the religion of his fathers. Then he traveled three hundred miles to be baptized. Ever a careful student, he pursued his studies with a greater zeal and soon became an able proclaimer of the gospel. He had labored at points in the West, but for several years had been doing mission work in Alabama. Last July he held a meeting at Pettusville, Ala., and succeeded in establishing a congregation under most bitter denominational persecution. He was engaged in helping to get out the lumber with which to erect their house of worship when he was stricken. I had the pleasure to have Brother Goalen with me for a few days last summer in a tent meeting at Hayes Mill, Ala. He was a co-laborer whom any man might rejoice to have with him. Being thoroughly familiar with the Holy Scriptures, his faith, zeal, and courage knew no bounds, save those set by God's word.

Brother Goalen died, after a three-weeks' illness, at the home of Brother and Sister Robert Morris, whose home had been his home and who had been as father and mother, brother and sister, to him, indeed.

Brother Petzey Ezell, Brother G. M. Pullias, and the writer conducted the funeral exercises in the presence of a large crowd of sorrowing friends and brethren. Though in a foreign land

CUT THIS OUT

OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them and you will have been the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, Inhalers and nose-douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness, or else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your Druggist 1 ounce of Parmit (Double strength). Take it in home and add to it 1 pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Parmit is used in this way as it acts directly upon the blood and mucous surfaces of the system and has a slight tonic action that facilitates the recovery of the patient. The preparation is easy to make, costs little and is pleasant to take. Every person who has catarrh should give this treatment a trial.

and in the midst of people who were absolute strangers until just a few months ago, yet I do not think I ever saw any man more genuinely wept over than was he. To-day he rests from his labor, and the works of a godly, consecrated life follow after him.

For Weakness and Loss of Appetite.

The old standard general strengthening tonic, Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. A true tonic and sure appetizer. For adults and children. Fifty cents.

Are You Out of Sorts.

Impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator—price, only fifty cents—and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Help us and help yourself. Subscribe now for the Gospel Advocate and save fifty cents.

GOOD POSITION
Secured or Your Money Back
If you take the Draughton Training, the training that business men endorse, you can take it at college or by mail. Write to-day
DRAUGHTON'S PRACTICAL BUSINESS COLLEGE
Box 1124 Nashville, Tenn.

One mistake many women make in buying coffee

You know how hard it is to get a coffee which really satisfies you. You know how seldom you can find a coffee which has the same fine taste and strength every morning! It can be done. You can do it if, when you buy coffee, you are careful *not* to make the mistakes so many women make. Read the experiences below—you yourself have undoubtedly had one or both of them.

Beware of loose coffee

Are you buying coffee which you get loose, coffee which hasn't been protected by a sealed package?

Are you afraid that it isn't clear? Has it lost its aroma? Are you often disappointed in its strength?

It isn't the grocer's fault. With loose coffee he can't be sure that it is the same kind he got before. You always run the risk of getting different coffee every time you buy.

And even if the coffee itself were the same, it can't be kept "loose" without losing its strength and flavor.

In packages—protected!

You can do away with every one of these disappointments by ordering the coffee which over one million other families drink.

Arbuckles' Coffee is such good coffee that way back in the sixties, when all other coffees on the market were loose and unprotected, Arbuckle Bros. protected theirs in sealed packages. This sealed package keeps the coffee's strength, and guards it from moisture and store odors. Most important of all, it makes it easy for you to be sure that you are getting the same good coffee every time you buy.



The wrong way



The right way

The second mistake women make

Old coffee with new names

Are you continually being offered the same old coffee under new names? Under all sorts of new blends?

Did you ever stop to think of the hundreds of coffees which come and go on the market? And that all of these have tried to turn women away from Arbuckles' Coffee?

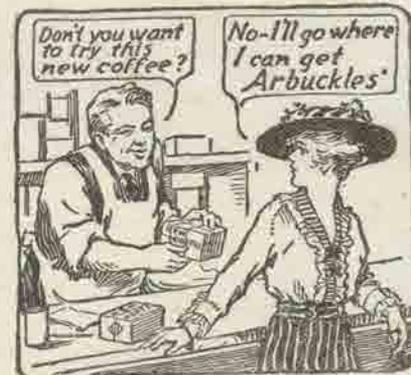
Arbuckles' is the coffee which has gone right out, always under its own name, never disguised, and held its users simply on the wonderful value it gave. You know what good value a coffee must be to do this against the competition of all the other coffees in America!

Used in a million homes

Settle, for all time, your coffee problem, by giving your family the only coffee which over a million families have proved to have the real coffee taste they want.

When you get Arbuckles' Coffee you get an entirely different coffee. No other coffee goes through the same process—in no other coffee can you get the same good flavor. The result of the care Arbuckle Brothers take in selecting it, in roasting and in packaging it, gives you an entirely different coffee from any other on the market.

Order it from your grocer today. He has it, in either the Whole Bean or the new Ground. Try it. See why it is by far the most popular coffee in America. Arbuckle Brothers, 71-79 Water St., New York.



The wrong way



The right way

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it but how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will **make them believe** me by showing my faith in **them** and in the **curative power** of the Spring. I will tell them that the water shall cost them **nothing** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from **their** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to

relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make **you** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to **guarantee my guarantee** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with **any chronic disease**, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir, As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had tried on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. B. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant.

AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

MRS. HARVEY DIXON.

Atlanta, Ga., July 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my toothache who was suffering with its stomach and bowels. This water cured her disorders entirely and she is healed again. I stopped all medicines and gave her only the water. I was also run down from the heat and fatigue, and the water has cured me also. Thanking you, Very respectfully,

MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically (I had nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster pastor of Shiloh Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the treatment since. Please publish this for the benefit of sufferers.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY

Shivar Spring, Box 21 P, Shelton, S. C.

Gentlemen—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

word "pais," employed in this passage, indicates "from hisping infancy." There is all the authority one needs for the "infant class." But when Timothy is a grown man, he is still urged both to study and to teach. "Give diligence [or "study" in the Authorized Version] to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." "Till I come, give attendance to reading, to exhortation, to doctrine." The picture of the ideal congregation doing its full duty in teaching and studying and learning the word of God should be nothing less than a picture of grandparents, parents, young men, young women, small boys, small girls, and hisping infants. All the generations should be represented in Bible study and in Bible classes.



A Troubled Sister's Question.

A troubled sister writes: "Is it right to meet every Sunday and be a teacher in the Sunday school, if living at a place where there is a church that uses the organ in worship and will take the Lord's Supper only once a month, when they have preaching service? I am bothered

about this, as I have always, before coming here, worshiped with the church that did not use the organ and observed the Lord's Supper. I have tried to get this church to remember Jesus by taking the Supper, but they will not. There are only about two dozen who meet, although more belong. The elders are absent most of the time. I know of no church anywhere near here that worships the right way. Please tell me what is right under these circumstances."

The fact that this church does not observe the Lord's Supper every first day of the week and has added instrumental music to its worship indicates clearly that it is not after the New Testament pattern. I could not consistently teach a Bible class under such circumstances, unless there was a strong prospect of leading them into God's plan of worship. The sister seems to have made this effort and failed. Her next effort should be to induce some of the members to meet at her house or in some other convenient place to worship God aright. It would also be a good plan to send for a gospel preacher able to correct the errors of that church or to establish one after the New Testament order.



OUR CONTRIBUTORS



A Vital Rule Largely Overlooked.

BY E. C. FUQUA.

In the West many people are bothering themselves over the claims of Mormons and divine healers regarding the question of present-day miracles, especially those connected with new revelation and physical healings. They think that, as God revealed in a supernatural way new truths in Bible times, he should be expected to do so to-day and forever, as God never changes; and that, for the same reasons, we should expect miraculous healings of all our physical ills to-day. They make the specious claims that we are not "apostolic," are not conformed to the New Testament church, unless we have the benefit of these supernatural demonstrations to-day; and they make a profound impression upon people who have never given the subject a careful study, and these people are legion.

Especially is this teaching pressed with force after we preach in a community and show the people that God intended the New Testament church to be the standard institution as measuring both the faith and practice of all his disciples. These teachers above mentioned follow us frequently, taking advantage of the people and their newly created desire to be "apostolic," and begin their doctrinal confusions by contrasting (?) our late teaching with that in the New Testament church—that is, by showing that in the New Testament church there were persons who could and who did heal the sick by miracle, and the congregations variously scattered did receive new revelations from God, and, therefore, to be a New Testament church, we must have these powers to-day.

But does this follow? Indeed not, for the simple reason that these powers never were parts of the New Testament church—not even in New Testament times. Then there is a rule which all close students of the Bible and of nature have observed, which rule precludes the necessity—and, therefore, denies the existence—of these miraculous powers; for that which is not necessary in the affairs of men is never employed by man's Creator. This rule is simply this: God never miraculously reveals a truth to man, nor provides bread for man, where man is in possession of the means of obtaining these.

Now, is there within the reach of man sufficient means for daily bread? There is. Therefore, God does not miraculously rain bread from heaven; but having provided man with the means of procuring bread, he leaves man to adjust himself to the conditions.

Is there within the reach of man a means of knowing the truth, the gospel of Christ? There is. Therefore, God does not miraculously speak from heaven to men, telling them what to do and what not to do; he leaves men to adjust themselves to the conditions surrounding them—to hear and obey the truth already possessed.

Is there within man's reach means for recovering the sick and alleviating the needs of the body? There is. Therefore, those who look for such intervention as so-called "divine healing" and other miraculous cures look in vain. These things do not and will not come to men in the flesh, no matter who claims they do come.

An illustration of this principle may be seen in the matter of clearing Jewish prejudice with reference to Gentile converts to Christianity. Peter was miraculously called to Cesarea to baptize the first Gentiles, and a miraculous gift was bestowed upon the Gentiles in the presence of the "six brethren" who accompanied Peter. But when the church at Jerusalem desired to know if this thing were really from God, no revelation was given it, for the simple reason that the Jerusalem church had ample means of ascertaining whether or not such a miracle had been performed at Cesarea.

When Paul was converted, a mighty miracle was performed in the presence of witnesses, and again in sending Ananias to baptize him there was a like display; but when the general disciples, at Jerusalem and elsewhere, desired to know the genuineness of the report, no revelation was given them, no miracle was performed, because the means was within reach with which to know whether or not such a miracle had originally been performed.

In both of these cases creditable witnesses could supply whatever information was needed by the churches; hence there was no divine demonstration permitted. Such is the fact, also, with reference to all the many instances in the New Testament where information was needed concerning

certain transactions. Notable among these other cases is that of the council at Jerusalem (Acts 15), where the church and elders were convened to settle the question of the full admission of the Gentiles into the benefits of Christianity. Instead of God manifesting his mind on the subject of whether the Gentiles had been accepted, by supernatural demonstration, he left the matter wholly to the testimony of Peter, Paul, and others, for the simple reason that ample means was within reach of the Jerusalem council for knowing of the miracles that he had originally performed in attestation of his acceptance of the Gentiles.

This principle carries throughout the New Testament: God performs miracles only where there is no other means of teaching. He first revealed Christ to John the Baptist by miraculously speaking from heaven; but now we learn of Christ through the testimony of John and others who knew him, and have no other means of knowing that there is a Christ. The miracles wrought in attestation of the teaching of the apostles in New Testament times were necessary to prove to men that the teaching was from God; now we receive no miraculous attestation of this truth, but are dependent upon the testimony of those who were witnesses of the original attestations.

It is not hard to see that this method, aside from being on God's part economical, keeps us in touch with the original displays of supernatural power and the original source of the gospel "once for all delivered" to men, before any possible contamination could intermix with the vital truth. That was God's intention. It is, therefore, God's intention now that we accept, not what may be offered us as "modern revelation," but what was originally taught under the miraculous approval of God. That keeps the fountain of truth pure, and the stream likewise pure by sending all to drink at the fountain source. Keep this truth in mind and you will never become confused by so-called "modern revelations."

Two Meetings.

BY F. W. SMITH.

Beginning on the second Lord's day in September, Brother T. Q. Martin, of Winchester, Ky., began a meeting with the church at Franklin, Tenn., which continued for two weeks. It was a great pleasure to me to be thus associated with a man whom I have known for quite thirty years, and whom I love as though he were my brother in the flesh. T. Q. Martin and I first met in his home town, Winchester, Ky., during a meeting I was conducting for Fairfax Street Church. A friendship sprang up between us that has grown with the years and ripened into a brotherly love whose ties are as strong as the strength of hearts to love. I saw in this man of God a spirit of humility and a love for the truth that drew me to him; and though years have come and years have gone, my impressions then made have never changed. There is none of the *ego* about T. Q. Martin, and I believe he would willingly die for the truth. As an evangelist, he is a power. He knows the truth and is not afraid to preach it anywhere. He knows no such word as "compromise" when it comes to handling God's word. Sin, either in high or low places, receives the same scathing rebuke, and sectarianism receives no quarter at his hands. He is not "abusive" toward either, but plain and unequivocal in combating both. He is naturally of a very sympathetic nature, but his heart was very tender when he came to us, having so recently waded through the deep waters of affliction. His sainted mother and devoted wife had both recently gone home to God, and our dear brother's heart was bleeding. But through his tears of deepest sorrow he failed not to oppose sin and error of every form. The attendance at every service was large, and, besides the fifteen

souls baptized into Christ, much and lasting good was accomplished. Brother Martin won a lasting place in the hearts of the church at Franklin.

The writer began a meeting with the church at Florence, Ala., on October 16, continuing nearly three weeks. This is the home of Brother I. C. Hoskins, whom I have known for a number of years, but, unfortunately for me, never had the pleasure of being associated with to any extent. My better acquaintance and labor with this man of God will always be a bright spot in my memory. I feel that I am a better man for having been with I. C. Hoskins. He is gentle, yet firm and uncompromising with sin and error, no matter by whom taught and practiced. The presence and life of such a man in any community is a great blessing to it. The church at Florence is certainly fortunate in having such a teacher and man for its evangelist. He and his devoted wife are among the most consecrated Christians I have ever known, and the church in Florence appreciates them very much. Such work as this man and his wife are doing in that city and surrounding country will continue to bear the fruits of righteousness long after they shall have passed to their reward. Brother Hoskins is an able evangelist, as well as a successful church worker. He knows how to deal with people both in and out of the church, and in his work in Florence he has a band of noble men and women to cooperate with him. He and his good wife are blessed in having with them Sister Hoskins' mother, the widow of the lamented I. B. Grubbs. They have with them also two bright young ladies, the Misses Grubbs, nieces of Sister Hoskins. It is a pleasant and happy home. The writer feels very much in love with the church in Florence, which seemed to appreciate his efforts in preaching the gospel. There were twenty additions to the congregation, fourteen of whom were baptized during the meeting. Our young brother, Thomas A. Williams, of Nashville, led the singing during the meeting, and it was well done. He understands music, has a splendid voice, and has no cranky ideas and notions to annoy the church or preacher. Any church may consider itself fortunate to get Thomas Williams to assist in its song service. He and I are good yokefellows, and I learned to love him very much. I have known him all of his life, but did not know he was such a fine fellow until this meeting. He gained six pounds during the meeting, and you can guess who suffered on that account.

The Issue With Protestants.

BY WILLIAM RHODES.

In the effort to complete the Protestant reformations we have these issues to meet as reformers and Christian soldiers. While they did a great work for truth, for humanity, and for God, in that they made a successful rebellion against Rome, her despotism and false teaching, and restored the Bible and the personal right to own, read, and understand it and to worship as it taught without the dictation of Rome (and this was not heresy, but a divine right), yet they only partly restored divine truth. Rome in the great apostasy has rejected the Bible as "the power of God unto salvation" and as a rule of faith and practice to the saved, and for "the power of God unto salvation" substituted the direct power of the Spirit of God on the human heart, and for a rule of faith and practice substituted the wisdom and authority of the church of Rome. Protestant reformers, by making human creeds and disciplines, approved of this right to substitute human wisdom and authority for the divine, and under that claim each great reformer assumed the right to make for himself and his followers their own creed or confession of faith. This divided Protestantism into a multitude of factions and parties, thus giving us Protestant denominationalism, the

great mistake being, in imitation of Rome, to assume the right to substitute human wisdom and authority for God's wisdom and authority. Thus they became "lords over God's heritage" and made a human government for the church, a divine institution, repudiating the Bible as a divine, perfect, and all-sufficient rule of faith and practice. Peter said: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue," (2 Pet. 1: 3.) Hence they denied the truthfulness of inspiration.

This restoration effort having its origin in the first decade of the nineteenth century, and with which we are identified as Christian soldiers, differed from all preceding reformations in that it utterly denied all human rights to make creeds or confessions of faith for the government of the saints, personally or collectively, as a church, accepting Paul's statement as literally true, that the holy scriptures are able to make men "wise unto salvation through faith which is in Christ Jesus," and that all scripture given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

This makes the "living oracles," God's inspiration, the perfect and only safe rule of faith and practice, as well as the divine "bond" of Christian unity and harmony. Then we accept the gospel as "the power of God unto salvation to every one who believeth" (Rom. 1: 16), and believe "the word of God" is "the sword of the Spirit" (Eph. 6: 17), and that "the word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4: 12), and believe Peter's statement that we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1: 23), and with David believe that "the law of the Lord is perfect, converting the soul" (Ps. 19: 7), and that "the entrance of thy words giveth light" (Ps. 119: 130), and, hence, we believe that God put his convicting, converting, and saving power in his word, the gospel, and that, therefore, the Protestant world received the doctrine of direct power of the Spirit in conversion and sanctification from Rome, and should return it to them, where it belongs, as part of the apostasy of Rome.

Then this restoration effort has these three propositions as parts of the battle ground: (1) The converting power of divine truth; (2) the word of God as a complete and only rule of faith and practice; (3) the same word as the divine bond of Christian union.

These three sections of the issue with Protestantism imply and involve a fourth section—namely: Are the statements of that book, the Bible, absolutely reliable, the veritable word of God? Our reason for believing that this is one of the cardinal issues is the fact that in our disputes we appeal to and quote that Book, and it utterly fails to convince or satisfy them. In our debates with infidels we are compelled to get proof of the divinity of the Bible outside of its pages because they lack faith in its words. Is not Protestantism infected with the same malady, and is this not evidence that Rome did succeed in her efforts to destroy confidence in the Bible and that Protestants have only partly restored that confidence? And does this not logically and historically account for their making human creeds and disciplines, finding "non-essentials" in the Bible, substituting sprinkling for a burial in baptism, creating infant church membership without faith or obedience and establishing denominational organizations unknown to that Book? The Book is supreme authority with them where it does not antagonize their ecclesiasticism; but where it does so, it is of doubtful interpretation or nonessential. Therefore, to restore again

the apostolic churches of Christ involves the fight of *faith in the word of God* with Protestantism as much so as with infidels. This makes our fourth issue.

Our fifth issue is in the evidence of being saved or pardoned. They deny the word of God's being full and satisfactory proof of his acceptance and affirm that feelings are the evidence and test of our acceptance with God, and no appeal to the word of God is so comforting to them. It may consist in ecstatic feelings, visions of some divine being, or any unusual manifestation. This implies full faith in the flesh and human consciousness, but a great lack of faith in God and his word, and is in bold contrast with God's authority for pardon, which is: "that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) If a man fears God and works righteousness and is not saved, or fails to do so and is saved, in either case the record is untrue. This demands a universal law of pardon, or salvation, which Paul calls "the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. 16: 26.) Complying with this law, men have the veracity of God, of whom Paul said, "It is impossible for God to lie" (Heb. 6: 18), for their salvation; but failing, they do as he said—"change the truth of God into a lie, and worship and serve the creature more than the Creator" (Rom. 1: 25). To prefer "creature" evidence instead of the Creator's is clearly worshipping "the creature more than the Creator." Both positions cannot be true. There is no middle ground. This is the fifth issue with Protestantism.

The doctrine of direct power of the Spirit in conversion is approved and taught by all Protestantism and is very popular because it saves work or anxiety to learn the law of pardon, or "What must I do to be saved?" asked by the Philippian jailer, and throws the entire responsibility on God, who they say does the converting. This is their teaching and logic: Man is lost and cannot save himself. "No man can come to me, except the Father which hath sent me draw him." (John 6: 44.) Men are "dead in trespasses and in sins." What can dead men do to save themselves? God "is the Savior of all men, especially of those that believe." (1 Tim. 4: 10.) God needs no help to save humanity, and salvation is all of God and his grace. If men saved themselves, the glory and honor would be theirs. This is the logical basis of the Calvinistic doctrines of election and reprobation; that God did from all eternity foreknow and foreordain part of humanity, called the "elect," to be saved, and the other part to be lost, and neither part can be either increased or decreased by any human effort. Hence neither faith nor obedience are conditions of God's acceptance. This is pure fatalism, and is destructive of man's responsibility to God, eliminating all motives and encouragement to resist evil, and do that which is right, true, and divine, and sinks the nobility of true manhood and true womanhood to the common level of the lower animals. Yet this fatalistic theory is believed and taught by countless myriads, and the restoration of "the faith which was once for all delivered unto the saints" demands our careful attention to this delusion, which is the sixth issue with Protestants.

Another evidence of Protestant preference of the human to the divine will is the adoption of titles by men and rejection of those given by inspiration of God to his people. Human titles divide, honor men and human wisdom, and indicate weak faith in God and his word and discourage the hope of Christian union. But as Protestants use human creeds and disciplines to govern their people and keep up division, it is consistent and harmonious to use human names for human organizations; but to say the "Methodist Church of Christ" or the "Presbyterian Church of Christ" is to affirm that the Lord has a Meth-

odist and Presbyterian Church of Christ, and, if so, twelve or fifteen of each kind. This makes the Lord sanction division; and if so, we may abandon all efforts and hope of Christian union forever. Men have these so-called "churches;" but if the Lord has any such churches, our record is very defective. It only uses the word "church" for a single worshiping assembly or for the aggregate of the servants of Christ. Then it is the "church;" and so to call these factions "churches of Christ" is to violate the command of God which says, "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11), and to make a false impression of Christ, his church, and his word. A restoration of the apostolic churches must correct all this folly, delusion, and false teaching. This is the seventh issue with Protestants, and gives some faint conception of the magnitude of the work which this restoration effort has to do to be worthy of the exalted position to which God in his providence has called us. There is in it the interest of humanity, the salvation of lost souls, purifying "the churches of Christ," the world's only hope of Christian unity and harmony and glory of God. To be worthy of this work and position, we must do it now, or the opportunity is forever gone.

"The Conclusion of the Whole Matter."

BY W. S. LONG, JR.

Much has been said and written of late about gospel preachers and their place in the world. How they should live daily, their relation to the business and political world, how they are to earn a living, and whether they should devote their whole time to preaching—these are questions of grave importance. The Bible is clear on these questions, and by following it no controversy will arise.

In 1 Cor. 9: 9 we are told plainly that "the Lord ordained that they which preach the gospel should live of the gospel"—not live by farming or some other business, but by the gospel. The examples of the apostles teach, also, that whenever it was possible they gave themselves wholly to preaching. Paul describes Timothy as a warrior and says that he (the preacher) is not to entangle himself with the affairs of this life. He further taught that if those who were devoting their lives to the preaching of the gospel failed at times to be supported, they should turn aside to secular work to supplement their living; but whenever this was not necessary they were to devote their whole time to preaching. This Paul did, and I am sure this is the teaching of the New Testament.

Now, I am a friend to all my brethren, and I feel a deep sympathy for every godly gospel preacher and have implicit confidence in them. I do not believe there is a preacher of the church of Christ on the globe but that is perfectly willing to go to the sawmill, factory, farm, or any other business, if it is God's will for him to do so. But he knows, and we all know, that, should he do so, many precious souls would die in darkness without the gospel and many needed places would remain in the shadow of superstition. Having had twenty years' experience, I know what I am talking about. I taught school for several years; and when called upon to come and hold a meeting, I had to say: "I can't come, for I am tied down to this school." I then went to work in a store, and many long-distance calls came, saying: "We need a meeting, and you must come." Again I had to say: "I can't come; for I am working under a contract for another man, and there is no one to leave in my place."

A short time ago a letter came to me urging me to come for a meeting, and saying: "If you can't come, send us a preacher." I asked one preacher to go, and he said he was working for a printing company and could not get off. I asked another, and he said he was teaching school and

could not go. I can get a place in some business house to-morrow, but the firm who hires me will expect me to give my time to the work and not be off part of the time preaching.

The Bible teaches that preaching the gospel is like a man going to the harvest field. It is not a life of idleness, but a work engaging the whole time, mind, soul, body, and heart. Preaching the gospel is "useful employment," and the man who is so engaged has the most useful employment in the wide world. He has his hands full, and does not have to do something else to be usefully employed.

There are men who follow another profession and do some preaching on Sundays, but they will agree with me that if they should give all of their time to preaching they could do much more good. I am now in the home of a brother who is a fine workman and could get a good paying position to-day; but if he does, it would debar him from many meetings; and if a call should come the next day to hold a meeting, he could not go, for his word is out to work, and the man who gave him employment expects him to be true to his contract. Is that right? Who can say it is?

One other thing should be considered. The Holy Spirit told Paul what to say when he arose to preach and what to write when he took up his pen. He could preach a perfect sermon without taking the book in hand. Not so with us. They were commanded, "Take no thought." But to the contrary: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Till I come, apply thyself to reading, to exhortation, to teaching. Be wholly employed in them, that your proficiency may be evident to all." ("Living Oracles.")

Now, the conclusion is: Let every Christian give to the spread of the gospel according to his ability, including all the preachers (and not one Christian out of a thousand is doing that). Then those who are preaching will not need to stop one day to do other things, but can keep telling the "word of life" every day and every night.

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MISSIONARY

BY J. M. MCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

A Word to Preachers, Elders, and Teachers.

BY C. G. VINCENT.

It is the duty of preachers, elders, and teachers to teach and urge missions upon the conscience of the church everywhere. That it is the duty of such persons and workers to lead the churches in this great work cannot be gainsaid. This must be conceded by all. But that I may call your attention to this duty, I am going to ask you a few important questions.

Do you, as preachers, elders, and teachers, feel any responsibility toward the heathen nations? In view of the Lord's teaching, can you oppose the work? In view of the apostles' teaching and practice, can you object to it? Can you afford not to do it? Listen: "Therefore to him that knoweth to do good [preaching the gospel to the heathen is doing good], and doeth it not, to him it is sin." Do you oppose the work or do you simply neglect it? In either case, are you doing right? Can you afford to go through life and stand before God in the last day conscious of having neglected such work? Do you know that not a single scriptural reason can be offered against the work? Do you know that every "reason" which is advanced against this work may be advanced against the "home" work? Jesus commanded his disciples to "go" into all the world. You are his disciples. How far are you responsible for the salvation of souls? Is it not just as far as it is possible for you to take or to send the gospel to the lost? Is it not possible for you to send the gospel to the heathen? You, perhaps, cannot go to them, but some of your brethren are going and some have gone; are you doing your part for them? Do you realize that your responsibility in this matter is real, not imaginary? Do you know that in the sight of God and man it is not enough for you to be mere well-wishers of the foreign work and workers? In the last day, when God asks you why you did not have a part in proclaiming the gospel of his Son to the whole world, what will your answer be? O, the task is tremendous, the work great, and the responsibility intense! Will you help?

Preachers, elders, teachers, do you know the command to "go" is just as binding on you as "be baptized" is on the sinner? Do you know that the missionary spirit is the oxygen that will keep the work alive in your local church? Do you know that you are hindering the work in the local church by not teaching and urging missions upon the church? Do you know that the churches having fellowship in the foreign work are doing more at home than the non-missionary churches? Are you having trouble with the society element in your local congregation? Then teach your church the truth on the subject of world-wide missions and lead the church to do something for the loyal missionaries on the field. It is well-nigh impossible for you to silence the element in question by mere arguments, however logical your arguments may be! Do the work aright. That is argument enough. They can say nothing against your attitude toward missions. If you "say, and do not," you put a club into their hands. Do you wish to be loyal to Christ and his church? Then teach and practice what he and his primitive church taught and practiced. Do you know that the missionary spirit increases the spiritual life of the local church and helps to destroy self-

ishness? In the light of this truth, let not the preachers feel that their allowance will decrease, and let not the elders and others think that they cannot "pay the preacher." Remember that strong missionary spirit strengthens the church for every good work. Do you know that the antimissionary and "omissionary" churches are growing weaker all the time? Do you not understand that the chief business of the church is to "go" and "preach?" Is it not her first duty and work? The spirit of missions is the fundamental idea of the religion of Christ? Do you not know that if you oppose or neglect this work you involve yourselves in peril?

What will you do for the cause of foreign missions?

Some Facts About the Work in India.

BY W. HUME M'HENRY.

It has several times been suggested that we contribute something in particular about the work in India and how it is conducted. We have thought for some time of doing this, but other duties have prevented us from collecting data for an interesting write-up on India and the work of the Lord here. In this brief article it is my purpose to only suggest a few things that will give some insight into the work as it is and what it may be in the future.

As is probably known to most of my readers, the more than three hundred millions of people in India are practically a number of nations on account of the caste system, which for centuries has prevented any kind of union. It is a recognized fact that so many people could not be held in subjection if they were united. Like the Jews and Samaritans, they have little dealings with one another. The strong feeling of prejudice and jealousy of one caste toward another presents a strong barrier to the rapid advance of the gospel. For a person of one caste to break the bonds of superstition and come and associate with people of another caste whom he has been taught for centuries to regard as unclean takes much courage and strong conviction. In Christ we must all be "one;" and recognizing this, many will turn away from the gospel before they hear enough to bring conviction. The classes run from the highest Brahman—the priests and gods—to the lowest depressed class. It is evident from existing conditions that the work would most probably begin among some particular class. If you were asked to guess what class, which would you guess would be most ready and willing to hear the gospel? When Christ was on earth, what classes heard him "gladly?" What classes nailed him to the cross? Yes, the same is true in this country. Occasionally "some of the priests" become obedient to the truth, and it might be said that "some of the rulers" believe upon him, but it is the common people that gladly hear the word and obey the Saviour. God has always chosen the weak to confound the strong, and the foolish things to confound the "worldly-wise." The same is God's plan in idol-cursed India. The work is insignificant in its beginning and among the common people, but who says that the truth will not conquer in the end? All classes must yield before the sword of the Spirit. Victory is certain through our Lord Jesus Christ.

It is asked: "Do you have meetinghouses? How much money has been contributed to that end by the brethren? None. Among a poor class of people, it is practically out of the question for them to build houses. In a number of villages there are houses erected by the townspeople for travelers, and these are used for meetings. Otherwise the meetings are in private houses or in the shade of a tree. The Christians are encouraged to take leading parts in the meetings. As we are able the truth is being put before all classes, and we are praying the Lord of the harvest to send more laborers into the harvest. Will you volunteer?"

:-: Georgia and the Far Southern Field :-:

Conducted by S. H. Hall

The Last Call.

From a letter just received from Menlo, Ga., I learn that the framing of our new building is up and the house covered, practically, and storm-sheathed. All bills are paid, but funds are about out. I am coming before our readers again, begging them to help us see that the building is put in condition for winter use. We *must* do this, brethren, or let the cause suffer there. I know these people. That they are worthy of your help and doing their best, I feel safe in saying. Too, if we can only get this building finished, they will take a man and use him continuously in that section. Help us to put this work on its feet *now*, and thus establish another radiating center in this neglected State. Things look good in Georgia, but we are suffering for lack of men to help us do the work. Donations since last report are as follows: G. W. Welch, \$15; Bob Hall, 50 cents; Tom Pearson, \$5; Mrs. Leath, \$1; Mr. Ratliff, \$1; Sam Barry, \$5; Dr. Jennings, \$10; Mr. Seamore, \$2; Lum Neal, \$25; J. W. Murphy, \$5; Madie Mosley, \$1; Jim Lawrence, \$5; Miss Pemberton, Gadsden, Ala., \$1; Mrs. Forster, \$8; Alvin Neave, Texas, \$2.50; church at Lyerly, \$3; Mrs. Holland, \$5; George Penly, \$1; G. A. Justice, \$4; Mrs. Bertie Smith, Texas, \$2; Bill Mitchell, \$1; L. J. Kingston, \$2.50; Misses Wyatt, \$3; Jim Hall, \$1; Jace Miller, \$2.50; O. D. Wyatt, \$10; Mrs. Mobley, \$1; G. B. Martin, \$1; Mrs. O. Wyatt, \$5.

All the above donations, except where State is named, are from Georgia. Brethren, help us now by sending donations to Miss Georgia Thomas, Menlo, Ga.



Our Plea.

It is no small thing to go out as a minister of the gospel of Christ, nor is it a small thing to publish a paper in the name of Christ. When I think of the many papers published and of their contradictory way of presenting God to the people, I wonder that as many people have faith in Christ as do. The reason that Christ had for praying that his disciples be one was "that the world may believe" that God sent him. It is bad to go out in the name of some human organization and teach error; it is worse to go out in the name of the church of Christ and teach error. Paul, in writing to the Jews, says: "For the name of God is blasphemed among the Gentiles because of you." The Jews claimed to be God's chosen people; they claimed to represent God; hence, when they failed to live as God would have them, or taught things God did not command, they misrepresented God to the people, and God's name was blasphemed because of their sins.

It is a fine thing to stand for the one church—the church that the Bible talks about; but it is a sad day when people who claim to represent the church of Christ make it a sectarian institution by taking a position that actually forces them to call some of the best people in the world children of the devil—religious bastards, not sons. I say that this is a most hurtful thing; and all the more so when done by those who claim to be the church of Christ. Recently I conducted a revival in a community where just such work had been done. Are you surprised when I tell you that the people seemed to have no use for the name "church of Christ?" They thought I was one of the "bunch." But one at a time they would drop in. This one would get his eyes opened, and he would tell his neighbor about it. The crowds and interest grew, and the New

Testament idea of the church of Christ was gotten before the people.

I am glad to say to our readers that the Gospel Advocate is doing its best to let the people see and know what the church of Christ is. It is not a human organization. It is a divine institution, established by our Lord and Savior (See Matt. 16: 18); too, an institution whose keys are not put into the hands of men, but they are held by our Lord Jesus Christ (see Rev. 3: 7); an institution to which Jesus daily adds souls who gladly receive his word and obey him (see Acts 2: 47). If we are to be true to God, to correctly represent Christ to the people, we must ever live in Christ's own heart, and look at people as he looks at them, feel toward them as he does. "The firm foundation of God standeth, having this seal, The Lord knoweth them that are his." (See 2 Tim. 2: 19.) When we meet a man who is indeed a child of God, but fail to recognize him, it is proof positive that in Christ's heart we do not live, but, rather, in some distorted idea of the teaching of Christ that blinds us to the truth. May the Lord bless every reader who is trying to live for God and the salvation of souls, to live so close to Christ, to so completely surrender to him, that he will ever see things as Christ sees them, and be able to ever let Christ and his church be correctly presented to the people in all his teaching. Too many who have accepted the Bible as their rule of faith and practice have so perverted it that the Christ of the Holy Scriptures they know not. This is exactly what Christ meant when he said to the Jews: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." (See John 5: 39, 40.) How sad, indeed, it is to get into any such condition! May the Lord bless his people everywhere in learning to know him and to ever present him to the people as he is.



Florida Heard From.

Brother Flavil Hall has just closed a fine meeting at Trenton, Fla. Final reports have not come in, but when last heard from he had baptized eighteen, reclaimed three, and led one from the errors of the Baptists. He is highly delighted with the good people at Trenton and reports the congregation in fine condition.

I am glad to say that Georgia has recently been blessed with a visit from Brother Cameron, of Largo, Fla. He conducted a short meeting at Hardie's Chapel, preached a few nights at Macon, and was with the Welcome Hill brethren for a short meeting. Full reports of his work have not come in. But Brother Carter writes that all are delighted with his work at Macon and Hardie's Chapel. Welcome Hill was established by Brother Cameron some years ago. The South has no man who has worked harder and made more sacrifices than this hero of the faith. May he come back our way again soon.

Help Your Brother.

If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend's the fleetier,
 If any lift of mine may ease
 The burden of another,
 God give me love and care and strength
 To help my toiling brother.

—Selected.

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The Man is Always Safe Who Does God's Will.

BY E. G. S.

The Bible has many illustrations of this principle. We give an example from the book of Daniel. A decree was passed by the king of Babylon that Daniel, a godly man, should be cast into a den of lions. The Jewish people had been captured and carried to Babylon because of their sins. While captives there, Daniel, a very remarkable man among the Jews, was, by a wicked device, thrown into a den of lions to get rid of him. But Daniel was a godly man, and God closed the mouths of the lions that they could do him no harm, and he was taken out the next morning all right and unharmed by the lions. Daniel had done no harm to any one; but some wicked men desired to destroy him and get him out of their way, and fell upon an exceedingly wicked device to accomplish it. For some purpose, I know not what, there was a den of lions kept in that city. So when the wicked men that wanted to get rid of Daniel could find no fault in him of which to accuse him, they called upon the king to pass a decree that if any man should call upon God in prayer within thirty days he should be cast into the den of lions. Daniel went right on praying three times a day, as he had been accustomed to do. The enemies of Daniel soon reported him to the king, and he was cast into the lion's den; but God in his mercy closed the mouths of the lions that they did him no harm, and thus by divine providence that godly man was spared. God had further use for him, and he was spared and did what the Lord had in hand for him to do.

Daniel became one of the great prophets of the Old Testament age, foretelling, among other things, the establishment of the kingdom of Christ, declaring that it should never be destroyed, but should stand forever. In a figure he spoke of the Roman empire, and then said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.) This prophecy was uttered some six hundred years before Christ came; but when he did come, the prophecy was fulfilled just as foretold by Daniel. On the day of Pentecost the kingdom was fully established through the preaching of the apostle Peter, with Christ as king in heaven. So the prophecy of Daniel was shown to be true in every particular.

Of all the prophets of the Old Testament, there were none greater than Daniel. He was among the last prophets of the Old Testament, but not the least by any means. His prophecies concerning Christ and his kingdom were all fulfilled to the very letter. Aside from the fact that Daniel was a great prophet, he was a godly man and would allow nothing to turn him away from the Lord, and nothing could turn the Lord away from him. He stands as a wonderful example for others to go by. If Daniel's heart had not been fixed and determined on serving the Lord, he would doubtless have been turned away; but his faith would not yield. His faith and courage could not be baffled by any such wicked schemes. He reasoned that God was able to rescue him from the plans they had laid against him. At the same time, he would rather risk God to care for him than men. He knew that God never ordained that he should worship an idol; so he determined to risk the Lord rather than allow even a king to lead him into idolatry.

This example ought to make a deep impression upon every child of God that ever reads or hears it. Christians too often neglect to read and treasure the examples of the Old Testament. Daniel was a remarkable character. He was as firm as a rock in his convictions of truth and duty. He would rather have faced death any day than to have disregarded the word of God. He proved this by allowing himself to be thrown into a den of lions rather than worship an idol. This shows how determined he was to stand by the Lord and turn his back on idolatry. But the Lord stood by him in all his trials and delivered him from all the dangers that threatened.

It is true that eternal life was not promised to the servants of God in the Jewish age. But Daniel's faith and reverence were so strong toward God that nothing could turn him from the true and living God, nor cause him in any way to disregard his word. Hence his future condition after death was certainly taken care of by the Lord, to whom he was so faithful in his earthly life. But there was enough promised to all the faithful to hold them on in the service of God through life. If a man in that age could be so faithful to God, surely, with the promise of eternal life given to us, in addition to the blessings promised in this life, we ought to be very faithful now. On the other hand, as a warning to people now, eternal punishment is threatened upon those who will not serve the Lord in this life. Why is it, then, that so many, even in Bible lands, refuse the service of God in this life? If all men would be as earnest in preparing for eternity as most men are in preparing for the future of this life, it would prove a wonderful blessing. Our characters that we form in this life are what we will carry into eternity. There are only two places of abode revealed to us in the future state. One of these will be exceedingly happy, and the other will be awfully miserable. By serving God faithfully in this life, we are promised the happy home as the dwelling place for eternity; but if we turn away from the word of God through this life, we shall be cast away from him and the

heavenly home throughout eternity; for when we pass through this life away from God, we shall remain away from him throughout eternity, without any possibility of making any change after death. So the only prospect before them will be an eternal home of suffering. This is awful to even think about. But if we devote our earthly lives to the service of God, our earthly lives will be happier than they possibly could be in any other sort of life, and then be inexpressibly happy in eternity. Why, then, should not all choose the better way in this life, and thus make ready for the happy home in eternity? God has furnished us with all the light we need to prepare for that happy home. If we do not walk in that light, the fault will all be ours, and then we shall have all eternity to regret that we did not.

"Study to Be Quiet and to Do Your Own Business."

BY E. A. E.

The following suggestion was received about the first of last August. I have deferred acting upon it until now, awaiting an opportune time.

Brother Elam: Please allow me to suggest a subject for you to write on, the practice of which, if not instruction concerning which, is greatly needed in some places, even in the church. The subject is "meddling with other men's business and family affairs." Suppose it be suggested that every man in the brotherhood examine himself and look after himself, at least, a wee bit; and after properly looking after himself, if he has any time left, he can then offer his assistance to others. If all of us will obey the injunction to closely examine ourselves, much bad feeling in places will be overcome and forbearance and love will rule instead.

"A little love from day to day,
And strength enough to preach it;
A glimpse of heaven along the way,
And faith and hope to reach it,"

is more needed in the church than anything else. X.

In acting upon this suggestion, I must say that the clearest, strongest, best, and only right thing to be presented is the word of God. To keep all other commandments of God and to refuse to obey him in this is to be guilty of all. (James 2: 10, 11.) It is as necessary to teach and practice "the whole counsel of God" on this subject as on all others.

Disobedience to God in no other particular can produce greater wreck and ruin and more far-reaching evil consequences to homes, the church, and entire communities than in this very thing; and yet, very little regard is paid to the teaching of God on this subject in general, and none at all in places.

Reverence for the will of God and determination to obey it must be back of all effort to learn and to teach it. No bad feeling can be eradicated, no personal differences can be adjusted, and no strife can be removed until all parties respect the will of God and determine to be governed by it.

I have no idea who are the parties referred to above, and can point out only the scriptures covering such cases. All who desire to obey God will follow these scriptures. Of course, not to follow them is disobedience to God.

Were there no need of suffering long and being kind, of forbearance and mercy, forgiveness and love, the Bible would not abound in such teaching. Such teaching shows that Christians make mistakes, misunderstand and talk about one another, wound feelings, and otherwise mistreat and wrong one another, and that in all such cases there is great need of consideration, forbearance, kindness, patience, readiness to repent and apologize, and of forgiveness. All should know that one cannot wrong another in word or deed and be saved without repentance of that wrong, a desire to repair it, and forgiveness of it. Also, it should be known that to wrong another is a double

sin; it is a sin against God as well as a sin against the one wronged. People cannot gossip about, scandalize, slander, cheat, defraud, and otherwise wrong others, and go right on as though they had committed no sin.

If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. (James 3: 2.)

All who desire to be full-grown or well-developed men and women in Christian character and the mind and spirit of Christ will make a constant and mighty effort to control the tongue. Of course, to do that, it is necessary first to control the thoughts and feelings. Not to impugn motives, not to be jealous and envious, and not to otherwise think wrong of others is absolutely essential to just and fair speech concerning them.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. (Ps. 19: 14.)

Keep thy heart with all diligence; for out of it are the issues of life. (Prov. 4: 23.)

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. (Col. 3: 12-15.)

All this is as plain and as essential as anything the Bible contains. "Compassion," "kindness," "lowliness," "meekness," "long-suffering," "forbearing one another," "forgiving each other," "love," and "peace" need not to be explained, but *practiced*. When these Christian virtues and graces are cultivated and practiced, all will be well with the souls of church members. All should be as *sound* and as *loyal* in these things as in all other "points of doctrine." The Christian character, the peace of the church, and salvation depend upon these things.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 31, 32.)

I have quoted and commented recently on Phil. 2: 1-11. I have tried to show the authority and force of the command that all "be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself." Each one should not look to his own welfare and personal interests and good, but also to the same things of others. All must have the mind of suffering and sacrifice for the salvation of others which was in Christ. When these qualities of "the divine nature" are ignored or even neglected, contention, strife, envy, bitterness, backbiting, slander, and division are sure to follow.

Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. (Rom. 13: 10.)

To harm a person in deed, word, or thought is to hate, not to love, that person.

Instead of emphasizing, magnifying, and spreading abroad a brother's mistakes and wrongs, love covers a multitude of sins. (1 Pet. 4: 8.) Love *covers* sins, not by hiding and justifying them, but as James (5: 19, 20) declares:

My brethren, if any among you do err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

To manifest love and not to seek to condemn others is the great need in many places. To seek to save the lost and to really love men and the church is as far above heresy hunting and seeking to condemn others as heaven

is above outer darkness and eternal happiness; above weeping and wailing and gnashing of teeth.

But concerning love of the brethren ye have no need that one write unto you; for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing. (1 Thess. 4: 9-12.)

For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. (2 Thess. 3: 11, 12.)

All are commanded to "study," or to make it their aim or ambition, to be quiet, to attend to their own business, and to let the business and "private affairs" of others alone.

"Tattlers," "busybodies," "meddlers in other men's matters," "going about from house to house," "working not at all" (idleness), going "up and down as a talebearer among . . . people," taking up a reproach against a brother, slanderers, and whisperers, are as much condemned by the Bible as covetous souls, extortioners, fornicators, drunkards, and thieves. (See 1 Tim. 5: 11-15; 1 Pet. 4: 15; 2 Thess. 3: 6-15; Ps. 15; Lev. 19: 16.) God commands the church to withdraw themselves from busybodies and meddlers in other men's matters. Such a thing has not been done in a generation or two; but there would be more peace and progress were the word of God carried out in this, as well as in other particulars.

For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth. (Prov. 26: 20.)

In James 3: 1-12 the Holy Spirit puts the ruin wrought by an unruly tongue in the strongest language. As so small a thing as a bridle bit turns about so large an animal as a horse; as so small a thing as a rudder turns about so large a thing as a ship; and as a small fire burns whole forests; so, so small a member as the tongue boasts great things, is "a fire," "a world of iniquity," "a restless evil," "full of deadly poison," "defiles the whole body," sets on fire the whole course of nature or entire communities, and is itself "set on fire by hell." The tongue can turn the peace and happiness of a family, the unity and love of a church, and the good will of whole communities into a hell on earth. The fountain of this is the heart. The same heart cannot send forth such evil things and good things at the same time.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one. (Col. 4: 6.)

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. (Eph. 4: 29.)

"What Do Preachers Preach About," and What Should They Preach?

BY M. C. K.

In some respects the Ladies' Home Journal is one of the most interesting periodicals now current in this country; and, notwithstanding the great variety of other matters appearing in its columns, it does not slight religion, but sometimes prints telling essays on religious subjects. Beginning with its issue for October, 1915, it has published a continuous series of articles running through every month since up to and including May, 1916, and the subjects discussed in the different issues during these months are as follows: October, "What Really is the Minister's Job?" November, "The Wife of the Minister." December, "Suppose They Did?" January, "Should a Church Advertise?" February, "How Can a Church Be Financed?" March,

"Wanted—A Church Conscience." April, "What's Wrong With Country Churches?" May, "Pulpit 'Pep'—Is This What the Church Most Needs?"

Before answering the question of the last subject, the author examined eight hundred sermons, concerning which he says:

That improvement in the preaching is greatly needed will be apparent to any one who makes a careful study of the work that is being done. I have just finished an examination of eight hundred sermons—as many as the average churchgoer hears in twenty years. What I have to say, then, on the subject of preaching is not idle opinion.

One important result of this study of sermons is that it furnishes an answer to the question: "What do preachers preach about?"

The author of the article arranges these sermons in seven groups, classifying them according to the subjects treated. They were all preached from American pulpits within the last five years, and the seven groups are designated as Biblical, Doctrinal, Ecclesiastical, Devotional, Inspirational, Ethical, and Evangelistic and Social. We omit some of the subjects as classified; but of the eight hundred sermons examined, there were found, according to the author's judgment, twenty-six that were textual and expository, three that were controversial or creedal, ten on immortality and heaven, fifteen that were denominational, two on church unity, sixty-three on church efficiency, two hundred and thirteen on spiritual self-culture, forty-three on sentiment and virtues, eighteen on novels, plays, etc., thirty-two on history, science, and biography, forty-nine on current events, one hundred and twelve on ethical subjects, two on a call to repentance, fourteen on civic purity and progress, and ten on social justice, labor, etc.; and the author makes the additional astonishing statement that, of the entire eight hundred sermons, not one was on home or foreign missions!

After a careful survey of this vast field of homiletic literature with its great variety of themes classified, one is led to ask the question, *What have the preachers done with their Bibles, or, What has become of the gospel?* From the evidence submitted, one would never dream that the preachers of the great majority of these eight hundred sermons had any idea that it was their business to preach the gospel. Commenting still further on what ought to be the preacher's theme, our author says:

The idea that preachers should preach about the Bible is not confined to Sunday-school boys. It is insisted upon by every authority on preaching. There is probably not a professor of homiletics in the land who does not lecture his students on the first importance of biblical preaching. There is hardly a name, eminent in the history of the pulpit, that does not stand for the exposition of the ancient Book. Yet your chance of hearing a Bible passage or text explained and its message applied in some practical fashion is very slim indeed, unless your minister happens to be one of the rare men who know and preach the Bible.

In the Bible, God has furnished an inexhaustible fund of fact and illustration with a distinct and definite message for mankind; and, so far as the divine design of preaching is concerned, that preacher who preaches something else is a failure. The author further adds:

All the sermons we examined were headed by a text. Only twenty-six of them really depended upon it. In scores of cases the text was not referred to in any way after it had been announced at the beginning of the sermon. There were a few studies of Bible characters and a few sermons in defense or laudation of the Bible; but the inference from this mass of material is that about once in sixteen times does the preacher preach the Scriptures.

Pointing out the tendency of preachers to turn from their proper message to the treatment of current events, he says:

Last Thanksgiving Day there was an epidemic of sermons on national defense and foreign relations. All over the land the preachers were setting up as statesmen. Why

should it be thought probable that an amateur discussion of the government's foreign policy should make people thank the Lord? Of course the pulpit is concerned with such matters when a religious or moral principle that is clearly discernible is involved; but we are probably preaching on political affairs more than is necessary. Running the country is the President's job; preaching religion is ours.

What the church needs and what the world needs is that every pulpit in the land shall ring with the word of God. Said Paul to the young preacher, Timothy: "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word." (2 Tim. 4: 1, 2.) That is the preacher's inspired charge. "Preach the word." Let the preacher see that the theme selected is appropriate, and then, no matter what it may be, let him "preach the word" on that theme. We close in the impressive words of our author:

More than anything else the church needs better preaching, more biblical preaching, more definite preaching, more effort to state the fundamental faith with the original authority and freshness of application that are at once the fruit of painstaking labor and the evidence of spiritual growth.

The Time is Growing Short.

We are pleased to inform our readers that the Gospel Advocate is steadily growing despite the high cost of paper. Our receipts have steadily improved; but, while this is true, our expenditures have necessarily been much larger. On account of the increased cost of paper and other materials, it is absolutely necessary for us to cut out all premiums and all reductions on the price of the Gospel Advocate. People are now paying much higher prices for commercial printing than heretofore, whereas we are charging as yet the same price of \$1.50 a year for the Advocate. We have held the Gospel Advocate at this price in order to favor our readers, and also in the hope that they would help us to extend the circulation of the paper.

Now is the time to renew your subscription for two years, if you wish to get the paper at the old price of \$1.50 a year. The rate of \$1.50 will expire promptly on January 1, 1917, and from that time our subscribers will pay \$2 a year. As the time is growing so short in which you can get the paper at the old price, it is the part of wisdom to send in your subscription at once.

We have also extended to our old readers the courtesy of allowing them to send us a new subscriber for one year at \$1.50. We have been very anxious to greatly increase our list in this way. We are glad to report that some progress has been made and that a number of new subscriptions have already been received. We can handle many more, however; in fact, all that our readers will send us. Do not neglect or delay sending in your subscription promptly; for, beginning on December 1, we expect our list clerks to be very busy entering renewals and new subscribers. We are anxious to get in as many renewals and new ones before the rush comes as possible.

We have guarded the interests of our old readers with jealous care, and wish to assure them that we shall make no advances that are not absolutely necessary for the best interests of the paper. We have received many words of encouragement concerning the spirit and merits of the Gospel Advocate. It is our hope still to improve the paper, and to this end we solicit the most hearty cooperation of all lovers of the truth. PUBLISHERS GOSPEL ADVOCATE.

Christianity is not man's confession to God that nothing matters, since man is what he is. It is God's shout to man that everything matters, since God sees in man what man may become.—W. H. Blake.

There Should Be No Jealousy or Envy or Hatred in This Matter.

BY PAUL C. YOUNG.

Some brethren think that other brethren, because they are strong on "foreign missions," are against "home" missions. Brethren have not gone very far on the understanding of missions at all until they realize that, from Christ's viewpoint, and, therefore, from a real Christian's viewpoint, there are no such things as "home" and "foreign" missions. The Lord never said think more of Jerusalem's need than Judea's or Samaria's or the uttermost part of the world's. If some of us have been so impressed with the needs of the "home" field, so-called, that we cannot see the needs of the "foreign" field, we are simply using our own vision. We have not Christ's vision; for he said, "into all the world." If some of us have been so wrought upon by ancient prejudice that we think that this good continent is the only legitimate field of missionary endeavor, and that any one who seeks another continent as a field is merely seeking notoriety and a "place in the sun," we need to shake ourselves loose from the shackles of our preconceived ideas and take on the ideas of Him who said, "The field is the world." (Matt. 13: 38.) It is no less than jealousy, though it may not be owned or even known by its possessors—this way of making flings at what is called "foreign missions." Of course, it may be ignorance. That we are ignorant of what the Bible says of "going into all the world" is palpably obvious. At least the fact that it has not "come home" to us is beyond dispute. But back of some of the ill-concealed thrusts at the idea of taking the gospel to the whole creation lies a sort of hatred—a hatred of the men who go and of the men who preach going, sacrificing, suffering hardships, and "leaving father and mother." Because we do not want to go, because we do not want to leave all and follow Christ to the foreign field or any field, as to that matter, we hate (we don't know we hate; of course not—the devil sees to it that we don't realize it) one who, by going, shows us our own selfishness and love of comfort. We hate him because by his going we, who could easily go, or who, of and by ourselves, could easily pay one's expenses while he is "going," seem to be put in the light of not doing our duty. For though we are in a bad light, we don't like to seem to be in a bad light. God surely knows that we ought to be spurred to a like sacrifice; but God as surely knows that many, who should be so spurred on, call those who leave all and those who preach leaving all "fools" and "enthusiasts." What we need now, and what we must have now, are fools for Christ. (1 Cor. 4: 10.) I would we were all such enthusiasts. Look to yourself if you have ever thought slightly of missions. Look to yourself if you have not thought seriously of going or giving to world-wide missions. Let no jealousy or envy or hatred becloud Christ's dictum: "The world is the field." He knew it. You would do well to learn it.

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun and shadow, and then a storm or a rare June day; and far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—William C. Gannett.

The day is thine, thou Lord of all who toil, for all eternity belongeth unto thee; thou hast but loaned it unto me. Master Craftsman, who knewest on earth the sweetness of earning thy daily bread, help me to use this day worthily; until the tasks that come from thy hands are done and thou biddest me lay aside my tools, take up my pilgrim's staff, and fare forth on the journey that leadeth to thee.

SPIRIT OF THE PRESS

By J. C. McQuiddy

The Menace of the Boarding House.

Truth, "deep and pathetic," is found by a Lutheran writer in the story of a "frowzy child in the street," who, when asked by a "philanthropic lady," "Where is your home?" answered: "Hain't got no home." "Poor thing, what do you do?" "I board."

The writer, Mr. Walter Krumwilde, sees "the modern rooming or boarding-house system spreading its web like a spider, stretching out its arms like an octopus to catch the unwary, sleeping soul." For he holds, to quote his recent article in *The American Lutheran Survey* (Columbia, S. C.), "that it is no exaggeration to say the rooming-house system is one of the most pernicious forces of our youth and our family life, and, therefore, of our social and spiritual life, the church has to wrestle with to-day. Its action is all the more dangerous because it is quietly exercised under the cover of satisfying an economic need." Now the old-fashioned boarding house of a generation ago was essentially a temporary abode, and the keeper "was like a mother in charge of a large family in whose members she was personally and individually interested." The rooming house of to-day which has "supplanted this old-fashioned, homelike boarding house, and by far for the worse," is "purely a commercial venture." As Mr. Krumwilde writes of the perils that environ the luckless roomer:

"Perhaps the greatest danger to the integrity of the family and the purity of the young is found in the low moral plane tolerated in so many rooming houses. This is in part the direct result of the economic pressure creating and maintaining the system. Since the rooming-house keeper is in the business only 'to make both ends meet,' every cent counts, and it takes a really superior character not to close the eyes at immoral practices among the regular guests or to refuse the offer of several dollars for the use of a room for one night for immoral purposes.

"Again, as the housekeeper cannot keep close track of every guest because of their irregular hours, the lack of a common social room, or parlor, a common dining room, etc., a premium is put upon immorality and the way is easily opened for such practices.

"This blighting effect of the rooming house is further demonstrated by the radical changes the introduction of but a single rooming house will cause in a district."

"The twin sister of the rooming house," we read further, "is the modern boarding house which professes to cater to families."

"This may take the form of the so-called 'family boarding house,' or the 'apartment hotel.' This institution paves the way for many social evils. It destroys in one blow the very basis of a home—that is, privacy. It creates a spirit of unrest in both man and wife by relieving them of their respective duties of oversight and the care of household duties. Because of this it opens the way to an over-indulgence in social affairs. As young and old are thrown together without regard to differences in educational, social, and religious ideals, too great a familiarity grows up among the different ages, parental authority is weakened and held in contempt, while the exercise of proper parental control is reduced to a minimum because of the gossip and interference on the part of the other guests. And by the indiscriminate association of the sexes of all ages undue familiarity and immodesty pave the way for subsequent immorality."

Thus, according to Mr. Krumwilde, "the child, the youth, and the family living in either a rooming house, a boarding house, or an apartment hotel are to be pitied and prayed for;" and it is "the bounden duty" of the church "to introduce and maintain counter-irritants to these familiar foes." The writer goes on to credit his own denomination with having provided hospices for young people in the large cities; but there are not enough of them. They should be more suitably built, and some should be provided which can shelter families. Above all, we are told, the church should constantly hold up "the divine dignity and sacredness of the Christian home life." In short—

"The church by practice and precept must rejuvenate the home ideals. It must ever teach that the home is most holy in God's sight—yea, the earthly prototype of his

heavenly abode—while it uses every practical medium for the care and preservation of the family's integrity in temporary shelters or institutions."

The above from the *Literary Digest* is food for much serious thought and reflection. I have never been able to understand how a Christian mother could take her daughters and attempt to rear them in a boarding house. It does not require much forethought for any one to know that the atmosphere of many boarding houses is not uplifting and purifying. God ordained the home for the happiness, usefulness, and purity of the human family. As the church is the "salt of the earth," so the family is the salt of the church.

Any Christian evangelist readily observes that children reared in good families are the best subjects of the gospel call. They readily remember the language of Solomon which reads: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." (See *Eccles. 12: 1.*) There may be exceptions, but it is nevertheless a fact that most of our best men are reared in good homes. Children need parental authority and a wise oversight. They do not know what is best for them, and need a thoughtful, godly mother and a strong and wise father to show them the dangers and steer them clear of the breakers of life.

In view of the facts of the present time, the mother who takes her girls or young boys into a boarding house thereby proclaims to the world that she is not as thoughtful and as much concerned as she should be for the welfare of her children. We might well conclude that she does not even appreciate the dangers to herself. Our characters are so delicate and need such careful nursing that we should not do anything calculated to destroy or ruin them; for when our purity is once gone, it is gone forever.

The church certainly has a great work to do in leading the way to a pure and noble life. It cannot be too vigilant in seeking to save the people from pitfalls that are ready to ensnare them. Instead of encouraging people to leave home, it should seek to build up pure ideals of home. It should help make the home what it should be, and also make it possible for people to live in their own homes without entering apartments, flats, or boarding houses.



A Good Determination.

The *Literary Digest* says: "Some of the immense profits made in manufacturing munitions are to be turned back to the bleeding countries. It is announced from Los Angeles that W. A. Clark, Jr., son of former Senator Clark, will return two million dollars made in war stocks to the widows and orphans of France when the war is over. "This war is terrible," Mr. Clark is reported as having said. "I want no profit on account of it."

How much better would it have been for Mr. Clark and all others to have said: We will not make any profits by furnishing war munitions to the belligerent nations! It is not the spirit of the meek and lowly Jesus to make money by the sacrifice of human lives or by taking any part in such wholesale slaughter. When for mercenary purposes we in any way aid the belligerents, we in a certain measure become particeps criminis.

AT HOME AND ABROAD

J. W. Dunn, of El Paso, Texas, reports a good start in a mission meeting at Tulare, Cal., on November 12.

Mrs. B. A. Dillard, a consecrated Christian living at Chillicothe, Texas, sends us one dollar for the Joy Fund.

J. J. Vanhoutin, of Paris, Ill., one of our helpful contributors, writes: "I greatly appreciate and enjoy reading the Gospel Advocate."

T. C. King, of Lawrenceburg, Tenn., came to see us last Monday. He preached at a new mission point in Nashville on Sunday afternoon.

From J. L. Hines, Central City, Ky.: "I am in a good meeting at Sugar Grove Church, in Ohio County, Ky. Twenty-three added to date. I have preached two funerals."

A thoughtful and generous Christian sent us a new twenty-dollar bill for foreign missionary work. The name was withheld, but we are sure Jesus knows it. The money has been properly applied.

John E. Dunn closed an interesting meeting of fifteen-days' duration with the church at Scottsboro, Ala., on November 5. Two young ladies were baptized. Brother Dunn begins a meeting with the church at Oakman, Ala., on November 19.

From Paul C. Young, Brunswick, Maine, November 14: "Two confessions within the last week at Westbrook. The work moves on surely, I hope, even if slowly. There are some very earnest brethren there. I am thinking of visiting Unity next Sunday."

From T. E. Tatum, Hallsville, Texas: "At the home of the bride's parents, near Hallsville, Texas, on November 12, I solemnized the rites of matrimony between Brother T. A. Kilpatrick and Miss Jessie Fyffe. We wish for them long lives of peace and happiness."

Mr. T. J. Yarbrough and Miss Estellene Queener, two fine young people who are members of the Russell Street congregation, were married at the bride's residence, this city, at 8 P.M., Friday, November 17, A. B. Lipscomb officiating. They are spending their honeymoon in Florida.

From Joe Ratcliffe, Bardwell, Ky., November 14: "On November 12 I closed an eight-days' meeting at Pocahontas, Ark., with fifteen additions to the church—twelve by baptism and three by membership. I will return for a meeting in 1917, the Lord willing. I found a faithful band of brethren there."

The marriage of Mr. J. O. Baird, a prominent business man of Lebanon, Tenn., and Miss Harriet Morrow, the accomplished daughter of S. F. Morrow, this city, occurred at 4 P.M., yesterday, in the study of the Belmont Avenue Church, A. B. Lipscomb officiating. The Gospel Advocate extends heartiest congratulations.

From W. S. Long, Jr., Largo, Fla., November 18: "The meeting at Largo did not close, as was stated in the last number of the Gospel Advocate, but will continue till December 1. There have been seven additions to the present. Those who desire to reach me by mail may address me at Manchester, Tenn., or Largo, Fla."

We have received some copies of "The Pacific Evangelist," a magazine edited and published by Earnest C. Love, at Santa Rosa, Cal., which contains some very well-written articles on timely themes, such as "Which Church Shall I Join?" "Proofs of Christ's Resurrection," and "Dancing, the Devil's Favorite." This magazine is intended for distribution among the unsaved on the Pacific Coast. We believe it will do good wherever distributed.

Brother and Sister John E. Dunn wish to express their thanks to their brethren and friends who have written them letters of sympathy and comfort during Sister Dunn's recent illness. Sister Dunn is now at home from the hospital. Her operations were successful. She is now able to walk across her room and is daily improving. Brother and Sister Dunn will answer all letters as soon as they can.

From G. Dallas Smith, Murfreesboro, Tenn., November 18: "Our annual fall meeting began yesterday, with C. M. Pullias doing the preaching. The audience that greeted Brother Pullias at the first service taxed the capacity of our large auditorium, and another fine crowd heard him again last night. The church at Murfreesboro was never in a better working condition, and we confidently expect a great meeting."

H. I. Litton, an ex-Tennessean, writes from Boyle, Miss., Route 1, November 18: "We are trying to raise money to build us a church house. We have about one hundred and eighty dollars raised. We are few in number—only six brethren—and are poor. We ask the Christian people, through the Gospel Advocate, for some help. We need a house here very badly. My old home in Tennessee was near Centerville, in Hickman County."

From Sister Jennie Clarke, Luling, Texas: "Our national Thanksgiving Day is fast approaching, and the people of the United States have much for which to be thankful as a result of Christian, moral, patriotic, and educational development. Brethren, I should like to suggest that you please express your appreciation of that day by sending an offering to aid in the erection of a school building for the benefit of the children at Belle Haven Orphans' Home, Luling, Texas."

From H. M. McRae, Rockmart, Ga., November 10: "John Hayes, evangelist, of Cedar Hill, Texas, preached for the church of Christ at this place, beginning on the night of October 28 and continuing until November 3, at night only except on Lord's day, when he delivered three lessons. Each lesson was truly scriptural, and so illustrated, using blackboard, that all could understand the truth taught and plainly see the error others teach. This caused no small stir among those who are following men and not the Lord. This was especially true of the preachers, who heard only one lesson. We believe that we have some Bereans here who will search the Scriptures and learn that these things are true and show themselves noble by believing and obeying the gospel. The Lord willing, Brother Hayes will be with us on the fourth Lord's day in this month."

Frederick T. Keeney, of Syracuse, N. Y., offers this Thanksgiving sentiment: "Heavenly Father, we bring thee a psalm of thanksgiving. Thou hast put a new song in our hearts, and there is a new hymn of praise upon our lips. Thou hast done wonderful things for us and in us, for which we are glad. Old things have passed away, and, behold, all things have become new. We call upon our souls and all that is within us to praise thy holy name. Thou hast set us in a high place. Our hearts are enlarged. Christ has come to be the chiefest among ten thousand, and the one altogether lovely. His will is our delight; his church is like the gate of heaven to our souls; his words are sweeter than honey to our lips, and his service is joy beyond compare. Forgive us for the sins of omission, for slowness of belief, for poverty of prayer, for ignorance of thy word, for besetting sins, for neglect of duty. Help us to redeem the time, to be instant in season and out of season, if only we may hasten the harvest of souls and more speedily usher in the kingdom of our Lord. Help us to dare great things for thee and to expect great things from thee, as thou hast promised. Make us worthy of thy confidence, that we may be worthy of thy commendation when the day is done. Amen."

**PURE RICH BLOOD
PREVENTS DISEASE**

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing serofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

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Prevents Waste.**

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. *Careless buying* is one of the most common ways of wasting money. The founders of the club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The club claims to save its members forty per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate; and if the testimony of club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms, and the superior quality of the instruments. By uniting our orders in a club of one hundred members, each secures the benefit of the lowest possible factory price, and yet it is responsible only for his own order.

Write for your copy of the catalogue and full particulars to-day. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

\$150.00 SALARY For sixty days work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 200 Harrison State Building, Chicago.

**IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED**

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

The Gospel.

BY JOHN T. POE.

"Gospel" primarily means "good news"—the good news that God loves man, sinful as he is, and is trying by every means known to divine wisdom to save him from his sins and from himself. The gospel as portrayed to us in God's word is many-sided, as we might say.

It is a gospel of courage to the weak and the vacillating sons and daughters of men. It clothes the poor, weak sinner in a robe of righteousness and invests him with the armor, the sword, and the shield of Divinity, and with the promise of God. "I will never leave thee, nor forsake thee," bids him fight the good fight of faith and, with the aid of Almighty God, win a victory which has for its reward eternal life, the heirship of all things, and a crown of righteousness that shall shine as the stars. But there is yet more. There is in the gospel a knowledge to be attained which assures us our sins are pardoned and we are made one with the Father, the Son, and the Holy Spirit. Angels are become *our* messengers, our servants to do our bidding; for, "are they not all ministering spirits, sent forth to minister [serve] for them who shall be heirs of salvation?" There is also the knowledge of sins pardoned—God our Friend, Jesus our Brother, and the Holy Spirit our Comforter; the promises of the life that now is, and that also which is to come. It takes in the present life, with the best joys the soul can enjoy here, and promises the eternal life beyond, with all the joy and pleasure that divine wisdom can devise. And these things come to us through the knowledge which is in Christ Jesus, and which we receive through the gospel as *knowledge*, and not as a "hope so" or "maybe so;" but, knowing in whom we have believed, we know we are saved and have his promise of eternal life and a home of eternal joy beyond the skies.

There is also the gospel of patience as an attribute of the great gospel he wrought out for us through his own body and blood—a patience which he himself demonstrated in Gethsemane, in the judgment hall, and on Calvary's cross. Think of the agony in Gethsemane, when a guilty world laid its hand upon his head and transferred to him—the innocent One—its awful load of sin. He bore it all. Not one word of reproach. Not once did he lose patience and say: "Why—O, why—must I bear and suffer all this, when I am innocent?" He throws to a guilty world no reproach, no complaint, no threat. Patiently, lovingly, and willingly he bears our guilt—takes our sins and our iniquities, the whole load,

**Wouldn't You
Like to Get Rid
of Catarrh?**



Well, here is your opportunity. I am going to give away, during the next ten days, two thousand packages of Gauss Combined Treatment to those who need it; and if you want relief, sign the coupon at the foot of this notice, and the free package will be forwarded to you at once by parcel post.

I want to prove to you that Gauss Combined Treatment will relieve your catarrh. The method is effective, because it strikes at the root of the trouble and gives permanent relief by removing the cause. This is the only correct way to treat catarrh; and if you want quick and lasting results, send at once for the free package. Fill out the coupon below and package will be sent to you by return mail.

FREE!

This coupon is good for a package of Gauss' Combined Catarrh Treatment, sent free, by mail. Simply fill in your name and address on dotted lines below, and mail to C. E. Gauss, 277 Main Street, Marshall, Mich.

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If you suffer from bleeding, itching, blind, or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Users report immediate relief and speedy cure. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 195, South Bend, Ind.

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Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.



Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

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It is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.



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Is absolutely non-narcotic. It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

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Relieve and Protect Your Children

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If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. **FREE** L. E. Bowers, Dept. 344, 219 S. Dearborn St., Chicago

and steps in our place, takes our punishment, dies our death, pays to justice the debt we owed, goes to the tomb as we must go, rises again victorious over death and Hades, and presents to the whole human family an assurance of life beyond the grave—a life that is immortal. O, the patience of his life and of his death! When in the judgment hall some one slapped his face, he wearing a blind they had tied over his eyes, he said not a word. They reviled him, and he reviled not again. They taunted him. "Tell us, thou Christ, thou Son of God, who came down from heaven—tell us, who slapped your face? If you are what you claim to be, speak out, and tell us who struck you." He could have told them; he knew then, and has not forgotten yet, who they were; yet he prayed: "Father, forgive them; for they know not what they do." Patience! O, what patience!

Then, again, there is the gospel of godliness. Godliness—like God. O, to be like God, who, in his unselfish love, pours himself out unceasingly in love upon all his creatures, sustaining, feeding, watering, and caring for them all, from the smallest insect up to man; and beyond this world, in myriads of other worlds, doing the same thing. Godliness—doing as God does; pouring one's self out upon others, and enjoying the satisfaction and the glory of lifting up and helping the helpless; living for others that others may live also—true godliness.

But there are yet other things that come to us in the gospel. There is a gospel of "brotherly kindness" which binds us together in the church and makes us one common brotherhood—having all things common, as it were. If my brother is poor and in need, I can help him. It is our privilege to lift him up when he is down, with the assurance that Jesus credits it to us as having been done for him. For he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a joy it should be to be able to help Jesus when in distress! And this gospel of brotherly kindness will keep us from tattling about our brethren, as though we were better than they. It will enable us to see all the good there is in their lives and to forget the bad. It will make us to respect and love those who have the rule over us, who watch for the good of our souls as those who must give account. We will be careful not to say hard things about them and thus discredit the good they are able to do. We will work with them and sustain them in their arduous work. No one but an elder who has had experience in the work of an elder can ever know what

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

he must bear often for Christ's sake—murmurings, whisperings, backbitings, innuendoes, insinuations, and false accusations, that finally make their way to him along the muddy way of tattling tongues and wring his heart with sorrow as he realizes the ingratitude of hearts that ought to praise and honor him. But the gospel of brotherly kindness will cure it all.

There is yet one more item of the gospel I must mention. It is the gospel of love—love that thinks no evil, suffers long, bears all things, does not vaunt itself as a "know-all" against those who have studied the Bible and have been in the Master's service for more years than they (the tattlers) have lived; love that covers up the faults of others and uncovers its own. O, love—dove of peace, the living joy of souls redeemed—love that flows out from God to us, and from us to all with whom we come in contact, take possession of our souls now! Make us to reverence each other and to build up what we can for God and humanity, and never to pull down, either by word, look, or deed, that which is good, that which is Godlike, and that which lasts for evermore.

And there is in the gospel, for men and women, a peace for the soul which passes all understanding, "while we look not at the things which are seen, but at the things which are not seen"—eternal life, a shining crown, a robe of righteousness, a scepter, and a kingdom; a home where no hunger, no sorrow, no tears, no trouble or aching hearts can ever come; and Jehovah, the Supreme Ruler of the universe, our Father—all this, by the grace of God, ours for the taking, ours in Christ, through the gospel!

Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

A REMARKABLE STATEMENT

Mrs. Sheldon Spent \$1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered



with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable

Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

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Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box, or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with pianos. If you were to purchase one hundred pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Gospel Advocate Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade pianos and player pianos.

You are cordially invited to write for your copy of the club's beautifully illustrated catalogue, which fully explains the big saving in price, the convenient terms, and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.



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The Master's Vineyard

Tennessee.

Lafayette, November 8.—My meeting with the church at Pleasant Hill, Monroe County, Ky., began on the third Lord's day in October and continued over the fifth Lord's day. The first week we were hindered much by rain, but the second week the weather was delightful and the audiences large. Seven were baptized and we hope much good was done otherwise. This church is composed of an earnest, faithful band of good size who cooperate well with the preacher.—W. H. Carter.

Woodbury, November 8.—I have not written much lately, but have been busy. During the past year most of my work has been at mission points and with the weaker churches in Cannon County. In August and September last year I assisted in two meetings in this county and moved here in the following October. Forty-five have been baptized and twenty restored. One congregation that had not been meeting for worship for a long time is now at work, and the brethren are meeting at three new places, though at one of these places they began to meet before I visited them. Although the number of additions has not been large, I trust much good has been done, some of which we may not be able to see for quite a long time. I do not think I have ever done a harder year's work nor enjoyed one more. I am perfectly willing to leave the results in the hands of the One who does all things well. Some of the stronger churches have helped to support this work. I am truly thankful to all, and pray that our Heavenly Father may abundantly bless them. I believe the work should continue; but sometimes I think perhaps I could do more good in the Master's vineyard in general evangelistic work than I can by confining myself to the one county, and I am ready to consider whatever calls may come. I want to keep busy and to do the Heavenly Father's will.—J. H. Murrell.

Texas.

Wichita Falls, October 31.—Brother Tice Elkins, of Childress, began with us here one week ago to-night. Most of the brethren had expected only a little meeting, as the arrangements were made for the meeting to begin without much notice. But we soon saw that with little effort it could be made a "big" meeting; indeed, some effort would be required to keep it from being such. Brother Elkins has great power as a preacher, both for waking up the sleeping church members and for arousing a whole community. He has not abused anybody, but he shuns not to declare "the whole counsel of God" in a very clear and forceful way. Four have been baptized so far and one has taken membership. While many are hearing the gospel, the principal feature of the meeting is the benefit the church members are receiving. The day services have been well attended and have been very profitable. I think I can

TO END CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of Parmit (double strength), and add to it $\frac{1}{2}$ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucous stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

Big Eaters Get Kidney Trouble

Take Salts at First Sign of Bladder Irritation or Backache.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from overwork, become sluggish, the eliminative tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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Every church should use this cleanly method. Over 25,000 churches now use our system. Our noiseless, dust-proof, self-collecting trays save $\frac{1}{2}$ cost of other systems. Shallow glass used—no tipping of head. Outfits on trial. Give number communicants. THOMAS COMMUNION SERVICE CO., BOX 460, LIMA, OHIO.

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They contain no poisonous drug of any kind, are perfectly harmless, and can be taken with absolute freedom, and they work almost like magic. Calcium Sulphide, their principal ingredient, is the greatest blood-cleanser known to science.

No matter how bad your skin may be, Stuart's Calcium Wafers will quickly work wonders with it. It is good-by to blackheads, pimples, acne, boils, rash, eczema, and a dirty "filled-up" complexion. You can get a box of Stuart's Calcium Wafers at any drug store at fifty cents a box, and you will be positively delighted with their wonderful effect.

FREE TRIAL COUPON.

F. A. Stuart Company, 342 Stuart Building, Marshall, Mich.; Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

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Our Duty to Others.

The discharge of our daily duty will immensely affect our influence with others. People are very practical. They do not care to know only what a man thinks or professes, but also what he is and what he does. On the integrity, and diligence, and scrupulousness, and cheerfulness, and punctuality, and exactness, and completeness, and kindness with which we discharge our duties in relationship with those who come into contact with us, much of our usefulness must depend.—Thoreau.

Help us and help yourself. Subscribe now for the Gospel Advocate and save fifty cents.

see a respectable church building for the church of Christ in prospect. Like many other brethren have done, the few brethren who built the house here eight years ago selected a small lot on an alley and put up a very sorry house. Our house and lot at present, I suppose, is not worth much more than one thousand dollars. Of course this was a sacrifice for the few brethren who built it, but now our membership numbers about one hundred. None of us are wealthy, but it is estimated that there is twenty-seven thousand nine hundred and fifty dollars invested in homes by the members of this congregation, and this does not include what is invested in musical instruments and automobiles and general house furnishings. Now, if we had only half the interest in the Master's work that we have in ourselves, we could be paying out a fifteen-thousand dollar church building just as we are paying out our homes. This describes the condition at many other places where there are churches of Christ. This is why I speak of these things through the paper. I want the brethren everywhere to think of it in this light. Let the brethren in the large towns and the cities take notice. Of course the church of Christ can worship God acceptably in any old shack, as far as worship is concerned, when that is the best they can do. But there is a class of people who would no more come to the house we have in Wichita Falls to hear preaching than they would put their heads in the fire. This is true in many other towns of this size. In this class there are some folks who would accept the gospel, too, if they could hear it in its ancient simplicity. There is no use to deny this fact. There is a little vanity about me as there is about any man, I believe, but I advocate doing anything and all things legitimate in reaching people with the gospel. If we neglect any means God has placed at our hands, we will be held responsible. The church building is not the only place to preach the gospel, but it is one place, and a very good one when people can be influenced to go there preaching. If you do not have a house that people will go to, you just as well quit preaching there. Now, if I should move to a place where there were a few genuine Christians meeting in a cow shed and that was the best place they could have, there is where I would worship. There is where every true Christian would worship. But if I should stay there long enough to witness the growth of the congregation to a number sufficient to build a respectable place of worship, should see the greater part of the members living in comfortable homes themselves, and still they could not be influenced to build a better place to carry on the work of the Lord, I might not censure people who had been brought up in respectable homes for thinking so little of the church of Christ. I hope to be able to report a movement to build a good house in a good location in Wichita Falls soon. I have confidence in these people. Brother Elkins has clinched

some nails I have been driving here for the past two years. May God bless all who have a mind to work.—C. A. Buchanan.

Recipe for Gray Hair.

To half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

God's Providence.

The mantle of divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet; and if in his infinite watch care God is so vigilant of these least things, will he be unmindful of man, whom he has made the crown and glory of his creation? If he clothes with the beauty of the lily the vegetation of the field which to-day blooms and to-morrow burns, shall he not much more clothe us who are made in his likeness?—Biblical Recorder.

Stops Tobacco Habit.

Elders' Sanitarium, located at 513 Main Street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send his name and address at once.

Doubtful Trust.

It is a poor kind of trust that only trusts because it is blind, and not because it has any faith in those who lead it; to go on wondering and doubting and fearing, reaching out the hand and feeling with the foot, as if those who lead have not a bit more eyesight than the blind man himself. Trust—that is worth the name of trust—just feels so safe that it does not think of asking any questions about it.

TO HEAD OFF CROUP And Make It Harmless Take Foley's Honey and Tar.

Many a mother dreads the approach of nightfall, because it threatens croup. Let her give Foley's Honey and Tar to the little ones, and she may feel secure. It quiets the rising cough, it wards off the approach of croup, it clears the throat of choking and tickling phlegm. For spasmodic croup; stuffy, wheezy breathing; and hoarse, croupy, and bronchial coughs yield quickly to the soothing, healing qualities of this family medicine. All dealers everywhere sell it.

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Liberal assortment and full value paid for raw **FURS**
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Calomel To-day, Sick To-morrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a fifty-cent bottle of Dodson's Liver Tonic, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful; and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you'll be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tonic, you will wake up feeling great, full of ambition, and ready for work or play. It's harmless, pleasant, and safe to give to children; they like it.

Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The East Texas Training School.

BY ISAAC E. TACKETT.

The East Texas Training School, at Troup, Texas, moves on nicely. We opened with twenty-one students and have increased to over thirty. Many others are anxious to enter as soon as we can make arrangements to take them on the industrial plan. Our opening enrollment was much better than we had counted on, for, you know, new schools often open with small enrollments. We are taking pay students also, and some that can pay only a part of expenses with money. We have a good opening for about a dozen more that can pay expenses. Our expense rate is unusually low. I would be glad to send particulars to any one interested. Troup is in the center of a great field. We expect to make it a radiating center for gospel work. There are a hundred places in the territory surrounding Troup where young men can preach. Many of these places have small churches that need help in teaching, and many places have no churches, but are fertile soil for gospel teaching. As we grow our borders will extend. We teach literary, commercial, and Bible courses.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

Angels.

It is the teaching of the word of God and of our Lord and Savior, and it has in every age been the belief of the church, that heavenly beings are employed by God to minister to, to watch over, defend, and comfort his servants. Seen or unseen, they are about us. The soldier in the trenches, the sailor amidst the perils of the deep, the priest waging battle as a "knight of God" with human sin and misery—all have about them the ministering spirits sent forth by the God of men and angels to aid and protect his own. May we not pray as Elisha prayed: "Lord, open the young man's eyes?" And is it not conceivable that to those who are looking death in the face day by day, and to whom the unseen world is a great reality, there may be vouchsafed in answer to that prayer a consciousness of the presence of the chariots of Israel and the horsemen thereof?—Church Life.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

XTRA FINE XMAS POST CARDS

100 beautiful designs at \$1.00 per 100; \$4. for 250; 150 per dozen, postpaid. 100,000 sold last Xmas to satisfied customers. Special prices to dealers in large quantities. PENTECOSTAL PUBLISHING CO., LOUISVILLE, KY.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard, and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. **It is a profitable business.** Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Retailer prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
 Pen Series C— **CLINTON, S.C.**

CHURCH NEWS

Arkansas.

Rogers, November 14.—I preached at Centerton last Lord's day and took the confession of a bright young man, and in the evening baptized him. The church at Centerton is waking up. In fact, the three congregations in Benton County are waking up. We are going to call a man to this field and support him for all of his time. I want to thank the brethren who have been so kind to respond to the call for a preacher at this place. I would like to answer each one with a personal letter; but as time is precious and as we have already arranged with a brother to take up this work, I will just let this answer all the letters.—A. F. Warren.

Kentucky.

Monticello, November 13.—Our meeting closed at Stop, yesterday, with an "all-day service." We began with baptizing at 9 A.M., preaching at 11 A.M., baptizing at 3 P.M., and preaching at 7 P.M. It might be a good idea to change the name of this little city.—J. D. Walling.

Buechel, Route 10, November 13.—We had an increased attendance at the Highland Bible classes yesterday and a fine attendance at the preaching service, with a contribution of nearly fifty dollars. Eleven young men took part in the seven-o'clock meeting. Brother Fisher was at the colored mission in the afternoon. We now have about forty-seven meetings a month, and we are not in a protracted meeting, either.—Don Carlos Janes.

Mississippi.

The word of the Lord has been sounded out in North Mississippi this year. Many have been baptized into Christ, new congregations have been set in order, and older ones have taken an unusual interest in the work. In meetings conducted by J. P. Lowrey here this year, forty-three have been baptized. There have been other successful meetings conducted by C. S. Austin, A. G. Freed, and others. Well-established congregations in Tennessee could do a great work by supporting a preacher in Central or Southern Mississippi. I do not mean to say that North Mississippi does not need any preaching. There are many, many communities where the simple gospel of Christ has never been preached in its simplicity.—Fred Blanchard.

Ohio.

Dalzell, November 7.—I began a meeting here last Saturday night. Splendid audiences are attending. The meeting at Trimble closed with the most happy results. Five were baptized, two united with the congregation from the Methodists who had been immersed, and five accepted invitations to erring Christians. Those added to the fellowship of the congregation were very desirable. The church there has passed through fiery trials. By the introduction of the ways of di-



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ASHEVILLE, NORTH CAROLINA

If you are a sufferer from any of the following chronic diseases and drugs have failed to relieve you, write for FREE booklet explaining our successful drugless method of treatment: Asthma, bronchitis, rheumatism, catarrh, dyspepsia, nervous debility, paralysis, kidney and bladder trouble, special diseases of men and women, etc.
We use all the successful forms of physiological drugless treatment: massage, remedial gymnastics, mechano-therapeutics, spondylo-therapy, electricity, hydro-therapy, high frequency, electric light baths, arc light, X-ray, vibration, etc.
Delightful surroundings. No tubercular cases accepted. Charges low.

WINTERSMITH'S
CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

gression they were driven out of the old house of worship on the east and opposite side of Sunday Creek from the neat house in which they now worship. They are at peace and are happy, whereas the members of the congregation in transgression clash and war frequently, it is said, about their church entertainments, etc.—Flavil Hall.

How to Treat a Cold.

Such pulmonary diseases as colds, croup, hoarseness, coughs, and similar troubles represent inflammation of the organs of breathing, usually accompanied by excessive secretions.

These secretions are at first quite fluid and medication can penetrate to the membranes through the fluid.

As evaporation occurs the secretions harden into thick and finally more or less solid phlegm which is practically impenetrable to medication, as of necessity such medication must be largely by inhalation.

Under these conditions the problem is to remove the obstructions and reach the inflamed membranes with the proper medication.

Mentholatum is excellent for this purpose.

Its pungent volatile oils are quite penetrating. They excite a fresh flow of secretion which loosens the hardened phlegm and admits of its being thrown off.

These oils then act upon the membranes as a delicate counter-irritant, allaying inflammation and encouraging restoration to normal health conditions.

FOR SALE.—Pecan Trees, Pecan Nuts, English Walnut Trees. Write for catalogue. ROOD PECAN GROVES, Albany, Ga.

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10 CENT "CASCARETS"
FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Send us five cents for the tract, "Walking by Faith."

In the Treatment
of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of the malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

Under such circumstances, try Eckman's Alterative, which has been used with large benefit by many sufferers. In numerous cases it has helped to bring about recovery. Also it has been successful in treating asthma and bronchial troubles.

And since it contains no opiates, narcotics or habit-forming drugs, its use is not attended with danger. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Real Property.

Property in the spiritual sense is real property. Your good resolutions are a part of you even after you break them. Your right intention is as much yours as the money in your purse, even though you do not know just how to make it effective. Life is more like a bank than a motion picture. The good that is in us does draw interest, and the bad in us cannot entirely cancel the gain. There lies the true doctrine of God's forgiveness of sins. For our comfort we talk of his "blotting them out." The Bible does. The priest's absolution does. The worst man who really repents deserves that comfort. But Christ's words to the penitent woman imply more than this: "Go, and sin no more." The command means that the thing commanded was possible. All that we have in us of good is no less real than our sins. Rather, it is more real, since it may survive them.—Wallace Herbert Blake.

To Darken Hair Apply Sage Tea

Look Young! Bring Back Its Natural Color, Gloss, and Attractiveness.

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a fifty-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation, or prevention of disease.

The kind and chief design of God, in all his severest dispensations, is to melt and soften our hearts to such degrees as he finds necessary in order to the good purposes of his grace.—Francis Atterbury.

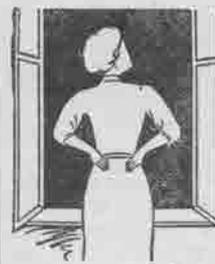
WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

To Live Long!

A receipt given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thru the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will know that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar.

WHEN IT LOOKS DARK to any weak or ailing woman, Dr. Pierce's Favorite Prescription comes to her help.



For "female complaints," pains, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and derangements, this is the proven remedy. It's the only

one so sure that it can be guaranteed. "Favorite Prescription" will benefit or cure, in the case of every tired and afflicted woman.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap, made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. E. V. Pierce stamp.

WATCH for the Bible Bargain advertisement in this paper next week. They are the most appropriate gifts.



PUTS A STOP TO ALL Distemper HORSES--MULES--DOGS

Also prevents contagion to others no matter how exposed. 50c. and \$1.00 a bottle. All good druggists. Free booklet, "Distemper—Cause and Cure."

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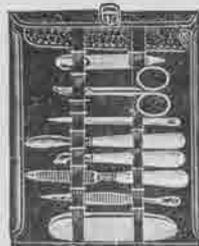


F60 80c Gold Filled Brooch, 2 French Pearls, Rose and English Finish.

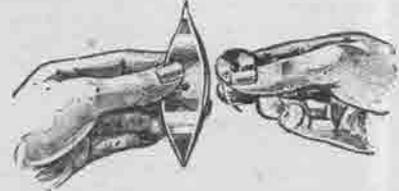
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F61. Manicure Set, contains nail file, corn knife, cuticle knife, two nail cleaners, nail buffer, ear pick, three emery boards and steel manicure scissors. In genuine leather folding case. \$2.50



Tating Shuttle with Pick. The Spool is taken out and replaced by slight pressure on sides of Shuttle. To simplify winding it is fitted with a removable spool that may be filled on a sewing machine or by hand. Extra spools are available.

F62. Sterling Silver Tating Shuttle 80c F63. Extra Spool, silver plated 10c F64. Nickel Plated Tating Shuttle 15c F65. Extra Spool, nickel plated 5c

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F66. Handsome Solid Gold Cuff Pin, plain design, extra value 50c each



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NAME... STREET... CITY... STATE...

A Christian Virtue.

Humility among Christians is a practical virtue, not a self-suppressing pose. It is not so much making ourselves small as seeing how small we are. But smallness implies contrast. If everything in the universe were small, nothing would be small in any real sense, for we should have no sense of smallness or bigness. If we find our tasks mean, it is because we have within us the promise of tasks that shall be mighty.—W. H. Blake.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J. (Special).—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 16, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise—splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back—can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour bile, and poisonous toxins, thus cleansing, sweetening, and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste, and acidity and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make any one who is bothered with biliousness, constipation, stomach trouble, or rheumatism, a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

Get Your Machine at Half Price

\$12⁹⁵



Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club.**

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully **warranted for ten years**—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

Easy Terms—Thirty Days Trial

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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113 W. Carolina Ave., Clinton, S. C.

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113 W. Carolina Ave., Clinton, S. C.
Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

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Address

Happiness and Duty.

Happiness dwells in duty performed. It will never yield its blessed treasures to the selfish seeker, nor can it be grasped with a greedy or unwashed hand. Happiness is a mosaic, composed of the tiny stones of daily duty, love to God, love to our fellow-man. Viewed singly they seem of small value; but when they are grouped together, and combined in Christian character, they constitute that costly jewel called "happiness."

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital Makes Remarkably Attractive Offer

Washington, D. C.—Special.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the two-hundred-thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application, to Pathfinder, 101 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Woman's Crowning Glory

is beautiful hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original luster, the trouble lies in the absence of the natural hair oil. There can be no life without food; so unless the hair is well fed with proper oil, it cannot be expected to retain its luster and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years, continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for La Creole Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price, one dollar. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

The wounds of conscience, like other wounds, though generally received in public, must always be healed in private.—Francis Atterbury.

Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

God's Wrath Upon Elymas, Ananias, and Diotrefes.

BY J. J. VANHOUSEN.

Once upon a time, in the far remote days of Christianity, when God, in his infinite goodness and loving-kindness, was having the gospel preached for the redemption of mankind, there was a man by the name of "Elymas," who stepped between Paul and the man to whom Paul was preaching and tried to prevent the man from being instructed by Paul. For that nefarious act the wrath of God was manifested when Paul, by the power of God, by a severe rebuke, struck the intruder with blindness. In this we have a manifestation of God's wrath against a man who will prevent an honorable preacher from instructing a man how to be saved; and if God would serve one man that way to demonstrate his wrath as a sample against such work, what will he eventually do toward two or three men who will prevent an honorable man from preaching to one or two hundred? Surely it must have been the meditation upon this that enthused T. B. McCauley to say: "Whoever hinders the expansion of Christianity in any way in the world, or tries to injure it, is guilty of high treason against God and the civilization of mankind."

Paul informed the church at Corinth that he might use his power upon some of them in proof of his apostleship; and John mildly threatened Diotrefes that he might use that power and humiliate him for refusing to receive into the congregation where he ruled those whom he knew had obeyed the gospel; and Peter did use that power upon Ananias for acting dishonest with money for the church. And did not Paul say: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness?" (Rom. 1: 18.) These men all knew that the truth condemned their way, and they wanted things their way for what they could gain by their dishonest acts. To this day every overt unrighteous act in the church is for the self-interest of the one who does the act or for his friends! And have not all wrongs been in opposition to righteousness? The Scriptures show that some men in the church opposed the apostles, like Diotrefes; also, they show that some who were looked up to as very honorable men and women, who were not in the church, were among the leaders of the mobs who were not satisfied with the gospel. It appears that about all of the opposers to Christianity have based their opposition upon the faults and failures of men. They fail to see that true Christianity is not the faults and fail-

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ures of men, but it is to prevent them. One of the strongest standing arguments in favor of New Testament Christianity is the warning against false teachers, arbitrary rulers in the church, men of corrupt minds, speaking perverse things and making merchandise of the gospel. Diotrefes was a fair sample. He loved to have the preëminence. He would not receive the apostles. He made fun of the apostle John for sanctioning the receiving of brethren into the congregation where he ruled. He would not permit members of his church to receive any one into the church (pastor-like). He, it appears, would not do that himself. He turned the members out who received those brethren. He put a stop to the congregation's receiving the brethren. John does not say just how this receiving was done, but his language shows that there was some formality about it, and he approved of that action. Paul called that kind of receiving "the right hands of fellowship." "And when they were come to Jerusalem, they [Paul and Barnabas] were received of the church, and of the apostles and elders." (Acts 15: 4.) Paul, speaking of this, said: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship." (Gal. 2: 9.) Paul and Barnabas had already been chosen to the ministry. Here was an example. The apostles gave and received the hand of fellowship. We are to follow them. As soon as we learn of the grace bestowed upon a person and that he is a true Christian, if we do not give him the right hand of fellowship, we do not follow the example given by James, Peter, John, Barnabas, and Paul. It appears like Diotrefes did not approve of the example. He would have turned the apostles out.

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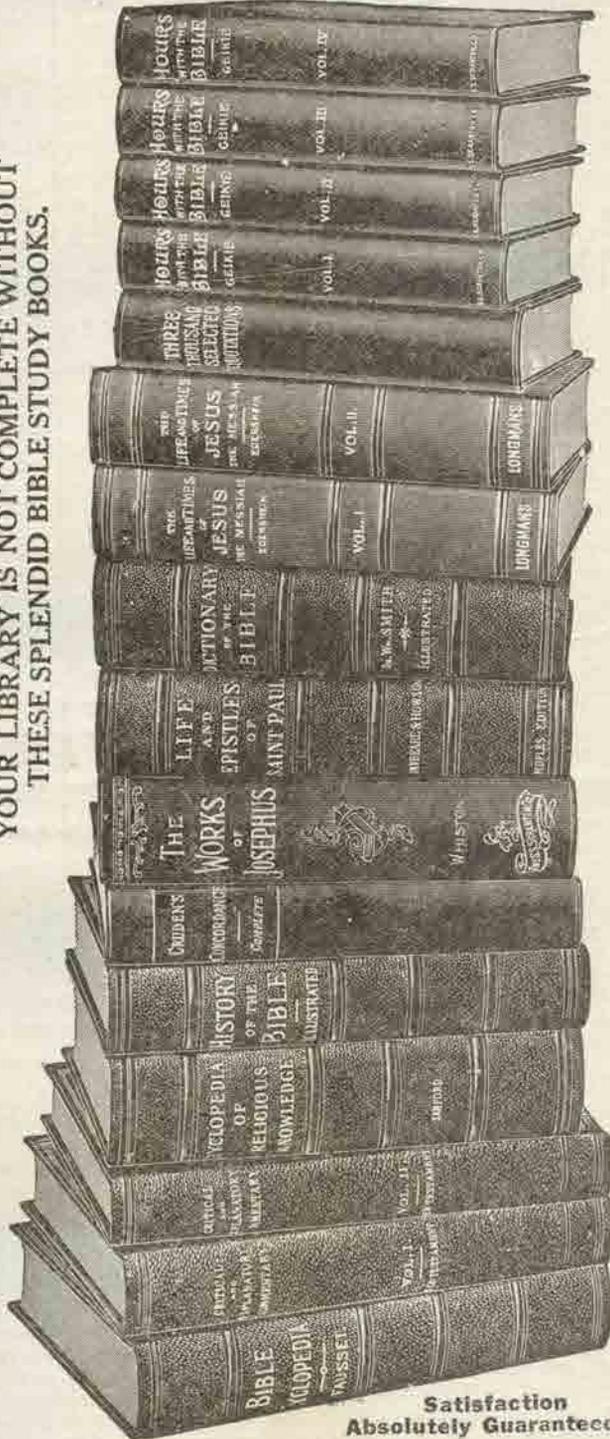
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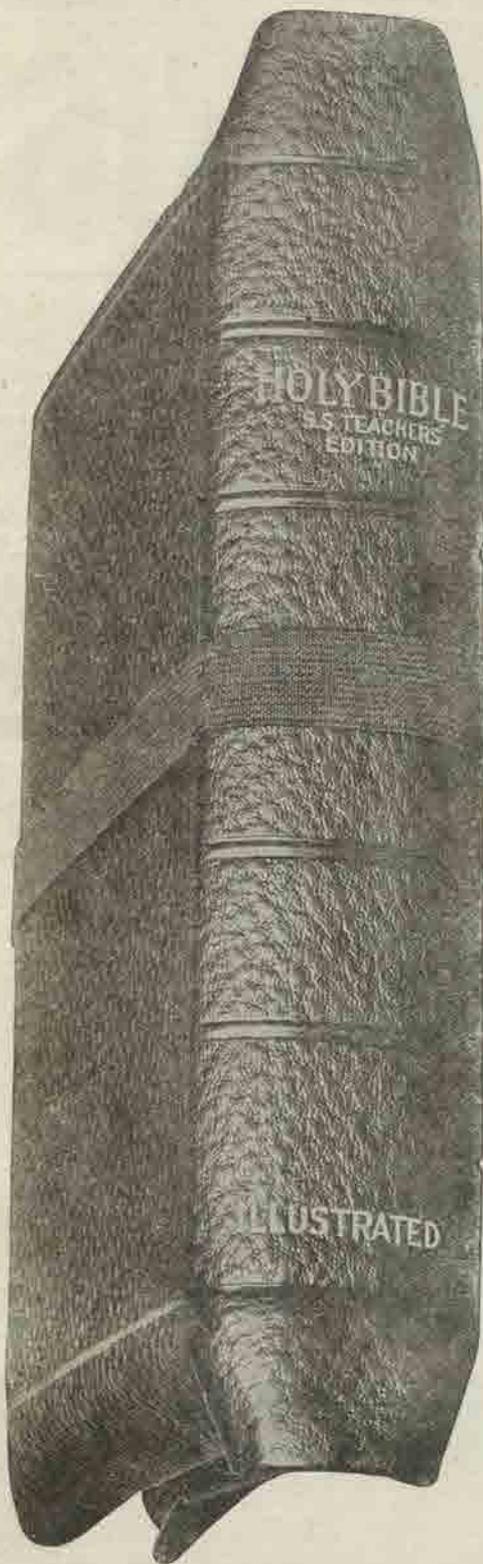
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BY A. B. LIPSCOMB

In the Sick Room.

In the rounds of my duties I visit many sick people. Ostensibly the purpose of the gospel preacher’s visit to the sick room is to help the sick. But sometimes I think the preacher receives the greater benefit. It occurs to me that in such places I have been drawn closer to God in humility and in conscious need of divine help than anywhere else. Again, I never feel the power of God’s word and the wonder of his promises so much as I feel it in the atmosphere of death. In visiting the Christian sick, I have been struck with the fact that in nearly every case the patient is both cheerful and submissive. Sickness and sufferings bring out the fruits of the Spirit as nothing else can do.

We read that Æneas had kept his bed eight years. This would make him an object of profound pity, but not necessarily a hopeless and despairing creature. It is true there are many discomforts incidental to long sickness. There is the terrible monotony of it, the care one is to one’s loved ones, the dropping out of the busy work and inter-

ests of life. But let us not overlook the fact that the bed-ridden brother has his blessings, too. Undistracted at least by outward affairs, the sick man has a chance to think much about God. He may come very close to Christ, the good Physician. He may realize the full blessedness of prayer. He may especially appreciate the kindness and thoughtfulness of friends. Not long since a brother who had sustained a very serious accident wrote me that “he never knew before how many friends he had nor how good they were.”



The Art of Dependence Upon God.

A German theologian defined religion as the “art of dependence upon God.” That is not all of religion, but it is surely a great part of it. And here is where sickness helps us to learn the art. So long as things run smoothly and we are enjoying fine health, we are apt to depend upon our own resources; but when sickness enters, privation is felt, or bereavement comes upon us, then we realize the frailty of ourselves and instinctively turn toward our Heavenly Father for strength and comfort.

How truly said that “man’s extremity is God’s opportunity!” God operates in the realms of the humanly impossible. To feel the sense of need, to realize the imperative need of divine interposition, to throw ourselves fully upon divine mercy—these are the things that make for intercessory prayer and displays of divine grace. A king once led forth his steel-clad soldiers to secure the submission of a people struggling for their freedom. Just before the battle he saw their ranks bowed to the ground. “See,” he cried, “they submit already.” “Yes,” said a wise counselor who knew them better, “they submit; but it is to God, not to us.” And in a few hours the king and his army were scattered. It should not require any special effort to find a scene like this in the Old Testament or in the New Testament, or in our own lives.



The Best Authenticated Event in History.

This has been rightly said of the resurrection of Christ. Dr. W. L. Watkinson shows the superiority of New Testament proofs over those advanced by men. “Certain scientists,” he writes, “are diligently seeking for facts to authenticate the belief that the dead reappear, so finding a scientific basis for the doctrine of immortality. But we who believe in Jesus are not deeply interested in these researches. One has come back from the grave, and shows himself alive by many infallible signs. Upon the Living One, who conquered death and the grave, we build, nor will we suffer shame.”

On this point George William Douglas writes: "If on grounds of historic evidence we have any security that Cæsar Augustus or Pontius Pilate lived, we have vastly more security that Jesus Christ both lived and rose again. For human history is a matter of documents and manuscripts, of monuments and institutions; and there is actually to-day more extant evidence of that kind open to scholars and antiquarians in favor of the gospel story of the life and death and resurrection of the man Christ Jesus than exists for the accredited history of any of Christ's contemporaries." To this we should add the comprehensive statement of Sydney Smith: "Every piece of scripture recognizes the resurrection, every epistle of every apostle, every author contemporary with the apostles, of the age immediately succeeding the apostles."



What It Means to Us.

It is upon the best authenticated event in history that Paul bases the certainty of the Christian's hope. In the first Corinthian letter he discusses what would be the situation if Christ had not risen from the dead. In that case his preaching is vain, their faith is vain, they are in their sins, the dead in Christ have perished, we are of all men most pitiable. "But now," shouts Paul with triumphant voice, "all these things are not true; their exact opposites are true, for Christ is risen from the dead and become the first fruits of them that are asleep in death; the pledge that those who sleep and are yet to sleep will

also have a resurrection life." As the first sheaf of the harvest presented to God as a thank offering was the assurance of the ingathering of the whole harvest, so the resurrection of Christ is both a pledge and a proof of the resurrection of his people. With the indisputable proofs at hand, Paul was able to write these comforting words: "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope." Catullus, the Roman writer, sadly affirms: "The suns die and are able to return. As for us, when once our brief light goes out, we sleep in one perpetual night." Not true of Christians. We shall ever be with the Lord. On one side of the Vatican there are heathen inscriptions from the tombs, such as this: "Farewell; farewell; forever farewell." But on the other side are Christian inscriptions from the catacombs: "In peace," "In Christ," "In hope."

It is the best authenticated fact in history, too, that can convert the bleak, dreary cemetery into a spot that one of our poets has called "The Garden of Our God." A little four-year-old was walking one day with her father through the village cemetery, when she pointed to the graves and asked: "What are those for?" "They belong to the people who have gone to heaven," was the answer her father made. "Then," she remarked after a moment's thought, "here is where they have left their clothes."

Not once or twice, but many times the lisping tongue of a child has unconsciously expressed some great eternal truth of God's word as this child did. For so Paul taught, and so I believe.



OUR CONTRIBUTORS



Preachers, Old and Young. No. 5.

BY W. H. CARTER.

There is not one—shall I say it? Yes, I must say it—who has the love of God shed abroad in his heart, who loves the cause of our blessed Redeemer and has a burning desire to see it prosper, and knows God's system and ways and means of enlightening the world and enlarging the borders of Zion, that does not rejoice, deep down in his soul, to know that there is an army—a great army—of young men to-day who have laid their lives, their earthly hopes, ambitions, and aspirations, upon the sacrificial altar, that they may hold up the blood-stained banner of heaven's King and direct the millions of wandering feet into the path of holiness, peace, and loving service to God. I speak of the young men who will not allow themselves to be allured by Satan to depart from "thus it is written" for the sake of the applause of men or the favor of the world; young men who, if the will of God be so, are willing to "endure hardness as good soldiers," and suffer for Christ; young men who know too well and appreciate the word of the Lord too highly to barter it off for the speculative theories of men, that they may win for the time being the favor of men. God bless and prosper and keep those who are truly noble; and may the ignoble, if such there be, soon learn that they have missed their calling. My dear young brethren, my fellow-laborers in the gospel of the Son of God, do you claim that you have been called by the gospel of the grace of God to the ministry of the word? Then hold fast the profession of your faith without wavering; "walk worthy of the vocation whereunto ye are called;" "make full proof of thy ministry;" be "a workman that needeth not to be ashamed;" "preach the word." Don't be overanxious about results; leave that with the Lord; but be exceedingly anxious about your fidelity to him.

Be watchful and careful concerning the many pitfalls and cunning connivings of Satan. When he affirms, "There is no harm in this," be sure that you "walk circumspectly." It is better to lose the praise of men and the friendship of the world than the reward of the faithful. O, there are so many allurements, so many deceptions, so many different things—different kinds of things—to draw one away. Live right close up to God's Book. Like Enoch, Noah, and the true and faithful of old, "walk with God." One of the greatest curses out of hell to-day is woman—a stylish, fashionable, up-to-date woman; one who wants to stand on an equality with man, if not ahead of him, in everything; one who has fallen from her God-appointed sphere and thinks she can reform a filthy thing by becoming as filthy as it is. You will notice that I do not mean all women. God made woman pure, upright, good, and sweet, and gave her to man to be a help to him, but not to govern and control him. I thank God that there are mothers in Israel to-day who appreciate their place in life, who obey God and are content to remain and work as God directs. Neither do I mean that there are no bad men. There are some men who are as mean as some women, and some women as good as some men; but, my young brother, it is the wicked of all classes that are to be watched. In watching them we are watching Satan, and in resisting them we are resisting the devil, for the devil works through men and women—not through men only, but through men and women. A bad woman, one who is intelligent, bright, pretty, and winning, but ignorant of God's ways and aspiring to and seeking after notoriety, is the one who does much evil because of her influence over man. For this reason the devil uses her. Choose the good and pure and loyal to God, both of men and women, for your associates and counselors.

Yes, there are so many ways in which Satan seeks an advantage that we need to be constantly on the alert. "Old wives' fables" and the "counsel of the ungodly" are to be avoided. Paul admonished a young preacher to keep himself pure, to let no man despise his youth, but to "be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"—purity in teaching as well as in morals; purity in practice as well as in worship. Of this class the prophet said: "One of you shall chase a thousand, and two shall put ten thousand to flight." Our strength does not lie in the wisdom of men, but in the wisdom of God. Surely we are living in a perilous time. People are pleasure loving and pleasure hunting; they are heaping to themselves teachers; they have "itching ears" for something more up to date; they delight more in speculative theories than the solid facts, the plain truth, the blessed law of the Giver of all good and the Savior of men. The church of to-day needs to be saved from those who pretend to be her friends, who, perhaps, honestly think they are, but are deceived. Who is the friend of God to-day? It is not the man who is courting favor with the world—who is the friend of the world. "Ye cannot serve God and mammon."

Now, to seek the praise of men, to desire that by men we shall be called "popular," is a sure start on the downward grade. Be not anxious about what men may say or think, but be exceedingly anxious about what God is thinking of you and what our dear Redeemer will say to you when he comes. Do not become worried about your position, nor entertain a fear of being crowded out. The field for faithful workers is large and there is plenty of room for you—for all of you. The field of notions and opinions and speculative theories is badly crowded just now. I have been told that "sixty" preachers have recently pitched their tent toward it. That will only leave the more room for you on higher and safer ground—ground where God, his Son, the Holy Spirit, the apostles, and the truly "loyal" stand.

By the zeal of Phinehas, the son of Eleazar, the son of Aaron the priest, the wrath of God was turned from Israel. They had departed from God's law and had done abominable things. Even so to-day there are departures from the right way. Men of zeal for the cause of God are in great need. Elijah said: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (1 Kings 19: 10.) The man who is jealous for the cause of God will endure hardness and suffer persecution.

Young man, what is your purpose? Are you planning and looking for a "soft place," a "city job," a "pastorate" on a good salary? If so, may God pity you. Is your heart set on the highways and byways? Are you longing to carry the glorious tidings to people who have not heard the plain and simple truth as it is in Jesus? May God bless you. You will succeed. With prayers ascending to the throne of grace in your behalf, and hoping and trusting that he will make of you true and faithful and mighty watchmen on the walls of Zion, I now close these letters. Love for you and for the cause of our blessed Redeemer has prompted me to write. If I have said anything that you think needs to be criticized, in kindness and love I ask you to write me. I am still living at Lafayette, Tenn.

Dost wish to strengthen thy bosom to bear thine own pain? Learn nobly to occupy thyself with the questions of mankind; as the soul expands, so will thy life become brighter.—Feuchtersleben.

"Bible Wines," Again.

BY E. S. JELLEY.

When I wrote my criticism of the article on Bible wines in the Gospel Advocate of March 23, I naturally expected courteous treatment, and I was not disappointed, the editor even putting himself to a disadvantage in order to secure prompt publication of my criticism, writing at a distance from his works of reference, and giving my criticism and his comments a place in the same issue.

In the comment ("Wine in the Communion Service," page 778, August 3), however, there are several (unintentional) absolute misstatements of the position I occupy, which I have no doubt will be gladly corrected. I said: "It would take a great deal of Hebrew and Greek to convince a great many disciples that God contradicted himself." In the reply it is said: "It seems that it would take several passages to convince Brother Jelley that a given conclusion is true; but we are glad to say that when there is even one passage which can 'possibly lead to that conclusion,' it settles it with us." (Italics mine.—E. S. J.) Now, as I never asked for several positive passages on that or any other subject, I will submit that the above puts me in an unfair light. It does more. It puts the writer of the comment in an unfair light also; for there are passages which can possibly lead some people to the conclusion that pouring and instrumental music are New-Covenant institutions. Still I do not suppose those passages will lead to "a revolutionary course" on the part of the author of "Instrumental Music in the Worship."

The verse referred to, which "settles it with us," is Hos. 4: 11: "Whoredom and wine [yeyin] and new wine [tirosh] take away the heart." Gesenius quotes this to show that tirosh was necessarily intoxicating, and I said he was a very prejudiced authority. "A wholly gratuitous assertion," "for which he offers no proof." Well, I offered thirty-one passages of scripture containing "tirosh;" but they are "no proof," and Brother Jelley is held up as an unreasonable critic.

I submit that the passage in question might possibly lead to the conclusion of Gesenius, but does not prove it at all, that whoredom and music halls and baseball take away the heart. So do soda fountains, as any druggist can tell you; but they are not intoxicating.

"Our brother offers no proof that the wine in question was called by the Hebrew term 'tirosh' because it was 'a valuable possession of the man; and, since we know that 'tirosh' is derived from a root meaning 'to possess,' we stand by the decision of Hebrew scholars that it was so called because of its nature, when taken in sufficient quantity, to get possession of man's brain or intellectual powers." Again I offered "no proof," although I quoted Young, the author of "The Literal Translation" Bible and Young's Analytical Concordance and dozens of other works on Hebrew and Chaldee, than whom no greater Hebrew scholar ever lived. He said "tirosh" means "what is possessed." The fact is, Hebrew verbs all have both active and passive meanings. There are seven voices—as, to possess, to be possessed, to possess largely, to cause to possess, etc. (See any Hebrew Primer or Grammar).

"Our brotherly critic says: 'Brother M. C. Kurfees says methuo means to be drunken. Donegan says it means literally to indulge to excess. [I said more. I mentioned its use in the Septuagint to mean "well watered."—E. S. J.] Very well; what if Donegan does say 'it means literally to indulge to excess?' Is that not in harmony with our contention that the word meant 'to be drunken?'" Not at all, except in the sense of past participle of 'to drink.' I might use lemonade to excess, but it would not be quite the same as getting intoxicated.

I refrain from rediscussing the original subject, for I

believe that has been well handled on both sides; but I will submit that, while I gave proofs of the highest order (scriptural and linguistic) for every statement, I have been repeatedly held up as the writer of an unreasonable criticism without having offered any proof.

But see Paul crush me! "And this word [methuo], let the reader bear in mind, is the identical word used by Paul to describe the wine used in the communion service. And so no matter whether Brother Jelley would 'believe even the Corinthian Christians would have represented Christ's pure and life-giving blood by that which steals a man's brains and makes him worse than a beast' or not, Paul represented the element by a word which has that exact meaning." Of course such logic cannot be withstood, *because* the writer sees fit to assume that to saturate or use to excess is always the same as to inebriate or become intoxicated. *Therefore* his conclusion is "inevitable" and my belief or disbelief "does not matter." I only use "indiscriminate reasoning on religious matters," and my quotation of 2 Thess. 5: 22; 1 Cor. 15: 49; and Prov. 23: 31, 32, while not noticed, is, nevertheless, demolished by advice to Brother Jelley not to overeat or overdrink and the statement that "the Scriptures do not specify the one [fermented or unfermented wine] to the exclusion of the other."

"Together."

BY J. D. WALLING.

Words are the signs of ideas. When one wishes to make his thoughts known, he uses the words that will best do this. We find the word "together" often used in the Bible. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) Here we have the idea of association, company—"gathered together." "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19: 6.) Here we have not only the thought of companionship, but oneness—"joined together." "But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. . . . Now while the Pharisees were gathered together." (Matt. 22: 34, 41.) They were in company with each other, associated one with the other. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 37.) Certainly the Savior used the word "together" to convey an idea of association; being one with the other. Paul so uses the word in Heb. 10: 25: "Not forsaking our own assembling together, as the custom of some is." That is, on stated occasions some came to associate one with the other, and some did not. "In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the spirit." (Eph. 2: 21.) To be sure, such an association should be a sweet companionship—"together" "with him." "But speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 15, 16.) The use of the word in these scriptures should help us to understand its meaning in others. "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses." (Col. 2: 13.) Made "alive together with him." But he was put to death on the cross and buried in the tomb, made alive while in the tomb, and raised up from it. "Knowing this, that our

old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." (Rom. 6: 6.) Crucified with him—together in death. "But if we died with Christ, we believe that we shall also live with him." (Verse 8.) With him in his death. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Verses 4, 5.) "And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus." (Eph. 2: 6.) "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. 5: 9.) "Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 17.) But if we have only had a little water sprinkled on us for baptism, we have none of the aforementioned blessings. We have not been with him in his death, his burial, his quickening, or his resurrection. The same is also true if we should claim salvation before baptism. If one is saved before baptism, he is not "made alive together with Christ," as Paul states in Eph. 2: 5; for Christ was made alive in the tomb. To be "made alive together with him," one must be in the tomb with him. But all who obey him are with him in his crucifixion (Rom. 6: 6), his death (verse 3), his burial (verses 4, 5), his quickening (Eph. 2: 5; Col. 2: 13), his resurrection (Eph. 2: 6; Col. 2: 12); live with him (1 Thess. 5: 10); reign with him (2 Tim. 2: 12); are caught up together with him (1 Thess. 4: 17) and glorified with him (Rom. 8: 17). Sinner friend, would you enjoy all spiritual blessings? Then obey him.

"The New Rationalism."

BY JEWELL MATTHEWS.

The movement of "new rationalism" is of recent origin and development. The infidel and skeptic can no longer appeal to the world under their true colors; so they must come to us under decent covering. Hence they disguise themselves in religion. The religious world's greatest enemy at this time is the new school of rationalism. We do not fear the avowed rationalist, but we do fear the infidel who comes to us under the cover of religion. One deplorable fact is that church people in general do not realize what damaging progress this movement is making. It is only recently that a few religious journals have come out boldly against this form of infidelity. I pray God that the public may know at once what "new rationalism" really is. The religious press, the great educating factor of the masses, must be induced to fight this "religious infidelity."

It has been the writer's privilege of recently associating with some of the learned leaders of the movement in the University of Chicago. If you want to get a clear insight into this movement, go to the fountain head—one of the great universities of our country. The writer was accused by his rationalist classmates of being "orthodox," "an old-timer," "behind the times," "from the sticks." It is not popular to be orthodox in the University of Chicago. To advocate or preach faith, repentance, and baptism as a means of getting into the kingdom of God's dear Son would brand you a "back number" or "an ignorant numskull." Their cry is: "Get away from legalism." Baptism as being a means of getting into Christ is hooted and laughed at. One professor with a number of degrees attached to his name remarked one day in class: "I once had a good old

aunt who was very orthodox. Every time a candidate was to be baptized, she occupied a place near the baptistery, so that she could see that the candidate was wholly immersed. If the baptist failed to immerse so much as the tip end of the candidate's nose, she made him do it over. [Laughter.] Now, I was immersed myself; but I do not care how water is applied, or whether it is applied at all or not, as my reason does not tell me that it is a means of grace." After saying this, he read a pamphlet written by one of our brethren, in which said brother gave the conditions of becoming a Christian. The learned professor said this pamphlet was a fair example of hated legalism. The pamphlet appeared to be a very comical production, as most of the class and the teacher laughed all the while it was being read. They call this making fun of the gospel of our Lord *progress, development!* But there is coming a day when God will laugh at the calamities of these high-browed infidels who laugh at the word of our beloved Christ.

I shall now give you the benefit of some notes which I took in the classroom of one of America's most eminent theologians. These notes show his idea of punishment.

"Guilt is drawn almost wholly from penalty. A man who is a criminal has no rights. This conception is a survival of the idea that a criminal should always be tortured. During the Middle Ages every device of punishment was devised to inflict pain upon the criminal. They thought God the same way. They thought God maintained a torturing cell or chamber. When you want to see your enemies suffer, that is a sign that you still have some of the primitive man in you. During the early part of the century people in England purchased seats in order that they might see a man burn. But the idea that God punishes has gone out of the world. The world is coming to see that God's punishments are not really punishments. We now want to cure wrongs instead of inflicting punishment. Analogy of hell is not that of a punishment, but the idea of an insane asylum." How do you like this? Sounds nice, does it not? When you send your boys and girls to one of the great universities, this is the "trash" that is given to their minds.

Doing the Work of an Evangelist.

BY JOHN E. DUNN.

"Do the work of an evangelist, fulfill thy ministry." There are three letters in the New Testament that were written by the apostle Paul to two young evangelists, telling them what to preach and how to behave themselves in "the house of God, which is the church of the living God, the pillar and ground of the truth." These letters are First and Second Timothy and Titus.

About the time I began publicly proclaiming the gospel of Christ, I made a careful study of these three letters. It had been impressed on my mind that these letters were designed of God for the instruction of all those who chose to do the work I was then undertaking. For twenty-five years (I am now rounding out my twenty-fifth year as an evangelist, having begun this work in June, 1892) I have been trying to heed Paul's admonition to Timothy. I consider Paul's life from his baptism until his death the model in example, and his letters to Timothy and Titus the perfect instruction that completely furnishes the evangelist unto every good work as an evangelist of the gospel of Christ.

During this quarter of a century I have made it my aim to preach the gospel in new fields, to build up the weak churches, and to teach all the churches where I have gone to sound out the word of the Lord. I do not have before me a complete record of all of my work, but I feel sure I have averaged setting in order as many as two churches

a year—fifty in the twenty-five years. I have never in any instance sought employment by an old, established church. I have never wanted to be what is termed a "pastor." I have in a number of instances refused calls to do this kind of work. I have often desired to locate permanently with some church that understood and loved New Testament evangelism and, as an evangelist of the church, do the work of an evangelist. I have never been able to make such an arrangement. I believe it would be far better to be an evangelist of a church than to be what we call an "independent evangelist." This is a point at which I believe both churches and evangelists are sadly at fault.

The most satisfactory work, to my own mind, I have ever done is the five years and seven months' work I did under the auspices of the Campbell Street church of Christ, of Louisville, Ky. I have sometimes regretted that I ever gave up this work. During those years we did a great deal of good work. We had rich results, and, so far as I have ever been able to see, did a thoroughly scriptural work.

In some instances I have labored at one place, in order to get the cause firmly established, as long as four months at a time. I do not believe in stirring up a sensational interest, baptizing a large number of people, and leaving them untaught, to be devoured by ravening wolves. I have made it my aim to teach publicly and from house to house. I have in many instances converted my work into a Bible school, and day and night for a season taught Bible classes. I have found this a profitable work, especially during the winter and early spring. In a sense my work has been carefully planned, and I have worked to the plan. In another sense I have followed the overruling hand of God and have gone wherever and whenever God opened up the way. The loudest call I ever had to preach came from a man who signed his name with the suffix "a sinner." It was from a sinner to come to a town where there was no church and the gospel had not been preached.

I am in the prime of life and in good health. I feel like I shall be able to give another quarter of a century of my life to the doing of the work of an evangelist. If it be the will of God, I earnestly desire to spend a half of a century here on earth in active service in the extension of the kingdom. For twenty-five years I have preached nearly every day and night. I have traveled a great deal over the South and West. Somehow, I have never been called to preach in the North and East. Sometimes it seems that my work has been too much scattered. I may have moved too much. I believe in centralizing one's work as much as one can. In the New Testament we have the record of the worker who centralized his work. Example: The apostle James. We also have the example of the worker who spent the whole of his life in traveling from city to city and from one country to another. Example: The apostle Paul.

In this connection I wish to say to my brethren and the churches that my life is wholly given to this work, and whenever and wherever I can be of service in spreading the gospel, converting sinners, and building up churches after the New Testament order, I want to be used till God shall call me home. I have always had some difficulty in finding opportunities for work the first months of the year—say, from January to the first of May. During summer and autumn—from May till the end of the year—frequently, if I could convert myself into a dozen men, I would be kept busy. Just now I have time open for the first months of the new year, 1917. I should like to use every day of the time.

I have never been fully satisfied with my work. I can look back over the past and see many mistakes I have made. If I could go back, with the knowledge and experience I have acquired, I might do better work; but I have done the best I knew and the best I could in my human weakness. I do not rebuke myself for the past. I have

no desire to undo the past. It was the best I could do. I am so glad that I am in the hands of a merciful God.

Twenty years ago a brave little blushing girl agreed to be my helpmeet in my chosen work for the Lord. Her labors, her sacrifices, and her sufferings have by far been the better half of our work of faith and labor of love. Excepting my God, all that I have been, all that I am, and all that I hope to be, that is commendable, I owe to two of the best women that ever adorned this world—my dear, good wife and my sainted mother.

I have never tried to make money. I have laid up no treasures on earth. Neither have I inherited any. Mrs. Dunn and I decided to spend our lives in seeking and saving the lost and be contented with a simple living. We desire that when we are gone our monuments shall be our lives of service in the kingdom of heaven. I believe that God has "ordained that they that preach the gospel should live of the gospel." There are plenty of brethren who are engaged in money-making to support all the worthy evangelists who give themselves wholly to the work of evangelists. At the same time, it has been my aim to be independent and self-reliant. We should preach the gospel, support or no support, and look to God to bless us and uphold us by his everlasting arm.

Brother John E. Dunn's Plans.

BY A. B. LIPSCOMB.

Brother John E. Dunn, whose address is 1406 Linden Avenue, Nashville, Tenn., is one of the best and most experienced evangelists in the brotherhood. He knows how to preach the gospel to sinners, to build up the churches and train churches for the work of the Lord. He established his home near the Bible School in order that his children might have the advantages of the school and opportunities to work for a living. Brother Dunn has about three months' time the first of the year (1917) he desires to use wherever he can accomplish the most good, either in missionary work at new places, developing weak churches, stirring up some old church to sound out the word of the Lord, holding a regular protracted meeting, or teaching Bible classes. He can spend three months at one place or at different places. Brother Dunn has been considerably worried and confused over the condition of Sister Dunn's health. She recently underwent a very serious and complicated operation at a local infirmary. The operation was successful and we have strong hopes that Sister Dunn will soon be a well woman. Brother Dunn's mind is greatly relieved and he feels encouraged to go forward in his work of faith and labor of love. "O Jehovah of hosts, blessed is the man that trusteth in thee."

Self-Justification.

It is easy to fall into the habit of attempting to effect self-justification by laying the blame on some one else. This habit is as old as human nature itself. It is a kind of spider's web which is always waiting for the fly. Those who have read the very interesting reminiscences of our quaint old friend, Samuel Pepys, doubtless recall this item in his diary: "Home, and found all well, only I am somewhat vexed at my wife's neglect in leaving her scarf, waistcoat, and night dressings in the coach to-day that brought us from Westminster; though I confess she did give them to me to look after. It might be as good as twenty-five shillings' loss."

Every man's own inner state, if closely watched, would bear to him abundant witness of a fall. Nothing else can solve the paradox of his greatness and his littleness.—Bishop Wilberforce.

Loyalty of Gospel Advocate Readers.

For many years the Gospel Advocate has at this season of the year offered premiums in order to secure new subscribers and renewals. But this year the cost of printing the paper has been so enormous that it becomes necessary for the publishers to husband their resources and to depend upon the loyalty and friendship of our readers to help us build up the subscription list. It has been our experience in the past that they have never failed us in the hour of need, but have always nobly responded to every appeal made in behalf of the paper. Then, too, we know that our readers are fully acquainted with the fact that prices on everything have advanced and will not resent the slight raise in our subscription price made necessary by stringent conditions. It is not only our purpose to raise the subscription price of the Advocate to two dollars, beginning on January 1, 1917, but, what is more important, to raise the standard of its usefulness by improving every department. It is our earnest desire to print articles that will strengthen and edify the church and extend the kingdom, and at the same time to give all the news of the churches within reach. To this end, we urge that our readers do not be backward about sending reports concerning the activities of their local congregations or anything that will be conducive to greater usefulness.

Please bear in mind that we have not raised the subscription price *yet*. Our readers have a month in which to take advantage of the present subscription price of \$1.50. They may renew for two whole years at that price. We have also extended the courtesy of accepting from each reader a new subscriber at the present rate. You are thus enabled to send to some friend a splendid religious journal of \$2 value for one whole year for \$1.50. We know of no gift that will be more generally appreciated. Activity on the part of our friends will greatly help the publishers and will be of lasting benefit to your friends. It is a good policy when one has it in mind to do a good deed to do it at once, while the impulse is in the heart: for many times other matters arise and the mind becomes so engrossed with them that the good intention is forgotten until it is too late. To insure the good deed you have in mind, please let us hear from you at once.

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MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

Looking Around and Looking Up.

I have not been so poor in many a day. I have come absolutely to the limit of all human resources. There is no way I can turn for deliverance. If I take out my purse and open it, there is not a dollar in it. If I go to the bank, I have not a dollar there. My income in Japan is now not enough to defray my own personal expenses—less than twenty-five dollars a month. There is not a friend I can approach who has it to lend; and if there were, this would only defer the stress, to increase it later on. I am even a month behind with my personal living. In looking around, in whatever direction I may turn, I can see no means of deliverance from any human source. I am expected to pay something like a hundred and thirty dollars at the end of this month to meet current expenses. To the natural eye there is, at most, not more than twenty-five dollars in sight.

My hands are as if they were tied. My strength is gone, my efforts unavailing. I am as helpless as an infant. I was going astray, feeling that much depended on me. Then it was *I*; now it is *i*. The Lord threw his lasso about me. I struggled long and hard against him. I looked around in every direction for deliverance, but he drew me all the tighter "with the cords of love" till I tripped and fell. The fall seemed hard, and I panted under it. But I finally said: "Lord, you have conquered. I give up." The struggle is over. No longer do *I* look around, but *i* look up.

I now see it, and so plain that the wonder is that I was so long in coming to it; *i* was not looking up, but *I* was looking around. Neither were others associated with me looking up, but they were depending on *me*. I had encouraged them to do it. Now it is only *i*, and *i* say to them: "You serve the same God that *i* do. He is your Father as well as mine. If he bless us, you shall share the blessing; if he chasten us, we all need it alike." "But can't you promise?" "No, not now, for it is only *i*, and how can *i* promise? Look up. Trust him."

Now since I am looking up, the Lord hath spoken to me and said: "My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

McCaleb's Report for September.

For Personal Support: Concord, Ontario, Canada, \$4.80; Cedar Springs, Ky., \$2.50; Harbert Avenue Church, Memphis, Tenn., \$3.50; Lynnville, Tenn., \$5; W. R. Kay, Arkansas, \$1; Mrs. Daisy Oldham, \$2; John Van Allman, \$3; Roberta Grigsby, \$1.25; by F. L. Rowe, \$10; J. O. Rushing, \$2; Homer E. Moore, 50 cents; Ollie Shields, \$2; Boston, Tenn., \$5. Total, \$42.55. Income in Japan, \$29.07.

For Miss Andrews: Mrs. E. A. Blackburn, \$1.

For Miss Okei Fujimori: Mrs. J. J. Walker, \$5.

For Sendagaya Church: Nothing received. Paid out, \$30. I am now at the end of my resources. Unless assistance

comes in twenty days, Brother Ishii, in the slums of Shinjuku, and Brother Hosogai, who preaches at Sendagaya, and Sister Masai, the Sunday-school teacher, must suffer want.

Literature Fund: Mrs. M. E. Ash, \$3; D. S. Carm, Manitoba, Canada, \$10.



Concerning Missionary Gifts.

I receive many checks for the missionaries in the course of a year, and some of these have been subject to a charge at the bank for collection. I have sometimes returned such checks to be exchanged for drafts, and have sometimes paid the exchange, depositing the full amount of the check. Since November 1 the Louisville banks have new regulations concerning this matter, and it is hereby requested that those outside of Kentucky sending me funds for the missionaries remit by money order or by a draft on New York, Chicago, or St. Louis. Please do not send drafts on other cities nor cashiers' checks, as these are no better than your own personal check. If a check is sent, please add *five cents* for collection.

Please consider that the number of missionaries has increased and is likely to increase further. There must, therefore, be increased giving in order to take proper care of the various workers. Shifting your gift from an old worker to a new one will not meet the needs of the situation. If you will either give more personally or else enlist some one besides yourself (or do both), it will be a real help.

DON CARLOS JANES.

Route 10, Buechel, Ky.



Moving Pictures.

Criticize the missionary if he needs it—and there is at least one who sometimes needs it; but for the Lord's sake and for those for whom he died and for the good of your own soul, don't criticize the missionary cause. You might as well criticize the church itself simply because some of its members may need it. There can be no fault found with God's church; neither can there be any fault found with the mission of God's church, which is to evangelize the world.

God's way is the best. Dr. William Boyd, of Donelson, Tenn., in sending their regular offering for every fifth Sunday, adds: "We like the plan of sending our little offerings direct to the missionary, and your prompt acknowledgment of receipt of the same." God knew best when he arranged for the churches to communicate direct with those sent forth in the matter of giving and receiving. Every letter from Donelson (and there are sure to be at least four every year) brings to mind afresh my pleasant visit to those brethren, the love which they show one toward another and toward all. If inclined to be a little discouraged, as I sometimes am, these letters and the memories they awaken refresh the soul, and I take heart and press on.

Though dry and hot, their missionary zeal is neither dried up nor melted, nor does a failure in the harvest deter them. I speak of the church at old Beech Grove, Maury County, Tenn. In forwarding their fifth-Sunday offering, here is what Brother McKee says: "It is awfully hot here now since it quit raining. We had lots of rain through June and July, but it seems like we are in for a dry spell now. The harvest was very poor this year. I think, take it all over, it was the worst we ever had. But we should not grumble, when we are so abundantly blessed with life, health, and strength. There is no doubt in my mind but that these things are for our good; and if we would just take them so, we would be better men and women and better prepared to work in the Master's vineyard."

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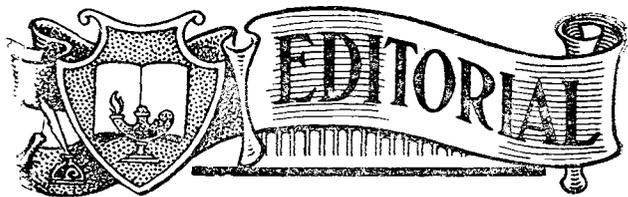
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Wine in the Communion Further Considered.

BY M. C. K.

On page 1179 of this issue of the Gospel Advocate will be found another article from Brother E. S. Jelley, of India, on wine in the communion service. We ask our readers to give it a careful examination before reading our comments in reply.

1. As to "absolute misstatements of the position" he occupies, if we made any such statements, we were certainly not conscious of it. We were careful to give his exact words; but if he was unfortunate in his own selection of words to express his position, we are glad to have such statements, whether made by him alone or repeated also in other words by the Advocate's comments, corrected in our columns.

2. When we said, "It seems that it would take several passages to convince Brother Jelley that a given conclusion is true," we based the statement on his explicit words that "of the thirty-eight references, the one he [Gesenius] quotes is the only one which could possibly lead to that conclusion"—the conclusion for which we contended. If this is not an admission that the one passage in question "could lead to that conclusion," then we do not know the meaning of language; and if what a passage says can lead to a given conclusion, then that conclusion is taught by that passage, of course. If not, why not? Yet, our brother did not accept that conclusion, although, according to his own admission, that one passage "could" lead to it. He seems not to have meant exactly what his language says.

3. Now listen to this: "There are passages which can possibly lead some people to the conclusion that pouring and instrumental music are New-Covenant institutions." If this be true, which we respectfully but distinctly deny, then anybody who is thus led "to the conclusion that pouring and instrumental music are New-Covenant institutions" is justified, of course, in so concluding and in so practicing. If not, why not? If God's word says even in one passage what leads to a given conclusion, no matter what that conclusion may be, then, of course, those who adopt that conclusion are following God, and are therefore justified in their course. If not, why not?

But we respectfully deny that there are any such passages in God's word. *Other things* which people see and by which they are influenced when considering God's "passages" may lead them "to the conclusion that pouring and instrumental music" are taught under the new covenant, or to any other conclusion for that matter; but when they are thus led, they are not led by God's passages, but by something else. And here, with all the frankness that we can command, we say to our beloved brother that, if he will convince us that even one passage in God's word leads to such a conclusion, then "the author of 'Instrumental Music in the Worship'" will at once adopt "a revolutionary course," and will never again oppose either pouring for baptism or instrumental music in Christian worship, but he will promptly begin the practice of both.

4. It is true that our brother "offered thirty-one passages of scripture containing *tirosh*;" but they are "no proof" that Gesenius "was a very prejudiced author," and this was the point that was here in dispute.

5. Our brother assumes that, because "music halls and baseball" and "soda fountains" sometimes "take away the heart" as well as the wine spoken of in Hos. 4: 11, therefore the latter is not necessarily intoxicating any more than the former. But the Hebrew word for "heart" in this passage means "understanding," and in the Revised Version it reads: "Whoredom and wine and new wine take away the understanding." The wine to which the prophet refers *does* "take away the understanding," which distinctly points to intoxication; but "soda fountains," etc., do not; and hence the reference in the passage is directly to the effects of the beverage on the brain.

6. Yes, our brother "quoted Young," but Young's remark that "*tirosh* means 'what is possessed'" has no bearing at all on the point at issue. The question is whether the beverage meant by "*tirosh*" is intoxicating, and to say that the term means "what is possessed" does not touch that point at all. The question would still arise, what is it that is "possessed," and "possessed" in what sense? The fact that Hebrew verbs have different voices sheds no light here, and Hebrew grammars cannot help us. The true light is to be found in the reason why those who spoke Hebrew used "*tirosh*" to designate the beverage in question. The facts are that they used a term to designate it which radically means to possess, and Hosea says that this beverage gains such complete possession of the human brain as to "take away the understanding." This is intoxication.

7. Our brother speaks of being "held up as the writer of an unreasonable criticism." We most assuredly did not wish nor intend to hold him up in any way except by giving exactly what he said. On the same principle, he will probably now object to being held up as teaching that "there are passages" in God's word "which can possibly lead some people to the conclusion that pouring" for baptism "and instrumental music" in the worship "are New-Covenant institutions;" but that is exactly what he says. We have strong faith in Brother Jelley's fidelity to God's word and rejoice in his noble work in far-away India, and

will do him the credit to say here that we do not think he really believes what his language says at this point. Of course he believes and means that *something in some way* leads "some people to the conclusion that pouring and instrumental music are New-Covenant institutions," but he evidently does not believe that the Bible thus leads them.

We pray that God's blessing may continue to rest upon him and his faithful and noble work in the foreign field.

Christ, the True and Only Way.

BY E. G. S.

Many people have an idea that there are more ways than one of becoming Christians and being saved. But Christ himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.) I do not see how it could be made more specific than this passage makes it that there is but one right way. "I am the way." The expression, "*the way*," makes it so clear that there is but one way that all the Bible scholars of the whole world can make nothing else out of it. Very many people, however, claim that all have to get religion, if they ever have it at all, through repentance and prayer. If they could find it that way a single time in the New Testament, then they would have sufficient reason to teach it that way, and no one could say a word against it without rejecting the word of God. But as the expression, "get religion," is not in the Bible, that leaves those who teach that way without one word of authority for it. The idea of getting religion really expresses something that is not in the Bible, for God never taught it that way since time began. The whole idea, therefore, is of human origin and not divine. All, therefore, that depend upon getting religion are depending upon a human invention. If any man or woman got religion in the days of the apostles, it was entirely left out of the divine record, and no one, therefore, can know it now. On the other hand, the apostles told people plainly what to do to be saved, and thousands of them did it "the same day" or "the same hour of the night," and thus became the followers of Christ; and if all the preachers would just preach what the apostles did, who spake "as the Holy Spirit gave them utterance," the people could at once obey the gospel and be saved "the same day" or "the same hour of the night" now, just as they did in apostolic times.

But one of the great troubles is, so many things are taught that are not found in the New Testament at all that often people do not know what to do. In fact, many people ridicule the idea that they must just do the things they were told to do by the inspired apostles and call it a "book religion" and not a heart religion. Peter, in referring Christians to what they had done in becoming Christians, said: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 22, 23.) This passage explains that the whole matter of becoming Christians was done by obeying the truth, the word of God. This passage forever breaks up the human opinion that conversion is an influence wrought in the hearts of people by a direct or secret operation of the Holy Spirit. This is all shown to be a mistake by this passage, which shows that the conversion of those people was through their obedience to the truth. It is enough to forever settle this question as to how those people became Christians. The apostles preached the gospel to them and told them what to do that they might be saved, and they did it and were made Christians, followers of Christ, in so doing. As the apostles did the preaching by the inspiration

of the Holy Spirit, it was, therefore, the teaching of the Holy Spirit that converted them and led them on in living the Christian life. The whole matter, therefore, of becoming Christians and of living the Christian life is effected by the Holy Spirit—not by an abstract, direct operation of the Spirit, but by the plain teaching of the Spirit through inspired men. The three thousand on the day of Pentecost were made Christians that way, and so were all that we read about in the New Testament. In fact, we do not read of any that were made Christians in any other way. We do not know of anything else that will make people Christians or by which they can be saved. No man can show any case in the New Testament where any one was ever made a Christian in any other way. In Jerusalem and in all the world, so far as the New Testament records, they were made Christians just that way. People first learn the truth, then obey the truth, and thus purify their souls in that obedience.

If all would read and study the Bible more and go strictly by what it says, all would go right, and all would go the same way. There is no other way by which all can be one and at the same time all be right. But so long as so many are going in different ways, teaching different and contrary doctrines, it is impossible for all to be right. It is certain that the Bible does not teach all the different and conflicting doctrines that are now being taught in the religious world under the claim that the Bible teaches it that way. But while we are satisfied that the Bible is read and followed more and by more people now than ever before, it must be admitted that very many things are now being taught as Bible doctrines that are not Bible doctrines. Yet we are sure that more of the plain teaching of the Bible is now being publicly proclaimed than ever before. But the fight for the plain truth of God's word is still on, and there was never a time that there was greater need for all to be faithful and loyal to the plain truth as written in the book of God than now. As to the time when all religious people will be faithful and loyal to God's word, we make no prediction; but I am glad to have a part in laboring to that end. If I have some conflicts and difficulties in that work, it is no more than Christ and the apostles had. I try to labor purely for the sake of truth, and not for personal victory over the enemies of truth. Let all be faithful and loyal to the truth and work for the truth, and all will be well. Truth is mighty and ought to prevail over error; and it will, if all its advocates will be faithful to it. The victory of truth over error is a wonderful victory, and one that all lovers of truth should strive to have a share in. Too many contend, apparently, more for victory than for the sake of truth. This should be carefully avoided by all who love the truth. Truth should be sought and practiced by all who appreciate and love the truth. There will be struggles between truth and error as long as error abounds; but all who really love the truth and work for it earnestly will be likely to find it. But all should be careful never to neglect truth, no matter how unpopular it may be. Truth believed and obeyed will save, but error will not.

Detroit, Mich.

BY T. B. LARIMORE.

Having spent ten busy days delightfully in Murray, Ky., where I preached twice every day and three times each Sunday, we—Mrs. Larimore and I—left that nice little city on Monday morning, October 30, for Nashville, our home, where we devoted two or three days to preparation for our trip to Detroit.

Having previously preached at Murray, and Brother Maurice C. Bucy having attended one of our annual meetings at Hurricane Mills, Tenn., I was glad to go to Murray, and we were sorry we had to leave that pleasant place so

early; but we remained there as long as we reasonably could.

Brother Bucy seems to be the leading spirit in the church at Murray, and he is one of the two brethren who, until less than seven years ago, met alone in Murray, in a private home, to commemorate the Lord's death.

Now the church of which these two brethren are charter members numbers about one hundred and owns a good house on a good lot in a good location.

The one and only discouraging feature of the Murray situation, as we saw it, is the scarcity of young people in the church and of children in Christian families there; but the few young people in the church and children in Christian families there are charming and first-class.

Murray is the capital of Calloway County, and Calloway seems to be up to the Kentucky standard, which is no little thing to say of any county.

We are at the home of Claud F. Witty, 644 Warren Avenue, West, Detroit, Mich., which will be our address as long as we stay in this city. Brother Witty is the preacher of the church for which I am now preaching, and he and his good wife are doing all in their power to make us happy and the meeting a success. If the meeting fails, the failure may be theirs; but, if it succeeds, the success will be mine, of course.

We reached Detroit about five o'clock, Friday evening, November 3. When we neared the spacious approach to the great Michigan Central Station here, and saw scores of people running as if for dear life, I thought surely somebody had stepped on some woman's poodle, killed her husband, or committed some other terrible tragedy; but Brother Witty smiled when he saw I was excited, and assured me that that was the normal state of affairs here—everybody and everything in a rush.

When Jake Levi, mayor of Sherman, Texas, returned from a trip to Chicago in 1894, he said: "The citizens of Chicago are in such a hurry that, unless you want to transact business with them, they say 'good-by' before they say 'howdy.'" Here, if some of them say either, they certainly say it on the run.

Detroit claims more than eight hundred thousand inhabitants, and confidently expects to pass the million mark long before Wilson leaves the White House.

People and things are not exactly the same here as in the South; but we have met no nicer people anywhere than we have met here.

Many years ago a Tennessee teacher taught me that cold contracts and heat expands, and I believe he taught me the truth; for even skirts are shorter up here, in this cold climate, than they are "'way down South, in Dixie," where winter is unknown.

Billy Sunday, having held the front of the stage here eight weeks, closed his siege on Sunday night, November 5—the day our meeting began. About the beginning of the siege Billy raised fifty thousand dollars "to pay expenses." At the end of the siege he pocketed fifty thousand dollars—a freewill offering gladly given to him as an expression of gratitude—gratitude to him for the entertainment he had furnished the city, the votes he had won for prohibition, and the moral influence his denunciation of sin was supposed to have had—which shows his audience was appreciative at the beginning and also at the end of the memorable siege.

I have known a genuine gospel preacher to preach, in one city, at one time, longer than Billy Sunday preached in Detroit, telling people every day what the Bible tells us to do to be saved, and then leave that selfsame city with less than fifty thousand dollars in his pocket, notwithstanding he had not only told the people what to do to be saved, but had actually induced some of them to do it; hence had probably saved some souls.

Detroit papers are boosting Billy now because, they say, his last day's work here beat Peter's Pentecostal record; as Peter converted only three thousand that day, while Billy's last day's record here was one hundred and thirty more than that.

I'm not so sure that conclusion is correct, however; for the Bible simply says, relative to that Pentecostal number: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2: 38-41.) As the number "added unto them" on that important occasion is not definitely known, being "about three thousand," the exact number may have been three thousand three hundred and thirty-three. That is not a vital point of difference, however; but some of the vital points of difference are:

1. Peter told his converts to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Billy told his converts to "join some church"—something the Bible says nothing about.

2. When Peter preached on Pentecost, "the same day there were added unto them"—unto those who constituted the church of Christ, the church we read about in the Bible—"about three thousand souls." When Billy preached here, his converts were added to nothing, but were advised to "join the church of their choice"—no mention being made of God's choice, Christ's choice, or the Spirit's choice.

3. When Peter told his converts what to do, "they that gladly received his word were baptized." When Billy told his converts what to do, they forthwith gave him fifty thousand dollars, an eight-thousand-dollar automobile, and various other costly and valuable things, and then told Billy good-by.

4. Peter's converts were all Christians—after they did what Peter told them to do. Divinity alone knows what Billy's converts will be after they do what Billy told them to do. Probably nearly every one of them will be a Campbellite or something else not mentioned in the sacred Scriptures; hence, for which there is no divine authority.

We heard one of Billy's sermons, were pleased with the sermon, pleased with the preacher, and shook hands with him as we passed out of the tabernacle; hence we probably added two to the number of his converts, we having the same "experience of grace" his other converts had.

W. A. Sunday is a marvelous man—a signal success—as his crowds and his cash collections certify.

Some Questions and Answers.

BY E. A. E.

"IF ANY MAN WILLETH TO DO HIS WILL."

In controversy with the Jews, Jesus says:

My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. (John 7: 17.)

What does Jesus mean by this? Does he mean that if a man wills to do God's will, it will be revealed to him by some feeling of satisfaction and sense of peace that it is God's will for him to go as a missionary to Japan, Africa, or India? This seems to be the turn some good men are giving to this. The word of God must not be handled deceitfully, corrupted, perverted (see 2 Cor. 3: 17; 4: 2; Gal. 1: 7), or twisted to mean something not in it (2 Pet. 3: 16). We must not read our own theories, notions, speculations, and wisdom into it. We must not quote it, as the devil quoted it to Jesus, in order to carry a point.

We may deceive ourselves, or allow Satan to deceive us, in regard to the use we make of the word of God. Paul declares that some have no love for the truth (2 Thess. 2: 10)—the word of God, for his word is truth. (John 17: 17.) We must love the word of God—the truth—in order to receive it and be saved. We must be entirely and strictly honest with ourselves, with God, and with the word of God. (Luke 8: 15.)

The context shows that the Jews questioned Jesus' authority to teach, and his reply shows that his authority to teach came from God. He replied that if they were willing to do God's will and had sincerely and strongly purposed to do it, they would know that his teaching was from God and that he did not speak from himself. To speak from oneself means that one's teaching originated with oneself and one speaks or teaches one's own opinions, speculations, theories, and doctrines. Jesus' teaching is from God, not from himself. The Pharisees and Sadducees spoke from themselves; their teaching originated with themselves; they taught for doctrines the precepts and commandments of men; ignorant, therefore, of God's righteousness (that which God teaches is right) and going about to establish their own righteousness (that which they taught as right), they never submitted to God's righteousness (see Rom. 10: 1-3); and they compassed land and sea to make a proselyte, but made him twofold more a child of hell than themselves when they had converted him (Matt. 23: 15). If they had been willing to do God's will and purposed to do it, they would have seen that all their religious acts of washing cups and other vessels, of bathing themselves when they came from the market places, their hair splitting theories, and all the rest of their traditions, were not of God, but of men. Had they believed Moses, they would have received Jesus, because Moses testified of Jesus. (John 5: 46, 47.) Had they believed God and had they willed to do his will, they would have believed and obeyed Jesus. In rejecting that which Jesus taught, they showed they were unwilling to do God's will. They left out and even rejected the will of God in order to keep their own traditions. (Mark 7: 8, 9.) They could not do both; of necessity they had to reject one or the other. To keep their traditions, they had to reject the commandments of God; to keep the commandments of God, they had to reject their own traditions.

The same principles are true to-day—eternally true.

1. To-day all who purpose and will to do only God's will have the assurance that they can see the difference between that will and the theories, notions, peculiar views, speculations, and traditions of men.

2. To-day men are going about to establish their own theories, notions, peculiar views, wisdom and traditions, and are compassing land and sea to make proselytes. A preacher not long since, I have been informed, exhorted some brethren to employ a certain young preacher, giving as his reason that this young preacher "holds with us"—himself and some others—in certain peculiar theories. Why did he not recommend this young preacher as one who *wills* to do God's will; who has determined to know nothing, save Jesus Christ, and him crucified; who preaches not himself, but Christ Jesus as Lord, and himself a servant for Christ's sake; who shuns not to declare the whole counsel of God; and who preaches "the word?"

3. With such a spirit and committed to the theories of men, it is impossible to-day to know, to do, and to preach the will of God. To-day either the will of God will be rejected for the peculiar views and theories and wisdom of men, or the peculiar views and theories and wisdom of men will be rejected for the will of God. A circus rider may ride two or four horses at the same time running in the same direction, but it is utterly impossible for him to ride at the same time two horses running in

opposite directions. Just so, it is utterly impossible to teach and to practice the theories and speculations and precepts of men and the will of God at the same time. The two run in opposite directions. Any theory, speculation, notion, and precept of men will necessarily lead to disobedience to God and to rejection of his will in some parts and ways. Purposing firmly and willing strongly to do only God's will, will necessarily lead clearly to the rejection of all theories, speculations, notions, precepts, and wisdom of men.

4. If a man claims that he has willed to do God's will and has determined to preach nothing but Christ crucified, then he has God's will revealed in the Bible, and Jesus assures him that he can know that will and tell the difference between it and all other teaching. And if a man *claims* and *announces* that he has willed to do God's will and determined not to speak from himself and not to preach himself, but to preach "the word," then why does he not do it? "By their fruits ye shall know them."

5. Then all who have *purposed*, *determined*, and *willed* to follow the things which make for peace, to endeavor to keep the unity of the Spirit in the bond of peace, to eat no meat for evermore if by so doing they cause some weak brother to stumble, and in all ways to be governed by the law of love, will have no difficulty in learning what these things are and the basis of unity. All personal difficulties and church troubles can be settled, all strife ended, and all division healed when all are willing to do God's will. There can be no strife, divisions, partisan spirits, and bitterness where all are willing to do God's will. When some have willed to do God's will, and, therefore, to preach only "the word," and some have willed to preach and practice their own theories and notions, strife and division are inevitable. The blacksmith cannot weld two cold pieces of iron; he cannot weld a hot piece to a cold piece; in order to weld the two pieces, both must be at welding heat. Difficulties or personal differences between parties who do not desire and have not willed to do the will of God cannot be settled; they cannot be settled when only one desires and has willed to do right or to do God's will. Differences, difficulties, strife, and divisions always show that some parties do not purpose and will to do God's will. Doing God's will is the only basis of unity, the only way to harmony and peace, and the only way to heaven.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

WHAT IS WRONG WITH THE PREACHER?

Brother Elam: What is wrong with a preacher that goes to a congregation to preach where there is a faction? The two leaders in the faction tell him to mistreat a loyal preacher publicly, and he obeys the leaders in the faction. They told this preacher they did not have anything against this loyal preacher, yet mistreated him. The mistreated preacher has condemned the faction all the time. X.

All I know are the statements of this question. I do not know where this congregation is and who these preachers are. According to this question, the leaders of this faction and the preacher influenced by them have not willed in all things to do the will of God. The preacher who would be so influenced is lacking in principle. In "all things that pertain unto life and godliness" preachers should be examples. I repeat, much of the strife and division now in many places have been produced by the vanity, pride, egotism, theories, hobbies, and vain speculations of preachers. Setting one preacher at naught is no sign of superior ability and goodness in another, but is a sign of littleness and selfishness. A preacher, when he goes into a congregation and community to hold a meeting or to preach one time, should be slow to listen to tales which are told him, because he knows nothing or little about the

people or the conditions or circumstances, and may be unduly influenced against truth and justice and right. The ones who are so ready to bring news are the ones who are equally ready to carry news. Not all who are most prominent in protracted meetings and most ready to prompt the preacher are always the most zealous and the ones who bear the burdens and heat of the day. It is the work of preachers to seek peace and pursue it, to allay trouble, to settle difficulties, and to teach all against tale-bearing, speaking evil of others, and taking up a reproach against neighbors and false reports against brethren, and certainly not to engage in such wicked things themselves, or to add fuel to the flame by agitating them.

Blessed are the peacemakers: for they shall be called the sons of God.

A STRANGE COMPLAINT.

Lone Camp, Texas, November 13, 1916.—Brother Elam: In a near-by school-district election bonds were voted to be issued and sold to about two thousand dollars for the purpose of building and equipping an ordinary public free-school building, which building was needed by the school in said district. It will also be used for a church house. Brother A and Brother B live in said district. Brother A voted and worked for the bonds; Brother B voted and worked against the bonds. The bonds carried and the house is built. Brother B charges Brother A with sinning against him and demands that he make a statement to that effect and say he is sorry that he voted for the bonds. Brother B claims that Brother A has violated two of God's laws in voting for the bonds—one being found in Rom. 13: 8; the other, in 2 Cor. 6: 14. Brother A claims that he cannot see where he has sinned against Brother B or anybody else. He claims that he has only voted to build up a public school for the benefit of his children and his neighbors' children. He also claims that the patrons of the school district, with whom he is bound, under the bonds, are not unbelievers in the sense of being idol worshipers. He also says that he cannot see that he has done anything unjust or unrighteous. I think this will come before the church. Will you please give us an article on the subject?

J. H. CRABTREE.

A had the same right to vote and work for the bonds as B had to vote and work against them. If 2 Cor. 6: 14 applies in any way to A, it applies in the same to B and to every other Christian who votes at all for anything. A man is happy if he does not condemn himself in trying to condemn others. To desire to condemn others is not the spirit of Christ. The spirit of Christ is to seek to save others from sin. For the kettle to call the pot "black" is not to seek to save from sin. To become embittered because of a result of an election is certainly not Christian. Rom. 13: 8 does not necessarily forbid incurring a financial debt, but means the debt must be paid when due, and that all other obligations must be met.

To bring such a thing up in the church is most foolish and a most effectual way to divide and ruin it.

Publishers' Notes.

We still have on hand about thirty copies of "Studies in Recent Adventism," by Charles C. Sheldon. Price, 50 cents.

Send us \$1 for a copy of "Larimore and His Boys." This is an attractive book.

Send us \$1.50 for a record book for the secretary of the Bible school. The book is complete, simple, and convenient.

Every church should have an enrollment of its membership. We can furnish you a suitable church record for \$1.50.

Have you read "Christian Treasures," in two volumes? Price, \$1 each. Both volumes are almost universally commended.

Have you read "The Life and Sermons of Jesse L. Sewell?" If not, send us \$1 for a copy. Read and be benefited.

THE SUBSCRIPTION PRICE OF THE GOSPEL ADVOCATE

WILL BE

ADVANCED ON JANUARY 1, 1917.



It is generally understood that everything that goes into the production of a newspaper has increased in price tremendously. These increases range all the way from 50 per cent to 200 per cent. White paper has over doubled in value and is scarce at any price; wrappers for the Gospel Advocate have more than doubled in price; inks of all kinds have advanced in price out of all reason; and so it goes all along the line.

As a matter of self-preservation and protection, it is absolutely necessary that we raise the price on January 1, 1917, to \$2 per annum.

We will accept renewal and new subscriptions at the present price—**NOW!**

We will deal just as fairly and liberally with our present subscribers as possible, and so will accept renewal subscriptions, no matter when the subscription expires, at \$1.50 for one year and \$3 for two years, provided these subscriptions reach us on or before January 1, 1917. New subscribers accepted **NOW** at \$1.50 a year for one year only, in advance.

We advise, as we say, no matter when your subscription expires, that you send us your renewal for one or two years at \$1.50 a year, and send it just as early as possible. We will soon be very busy entering thousands upon thousands of subscriptions between now and January 1, 1917. It is your last chance to get the Gospel Advocate at \$1.50 a year.

However, we shall not ask you to bear all of this extra expense without any corresponding benefit; we shall bear at least a fair proportion. The fact that we cannot afford to longer publish the Gospel Advocate at \$1.50 a year necessitated either making the paper smaller or raising the price and making it larger and better. Our space does not now adequately meet the demands made upon it, so it would be suicidal to cut down the size of the paper. We decided that you were the kind of readers that would prefer a better and a larger paper. So on January 1, 1917, or soon thereafter, the paper will be enlarged to 32 pages. Our purpose is to make the Gospel Advocate the brightest and best religious paper in all the country.



Will you please give this your immediate attention?



**PUBLISHERS GOSPEL ADVOCATE,
Nashville, Tenn.**

AT HOME AND ABROAD

J. C. Estes, of Dallas, Texas, reports a good day's work at Heath, Texas. There was one baptism.

W. F. Neal, of Winnipeg, Canada, is in a meeting with the Parkland Church, in Louisville, Ky.

W. J. Johns changes his address from Paragould, Ark., to Gainesville, Ark. Let correspondents take notice.

From Charles L. Talley, Montgomery, Ala.: "I think the Gospel Advocate is the greatest paper in the brotherhood."

From C. E. Holt, Knoxville, Tenn., November 27: "Our work in Knoxville is fine. Two confessions last Sunday. Audiences fine."

From W. H. Carter, Lafayette, Tenn.: "The Gospel Advocate, it seems to me, is growing better and stronger. May God bless you in your noble work."

From J. W. Ballard, Helena, Okla., November 22: "After January 1 I would be glad to receive calls for meetings from any congregation in any State till July 1, as I have nothing from January 1 to July 1. I want to be kept busy."

R. D. Smith, of Sherman, Texas, has accepted work with the church at Winchester, Tenn., and will make the change at once. We are glad to have this useful preacher closer to us and feel that he will greatly help in spreading the kingdom.

From Jewell Matthews, San Angelo, Texas, November 24: "The church here is doing well. However, there is always room for improvement. I preached to good-sized audiences at both services last Lord's day. I preached at a mission point in the afternoon."

The death of Dr. C. F. Gattis, who had been one of the leaders in the church at Winchester, Tenn., occasioned great sorrow. He was fifty-nine years of age and is survived by an aged mother, wife, daughter, and several sisters. J. D. Floyd, a lifelong friend, conducted the funeral service. The Gospel Advocate extends sympathy.

From F. O. Howell, Fulton, Ky.: "We added six new members to our fellowship last week. The cause here is in a thriving and prosperous condition. The 'digressives' have quite a large membership here, but there is no special friction between us. They attend our services well. There is no one whose service I feel would be worth more to us under the existing conditions than yours."

Dr. J. W. Grisard, one of the pioneers of the church of Christ at Winchester, Tenn., has been very ill for several weeks at his home. It is to be hoped that this valiant soldier of the cross who has done so much for the cause may soon recover and be spared many years yet. This field of usefulness has been wide, indeed, and there are many throughout the land whose prayers go up daily in his behalf.

The death of Mrs. Julia F. Priest, one of the oldest members of the Highland Church, in Louisville, Ky., was a distinct loss to the church, but a great gain for her. She was a devoted Christian, a liberal contributor to mission work, and unswerving in her loyalty to the principles of the New Testament. Her body was laid beside that of her noble husband, W. C. Priest, who died in 1909. The funeral was conducted Monday.

From C. G. Vincent, Battle Creek, Mich., November 25: "I have just completed my first lecture trip. I made sixteen hundred miles in the 'mission Ford' (a good Detroit brother bought this car and turned it over to me to use in my work) without an accident; got in touch with twenty-one congregations; made most of them friends of the Japan work; the funds collected, less travel expense, have been

put to the lot and rebuilding fund. Wife much better. We will 'migrate' to the South soon."

From John A. Klingman, Lebanon, Tenn., November 17: "The work at this place is moving along nicely. This congregation is 'communicating to the necessities of the saints' by helping to bear the burdens of life in several families at home and also by heeding 'the cry of the orphans' elsewhere. A special contribution of twenty-two dollars and fifty cents was sent to the Tennessee Orphans' Home, at Columbia, this month. There are also improvements being made on the meetinghouse. Three members have recently been added. One brother was baptized by Brother Elam and one by the writer."

From W. B. Bartlett, Potter, Kan.: "The church of Christ at Potter has closed a three-weeks' meeting, conducted by E. A. Taylor, of Eureka Springs, Ark., with fifty-eight additions to the church, with one from the Catholics and several from the sectarians. Our membership is about doubled. So, while we are not many at the best, we feel greatly encouraged and have engaged Brother Taylor for full time, something we never were able to do before. The majority of the new members are grown people, many of them heads of families. We are not only helped in numbers, but financially also. Brother Taylor is a strong preacher. He was educated at the Enid (Okla.) school. His wife is also a wonderful worker among the young people." This is truly a fine and encouraging report.

We congratulate the brethren in Montgomery, Ala., on securing C. M. Stubblefield to labor among them. In response to our inquiry he sent us the following information: "Your inquiry concerning the work here received. Yes, definite arrangements have been made whereby I am to labor with the church here—the Catoma Street Church—for one year at least. My work began here on the second Sunday in November, after six years' work in Paducah, Ky. In my humble judgment, there are before the church here the most splendid opportunities, and, therefore, the most tremendous responsibilities, of any church with which I am acquainted. It has a splendid house, conveniently located, and the members are of the best people in the city. All it needs, I think, is the gospel in its simplicity and purity. If it does not do well, I feel certain that the fault will be mine. Pray for me. Express my thanks to Brother McQuiddy for introducing me to the brethren here. About one hundred members attended a reception given us last night at the home of one of the brethren." Brother Stubblefield's address is 66 Pleasant Avenue.

From Silas E. Templeton, Gainesboro, Tenn., November 23: "On the second Lord's day in this month I began a meeting at 'Old Lebanon,' near Fountain Run, Ky., which continued with two services a day, for eight days. There were two precious souls baptized into Christ. We believe, and sincerely trust, that the congregation was greatly edified. The congregation has been established for a long time—one of the oldest congregations, if not the oldest, in Monroe County. Between now and this time next year, or by September, 1917, I believe the congregation there will build a new house for worship. This is needed. Brethren, let us not forget that it is our privilege, as well as our duty, to have neat, comfortable church houses. The Lord willing, I shall preach here next Lord's day, morning and evening. We believe the congregation here is steadily, yet slowly, advancing in the direction God would have it go. There was one restoration here while I was at 'Old Lebanon.' Very soon we hope to begin our mid-week prayer meeting and two or three Bible classes during the week, besides the Bible classes on Lord's days. This is a work that the congregation here has neglected. Let us *all* 'remember Jesus Christ, risen from the dead,' 'every day, every hour.'"

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Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

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The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may lead to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

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As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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Joy.

BY C. PETTY.

This is a subject that is spoken of much in the Bible, and Paul calls it one of the fruits of the Spirit. It is the opposite of grief. David said: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30: 5.) Every Christian should have much joy through life, as he is the medium through which the Spirit manifests the fruit of joy; and if the Christian will study the Bible carefully and prayerfully and strive to apply it to his life, he will have much joy as the days of his pilgrimage pass away. And why shouldn't he? For the Christian has more in life to bring joy than any one else on earth. It does not matter how great his trials may be, the Lord has given him this promise: "I will never leave thee, nor forsake thee." (Heb. 13: 5.) And James (1: 2, 3) says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Thus we see that the purpose of the temptation is to strengthen our faith, and, therefore, should be counted joy to us. Peter says to Christians: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. 1: 8.) It must be sweet to have a joy "unspeakable and full of glory." Though they had not seen their Lord, yet their faith was so strong it brought unspeakable joy. Again, Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4: 12, 13.) The Savior, after showing the relationship existing between himself and his disciples as illustrated by the vine and its branches, and also how that the keeping of his commandment, preserved this relationship, said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15: 11.) And when Paul bade farewell to the elders at Miletus, he said: "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 23, 24.) Here the great apostle said that nothing should move him, that he might

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Nasty Drug Salivates, Makes You Sick, and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs fifty cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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finish his course with joy; and sure enough he did. Hear his last words to his son Timothy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) Though we may have much joy in this life, we will not come to its fullness in this life. David says: "Thou wilt show me the path of life: and in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." (Ps. 16: 11.) The reason we do not reach its fullness while here, I take it, is because of trials and disappointments that gather around us; but when we lay down toil for rest in the home of God, there will be no grief or sorrow, no death, but one continuous stream of unalloyed joy in the presence of the Lord forever.

The Nature of Man.

BY F. E. EXUM.

Man, in a sense, is the offspring of God; for God created him in his own image from the dust of the earth and breathed into his nostrils the breath of life. In the beginning man was as good and pure as God would have him be; for God pronounced his whole creation, not only good, but very good. Man is of a dual nature, having an inner (or spiritual) man and an outer (or fleshly) man. The latter was made from the dust, and after this life will return to the dust; but the spirit came from God and shall return again to him.

In the beginning man could eat of the tree of life and live forever, but because of his sin in breaking the laws of God his days on earth have been limited. The psalmist David said: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Ps. 90: 10.) Our fleshly and spiritual inclinations are contrary the one to the other, and there is an almost constant warfare between them. This warfare will continue to rage in our bodies until one or the other conquers. If the impulses and the lusts of the flesh prevail and remain predominant, "the game of life is lost;" Satan has won the day and has succeeded, and has lured you into sharing with him his punishment, "where there shall be weeping and gnashing of teeth." But, on the other hand, if the Spirit of Christ shall reign su-

preme in your heart, it will bring you to the land of endless day; to the presence of God, where there is fullness of joy; and to his right hand, where there are pleasures for evermore.

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H. H. Jackson, of Friar Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison, which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25 cents a box, at drug stores. For a free sample, write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill and Fever Tonic and Liver Regulator is a well known reliable remedy, harmless, but effective. It contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere; price, fifty cents. Manufactured by the Van Vleet-Mansfield Drug Company, Memphis, Tenn.

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A Woman's Appeal

to all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 195, South Bend, Ind.

Self-Resignation.

Self-resignation—the having no will but God's—is hard to learn; but, in proportion as we learn it, we have a peace (whatever our outward trials may be) which cannot be explained, because it "passeth all understanding."—R. A. J. Suckling.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

CHURCH NEWS

Alabama.

Oakman, November 22.—We are in the midst of what promises to be a successful meeting at Oakman. The audiences are large, the attention is good, and the singing is fine. The Lord has a good congregation at Oakman. Yesterday I had an interesting conversation with good Sister Nancy Emily (Cranford) Tubb. She is proud of being the mother of seven children, all of whom are faithful members of the church of Christ. She has sixty grandchildren, one hundred and sixty great-grandchildren, and twelve great-great-grandchildren. Every one of them has a good mind and a well-formed body. Sister Tubb says not one of her descendants has ever had any deformity of mind or body. She says they are all good-looking and, so far as she knows, all faithful Christians. Not one has ever departed from the faith. Not one of them ever drank, was in jail, or disgraced the name. Sister Tubb is eighty-nine years old, has been a widow fifty-nine years, can walk a mile to church, and is now attending our meetings day and night. Her mind is clear and her body is active. Remarkable record! She is a happy mother in Israel.—John E. Dunn.

Georgia.

Rome, November 20.—Yesterday was a great day with us. One who had been meeting at the digressive church came and put in his work with us, saying he was hungry to get back to the Lord's way. A Baptist who is sick in bed sent for me and said she wished to lay down human names and doctrines and be a Christian only. We met with her yesterday afternoon and took the Lord's Supper. She seems to be so happy now. We had good audiences at both services.—John Hayes.

Illinois.

Dongola, November 20.—My friends will please note that my address is changed from Elizabethtown, Ill., to Dongola, Ill. I have located here to labor with the congregation in Dongola; at Christian Chapel, about three miles from Dongola; at mission points in Union County; and to fill all the calls I can. If any congregation desires my services on the second, third, or fifth Sunday or for a meeting, please address me at Dongola. Both congregations here are in fine condition; and if I can only get them to realize their possibilities and responsibilities in spreading the word of truth, we can accomplish a great work. I am in the midst of a very interesting meeting here now.—A. H. Lannom.

Kentucky.

Paducah, November 20.—Since my last report I have held meetings at the following places: College Grove, Tenn., with no visible results; Bonner's

CUT THIS OUT

OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them and you will have been the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, inhalers and nose douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness, or else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your Druggist 1 ounce of Parmit (Double strength). Take this home and add to it 1 pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Parmit is used in this way as it acts directly upon the blood and mucous surfaces of the system and has a slight tonic action that facilitates the recovery of the patient. The preparation is easy to make, costs little and is pleasant to take. Every person who has catarrh should give this treatment a trial.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

**Delicious "Fruit Laxative" can't harm
tender little Stomach, liver
and bowels.**

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated, take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication, or self-poisoning. Try it. Sold everywhere, in bottles, fifty cents. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

Help us and help yourself. Subscribe now for the Gospel Advocate and save fifty cents.

Medicated Smoke Drives Out Catarrh



Catarrh is a disease of the mucous membrane. It is characterized by a discharge through the nostrils or into the throat. It usually begins with a cold in the head. Beginning in the nostrils it spreads to all the mucous membranes of the body. The nasty discharge being swallowed, it upsets the stomach and from the stomach it is taken into the blood, and poisons and deranges the whole body.

The discharge is all the time inclined to work its way from the nose back into the head—down into the throat—into the bronchial tubes and lungs. Herein is its greatest danger. Catarrh often destroys the organs of hearing and removes the sense of smell.

Try This Pleasant Herb Smoke Free (CONTAINS NO TOBACCO)

Dr. Blosser, who has devoted 42 years to the treatment of catarrh, is the originator of a combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. This smoke vapor reaches all the air passages of the head, nose and throat. As shown in the accompanying illustration, the warm healing antiseptic vapor is carried directly to the very parts affected. This Remedy fights and kills the catarrh germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. It is a most reliable remedy and is so simple and convenient that it can be used at home by any man, woman or child. It is entirely harmless, containing no tobacco or habit forming drug. No matter how severe or long standing your case may be he wants to show you what the Remedy will do for you.



Free Sample Package by Mail (FIVE DAYS' SUPPLY)

Write a post card or cut out and fill in the free sample coupon, mail it to Dr. Blosser and he will send you by mail a liberal trial package entirely free. This free package contains some of the Remedy for smoking in a pipe (new pipe included) and some of the medicated cigarettes. He will also send you an illustrated booklet explaining about catarrh and giving letters from customers who have used this Remedy. When you try the free sample you will see how the warm pleasant medicated vapor goes to every spot and gives such immediate relief.

If you suffer from catarrh, asthma, bronchial irritation, catarrhal deafness, or are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package contains 100 cigarettes or a 30 days' supply for the pipe, sent by mail postpaid for \$1. Send for the Free Sample Supply or a regular package today.

.....CUT OUT HERE.....

DR. J. W. BLOSSER,
700 Walton St., Atlanta, Ga. **FREE SAMPLE COUPON**

Dear Doctor:—Please send me by mail, free of all charges, a trial supply of your Catarrh Remedy and your illustrated booklet.

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(Spell out name with pencil, very, very plainly.)

Chapel, near McMinnville, Tenn., with one baptized; Briensburg, Ky., with twelve baptisms; Creal Springs, Ill., with six baptisms. I am now located in Paducah, with the Goebel Avenue church of Christ. My address is 2416 Broadway.—Charlie Taylor.

Tennessee.

McMinnville, November 20.—I closed a good meeting at Orme with four additions. I am now in a fine meeting here. I preached three times yesterday to a packed house.—J. D. Northcut.

Waverly, November 20.—Brother Price Billingsley, of McMinnville, closed a ten-days' meeting here last night. The house was full to overflowing nearly every night, especially Sunday night. His sermons were full of much scripture and his criticisms were practical and intensely in earnest. Though the weather was cold

and disagreeable at times, he was given much attention by the public generally and made friends of all who heard him.—J. L. Thompson.

Memphis, November 20.—Since last report I have visited Cordova, Cherokee, and Barn Creek, Ala., at each of which places we had a week's meeting. Five were baptized into the one body. We are now in a meeting with the McKellar Avenue church of Christ, in Memphis. Brother E. R. Wright is leading in song. The meeting will continue indefinitely. Fine interest is being manifested at the beginning. After this meeting I will visit my wife and six little ones, from whom I have been absent since the first of May, striving to build up the cause of Christ. Our home is Sweetwater, Texas. Brethren, pray for us.—A. D. Dies.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital Makes Remarkably Attractive Offer

Washington, D. C.—Special.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the two-hundred-thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application, to Pathfinder, 101 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Glass of Salts Cleans Kidneys

If Your Back Hurts, or Bladder
Bothers You, Drink Lots
of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water; you can't drink too much. Also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

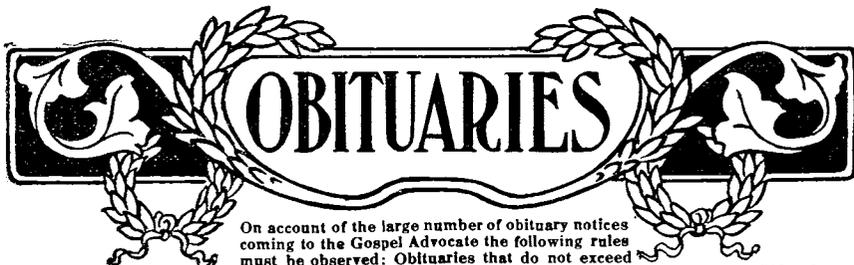
Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

THE YOUNG PEOPLE.

One of the brightest and most entertaining of all our Sunday-school publications is THE YOUNG PEOPLE, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with THE BIBLE STUDY HELPER, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and line drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the Gospel Advocate, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10¾x14 inches. Printed from clear type on good paper.

Subscription Price: Five or more copies to one address, per year, each, 40 cents; single subscription, per year, 50 cents.

Write for sample copies. Address
McQUIDDY PRINTING CO.,
317-319 Fifth Avenue, North,
NASHVILLE, TENN.



On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Tanner.

John L. Tanner was born on May 15, 1844, and died on October 16, 1916. He was married to Miss Mary Jane Roddy on November 27, 1872. Five children were born to this union. C. M. Tanner, J. B. Tanner, L. D. Tanner, and Mrs. Albert Duncan survive him. His wife and one child preceded him to the grave. About the year 1886 he, with his wife, obeyed the gospel under the preaching of that great and godly man, Isaac C. Sewell. On May 30, 1916, he was married to Miss L. Jane Henry, still living. Brother Tanner was a sober, truthful, honest man in all of his dealings. He worked hard in his younger days and tried to take care of what he made. The writer conducted the funeral services at Berea, where he belonged, in the presence of a large crowd of sympathizing friends and neighbors, after which his body was laid beside his first wife in the Stovall Cemetery, there to await the resurrection morn, when "the dead in Christ shall rise first." "So shall we ever be with the Lord." Blessed thought! Let us be ready when death comes, for coming it is to one and to all.

JOHN R. WILLIAMS.

Warner.

Margaret Susanna Holder was born on October 27, 1849; was married to M. V. Warner on December 17, 1871; and died on September 9, 1916. She had been a member of the church of Christ for thirty-three years, and was considered one of the most consecrated members the congregation at Warner's Chapel has ever had. Her husband, Brother M. V. Warner, of Clemmons, N. C., is a preacher of the gospel, and a more loyal man to the teachings of the New Testament Scriptures it has never been my pleasure to meet. They were blessed with three children—two daughters and one son. The daughters survive her; the son died several years ago just as he was developing into young manhood. Sister Warner was patient, kind, and faithful in every sense of the meaning of these terms. She bore her severe afflictions with that patience and fortitude which only a Christian could do. In her death the church at Warner's Chapel has lost one of its most godly members; the community, one of its most saintly women; the home, one of the dearest mothers; and the husband, one of the most faithful companions. It can be truly said of her: "She hath done what she could." She was faithful unto death; so Christ will give her a crown of life.

W. L. REEVES.

Moseley.

Brother T. G. Moseley passed to his final home on November 4, 1916, at

3:45 P.M., after having lingered six years with the great white plague. Had he lived until December 18, 1916, he would have reached his fortieth birthday. He had been married to Mrs. Moseley eight years on August 23. I buried him with Christ in baptism several months back. He was a man who had read the Bible closely for some time and had long since become convinced that denominations were wrong and not taught in the Lord's word. It took only a short time to show him how to complete his obedience to the Savior, thereby becoming God's child. He was a man of fine ability, with a great reverence for God, very much like Cornelius of old. The church visited him often and learned to admire him greatly for his noble traits of character. He was one of the most patient beings I ever saw. He talked to me much and often of his departure. He planned his burial arrangements in every particular before death, selected the scripture to be read and the songs to be sung, and advised relative to remarks to be made. He was perfectly reconciled unto death and seemed to have not one fear. He passed into eternity without one struggle, giving us a smile with his last farewell. Thus ended the career of a remarkable character. I never found him blue or despondent, but always happy, bright, and cheerful, ever laboring to brighten the life and cheer the heart of all who came into his presence. He leaves a devoted wife, two stepchildren over whom he exercised a great influence for good, a mother, and some sisters. He set a fine example of trust in the Lord, and we saw plainly the fruit of such in suffering and death. We know no reason why his sufferings that he so patiently endured are not forever ended. His wife was a faithful companion to him unto the end. Our sympathies go out for them. May they make all necessary arrangements to meet him in the beyond. His mortal body was placed in Evergreen Cemetery, in the city of El Paso, Texas.

J. W. DUNN.

Harrison.

To write about the dead is sometimes a very unpleasant thing, for those who have been bereft of loved ones desire that the mantle of charity be spread over their wrongdoings and that their virtues and good deeds be extolled, and sometimes this becomes a very difficult task. But I am glad that such is not the case in regard to the subject of this sketch—Mrs. Nan Goodall Harrison, the eldest daughter of Brother W. C. Huffman, who passed into that rest that awaits the people of God and was gently laid beside loved ones gone before at Antioch, in Trousdale County, Tenn., on October

13, 1916, having departed this life on the day before. One daughter, Mrs. Minna May Corum, of Castalian Springs, Tenn., and one brother, R. P. Huffman, who lives at the old Huffman home, are left to mourn their loss. But, through faith in Him who is the resurrection and the life, they can look forward with the glorious hope that they will meet her again "some sweet day." Now to me there are many sweet memories that cluster around the old Huffman home and dear old Antioch Church. W. C. Huffman was one of the pioneers of his day and did much preaching in both Tennessee and Kentucky. Perhaps no one was his equal in converting people by his fireside talks. He preached in the homes of the people and along the public highway as well as in the pulpit. Not the desire to get gain, but to win precious souls to the Christ, was the impelling force that moved him on. No doubt but many will be the precious sheaves he will come rejoicingly bringing into the everlasting kingdom. It was W. C. Huffman who first opened my eyes, when I was but a boy, to see the glorious light of the gospel of Jesus the Christ; and it was old Antioch church that, when I began to preach, stood nobly by me and encouraged me with prayers and songs and means. Old Sister Lucy Ann Huffman (the devoted wife of W. C. Huffman), Sister Harrison, R. P., and Charley, were living together at the old home, and made it a most delightful home for me. Brother Charley went to place his gun in a rack over the door, when it fell and was discharged, the load passing through one of his feet, from the effects of which he died in a few days. Brother Johnnie, one of the elders at Antioch and a man who was loved by all who knew him, was the next to follow. Now Sister Harrison, a pure, godly woman, has been called to join the loved ones over on the other side, and "Dick," alone, is left of the children of the much-loved and pleasantly remembered W. C. Huffman. Though unfortunate to become badly crippled and to suffer for several weeks before her taking away, she bore her affliction without a murmur and trusted till death in Him whom her father had preached and whom she loved to the end. All who have visited the Huffman home will remember in Christian love Sister Harrison. Her daughter, Sister Minna, with those others of the family, have my deepest sympathy.

W. H. CARTER.

BACKACHE—KIDNEY TROUBLE
Cut This Out—It Is Worth Money

Don't miss this. Cut out this slip, inclose with five cents, and mail it to Foley & Co., 2837 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound for bronchial and la grippe coughs, colds, and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels. You can try these three excellent remedies for only five cents.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

THICK, GLOSSY HAIR
FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowiton's Danderine from any drug store and just try it.

Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—Sadi.

You Are Invited

—yes, cordially invited—to write for your copy of the handsomely illustrated catalogue of the Gospel Advocate Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum factory discount (forty per cent) on high-grade pianos and player-pianos. All you have to do is to place your own order through the club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted; but in order to make you feel perfectly safe, the club offers to pay the return freight if you are not pleased with the piano. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

Promptness now is money. Subscribe for the Gospel Advocate and save fifty cents.

The husbandman may think little or nothing of God, unless he wants fine weather; but it is God that worketh all in all.—Jay.

XTRA FINE XMAS POST CARDS

100 beautiful designs at \$1.00 per 100; 24 for 25c; 15c per dozen, postpaid. 15¢000 sold last Xmas to satisfied customers. Special prices to dealers in large quantities. PENTECOSTAL PUBLISHING CO., LOUISVILLE, KY.

Have you read "Instrumental Music in the Worship?" Price, \$1.25.

Christmas Gift Buying Simplified

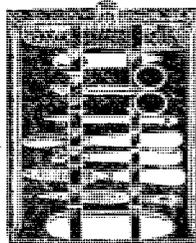
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Sixty-one years of continuous selling jewelry by mail is only possible by guaranteeing every article sold and living up to that guarantee. When we say

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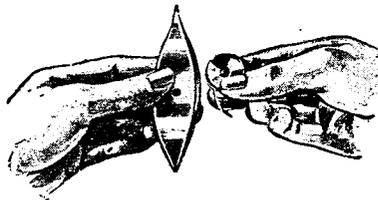
we mean that they are exactly as we represent them to be and that we will back this guarantee with new goods or cash refund.



F61. Manicure Set, contains nail file, corn knife, cuticle knife, two nail cleaners, nail buffer, ear pick, three emery boards and steel manicure scissors, in genuine leather folding case. \$2.50



F66. Handsome Solid Gold Cuff Pin, plain design, extra value 50c



F60 80c
Gold Filled Brooch, 2 French Pearls, Rose and English Finish.

Tatting Shuttle with Pick. The Spool is taken out and replaced by slight pressure on sides of Shuttle. To simplify winding it is fitted with a removable spool that may be filled on a sewing machine or by hand. Extra spools are available.

- F62.** Sterling Silver Tatting Shuttle80c
- F63.** Extra Spool, silver plated10c
- F64.** Nickel Plated Tatting Shuttle15c
- F65.** Extra Spool, nickel plated5c



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We make Wedding Rings to order in all sizes and weights and grades of gold.

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The Advertising Manager of this paper has dealt with us for thirty years and will guarantee our reliability.

SEND FOR CATALOG. USE COUPON BELOW.

Just write your name and address below. Cut out and MAIL NOW. We will send catalog by return mail.

NAME.....
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Turn Hair Dark With Sage Tea

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked, and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about fifty cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft luster and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation, or prevention of disease.

The Human Machine.

A human body is a wonderful machine under the control of the human spirit. If it were made of steel, brass, wood, or other material, it would be given careful attention. Yet it has a greater value than the most expensive machine of human manufacture; and once it is destroyed, nothing can take its place. When it is out of order, it involves not only monetary loss, but suffering.

Now, if you would take great care of an expensive machine, seeing that it is carefully oiled and kept in the pink of perfection to discharge its work perfectly, why not regard the body in the same way? If liver and kidneys are out of order, you can correct the disorder by using Warner's Safe Kidney and Liver Remedy—forty years on the market; approved by multitudes of people who have used it with satisfaction.

If you give your motor car oil to prevent friction and accident and the ruin of the car, why not furnish your liver or kidneys with the needed medicament when those organs are out of order?

Ask your druggist for Warner's Liver and Kidney Remedy, sold in fifty-cent and one-dollar bottles; or, write for free sample to Warner's Safe Remedies Company, Rochester, N. Y.

Joy is the spiritual fruit of remembering the goodness of God.—John Douglas Adam.

Final Report of Funds for the Church at Paris, Texas.

BY LEE GARRETT.

In addition to the amount previously reported (\$849.90), the following contributions have been received by the church of Christ at Paris, Texas: Church at Savoy, Texas, by T. E. Arterberry, \$10; Mrs. Charlotte, Dow, Okla., \$1; church at Mount Calm, Texas, by R. N. Goodloe, \$10; J. L. Rutherford, Mount Vernon, Texas, \$25. Total, \$895.90.

Brother D. T. Carlton received from churches visited, and paid to the church treasurer, \$499.50. This gives a grand total of \$1,395.40 received from churches and individuals in America.

The present amount we have invested in church property is nine thousand eight hundred dollars. This includes the building completed, all the furniture, and our church lot. The church made a loan of four thousand dollars, and will from time to time take care of this amount until it is all paid.

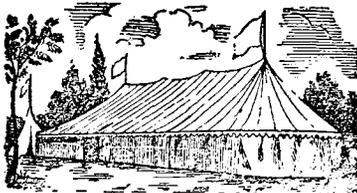
We are now housed in our new building, and have just closed a successful meeting, held by Brother J. B. Nelson, of Dallas. The work in every way seems to be moving along exceedingly well, and every indication is that much good will be accomplished in the next few years.

We again express our gratefulness to all who have contributed to our needs.

The mission which has been started in West Paris is doing well.

Can You Write a Letter Like This?

Mrs. Theo. Kuker, of Florence, S. C., writes us, under date of August 29, 1915, as follows: "I have ordered 'Renwar' for several people, and many others come to me for the name and address. As my recovery has been so wonderful, I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of such letters received by us almost every day. You, too, can be well, if you will. "Renwar" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, fifty cents per bottle; or sent, postpaid, on receipt of price, if your druggist cannot supply you. Warner Drug Company, Nashville, Tenn.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH COMPANY,
Atlanta, Ga. Dalton, Ga.

ECZEMA Can Be Cured FREE Proof To You



J. C. Hutzell, R. F. DRUGGIST

All I want is your name and address so I can send you a free trial treatment. I want you just to try this treatment—that's all—just try it. That's my only argument.

I've been in the drug business in Fort Wayne for 20 years, nearly everyone knows me and knows about my successful treatment. Over four thousand people have, according to their own statements, been cured by this treatment since I first made this offer public.

If you have **EcZema, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—give me a chance to prove my claim.

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be proof. Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

J. C. HUTZELL, Druggist
2455 W. Main St. Fort Wayne, Ind.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right
with the system full
of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot-water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys, and the thirty feet of intestines of the previous day's waste, sour bile, and indigestible material left over in the body, which, if not eliminated every day, become food for the millions of bacteria which infest the bowels; the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood, and all sorts of ailments.

People who feel good one day and badly the next, but who simply cannot get to feeling right, are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little, but is sufficient to make any one a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening, and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys, and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

Send Your Own Christmas **GIFT**

No Money

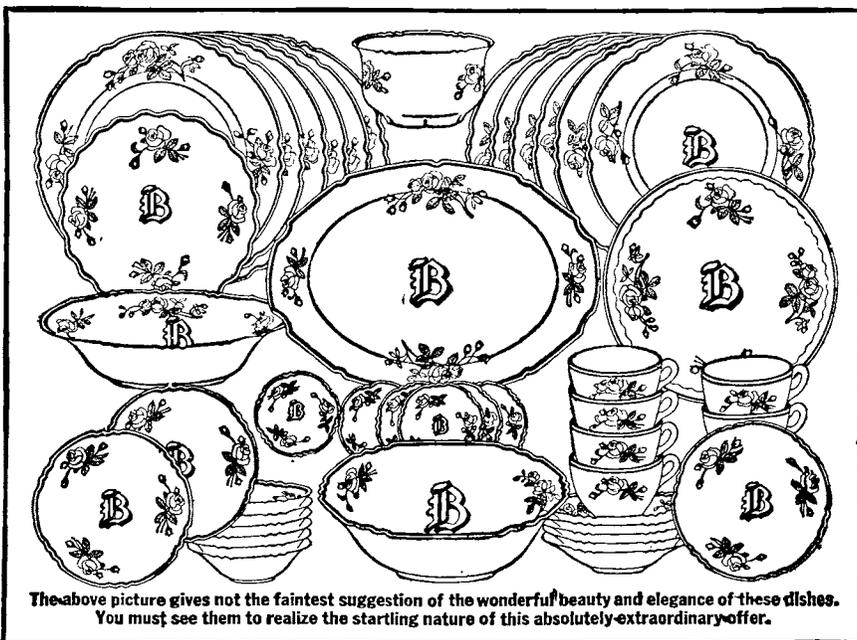
This 42-Pc. \$10 Value Set of China, beautifully decorated in old rose pattern, with your initial or religious emblem

You want this elegant Set of Dishes in your home before Christmas Day

We mean that you shall have it

Write Today!

Tomorrow may be too late



The above picture gives not the faintest suggestion of the wonderful beauty and elegance of these dishes. You must see them to realize the startling nature of this absolutely extraordinary offer.

This is Strictly a Christmas Offer

They Write This Way:

Louisville, Ky. Received the dishes last week, and am certainly much pleased.—Miss A. Hermann.
 Lebanon, Ind. Many thanks for the beautiful dishes. Everyone thinks them lovely.—Mrs. Mary Welch.
 Gurley, Ala. I have just finished selling the oil and had good luck. M. O. herewith.—Ellis McBroom.
 Waynesboro, Va. Received the dishes yesterday. I am more than proud of them.—Mrs. Thomas Davis.
 Denton, Texas. Your oil is simply great. No trouble selling it.—Mrs. A. M. Miller.
 New Paris, O. All like the oil. Of 15 families I sold 12. I want the dinner set.—Miss Ola Beuson.

And Many Thousands More

No Money in Advance We trust the people because they give such satisfaction that we run no risk nor do you. Every woman loves fine dishes and likes lots of them. You can be the first among your friends to own and use the newest thing in fine table china—beautifully decorated and with the emblem besides—absolutely unique in china making. These dishes cannot be bought in stores anywhere. One or two hours time will get you this set of elegant dishes, and win the envious admiration of all your friends.

We take this costly but effective way to advertise "Kibler's All-Round Oil," the most wonderful quick selling, cleaning, polishing and lubricating oil ever made. It works like magic. Put up in liberal sized bottles, selling for only 25 cents per bottle. And as a gift with each bottle, to each purchaser, we provide an elegant picture, a reproduction in the original colors of a world's masterpiece of art, of large size, pictures in every way worthy of framing and hanging on your wall and which would cost in the art store up to 50 cents each. Just think of it!—a full bottle of this wonderful new oil and a large art picture, either worth alone 25 cents but both together only 95 cents.

We Trust You We will send you without any money in advance, or delay for references, 24 bottles of the Oil and 24 of the art prints with enough free goods to more than cover express charges. Sell the oil for 25 cents per bottle and give each purchaser one of the art prints. Send the \$6.00 you collect to us and we will immediately ship you the entire set of 42 dishes. We guarantee the dishes against breakage in transit. If any are broken we will replace them free.

No Reference Required But you should act quick. We don't want anyone disappointed, and will guarantee a set of the dishes to everyone who orders our assortment, but we cannot extend the time for acceptance indefinitely. Just fill out and send in Free Coupon at left. We guarantee your sales. Any you don't sell we'll take back. Could we do more?

Write today and be sure of your dishes!

W. D. KIBLER CO.
 BOX J. L. 41 INDIANAPOLIS, IND.

READ CAREFULLY

The above set comprises six large dinner plates, six tea or dessert plates, six large cups and six saucers to match, six butter plates, six oatmeal or sauce dishes, one sugar bowl, one large oval vegetable dish, one round vegetable dish, one large meat or game platter, one fancy plaque, one fancy cake or bread dish.

All (except cups and saucers) with your initial or other emblem if desired.

Get this out
Our Special Free Offer

J. L. 41

Send No Money!
 Just Sign and Mail this Coupon Today

W. D. KIBLER CO., Indianapolis:

I have read above offer. Ship me the assortment of Oil and pictures, with free goods to cover express charges. I will sell the oil at 25 cents a bottle and remit you \$6.00, on receipt of which you will at once ship me the full set of dishes shown and described above.

(Signed) Name.....

P. O. Address, Town.....

R. F. D. Route..... State.....

Nearest Express Office.....

Drinking of Water

(BY W. LUCAS, M. D.)

The general conclusions of the latest Medical Scientists proves that drinking plenty of pure water both between meals and with one's meals is beneficial to health. It has now been proven by means of the X-rays and actual tests upon many healthy young men that the drinking of large amounts of water with meals is often beneficial. Therefore if you want to keep healthy drink plenty of pure water (not ice water), both with your meals and between meals. If you ever suffer from backache, lumbago, rheumatism, or any of the symptoms of kidney trouble—such as deep colored urine, sediment in urine, getting out of bed at night frequently and other troublesome effects, take a little Anuric before meals. These Anuric tablets can be obtained at almost any drug store.

TO RESIST THE ATTACK—of the germs



of Consumption, Scrofula, Grip, Malaria, and many other diseases—means fight or die for all of us. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spot," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

"The Common Sense Medical Adviser," latest edition, in French cloth binding, will be sent free on receipt of four dimes or stamps to pay the cost of wrapping and mailing only. Address Dr. Pierce, Prost. Invalids' Hotel, Buffalo, N. Y.

thou me?" or even "Servest thou me?" It goes closer home. It is, "Lovest thou me?" and all these other things may be where love is not. Again, he does not ask, "Lovest thou my word?" or "Lovest thou my work?" or "Lovest thou my brethren?" He asks: "Lovest thou me?" And yet again, he does not ask, "Art thou in the company of those that love me?" He will not let me shelter myself by losing myself in a crowd who all profess to love him. He brings me out into the light, to stand alone, and asks: "Lovest thou me?" What answer shall I give?—G. H. Knight.

Marks of Good Breeding.

A well-bred carriage is difficult to imitate, for in strictness it is negative, and it implies a long-continued previous training. You are not required to exhibit in your manner anything that specially betokens dignity; for, by this means, you are likely to run into formality and haughtiness; you are rather to avoid whatever is undignified and vulgar. You are never to forget yourself; are to keep a constant watch upon yourself and others; to forgive nothing that is faulty in your conduct and in that of others neither to forgive too little nor too much. Nothing must appear to touch you, nothing to agitate; you must never overhaste yourself, must ever keep yourself composed, retaining still an outward calmness, whatever storms may rage within. The noble character at certain moments may resign himself to his emotions; the well-bred, never. The latter is like a man dressed out in fair and spotless clothes; he will not lean on anything; every person will beware of rubbing on him. He distinguishes himself from others, yet he may not stand apart; for, as in all arts, so in this, the hardest must at length be done with ease; the well-bred man of rank, in spite of every separation, always seems united with the people around him; he is never to be stiff or uncomplaining; he is always to appear the first, and never to insist on so appearing.—Goethe.

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"Simon, son of Jonas, lovest thou me more than these?" A deeply affecting question this! And the shame-stricken Peter must have felt it so; for, though it gave him the opportunity of a new and very sincere declaration of love to his Lord, it could not fail to remind him—gently, yet keenly—how his former protestations had been belied. But it is worthy of note that when Jesus asked, "Lovest thou me more than these?" Peter made no reference to the "more than these" in his reply. He was done now with all boastful comparisons. He would not now even hint that he was a better disciple than the rest. Too humble now for that, he only said: "Thou knowest that I love thee." But let me take this as my Master's question to myself, and see how deep it goes, not only into my feelings, but into my life. For it is not, "Believest thou me?" or "Understandest thou me?" or "Confessest thou me?" or "Obeyest

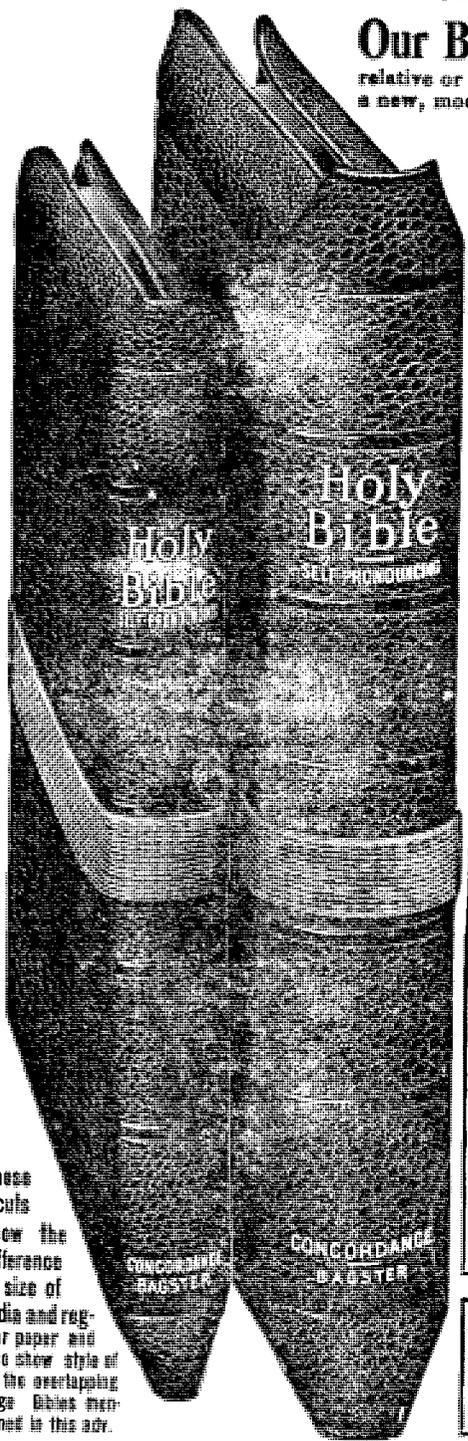


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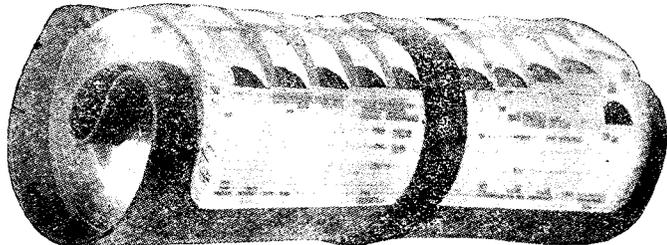
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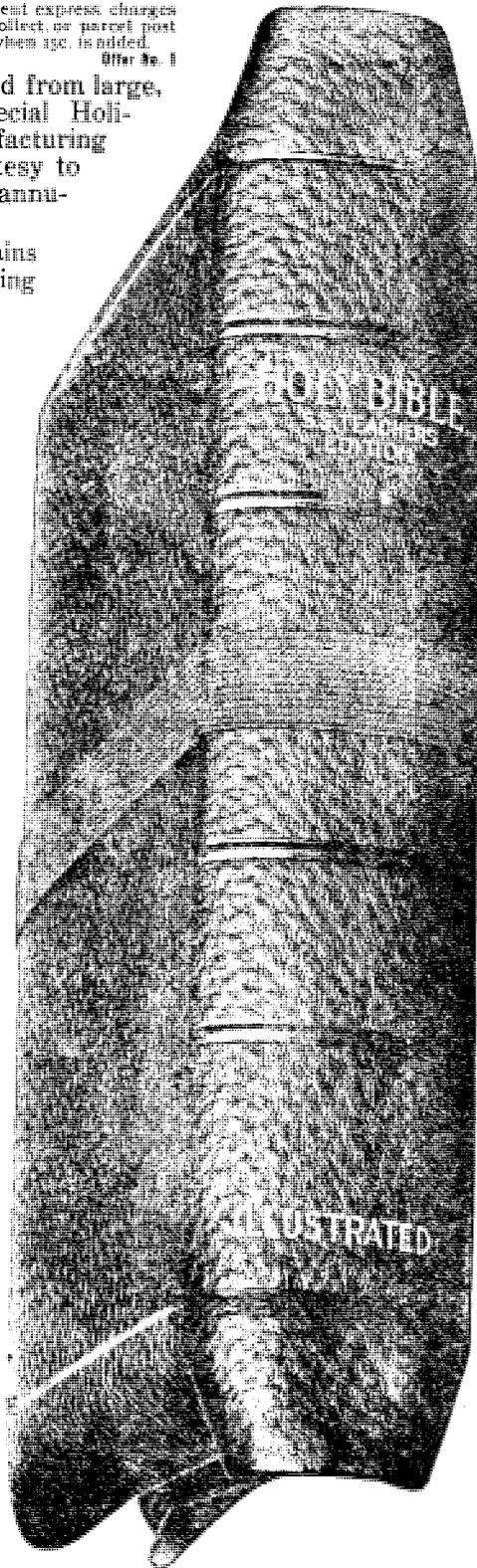
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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

The Waster Is a Destroyer.

The author of the book of Proverbs links two very undesirable characters, the shirker and the waster. So very much alike are they in their purposeless lives and malignant influence that the Wise Man calls them brothers. In the Revision there is another and a stronger word for "waster." Modern scholarship translates it "destroyer." The prophet Isaiah, in delineating the mighty forces to be arrayed against Zion, has Jehovah saying: "I have created the waster to destroy." Thus is shown God's estimate of the man who wastes his substance. We may easily overlook his extravagance or wink at his prodigality, but God looks upon him as a destructive agent. He is not a mere

waster. He is a ruthless destroyer of his own happiness and the happiness of other people wherever his vitiating influence may touch. So far as human misery is concerned, the saddest picture in the Bible is that of a son, with a good home, an indulgent father, favorable opportunities to make a man of himself, but who made a journey into a far country and wasted his substance in riotous living. Then we see him in dire straits—home forsaken, father rejected, money gone, friends deserted, bread exhausted, clothes in tatters, living with hogs and stealing their food to keep from starving to death. It is with this graphic picture that the New Testament illustrates the Old Testament truism that the waster is a destroyer.



The Tragedy of Wasted Power.

God is God and truth is truth in one age as well as another. Surely our own generation has had frequent and abundant proof of the prodigal's folly. The gifted Emerson paid a high and beautiful tribute to youth who are ambitious and energetic in the right direction in these lines:

On prince or bride no diamond stone
Half so gracious ever shone
As the light of enterprise
Beaming from a young man's eyes.

But what shall we say of unworthy ambitions, of wasted energies and potentialities that are lost ere they are discovered? The scientists tell us that ninety-five per cent of the potential energy in coal is wasted because man has not learned to conserve it. This is bad, and especially so in view of the growing scarcity of coal. But is it not infinitely sadder to contemplate the woeful waste of the potential energy of mankind? Which of us can view the throngs of young men and women dawdling on street corners, frequenting cheap places of amusement, idling precious moments away, and not become discouraged? We think what it would mean to the world to prevent this tragedy of squandered opportunities. We bow to the earnest conviction that to prevent it is one of the gravest problems that confront the serious-minded people of to-day.



"Gather Up the Fragments."

In the great miracle of the feeding of the five thousand, Jesus taught his disciples to "gather up the fragments." Here we are reminded of his saying that "the children of this world are wiser than the children of light." For it is one of our modern miracles to see how the children of this world, as represented by great corporations, are gathering up the fragments. In the days of our great forests the mills used to cut down and saw the splendid trees with

circular saws and a large per cent of the wood was converted into sawdust. But this is a thing of the past. New saws have been invented that make very little sawdust, and even that little has a marketable value. In the Chicago packing houses they formerly treated the hair and bristles and bones and blood as refuse, but now all of these are converted into selling products. Nothing is lost. A railroad official, addressing employees, said: "Remember, men, if you waste two cents' worth of oil, your road has to haul a ton of freight a mile to pay for it." The importance of saving his company's assets is a large part of the railroad man's education and discipline. A certain aspiring young fireman, who had heard this lesson against wastefulness repeatedly, was asked in an examination what he would do in the event he saw another engine approaching and a head-on collision seemed inevitable. He answered quickly enough: "I would grab a can of oil and a lump of coal and jump for my life." Seriously, no man has a right to waste his employer's time or his goods. Many people are sensitive on the point of having a clear distinction made between flagrant dishonesty and mere wastefulness. But Christ did not make this nice distinction. In the eyes of the great Teacher wastefulness is a species of theft. In the parable of the unjust steward we learn that a man is just as truly robbed by the employee who wastes money and goods as by the man who fills his pocket full of things that belong to the man he works for.



Waste Is Abuse of the Worst Sort.

Another synonym for waste is "abuse." The simplest illustration of this, perhaps, is one that relates to bodily health. Here is a man of fine physique. Like King Saul of old, he may rise head and shoulders above his brothers. He is what we call a perfect specimen of physical manhood. He has never had a touch of headache, neuralgia, or rheumatism. His skin is clear, his muscles are strong, and his appetite is faultless. But we close our eyes for a little while and look at him again. Now he is there, pale, emaciated, with no appetite and no strength. Why this great change in so short a time? It is a story of abuse, the example of a man who has wasted the substance of his health through intemperance and dissipation. In like manner there may follow the abuse of mind, the abuse of wealth, the abuse of position, the abuse of power. The apostle Paul, with his master mind, includes all of these wrecks of prodigality under one comprehensive head—the abuse of liberty. To the Christians at Corinth he wrote: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh." God gives us some wonderful gifts—the endowment of health, the endowment of intellect, the endowment of wealth, the endowment of position, and there is the liberty to use them as we please. But we abuse that liberty when we fail to use these gifts and opportunities for our own spiritual advancement and to his honor and glory. We must stand fast in the liberty wherewith Christ made us free. "But let us not forget that it is the liberty of self-restraint, of sobriety, of righteousness and love.



The Waste That Heaven Approves.

But there is a waste that heaven approves, a prodigality upon which Jesus pronounces a benediction. I think of Mary and her alabaster box of exceeding precious ointment. When she poured it out upon the Master's head, Judas murmured and the other disciples were moved with indignation. To them it meant waste. And such a waste—three hundred pence thrown away on the foolish luxury of a moment! They offer what seems to be a most plausible protest. "This ointment might have been sold for much and given to the poor." "It is very easy for us," says the

Expositor's Bible, "who have the limelight of our Lord's words on the whole scene, to see how paltry the objection was; but even yet, with this story now published, as our Lord said it would be, all over Christendom, how many arguments are heard of the very same description! They could not see the blackness of the heart out of which the suggestion came, nor could they see the beauty of the love which shed from Mary's heart a perfume far more precious than the odor of the ointment." But Jesus could see and did see it all, for he asks: "Why trouble ye this woman? for she hath wrought a good work on me." The great lesson for all is this: When we really do a thing for Jesus, it is never wasted. We cannot be too generous in making sacrifices for him. This does not mean, as some have contended and have practiced, that men are warranted in expending lavish sums upon temples, cathedrals, altars, windows, and chancels. Such expenditure, it seems to me, is contrary to the whole spirit and example of the lowly Nazarene. But it does mean that we must pour out in generous and lavish measure the blessing of the gospel upon the heads of those whom he died to save. It means, too, that we must be constant and whole-hearted in our worship. To some people it seems to be an utter waste of time and energy to come to church every Sunday. "Just think," they suggest, "of how much you can do at home or of the benefit that might be derived from outdoor exercise." And there are thousands who in this respect practice what they preach. But, however busy or tired we may be, time given to the worship of God is time utilized to the highest and greatest advantage. There are some Christians who seem to begrudge the little time it requires every Lord's day to come and study the word with their brethren. They act as if that hour would be lost to them, whereas it can prove to be the most profitable hour in the day if you will make it so.



The Saddest Waste of All.

We look with pitying eye and heart moved with sympathy on men who are paying the penalty for having broken the law of sobriety, friendship, health, and integrity; but what shall we say of those who are wasting their substance of opportunity to make peace with God and their own souls by obeying the gospel, and who, refusing his offers of mercy, are hastening on toward eternal night? And what shall you say of yourself, if, knowing your duty and aware of your privilege to obey Christ, you refuse to use it? You must say something like Oscar Wilde wrote in his prison book, "De Profundis": "I must say to myself that I ruined myself. . . . I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy." Such a testimony is indeed unworthy of any man's emulation. My heart reverts to another prodigal. I see him rise from out of the depths, and I hear him cry: "I have played the fool. I have wasted my father's money; I have lost a golden opportunity; I have misspent precious hours; I have brought on poverty and degradation; but even now there is bread enough and to spare. I shall go to my father's house."

—————

The highest rate of interest we pay is on borrowed trouble.—H. W. Shaw.

—————

Coleridge said: "All science begins in wonder and ends in wonder. The first is the wonder of ignorance; the last, that of adoration."

—————

By his fire God can kindle the smallest lamps to his glory, making them like the golden candlesticks that burn before his throne.—Jeremy Taylor.

ORATIONS AND ESSAYS

(These were delivered by graduates of the Nashville Bible School on last Commencement Day.)

A Tribute to David Lipscomb, Founder of the Nashville Bible School.

BY L. G. KENAMER.

Brother Lipscomb, we would call thee "prince of men," but we know thine aversion to earthly titles of distinction. We revere thee with that reverence due God's holy men. What wonders God hath wrought through thee! At a time when popularity threatened to undermine the very existence of the church—threatened to rob her of her simplicity, her loyalty, and much of her primitive truth—it was thy firmness and courage, thy piety and love for truth, that held in check the onrushing tide which has swept so many lives from the shores of safety.

Thy character is above reproach, thy heroism unquestioned, thy philanthropy far-reaching. No monument is needed to commemorate thy noble deeds, which will live in golden splendor long after thy form is entombed and thy tongue and pen are silent forever here.

To thee to-day we say farewell.

Through the providence of God, by means of physical and mental strength, thou hast reached thy fourscore years and art permitted to witness one quarter of a century's progress of this institution, the creation of thy genius. May this day of sad farewell be to thee a day of rejoicing; and we, the class of 1916, pledge thee our coöperation in maintaining the reputation of the greatest school in the land.

Freedom.

BY W. N. LUTON.

In the dim and distant ages of the long, long ago there was born within the secret chambers of the human heart a passion which the angels named "Freedom." Freedom! The word is powerful in its influence, sublime in its nature, and marvelous in its effects. 'Tis magical in that it thrills the soul of man and impels him to mighty deeds of valor. To recount the deeds of freedom is to lift the darkling drapery of time and view the contents of history's golden urn. Ease and luxury have been sacrificed to gain the priceless possession. Wealth that Cresus might have envied has been poured at the feet of Liberty. Achievements that Caesar might have coveted have been sung in the ballads of liberty-loving peoples.

When monarchs beyond the seas held their tyrannical sway, there arose a cry that leaped from continent to continent and shook the tyrant's throne. This cry unsheathed the sword of freedom, broke the fetters of slavery, and then began the reign of the universal rights of man.

In the New World, Americans, too, drank the spirit of freedom from mountains, sky, and river; and when the iron heel of oppression was set upon their cherished rights, the Continentals drew sword against the venerable monarchy of England, planted a free government upon this continent, and dedicated it to liberty forever. "Old Glory," which has been sanctified by the blood of our best and bravest, proclaims the heroism of the Revolutionary fathers. It records the achievements of Washington and the martyrdom of Lincoln.

"Our father's God, from out whose hand
The centuries fall like grains of sand,
O make thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law."

While the struggles for constitutional liberty were in a state of fomentation there was manifested another phase

of liberty which had a more vital effect upon human progress and culture. Wycliffe, the morning star of the Reformation, who lived years in advance of his age, slowly kindled the flame which reached its lustrous height in the religious upheaval of the seventeenth century. Martin Luther, all aglow with the spirit of reform, arose amid the ruins of oppression, and, with the dauntless courage of a giant, burst the shackles of free speech and awoke the slumbering host of freedom's sons.

That men should serve their fellow-beings and languish in the dungeon of oppression is grievous bondage; but there is a more grievous bondage—more grievous because it has its influence on the eternal destiny of the soul. Men become engrossed in the momentary pleasures of sin and revel in the valley of ignorance, untraversed by a single ray from the brilliant sun of God's abiding truth. Ignorance wantonly intoxicates mortals with sin, bequeathes to them the delirium of suffering, locks man in conflict and cruelty, and ruptures the bonds of brotherhood. Ignorance of the benevolence of God and of the philanthropy of his Son is the prime fountain whence all religious persecution and intolerance proceed.

O thou stricken and deceived humanity! To what pitiable depths hath thy carnal mind led thee? With what foul chains hath it bound and fettered thee? But for the miserable victim the glorious sun of truth still shines, the fragrant flowers of purity still bloom, and joy and rapture are held in store. His yearning cry for deliverance ascends to the very courts of heaven. The lowly Nazarene hastens in glad response, preaches glad tidings to the poor, heals the broken-hearted, and proclaims release to those that are bound. To the wretched captive he gives the Magna Charta of human redemption. Thanks to thee, Illustrious Emancipator! We adore thy divinity, we revere thy excellence, and we love thy freedom.

Victory.

BY J. H. M'BROOM.

Every normal child is born with a soul that has in its nature the desire for victory. It comes forth to conquer. It must, it will, conquer. Watch the innocent babe in its efforts to overcome physical weakness. Watch the little boy as he attempts to convert boyhood into manhood. See the sweet little girl as she puts away her dolls, puts on her mother's dress, and thinks herself a woman. Behold men and women in the activities of life, how they are compelled to contend with opposing forces.

The goal of physical, mental, moral, and spiritual growth lies beyond victory. To be happy, we must conquer. To be successful, we must become victors. To become citizens of Holy Zion, we must be carried to the skies on patient wings of triumph.

The soul influenced by heredity, environment, and will may pursue either of two great types of victory. One type is that in which the soul in each victory receives power that helps it to develop into a giant of sin. Think of the millions of tears that have flowed from flooded eyes; hear the doleful sounds that have come from heavy hearts; see the untimely graves that have been filled; strip the soul of its limited habitation, remove the veil of time, see the Great Day, and behold the weeping and gnashing of teeth—all as the result of having continually won this kind of victory. The other is the one to be desired, the one that brings to our souls power from on high, strengthening us from victory unto victory, transforming our characters into that of the divine Victor. Let us see the smiles that have been stamped on many faces; realize the love that has been shed abroad in the hearts of men; permit us for a moment to depart from this mortal coil, take up our abode in the future home of the soul, and hear Jesus

say: "Come, sit with me upon my throne, for you gained good victory in the world once known."

To win this great Victory, each soul must put on the helmet of salvation, arm itself with the sword of the Spirit, and march forth to war with two great forces. One is an outside force, in its ever-changing form, that strives to counteract every noble deed. The other is a more dangerous foe. It dwells within our dual being and watches every aspiration of our souls.

"It is truly known by nothing else,
Save old, grumbling, selfish self.
If the soul a pure impulse impart,
It grieves old self within his heart.
If divine thoughts it should produce,
Self smiles and says, 'What is the use?'
If by the soul a noble deed is wrought,
Self calls his forces to bring it to naught."

We, who would win in this gigantic struggle, must not depend on our wisdom and power, but must put ourselves in harmony with Jehovah our God, and call upon him for power; then, as we receive this power, let us use it with all our strength, and we will climb little by little into that life that knows no defeat. Then, let us lift up our voices with thankful hearts and proclaim unto Jehovah our God: "Through thy grace we are more than conquerors." "Thanks be unto thee, O God, who giveth us the victory through our Lord Jesus Christ." "Glory to Jehovah in the highest, who always leadeth us in triumph. Amen."

Life Triumphant.

BY G. MITCHELL PULLIAS.

The simple life, the strenuous life. The simple life which ignores all care and conflict soon loses its vigor and becomes insipid. The strenuous life which does every thing with clinched fists and fierce effort soon becomes strained and violent. Somewhere between these two extremes must lie the golden mean—a life that has strength and simplicity, courage and calm, power and peace.

But how can we find this golden mean? Some truth there must be in the old figure which represents life as a battle. No conflict, no character. Without strife, a weak life. But what is the real meaning of the battle? What is the vital issue at stake? And in what spirit are we to wage the warfare? The answer is: "Overcome evil with good." In this exhortation we see the three essential points—a call to the real battle of life, a plan for the right campaign, and a promise of final victory.

Let us not be deceived by the delusion that there is no conflict; that evil does not actually exist, but is only imaginary; for evil is real—as real as darkness, as real as death. There are two things in every human heart which bear witness to the existence and reality of evil. First, our judgments of regret; secondly, our judgments of condemnation. How often we say to ourselves, "Would that this had never been done!" or, "Would that we had acted differently!" This is the consciousness of regret, and it is the silent witness of the heart to the conviction that some things are not inevitable. It is the confession that a battle has been lost which might have been won. And then out of the judgment of regret springs the deeper judgment of condemnation, and the false word, the unjust deed, the foul action, all betray a sad surrender to evil.

In the realm of moral and spiritual darkness, evil has its soldiers, its servants, its emissaries, as ardent and enthusiastic in its cause as if they were serving the noblest of masters. It wins adherents and turns them into advocates. Evil creates lobbies and controls legislation. It inspires literature and subsidizes the press. And even when its outward manifestations are repressed and its grosser forms resisted, it steals its way into men's hearts and takes

away the very lifeblood of true manhood. But what is the plan? In what spirit and with what weapons are we to engage in this great conflict?

The natural feeling of the heart in the presence of evil is wrath, and the natural weapon of wrath is force. But to fight evil with force, on its own grounds, with its own weapons, is dangerous.

Wrestle with the chimney sweep, and you will be blackened; throw back the mud that is thrown at you, and you will have muddy hands; answer Shimei when he curses you, and you will but echo his profanity.

What, then, is the better plan? 'Tis found in the religion of the Prince of Peace—a religion which sheathes the sword of steel and unsheathes the sword of the Spirit; which lays aside the plated mail and shield of brass and puts on the whole armor of God. It is found exemplified in the life and teaching of the greatest exponent of Christianity, the greatest Christian warrior, who says: "Be not overcome of evil, but overcome evil with good."

"Climbing the Ladder of Success."

BY CLEO C. BOLES.

"In the ladder of life we are given to climb,
Each round counts only a second of time,
But the one thing to do is to make the world glad that
you ran in the race."

No one need think he can obtain success by aimlessly wandering along the pathway of life. He need not expect the ravens to feed him; the cruse of oil to remain inexhausted; to possess the wisdom of Solomon; or his righteousness to exceed that of the Pharisee, unless he persevere along some chosen field of endeavor.

The watchword of success is "Will." Often a person has the will to climb, but he lacks the incentive. Will is often dry powder which needs only the match. It needs something to break the chrysalis and loosen the wings of its might. "As a man thinks, so is he," says the writer of Proverbs; and as a man thinks, so he acts; and as he acts according to his will, we might say that as is his will, so is he. One great trouble with many persons is that they are made up of all kinds of machinery with parts that are not adjusted, that are out of place; no belts on the wheels, no fire under the boiler, hence no steam to move the mechanism. On the other hand, even in the lives of the most abandoned and reckless there are moments when their good angel points out to them the heights to which they might ascend, a wish arises for something better than they have known, yet they have not the will to make the necessary exertions.

To climb the ladder requires labor and perseverance. We must remember that those who ascend must pursue the climbing not only where there are stout rounds, but where there are broken ones. They must leap and hold, to conquer the world like Caesar, to snatch the laurels from the doubtful hand of Victory while she is hesitating where to bestow them. To begin at the bottom of the ladder and climb slowly to the top seems a very discouraging process, and here it is that thousands fail. There is no royal road to success. The road reaches through troubles and discouragements. It stands in fields of earnest, patient labor. It calls for energy and determination. As those articles are most highly prized to attain which requires the greatest amount of labor, so the ladder that leads to success is high and there are broken rounds in it. What matter if a foot slip or a round break? Such things must be expected, and, being encountered, they must be overcome. Rome was not built in a day; but proofs of her magnificent temples are still to be seen. It is hard, earnest work, round by round, that reaches the top.

There is no gold or fame at the top of the ladder. Success does not consist of amassing a fortune. Some of the most unsuccessful men have accumulated great wealth. Remember, too, that "success" and "fame" are not synonymous terms. All cannot be famous as lawyers, statesmen, or divines. You may or may not accumulate a fortune. But is it true that wealth, position, and fame are rounds of the ladder? Success may or may not be accompanied by them; it is something above and beyond them. This being true, you only are to blame if you fall. It is in your power to live a life of integrity and honor. You can so live that all will honor and respect you. You can speak words of cheer to the heavy-hearted, a kind word of caution to the erring one. You can help remove some obstacle from the paths of the weak. You can incite in the minds of those around you a desire to live a pure, straightforward life. You can bid those who are almost overwhelmed by the billows and waves of sorrow to look up and see the sun shining through the dark rifts above you. All this can you do, and a grand success will be your reward.

"Then remember that heaven is not reached by a single bound,

We build the ladder by which we climb
From the lowly earth to the vaulted sky,
As we mount to its summit round by round."

Character.

BY LUCY L. JONES.

Character is what a man is. It lies deeper than what he does or says. It is so profound that the greatest Teacher declared that in order to change it one "must be born again."

You can alter your conduct as easily as you can wash your hands; but to affect your character, your very soul must be shaken.

Home affairs of one's life have great influence upon his character, for the home is the first and most important school of character. It is a true quotation that "mind makes the man," but truer still is the one that "home makes the man." It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened and character molded, either for good or for evil.

It is in childhood that the mind is most open to impression and ready to be kindled by the first spark that falls into it. Ideas are then caught quickly and live lastingly. Everything to a child is a model; of manner, of speech, of habit, and of character. The child's character, by imitation of these acts, is becoming slowly, but decidedly, formed, like snowflakes falling unperceived; each flake added to a pile produces no perceptible change.

But in the progress of years the time comes when home ceases to be an exclusive influence in the formation of character, and it is succeeded by the companionship of friends and comrades, which continues to mold the character by powerful influence. For even older persons cannot help imitating those with whom they associate. George Herbert has said: "Keep good company and you shall be of the number."

Again, if a person selects books of the best kind for his companions, he is thereby introduced into the best society and brings himself into the presence of the greatest minds that have ever lived.

Character is every day undergoing a change, for better or for worse, either being elevated or degraded; and it shows itself in conduct, guided by principles and practical wisdom. In the affairs of life it is not intellect that tells so much as character, nor brains so much as heart.

Character, when it is noble, is one of the greatest motive powers in the world, and it exhibits man at his best. It is nature in the highest form.

A great character is just. He does not condemn others, because he knows he cannot—and no one but God can—correctly weigh men's motives. He will not seek excuses for his own mistakes, for he understands that leniency toward self and severity toward others are of the same consistency.

Every man may possess a noble character; for whether he has money, property, learning, or power, he may be strong in heart and rich in spirit, honest, truthful, and dutiful, and in this way may possess the noblest of possessions; and, possessing a noble character, he may some day rule the world, but without it all his splendid gifts will be comparatively useless.

A man will never be trusted in private or public life unless he be a man of noble character. Take, for example, the "Father of His Country," a man of noted character.

In 1798, when Washington had withdrawn from public life and when it seemed probable that France would declare war against us, President Adams wrote to Washington, saying: "We must have your name. If you will permit us to use it, there will be more efficacy in it than in many an army." We cannot find the smallest part of the personal weight of Washington in the narrative of his exploits. The largest part of his power was latent. This is that which we call character.

I have read that those who listened to Lord Chatham felt that there was something finer in the man than anything which he said.

Men of character are the conscience of society. Nations, like individuals, have their character to maintain, and they are the heirs of the greatness of individuals, of which they are composed. For a nation to be great, it need not necessarily be big, though bigness is often confounded with greatness. It may be very large in point of territory and population and yet be very destitute of true greatness. When national character ceases to be upheld, a nation may be regarded next to lost.

Longfellow, in "The Poets," has the following:

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Bayard Taylor said:

"Fame is what you have taken,
Character's what you give;
When to this truth you awaken,
Then you begin to live."

Robert Browning has said:

"Love, hope, fear, faith—these make up humanity;
These are its sign and note and character."

If we cannot attain, at a single bound, to these grandeur, at least let us do them homage.

"Is Instrumental Music in Psallo?"

On this question G. Dallas Smith writes: "John B. Cowden, of Tullahoma, Tenn., is circulating a tract on the subject, 'Instrumental Music in the Church.' In this tract the author very confidently contends that the Greek word 'psallo' necessarily implies the use of musical instruments in Christian worship. I take this method of informing the brotherhood that I have quite recently reprinted (with some revisions) my tract, 'Is Instrumental Music in Psallo?' I believe my tract answers completely Brother Cowden's and shows the utter fallacy of his contention. If you have received one of these tracts and want an answer to it, then only ten cents will bring you a copy of 'Is Instrumental Music in Psallo?' If you want them in quantities, then one hundred will be sent for five dollars—five cents apiece. Address G. Dallas Smith, Murfreesboro, Tenn."



The Proper Administrator.

BY F. W. SMITH.

Mr. J. E. Skinner, a Baptist minister of the "Missionary" branch, continues his dissertation on "The New Testament Procedure of Baptists" thus:

Let us notice also in connection with the authority of John's baptism that, although no one was ever rebaptized who had received it, so far as the record goes, yet it is quite beyond question that no one ever received authority at the hands of John, either in baptism or otherwise, to administer the ordinance. It is true the apostles received their baptism at the hands of John, and that they did baptize, but they did it by the authority of Christ, and not by the authority of John. The only account of its being put to the test is in the nineteenth chapter of the Acts of the Apostles, where, in answer to the apostle's question, "Unto what were you baptized?" they said, "Unto John's baptism." Pointing out their mistake in the fourth verse, Paul said: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." That is to say, no one had the right to baptize you, though baptized himself by John the Baptist, who had not turned from John to Christ, and received from him at firsthand the authority to do so. "When they heard this, they were baptized in the name of the Lord Jesus." Now, all this irregularity that necessitated the rebaptizing of these disciples at Ephesus came about by the fact that Apollos, of Alexandria, who had been converted and baptized under John's ministry, no doubt, and had never become identified with the personal ministry of Christ nor that of his churches, but was conducting his evangelistic work as an independent evangelist—without authority, either from Christ or his churches—had baptized them, knowing only the baptism of John." (See Acts 18: 24; 19: 7.) The point is clear and plain. If we wish to see it, that although John's baptism was from heaven—having the Lord's own authority—and therefore good everywhere, yet he had no authority in this particular for any one but himself, and could not commission others to do it.

Mr. Skinner had no difficulty in showing that John received his authority to baptize from heaven, but he greatly errs in his dealing with certain parties at Ephesus. He well knew that in the history of certain disciples at Ephesus (Acts 19: 1-5) a very serious difficulty lay in the way of the theory he was trying to establish—viz., that no one but an ordained "Missionary" Baptist preacher has the right or authority to administer baptism. In his efforts to get around this difficulty he *assumes* that these twelve disciples at Ephesus had been baptized by some one who had no right to baptize, which fact accounts for their being rebaptized. It is true that no one who submitted to John's baptism while it was in force was ever rebaptized; but the facts relative to the twelve at Ephesus show that they had submitted to John's baptism *after* it ceased to be a command of God, and that their rebaptism was based upon *that fact*, and *not* on the grounds of the administrator. The record in this case says not *one word* about the administrator of baptism, but about the baptism itself. The apostle simply asked, "Unto what then were ye baptized?" Not one word as to by *whom* they were baptized is in the record. The very thing Mr. Skinner needs to have as even a *semblance* for his contention is conspicuous by its absence from the record. In reply to their answer to Paul's question, the apostle said: "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that

is, on Jesus." Beginning with the day of Pentecost after the last commission was given to the apostles (Matt. 28: 19, 20), a *new* baptism was inaugurated. People could no longer by divine authority be baptized "into John's baptism," but had to be baptized "into the name of the Father and of the Son and of the Holy Spirit." Christ had come, been crucified, buried, raised, and crowned king with all authority in heaven and in earth. Here, then, is a baptism essentially different from that administered by John—a thing our Baptist friends seem never to have grasped.

Mr. Skinner has a very *elastic* imagination. Blinded by the Baptist dogma that no one but a regularly ordained Baptist preacher can scripturally administer the ordinance of baptism, he draws the following conclusion from Paul's language: "That is to say, no one had the right to baptize you, though baptized himself by John the Baptist, who had not turned from John to Christ, and received from him at firsthand the authority to do so." The most careful microscopic investigation of Paul's language by the most profound biblical exegete that ever lived could not within a thousand years discover a shade of even a shadow of Mr. Skinner's "that is to say." Paul said no such thing, nor did *one word* fall from his lips from which Mr. Skinner could legitimately draw his conclusion. My friend indulges in another *bold* and *unwarranted assumption* in order to make out his case. He unqualifiedly asserts that Apollos "had never become identified with the personal ministry of Christ nor that of his churches, but was conducting his evangelistic work as an independent evangelist—without authority, either from Christ or his churches—had baptized them, 'knowing only the baptism of John.'" Now, the Scriptures are very emphatic in contradicting Mr. Skinner in the essential part of his contention at this point. The Holy Spirit, in giving an account of Apollos, says: "This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John." (Acts 18: 25.) Now, not one word is said by the Holy Spirit about the authority of this man to preach and baptize. The only thing wrong about the whole matter was that he was baptizing "into John's baptism" instead of "into the name of the Father and of the Son and of the Holy Spirit." Moreover, two very prominent members of the church at Ephesus took Apollos aside and "expounded unto him the way of God more accurately." The only light he needed was in the matter of baptism; and instead of Priscilla and Aquilla telling Apollos he had no authority to preach and baptize, they simply corrected the one error in his practice and with "the brethren encouraged him, and wrote to the disciples to receive him." (See Acts 18: 26, 27.) This part of Mr. Skinner's essay is concluded by the following summing up: John had no authority to commission others to baptize. Of course, no one at all familiar with the Bible would call that in question; but the statement contains a principle that sounds the death knell of my friend's doctrine. John's authority for baptizing came from *heaven*, and the authority for baptizing now must emanate from the same source. Inasmuch as the Baptist Church is not heaven, but made up of *weak* and *fallible* human beings, it has *no authority* to commission a single being to *do anything* in religion. If John, a prophet, had no authority to commission any one to baptize, how does it happen that a community of people not one of which is a prophet has such authority? My friend's doctrine emanates from the "kingdom of the clergy" who sit astride the necks of the laity and crack their ecclesiastical whip while the performance is going on.

An Important Question. No. 1.

BY W. H. CARTEB.

"What must one do in order to become a Christian, and how may one know that he has been pardoned?"

I shall take it that the above question (or questions) is asked for the purpose of learning the truth, and shall try to answer according to, and in harmony with, God's holy Book. While the truth, to those who see and know and understand the truth, is very plain, yet the environments and former teaching of some may so blind their eyes and darken their understanding that it is hard to get them to see and understand what truth is. For such we should have a profound sympathy, and in great patience strive to point out to them the "way of salvation." Many people, on account of incorrect teaching, have come to conclude that God's way of saving is a mysterious and unexplainable thing and, therefore, that the Bible itself is a mysterious book. Until we get our minds cleared of this we are not in shape to receive and understand the truth.

That we can know and understand the truth, we here make a few quotations from the sacred writings: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them." (Rom. 1: 18, 19.) Notice here that God had "showed it unto them." "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath," etc. (Rom. 2: 8.) Here we note that, in order that one may know he has obeyed the truth, he must know what truth is. In John 17: 17, Jesus says: "Sanctify them through thy truth: thy word is truth." Paul says: "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 17.) Again, he says: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)," etc. (Eph. 3: 1-4.) "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) In verse 36 Jesus says: "If the Son therefore shall make you free, ye shall be free indeed."

It was foretold by Isaiah, one of the prophets, concerning the new covenant God had promised to make—the kingdom he had promised to set up—that he would teach them of his ways. (Isa. 2: 1-3.) Along this line Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and both learned of the Father, cometh unto me." (John 6: 44, 45.) Just before Jesus ascended to heaven he charged his disciples, saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.)

Now, with such plain declarations as we find in the above quotations, what is there to hinder us from seeing, understanding, and grasping God's way of leading people to his Son, that they may have life? God made man upright, after his own image and for his own glory, and endowed him with the power to reason, and gave him a mind capable of being educated, and, always, in his efforts to lead men into that which was for his temporal or eternal good, he addressed himself to his intelligence, and sought by

means of words addressed to his understanding to educate and thus guide him in the way of truth and holiness. The scriptures quoted above show that the age, or dispensation, in which we live is not an exception to this rule. The unconverted are to be taught, and those who hear and learn of the Father come to the Savior for pardon, and are then taught to observe all things that he has commanded. But while our dear Savior was here, there were those who closed their eyes and stopped their ears against the truth. I hope such will not be the case with you.

(To be continued.)

Brother J. D. Walling's Report.

Monticello, Ky., November 18, 1916.—Dear Brother Elam: We had our annual meeting of the churches of the county to-day, at which I submitted the inclosed report. The brethren were pleased with our year's work, and all expressed themselves as being anxious of doing more for the next year. We have just finished the new house at Stop, and had a very good meeting in it. This gives us now five worshipping congregations in the county. I think and hope I baptized another preacher in that meeting; the prospects are good to that end. This is two new houses we have built in the last two years, and we have our house here well under way. Our faith grows stronger in the promises of God. To preach the whole counsel of God, and live as one preaches, will bear the richest fruit. While the sects have combined against us, the truth is growing, as it will, in favor with the people. While I am able to see the fight against us giving way, we have only accomplished enough to encourage us to greater efforts. The two adjoining counties—Clinton and Russell—are calling for us to come over and help them. For the life of me, I cannot see how a Christian can have a greater interest in "foreign missions" than in "home missions." Why should not the bannered host be as victorious at home as over the sea?

But the realm of questions is great. What has any one to lose by being a Christian, with all the term means? It would only make him a better and happier man. He has nothing to lose and everything to gain. No man can lose anything by being honest and truthful. He is sure to gain the favor of all men. Even the dishonest will respect him. Neither can any one lose anything by consecrating himself and all that he has to the Lord. My observation has been that those who truly give themselves unto the Lord never suffer. This has not only been true with the preacher, but with all men.

I have read with great interest your recent articles in the Gospel Advocate. They have been very helpful to me. But I did not intend writing at length. I thought it right to send you our report.

I would be very glad indeed to visit Tennessee this Christmas; but our work here is so needy, I fear I cannot leave it. I feel sometimes like it would be a great relief to be able to get out for a week or so. The church at Celina, Tenn., which has been contributing to this work, has asked me to visit it, and I would be glad to do so, but do not hardly see how I can. I think it would be encouraging to me, and perhaps to it, but I just cannot see where I am to find the time.

But I have written enough, I hope your family are well. I will be glad to hear from you at any time.

Fraternally, J. D. WALLING.

Below are submitted the contributions to Brother Walling's support for a year from November, 1915, to November, 1916. He gives the names of all individuals contributing to this good work, but lack of space forbids the publication of them.

Contributions outside of field of labor: From the church at Vivian, La., \$10; Antioch, Ky., \$7; J. A. Robinson, Texas, \$10; Mrs. E. A. Blackburn, Texas, \$3; Glasgow, Ky., \$1; Hartsville, Tenn., \$3; Mrs. N. K. Gunn, \$10; Mrs. Annie Bartlett, \$2; Norma King, \$2; J. T. Fields, \$1; Cookeville, Tenn., \$10; Celina, Tenn., \$25; S. F. Morrow, \$5; S. H. Proffitt, \$5; Celina, Tenn., \$20; Moss, Tenn., \$1; Cookeville, Tenn., \$10.

Contributions outside of field of labor, \$125. Contributions from individuals and churches in field of labor, \$538. Total, \$663.

Can any missionary make a better report—more, or as much, accomplished on so small means?

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

"Broad-Minded" Religion Rebuked.

There are "broad-minded men" who show a curious inconsistency in their methods of reasoning about religion and about secular affairs. The Lutheran Church Work and Observer (Harrisburg) finds them properly detected and put to the blush by a writer in the Atlantic Monthly. These men generally boast of their "liberality and breadth of view" in matters of religion, and are fond of saying that in their judgment "one church is just as good as another." The religious paper pays its tribute to the good offices of its literary brothers, finding it "refreshing to see the broad-minded man so sharply rebuked in a journal that is valued generally for its high literary standing rather than for its religious teaching." These are the paragraphs quoted:

"Of all persons who hinder the progress of religious thought, possibly, the most effective is the man who is broad-minded without being deep-minded. It takes an exceptionally gifted man, one of unusual intellectual powers and mentality rarely disciplined, to be 'broad' without spiritual deterioration. It has been well said that one's religion is like a river. When a river breaks over its well-established and ancient banks, unless it is a stream remarkably deep, it will quickly degenerate into an odorous and malarial swamp. Obviously, the best thing to do with ordinary rivers is to keep them within their ancient bounds. An extraordinary religious soul may break over the banks and hew out new channels successfully. The ordinary man, breaking over the former restraints in an intense desire to be 'broad,' usually accomplishes nothing except his own spiritual stagnation and the annoyance of his neighbors.

"For a spiritual genius like Phillips Brooks, to take only one example, one can have nothing but admiration; for in breaking over the bounds of conventional religion he did not abandon them. He appreciated their value and sought merely to broaden the old channel. But it is with a very different feeling that one observes the genial gentleman who enlivens an after-dinner smoke with the smiling and patronizing remark to the clergyman present: 'Well, I'm broad-minded enough to know that one church is as good as another.' Of course he is broad—swamp-broad, and covered with a rich intellectual scum which prevents his knowing what arrant nonsense he is uttering. He knows that one cigar is not as good as another; that one bar is not the equal of every other bar; that Henry James and Robert Chambers are not equal as novelists; that Beethoven and Irving Berlin are not occupants of the same musical plane. He has very definite opinions as to the moral superiority of either Germany or England, and even of the comparative righteousness and usefulness of Mr. Bryan and Mr. Roosevelt. And yet there he sits, pitying his poor clergyman for being a narrow-minded ass, and saying: 'One church, one religion, one philosophy is as good as another.'

The above, clipped from the Literary Digest of October 28, is worthy of very serious consideration. The broad-minded man is the one who follows God's word. When God speaks, that is the end of all controversy with him. It is the essence of narrowness and presumption for a man to imagine that he can be broader and deeper than the word of God. As God is above man, so his word is greater and more perfect than the word of any man. Men who imagine themselves broad-minded, and yet say that one church is as good as another, show conclusively that they do not know even the fundamental principle of God's word. We are taught very plainly in holy writ that the church is the body of Christ and that the body of Christ is the church. Eph. 1: 22, 23 reads: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." This shows without doubt that the church is the body of Christ. Col. 1: 18 teaches us that the body of Christ is the church of Christ: "And he is the head of the

body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

Now, since the church of Christ is the body of Christ, and the body of Christ is the church of Christ, the church and body mean one and the same thing. If, therefore, we learn there is but one body, we will also learn that there is but one church. 1 Cor. 12: 20 reads: "But now they are many members, but one body." Thus it appears that men who have the proper respect for God's word will not contend that one church is as good as another, since Christ has only one church. Our great concern should be to be broad enough to do just what God commands us to do, in order that we all may become members of the body, or church, of Christ.

We are glad to have this support and encouragement from our literary brothers, and hope they will continue to give us more along this same line.



The Road to Failure With a Boy.

It takes some parents a long time to learn that if they wish to break their children of certain faults, telling them of those faults is the most certain road to failure. If a boy is selfish, for example, the most obvious thing for parents to do is to tell him that he is selfish, in the strong hope that if he has any desire for improvement inside of him he will make an effort to stop being selfish. What else indeed, the parents argue, can we do if this doesn't work? The fact is, of course, that it never does work; or if it does, it is because of abnormal conditions. The truth is, if a boy is selfish, which he probably is, telling him so only makes him worse. Parents never get over being astonished at this. They usually fall back on the firm conviction that they have done all they can do and that there must be something wrong with the boy when he ignores their advice, which they always flatter themselves is based on a long experience. Then they get very sad about it. The boy has not only gone back on himself, but—what grieves them more, because it affects their vanity most—he has gone back on them. By disregarding their advice he is practically disregarding them, and doing it in the most disrespectful manner. And—from their standpoint—the remedy is so simple! Here they are, willing—nay, consumed with anxiety—to give him the benefit of their superior experience; yet he coolly ducks and ignores them. What do the parents then do? Instead of calmly asking themselves just what the matter is with their own system to produce such pitiful results, they proceed to rub it into the boy. After a while he becomes so used to the idea of having it dinged into him that he is selfish that he accepts his reputation. He forms a sort of protective crust and becomes so thoroughly immune to this kind of assault that, in a sardonic, sinister way, he gets positively to enjoy it. The result is that whatever chance there was in the beginning to cure him has been hopelessly minimized. —Ladies' Home Journal.

The foregoing from the Ladies' Home Journal for December, 1916, is certainly true. However, it is so much easier to diagnose a case than it is to point out and practice the remedy. The parent who has reared a large family of boys and girls understands well the difficulties that must be overcome in order to properly train them. Bachelors and old maids much more freely give advice as to the rearing of children than do fathers and mothers who have had experience in training children. No one who has undertaken the job feels like an adept. However, one thing is sure; and that is, no parent should ever do anything in a spirit of vanity. Every one who trains boys should give them to understand that he does what he does because God requires it; that it is not done in an arbitrary way, but as a matter of conscience or duty toward God and the boy. The parent who gratifies every whim and wish of his boy is grievously sinning against him. It may be difficult to get the boy to understand this, but the parent should persist in telling him that he must learn self-denial for his own good and because God demands of all of us that we learn this most important lesson.

MISSIONARY

BY J. M. McCALEB.

POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

Important.

This is October 31. I am thinking of Brother Ishii in the slums of Shinjuku. I have been giving him seven dollars a month to assist him in that work among the poor. The church at Sendagaya also gives him one dollar a month. But now I haven't a cent for him. I have exhausted all my resources. What will the friends in America do about it? There are many churches any one of which could give seven dollars a month. There are even Bible classes that could do it. Do you want this work to stop, or do you want it to go on? It is for you to decide.

J. M. McCALEB.

Looking Backward Over Twenty-five Years.

BY J. M. McCALEB.

I am not using the above heading as Mr. Bellamy used it, by transferring himself to a distant future date and looking back at the present, but in the sense of actually looking back at some of the experiences and incidents of a quarter of a century of missionary labors.

As a necessary preliminary step to my efforts in Japan, perhaps it would not be amiss to state in this connection that within a few days now (October 7), and several days before this gets to you, we—that is Dorothy and I—got married. Soon after that, I find in the records by Brother W. K. Azbill the following notice of our farewell meeting in Louisville, Ky.: "The meeting at Louisville was held in the Broadway Church. Brethren Howkins, Tatum, Kurfes, Powell, Bartholomew, and Dick gave expression to the fraternal feeling which was undoubtedly felt by all, and all the churches of the city were represented. It was a meeting long to be remembered, especially by Brother and Sister McCaleb, for whose cheer it was mainly intended, just as the Ohio meetings were meant chiefly to cheer and strengthen Misses Hostetter and Scott. At the close of the meeting Brother Galt Miller, one of the elders, and whom all Louisville loves, said to me: 'I want to invite you now to come this way with your next band, that we may have another meeting like this.' A collection was taken which was not very large, but there were many personal assurances of support; and the next day two sisters in Campbell Street Church sent us seventy dollars, and so swelled the contribution of the congregation to about three hundred dollars."

The above meeting took place in the early part of 1892, nearly twenty-five years ago. Many things have transpired since then and the viewpoint of time changes the situation greatly. I am happy to note, however, that all the original five of that happy, hopeful "band" are still living. Miss Scott is with her brother on a ranch in Southern California; Miss Hostetter is happy in her missionary home, with her husband and daughter, at Yokote, Japan; Mrs. McCaleb is in Louisville, Ky., temporarily, with the children; her husband is still pegging away in Japan; and W. K. Azbill, the leader of the "band," is doing valuable service with one of the churches in Cleveland, Ohio, and, according to latest reports, is planning to open mission work soon in the Danish West India Islands. After a quarter of a century, his missionary zeal does not seem in the least to have abated.

Brother Jelley's Report.

In July Brother McHenry and I held a Bible study, with about fifty in attendance. There were about twenty-two baptisms. My trip was about two thousand six hundred miles.

In August the work was not neglected, but was of the ordinary type—sowing seed and edifying the churches. There was a severe earthquake shock on August 28, which damaged our house considerably.

In September eleven baptisms were reported to me, and a great deal of important work was done, of which a detailed report is being printed.

Receipts for Personal Work and Support: In July, \$194.82; in August, \$1; in September, \$100.

Receipts for Workers' Support: In July, \$104.25; in August, nothing; in September, \$75.25 (names of donors given in my printed report).

Receipts during September through the Gospel Advocate were as follows: From Anna Peebles, \$2; J. C. Rushing, \$2; Thomas Picklin, \$5; C. E. Jones, \$1; J. D. Ott, \$20; W. P. Sutton, \$2; E. M. Hudson, \$2.50; I. E. Owen, \$8.

A detailed report of the above three-months' work will be sent to every contributor to the work whose address is at hand. Unfortunately, I do not possess the addresses of many who assisted us to come out, nor the addresses of some who contributed through; hence I shall be grateful if they will send me their addresses, so that I can send them this and succeeding reports. My address is Dehra Dun, U. P., British India.

E. S. JELLEY, JR.

Moving Pictures.

Some time ago I spoke of needing a baptismal suit. A sister in Tennessee writes concerning it: "I am still hoping to send you a suit, and do hope I will not be disappointed in getting one for you."

The following glimpse at the domestic side of missionary life in India is given by Mrs. W. Hume McHenry: "Baby William is much company to me. He is a great boy. He wants to sit up nearly all the time, but cannot quite sit alone yet. When at prayers he sees us have song books, he wants one, too, and is not satisfied with a piece of paper. He often helps us sing, and seems to like Marathi better than English. I realize that health is very important. I take some special exercises every day besides my daily walks with the baby. I had been going walking mornings and evenings. But since Mr. McHenry left, I have been doing the milking; so in the morning I put the baby in his carriage outside so that he can get fresh air, but do not go for a walk."

The carpenter had faithfully promised to begin on Monday morning. I told him I would be there about half past nine and show him what I wanted done. I was there as I had promised, but the carpenter did not show up. "I saw him whetting his tools at home this morning," said the boy. I sent to see what was the matter. He came, but did not bring his tools, only a six-foot measure. For an hour or so he stood about looking at the timbers. Now and then he would measure something, but not a lick would he strike. I wondered what could be the matter and finally asked him. "Can't work to-day," he said. "This is *yodiko*, an unlucky day; but I'll certainly begin in the morning." "Do you really believe in unlucky days?" I asked; and he assured me he certainly did. I began to reason the case with him, telling him we also had some people in America like that, but that there was absolutely no such thing as lucky and unlucky days; that God, being a Father, made all days to be good. "It is like planting stones instead of seed," I suggested; "you get no result by observing unlucky days." He thought a while and spoke up, saying: "I'll go home and get dinner, then come back and begin, if you say so."

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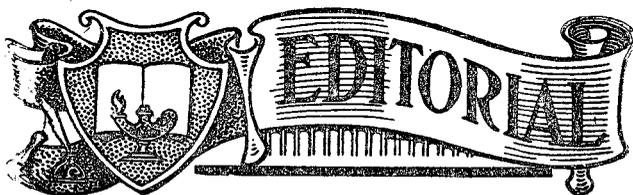
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A Letter Concerning Some Articles Which Recently Appeared in the Apostolic Review.

BY E. A. E.

These articles were written by Brother A. M. Morris, and the letter is as follows:

San Antonio, Texas, 706 Delmar Street, November 10, 1916.
—Dear Brother Elam: I wish you would read A. M. Morris' articles in the Apostolic Review of October 31 and November 7, and reply to them through the Gospel Advocate.

If these Bible schools, such as the Nashville Bible School, are in keeping with New Testament principles, they should be defended; if not, they should be abandoned. I have been trying to hold up for them. But from your writings in the Gospel Advocate concerning their tendencies, I am getting to believe they should be torn up by the roots. . . . I surely do enjoy your writings, Brother Elam, in the Gospel Advocate.

A. T. HARRIS.

Open, fair, frank, sincere, honest, straightforward, thorough investigation of all subjects in order to learn and teach only truth does good. There are certain rules given in textbooks on logic for the control of all discussions, with which all schoolboys should be familiar. There is one in the Bible—namely, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets"—which all Christians are determined to follow. Following this rule will bring us all in all discussions to a better understanding of one another and closer together. Prejudice, a partisan and factious spirit, misrepresentation, a determination to carry one's point, bitterness and crimination are wrong, produce greater confusion

and strife, and cause divisions. Men must not put down *their* conclusions and deductions as infallible. The word of God is the only infallible guide. Men must not make rules concerning the ways and places of teaching the Bible where God has made none, or in any way violate the rules God has made.

Heeding the following instruction is the way to lead brethren out of mistakes and errors:

And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will. (2 Tim. 2: 24-26.)

Reprove, rebuke, exhort, with all long-suffering and teaching. (2 Tim. 4: 2.)

These things speak and exhort and reprove with all authority. Let no man despise thee. (Tit. 2: 15.)

The "authority" is the word of God, not the conclusions and standards of men. Titus was to so act as not to be despised. Men can reprove others in such a manner and spirit as to be despised instead of beloved. Crimination, impugning of motives, bitter speech, denunciation, a factious spirit, and vainglory incur this dislike and contempt of people and drive them from the truth and the church. Christians do not desire to do this.

It is true, Titus was to reprove the Cretans "sharply;" but for what? For being "always liars, evil beasts, idle gluttons," and "that they may be sound in faith, not giving heed to Jewish fables, and commandments of men, who turn away from the truth." (Tit. 1: 12-14.) But this sharpness is to come from the word of God, which is "sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.)

The Gospel Advocate has pointed out incorrect declarations some young men have made in their enthusiasm for schools in which the Bible is taught. In the Apostolic Review of October 17, Brother A. T. Harris himself gives a statement from the dean of the school at Abilene which sounds denominational. As quoted by Brother Harris it is:

No denomination has ever existed long and succeeded that has not built and maintained its own institutions. This is true with reference to the church of Christ.

This is a very strange statement from one who claims to believe in the all-sufficiency of the word of God and the church of Christ. What "institutions" of "its own" does the church of Christ need, which God did not build? The church of Christ has existed for about nineteen hundred years without any human institutions. Such expressions as the above show a misconception of both the church and schools in which the Bible is taught. Every plant—religious institution—which God has not planted, Jesus says, shall be rooted up. (Matt. 15: 13.) While it is scriptural to teach the Bible in schools or anywhere else people will learn it, to make the existence of the church dependent upon schools or any human institution is contrary to the Scriptures. The church itself is "the pillar and ground of the truth" (1 Tim. 3: 15) and is self-perpetuating. But teaching the Bible in school is not to be abandoned because some overzealous young man makes erroneous declarations or some school goes wrong. Homes are not to be abandoned because even many homes are wicked.

On the other hand, Brother Harris accuses the dean of Abilene school and Brother A. Ellmore of that which I think they have not assumed. He says Brother Ellmore "confesses that the Lord's institution has failed." He says again: "So according to the testimony of the 'divergives,' A. Ellmore, and this dean of Abilene, the church

has failed in its God-appointed mission." These good men will deny, I think, bearing such testimony. Such charges as these can accomplish no good. Some Christians may fail to study the Bible and to teach it to others and some congregations may fail utterly in every way, but for that reason no one should say the church, as God's appointment, has failed. It is not right to assign to men positions which they do not claim to hold or conclusions which they do not assume. Brother Harris adds: "I resent such as an insult."

Such declarations as the above, some conclusions Brother Morris draws, and his omission of two paragraphs of my article deter me at times from attempting a discussion of important questions. I think, what is the use? Although I may not understand all the Bible teaches on a given subject, or on any subject, and may be mistaken about many things, I cannot appreciate being accused of not complying with the rules of honorable controversy, of dealing unfairly, and of insulting some one. One can be mistaken and yet be honest and act honorably. One should grant to another all he claims for himself. One should be open always to conviction and ready always to acknowledge a mistake. It is discouraging to discuss any question with one who will not allow me to state my own positions and conclusions in my own language and will not give all I say on any given point.

I read Brother Morris' articles. In the first one he gives a lengthy quotation from me. Of course, whatever I publish, whether it is worthy or not, I intend for the public; and the more papers which copy it, the better, if it is the truth. I am glad when the Apostolic Review publishes one of my articles in full, and this is all I ask of it. Then whatever comments any writer of that paper sees fit to make can be made. The article stands for itself. Brother Morris gave all I said against schools as institutions for making preachers and the wrong tendencies of some schools now existing; but he omitted *the very two paragraphs* in which I show it is scriptural to teach the Bible in school. Of "the four points," which he says the reader will notice in my article, he gives only one in my own language. According to his way of stating the other three and his course of reasoning, I can prove there should be no homes, or that churches should not eat the Lord's Supper. Here it is: "It is sinful to found a separate organization from the church to do any work God has committed to the church;" some "Bible schools," if not all, *now* existing are such organizations; therefore it is sinful to have schools in which the Bible is taught to all pupils alike. It is sinful to turn homes into places of revelry, dissipation, and wickedness; many homes, and even all, now in existence are such places; therefore it is sinful to have homes of *any* kind. It is sinful to turn the Lord's Supper into a carnal feast; some churches or even all now in existence do this; therefore it is sinful to observe the Lord's Supper in any manner. All see such conclusions do not follow. While efforts have been made by some to turn schools into institutions for making preachers, and even professional preachers, it does not follow that schools in which the Bible is taught to all pupils alike are such institutions, and therefore sinful.

The true position is this; It is scriptural to teach the Bible in school; it is wrong to turn any school into an institution for making preachers. It would not be wrong for heathens to study the Bible in school or in any other place in order to learn what it teaches.

I have not found the man who will deny that it is wrong to teach the Bible in school or to build schools in which it can be taught to all alike; yet I deny that it is scriptural to turn schools into organizations for making preachers. I have called upon others to point out the

Bible way of making preachers and all other workers in the church.

Brother Morris assigns to Brother S. H. Hall a position which Brother Hall has not necessarily taken—namely, that "in this particular" he "is the champion of the new way." He speaks also of "the spirit that has created and maintained 'Bible schools'" as the one which now would turn some schools into institutions for making preachers, which is not "the spirit" at all that began teaching the Bible in school to all pupils alike, but which is the very opposite spirit to the one to which he ascribes all "Bible schools."

I say in my article (and this Brother Morris quotes) that "with many, teaching the Bible in school is only making preachers." Brother Morris and the Apostolic Review seem to belong to this class. Since the Bible can be taught in schools to all pupils alike, schools in which it is so taught are not necessarily institutions for making preachers, and should not be turned into such institutions, and should not be condemned necessarily as such.

Not long ago the Apostolic Review announced that it indorses the way the Bible is taught in school on Portland Avenue, Louisville, Ky. What is the difference? What is there in this school which makes teaching the Bible in it scriptural, while other schools in which the Bible is taught are unscriptural?

The paragraphs which Brother Morris left out of my article are the following:

What is it to teach the Bible in school or elsewhere? It is to teach the existence of God with all his attributes, man's responsibility and obligation to God, and that the Bible is the word of God; it is to teach piety and reverence for God, and that "the fear of God is the beginning of wisdom;" it is to teach that to fear God and keep his commandments is the whole duty of man—man's peace and happiness; it is to teach the industry, economy, honesty, integrity, uprightness, truthfulness, sincerity, useful employment, righteousness, godliness, and all the *everyday right living* of the Bible—entire submission to God—that he rules throughout the universe, and that everything on earth or in heaven—suns and systems of worlds, men and angels—out of harmony with his will must perish.

Righteousness exalts a nation; but sin is a reproach to any people. (Prov. 14: 34.)

Homes and schools are the best places to instill into the hearts of the young the principles of righteousness and justice, mercy and truth. Whenever schools teach their pupils to tell the truth, to be honest and upright, to be law-abiding citizens, to treat others as they would be treated, etc., they are teaching the Bible to that extent. No man can offer any reason whatever why schools should not teach pupils to honor their father and mother, to obey their parents in the Lord, to make themselves profitable by following some honorable occupation, to fear God, to respect rulers, to be peace-loving and peace-maintaining citizens and neighbors—the entire Bible with all its principles of right living at all times and in all relationships of life, the reign of the Prince of Peace in all hearts and homes and nations, and glory to God in the highest.

Where is there a Christian who will deny that it is unscriptural to teach these things in school to all pupils alike? Or, if there are no schools in which such can be taught, what Christian will say it is wrong to build schools in which they can be taught? Will Christians send to schools where atheism and infidelity are taught and the Bible is considered a book of mythology? I ask again, what is teaching the Bible? And I repeat that, with some, teaching common honesty, uprightness, integrity, rendering to all their dues, following in all things the Golden Rule, submission to the powers that be, a quiet and tranquil life, duties of parents and children, duties of husbands and wives, duties of servants and masters, kindness to the poor and ignorant and unfortunate, justice and mercy and love, sincerity and truthfulness, fair and square dealing in all things, the everydayness of right living in all ways, and

the fear of God and submission to his will, is not teaching the Bible in school or anywhere else; but teaching certain doctrines and views, or certain things in the Bible in a partisan spirit, or teaching young men how to sermonize and how to meet the errors of others, is. When all learn what teaching the Bible is, and all that teaching it embraces, no Christian will oppose teaching it in school to all pupils alike.

No Issue with the Gospel Advocate.

BY J. C. M'QUIDDY.

In our issue of October 12, 1916, under the heading of "A Gross Misrepresentation," I published that we had reliable information that R. H. Pigue had represented that the Gospel Advocate had indorsed sprinkling and pouring as baptism. In that article I stated that there were in 1893 a few persons, and also the Cleveland Avenue Church, that were ready to receive into the church persons on their sprinkling or pouring, thus leaving the form of baptism with the individual. The persons mentioned, such as J. J. Haley, "Pastor" Cooley, and others, did not admit that the New Testament taught sprinkling and pouring as baptism. They taught that "baptizo" denotes a specific action and means to immerse, but they presumed to admit people into their denomination who had not been baptized, in the hope that after a closer examination of the Scriptures they would learn the way of the Lord more perfectly. The Gospel Advocate opposed, and opposes now, denominationalism in every form, and boldly and fearlessly contends that no man has a right to change the appointment of the Lord in order to build up a religious denomination. Such a course is sinful and is condemned by Jehovah.

In The Methodist, issue of November 1, 1916, R. H. Pigue calls attention to the departure from the faith of such men as J. J. Haley, B. B. Tyler, and others, to which the Gospel Advocate called attention as far back as 1893. Now the Gospel Advocate has no objection to his calling attention to the departure of these brethren from the faith once delivered unto the saints, as it is no unusual thing for persons to depart from the faith. This is true in the Methodist Church and all other denominations; as well as in the church of Christ. We know that among the twelve apostles one proved himself to be a devil. If one of the apostles would depart from the faith, we need not be surprised that men to-day do likewise. Paul tells us in Gal. 2: 4: "And that because of the false brethren brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Thus we see that there were false brethren and those who departed from the Christian faith even in Paul's day. Again, we read in Acts 20: 29, 30: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them."

As the Gospel Advocate condemns error wherever it is found, it boldly speaks out against all denominationalists who for the love of popularity and the praise of men are ready to give up the truth as it is in Christ Jesus in order that they may lead some to follow them. The Gospel Advocate has never denied that there are people who depart from the true Bible teaching, and has never charged R. H. Pigue or any one else with grossly misrepresenting its teaching on this point. Mr. Pigue understands very well what the only issue that the Gospel Advocate made with him was, for he says: "Mr. McQuiddy's informant was not reliable, because he either ignorantly or willfully misrepresented what R. H. Pigue did say. R. H. Pigue did not say that the Gospel Advocate indorsed sprinkling and pouring, because it has never been known to indorse that

much truth." As there is no question at issue between the Gospel Advocate and R. H. Pigue, I would respectfully suggest to him that he should be more careful in the use of his language; for information continues to come to this office from different parts of the country—not only from his own circuit, but from other sections—that he did charge and make the impression that the Gospel Advocate was ready to receive into membership people who had had water sprinkled or poured upon them for Christian baptism. A person has voluntarily offered to make affidavit to that effect. Certainly R. H. Pigue should be more careful in the use of his language; and if he is not guilty of saying what these people affirm he did say, he should meet them face to face and show to the contrary. He owes this to himself, to the cause of truth, and to the Methodist Church. The Gospel Advocate is ready to furnish names of its informants to R. H. Pigue, so that he can meet them face to face and prove the charge that they have made against him, concerning his representation of the teaching of the Gospel Advocate, to be false. If he declines to do this, the Gospel Advocate insists that the Methodist Episcopal Church, South, should demand of him to make good his assertion. The congregations for which he is now laboring, and particularly the congregation at Friendship, Tenn., should investigate this matter and bring it to the attention of the bishops of the Methodist Episcopal Church, South.

Men who pose as teachers of the Christian religion should not be supported and upheld while making such false representations. If Mr. Pigue's accusers have misrepresented him, they should be exposed in that misrepresentation. If they have told the truth on him, then Mr. Pigue should be exposed and not supported by his church. Truth and fairness alike demand this course. Until Mr. Pigue can clear up this matter to the satisfaction of his accusers, no journal that loves truth and righteousness will waste its space in discussing any issue with him.

As R. H. Pigue frankly states that he did not charge the Gospel Advocate with indorsing sprinkling and pouring for baptism, and as a number of people say that he did do this, he owes it to himself, to the truth, and to his God to see that this misunderstanding is reconciled. In the event he fails to do this, then it certainly behooves the churches for which he labors to investigate his action; and should they fail to do so, they thereby silently indorse him in making an impression that he says he did not intend to make. As the matter is now wholly between Mr. Pigue, the Methodist Episcopal Church, South, and our informants, we shall wait for him to take it up with those who affirm that he represented the Gospel Advocate as indorsing sprinkling or pouring as baptism.

The Publishers' Wish.

At this season of the year gentle hints are given out as to what gift would please the most. Those who give and those who receive are doing what they can to avoid "misfits." Parents wish to gladden the hearts of children; husband intends to give wife the very thing she craves, but is too modest to ask for; wife would surprise "dear old John" with the thing he is not looking for; everybody is trying to make it the happiest possible holiday season for everybody and yet keep within the bounds of good sense and economy.

The publishers of the Gospel Advocate here and now throw out a strong hint as to what they wish from their readers. We won't be backward about it. We take you into our confidence and speak of our heart's desire. We mention plainly the very favors we expect from our readers.

(1) *We wish that every reader in arrears would renew at once.* There is a special reason why we express this

wish. It means that the one in arrears will save money. On January 1 the price of the Gospel Advocate will be advanced to two dollars. You now have the opportunity and privilege of renewing for two years at the present price of one dollar and fifty cents. Send us three dollars and we will advance the date on your label two full years. Please understand that it will make the publishers' hearts glad to have you *confer this favor upon yourself*.

(2) *We wish that every reader would send us a new subscriber.* There is a special reason why we express this wish. You can send us the new name, accompanied by one dollar and fifty cents, now, and secure for some relative or friend or poor person or invalid a full year's subscription, whereas if you wait it will cost you two dollars to do this good deed. Please take note that just a few days remain before January 1, when this offer expires.

(3) *We wish and confidently expect the loyal friendship of our readers.* We feel sure that the raising of the price of the paper will make no material difference in the great volume of our readers. We do not believe that their friendship can be altered by fifty cents. They understand that our actions in raising the price was not arbitrary, but forced upon us by an unprecedented advance in printing materials.

The publishers on their part propose to greatly improve the Gospel Advocate so that it will be the best religious paper at any price. We intend to do everything possible to merit the friendship and confidence of our readers. And now, having bared our thoughts and expressed our heartfelt desire, may we not expect a quick and sympathetic response? Surely, dear reader, you will not be the one to disappoint us.

PUBLISHERS GOSPEL ADVOCATE.

Publishers' Notes.

Our line of Bibles is unsurpassed. We have them in all styles at reasonable prices.

"Uncle Minor's Stories" is the best book of children's stories on the market. Sent, postpaid, for \$1.

Send us \$1 for the "The New Testament Church," by F. D. Srygley. This is a most readable book.

Send us \$1.50 for "Gospel Sermons," by T. W. Brents. This is the last production by this great author.

Send us \$1.25 for a copy of "Jacob's Ladder," by E. M. Borden. It is a very readable and useful book.

Send us \$1.50 for our Secretary's Book for Bible Schools. This is complete, thorough, and simple.

"Character; or, The Making of a Man," by the late Senator Edward W. Carmack, makes an ideal gift. It is beautifully bound in suede. Price, \$1.50.

Many congregations are sending for samples of the new song book, "Praise Him." We have reduced the price on this splendid book and commend it to all who desire a uniformly useful song book.

We especially recommend "Christian Treasures" as a desirable holiday gift. It is in two volumes. The price is \$1 a volume, sent postpaid. State whether you wish Volume I. or Volume II., or both.

Have you seen the improved Young People, our weekly for boys and girls? It has beautiful half-tone illustrations. The Sunday-school lessons are edited by the first-page editor of the Gospel Advocate. Send for sample copies.

Our music books are in demand. We will cheerfully send you a sample copy if you will send us your name and address. We publish "Christian Hymns," "Words of Truth," "Gospel Praise," "Voice of Praise," "Seventy-Seven Sweet Songs," "The New Christian Hymn Book," and "Praise Him." "Praise Him" is our latest song book. This book sells at \$3 per dozen, not delivered.

The Word of God Our Only Light on Salvation.

BY E. G. S.

No man could know anything about his standing in the sight of the Lord in time or what he will be after death were it not for the light the Bible gives on the subject. No one could tell whence he came or whither he is going but for the light of that precious old book called "the Bible." The word "Bible," as the name given to the sacred oracles, was not given by inspiration. It has been given by uninspired men, and was never intended to mean anything more than the inspired book or volume. Hence it is frequently called by way of emphasis, "the Book," meaning the greatest among books.

The Bible answers all the hard questions we really need to have answered. If it be asked, "Whence came the heavens and the earth?" the Bible answer is: "In the beginning God created the heavens and the earth." (Gen. 1: 1.) This answer was not framed by man's wisdom; it was given by inspiration; and it is plain and easily understood by all who believe the Bible. It was revealed to the man that wrote the book of Genesis, and he put it to record, and so it comes on down to us in that grand old book. If it be asked, "Whence came man?" the plain answer is: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) This answer is plain and true, for it was given by inspiration, and not by uninspired man. Hence the heavens and the earth and man and all that is in the earth was created by the Lord. So we are not left to guess at any of these things. And the Bible gives us a history of the human race (including the flood) for four thousand years, that we can rely upon as correct. We also learn from the Bible that sin began in the garden of Eden and that man was cast out of the garden because of sin and was doomed to get his bread in the sweat of his face by the cultivation of the soil. Unfortunately, the sins of men became so great by the time of the flood that all were destroyed, down to eight souls, by the flood. We have no distinct history of these things, except what the Bible gives; but people believe all these things because the Bible tells us so. Bible history is believed to the extent that the Bible itself is believed.

When we get down to the New Testament age, Bible history becomes more deeply interesting, because its history becomes more personally interesting to us. It introduces to us a Savior born, through whom and by whom all may be saved that will hear him and do his will. Although he is put to death by a wicked mob about the time our interest in him begins to become thrilling, he so quickly arises from the dead that our interest is only increased in him instead of being lost thereby. And when he commissions his apostles to go "into all the world, and preach the gospel to every creature," promising salvation to all that would embrace it, it becomes more thrillingly interesting. But when we see him arrested, tried, and condemned, and nailed to the cross, that seems to blot out our prospects in and through him as our Savior. Hope begins to seem blighted and to die out, and it begins to look like the greatest disappointment ever realized among men. In telling some of his death who had not heard of it before, they exclaimed: "But we trusted that it had been he that should have redeemed Israel." (Luke 24: 21.) They had thought that the long-promised Messiah had surely come; but when they saw him dying upon the cross, their hope was for the time blighted, and no wonder they seemed sad. But their time of sadness was brief. On the third day he came back to life again and triumphantly rose from the dead, to the inexpressible joy of his disciples. And to this day the resurrection of Jesus is a fact of most thrilling interest.

All that had been thought of him as the Son of God, the Lamb of God that taketh away the sins of the world, began now to be realized more than ever before. The fact that those who knew him had seen and talked with him after he rose from the dead was an overwhelming evidence that he was in reality just what was claimed for him—that he was in reality the Son of God. This is one among the grandest things in that grandest of all books. The idea of a life of eternal happiness after death is one of the grandest things ever provided for man; and that Jesus, by his death and the shedding of his blood, provided for this, there can be no doubt.

Truly it was a grand gift to the human race when the Bible, with all its offered blessings, was given to man. The Bible tells us of the glorious heavenly home provided for, and to be given to the human race, if they follow the teaching of that grand book. And besides the preparation for heaven, the Bible obeyed makes people better and purer and happier and more useful in this life, and thereby prepares them for a glorious and happy eternity. All this the Heavenly Father has done for man, if he will believe and obey the Bible. So if the question be asked, "Will it pay to read, study, and obey the Bible?" the answer is: "Yes, a thousandfold." But then it may be asked, "What do we lose if we disregard the Bible?" We answer, more than can be adequately expressed. We lose its elevating power in this life and all that it promises the righteous in the world to come. No man, therefore, need try to express in adequate terms all that one gains by believing and obeying the Bible in this life. It makes better husbands, better wives, better citizens, better parents, and better children, and at the same time prepares all such for a happy eternity in the future, promised to all the righteous. There is no sort of life that can be lived that pays like a faithful, Christian life. If Christianity made people miserable instead of happy, that would be a serious objection to it; but just the reverse of that is true. Some people, however, seem to think that the Christian life takes people out of happiness instead of affording happiness. There never was a greater mistake made than this. The word of God, the New Testament, when its commands are obeyed and its promises fully trusted, affords more real happiness than anything else in all the world. But the Bible rejected or neglected through life not only leaves one without hope for the future, but in the darkness of despair and the awful doom of going down to eternal ruin without a ray of hope for future relief. Surely these facts ought to be sufficient to lead all to submit to Christ in this life, and thus be prepared for the enjoyment of a happy heavenly home throughout eternity with all the righteous servants of God.

The Growth of Ecclesiasticism.

BY M. C. K.

It is one of the remarkable facts of history that, since the great apostasy in the early centuries of the Christian era, no effort at a general religious reformation has ever been inaugurated, unless the Lutheran Reformation of the sixteenth century be an exception, that did not largely, if not completely, fail to accomplish the original and leading purpose of its inauguration. This is true of the efforts at reform put forth to combat and check the influences which finally resulted in the ecclesiastical split which made the so-called Eastern and Western Churches; it is true of the English Reformation in the time of Henry VIII.; it is true of the Calvinistic reform attempted in the sixteenth century; it is true of the later efforts of Whitfield and the Wesleys in the eighteenth century; and it is preëminently true of the Restoration movement inaugurated by the Campbells and their coadjutors in the early part of the nineteenth century.

The leading cause which made failure inevitable in all these efforts—in fact, the one gigantic and most stupendous obstacle that ever stood in the way of the successful prosecution of the church's mission in the world has been the birth and growth of ecclesiasticism within its borders. From the days of Constantine the Great, in the fourth century, down to this good day, this has been the bane of the church. Not a solitary period can be named as an exception. Even in the apostolic period this evil principle began its insidious work, and Paul declared: "The mystery of lawlessness doth already work." (2 Thess. 2: 7.) And it continued to work, variously manifesting its principle of operation by the growth of hierarchy and the formation of councils and other departures from the primitive order until the historian Mosheim, speaking at a later day of the second century, could say:

These councils, of which we have not the smallest trace before the middle of this century, changed the whole face of the church and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. (Mosh., Vol. I., page 41.)

Now, in precisely the same line of development, let us look at some very recent modern history in ecclesiastical affairs. To begin with at this point, the principle of an ecclesiasticism has been slowly, but surely, at work for at least a half century in the Restoration movement inaugurated in the nineteenth century. It is useless to try to ignore or to cover up this fact. Those who cherish and hold dear the principles and objects for which that movement was called into existence have seen and felt the force of this insidious and undermining counter-principle more in recent years than it was ever felt before by the advocates of the movement. This mischievous and pernicious principle has existed heretofore only on a small scale, but it has now become bold and defiant. Witness the daring attempt which has been repeatedly made now for nearly a decade to fasten the General-Convention incubus upon the movement and the noble fight put up against that attempt by the Christian Standard during all this period. That journal misses no opportunity of late to deal a timely blow against this evil tendency; and in its issue of November 18, 1916, speaking editorially under the significant heading, "That Black Cloud," it says:

Prior to the Louisville convention the brethren of long vision pointed to a black speck in the western sky. At Louisville this speck became a cloud which drifted between the brotherhood's missionary interests and their sun of peace, and the daylight grew dull. At Toronto the prophets predicted clear weather; but at Atlanta and Los Angeles the sky was still overcast, and the western end of the cloud appeared heavier and darker than it had hitherto been. At Des Moines the heavy blackness, which had slowly and quietly gathered and banked itself in the center heavens, descended and enveloped our missionary conventions. And it is now definitely planned that this cloud shall be the entire attraction at Kansas City.

The Standard closes its fine editorial in these words:

Multitudes of our people are protesting against this insidious ecclesiasticism which is settling down upon our missionary propaganda. The situation is becoming tense, and the breaking point is not far distant.

The "black cloud" here meant is the General Convention or delegate body which some ambitious souls have determined to form, and the Standard has risen in its might to check this determination and to prevent, if possible, the consummation of such an unholy and disastrous purpose. The noble fight which the Standard has made against this mischievous movement has commanded our greatest admiration and sympathy; but we would respectfully remind our Cincinnati contemporaries that the dark and portentous cloud which it now sees spreading so rapidly over the ecclesiastical heavens made its first appear-

ance on the horizon of the Restoration movement in the General Convention in Cincinnati in 1849. Though at that time, to use the language of Elijah's day, it was "as small as a man's hand," yet the "cloud" was there. We do not mean by this that much harm or mischief was done in that convention, for there was not. In fact, what was done then not only appeared innocent, but in large measure it was innocent. The one fateful fact about it was the commitment of its advocates to *the principle of general organization in religion and placing in the hands of a general board of supervisors and managers work which God has placed in the hands of such a board in each local church.* And such a general organization is not only contrary to the ecclesiastical order revealed in the New Testament, but it contains the seeds of ecclesiasticism. It is the one fatal rock on which the church in all ages has gone aground. In fact, general organization and centralization in religion not only constitute the only soil in which the plant of ecclesiasticism can grow, but it is impossible to have them without the seed which produces that plant. Possibly in this fact may be found the divine reason for the complete independence of the local church and for placing the oversight and management of all religious affairs in the hands of a local board of managers in each church. Be the reason whatever it may, the fact cannot be successfully challenged; and so indisputable and incontestible is this fact that, speaking of the first century, Mosheim says:

The churches were entirely independent, none of them being subject to any foreign jurisdiction. Nothing is more evident than the perfect equality that reigned among them; nor does there even appear in this first century the smallest trace of that association of provincial churches from which councils and metropolitans derived their origin. (Mosh., Vol. I, page 92.)

Finally, if there had been no general organization and no general board of managers for missionary work among the advocates of the Restoration movement, but each local church had been left, as God ordained it, to manage its own missionary and all other business, then the black and ominous cloud which now hangs over the movement would never have appeared; and we ask all our readers, and particularly our highly esteemed Cincinnati contemporary, to ponder these two facts: First, there is not in the New Testament a solitary instance of any general ecclesiastical organization or association of churches with a general board of supervisors and managers for missionary work or for any other purpose; and secondly, such organizations and associations outside of the New Testament have been the one fruitful source of ecclesiasticism and trouble in other forms throughout the whole history of the church. Surely in these facts there is food for solemn thought.

Publishers' Items.

We want an agent for this paper in every community.

If you are in need of first-class printing, send your order to us.

Send us \$1.50 for our complete and simplified Church Record.

Fifty cents will purchase a copy of the "Bretons-Herod Debate."

"The Cayce-Srygley Debate" can be bought from us at \$1 a copy.

Have you sent us a new subscriber to this paper? If not, do so at once.

Send us \$1.50 for a church record book. Every church should have one.

"The Jerusalem Tragedy" is an interesting book by A. P. Stout. Price, \$1.

QUERY DEPARTMENT

Brother Freed: There is a good bit of dispute concerning the different churches. Will you give us some light on this subject? Did Christ name the church the "Christian Church," and where can we find this in the Bible; or is this church named by man, as other churches are? I understand that the church of Christ is the Christian church, but there are others who do not understand it.

J. C. BOWMAN.

The Bible nowhere speaks of the church as the "Christian Church." It is called the "church of God." (Acts 20: 28.) Paul wrote a letter to "the church of God at Corinth." (1 Cor. 1: 2.) He calls it "the house of God" and the "church of the living God." (1 Tim. 2: 15.) "The churches of Christ salute you." (Rom. 16: 16.) Sometimes it is referred to as "the church," when including all the saved. (Eph. 5: 25.) When the local assembly is meant, we have such expressions as "the church of Ephesus," "the church in Smyrna," and "the church of God which is at Corinth." Why not be content with Bible names? Let us call Bible things by Bible names.



Brother Freed: Please explain (1) John 13: 8-14, 15; (2) Col. 2: 18. What is meant by the fleshly mind? I heard a Baptist say that the fleshly mind was the part of man that sinned. He also said the flesh was the part that sinned. (3) Who organized the Cumberland Presbyterian Church, and when was it organized? R. D. BAWCUM.

(1) "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." (John 13: 8.) The primary object of the washing of feet by the Savior was to give his followers an example of humility, meekness, and love. He also uses it as signifying the spiritual cleansing which they must receive. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (Verses 14, 15.) They were not to do this as a church ordinance, but as a humble deed of service whenever needed. (1 Tim. 5: 10.) The Savior did what was usually done by a servant. He did this to teach the lesson of condescension, humility, and love. While he performed this act of condescending love, he was conscious of his divine dignity and the heavenly glory which awaited him. (2) The fleshly mind is one controlled by the lusts of the flesh. Paul says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.) "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5: 24.) The one who transgresses the law, whether by commission or omission, sins. The inner man, then, must be the transgressor, as only the inner man has the fleshly man under control. If we fail to "crucify the flesh," we fail to obey God. But who is it that fails? It is the real man, the inner man. (3) The Cumberland Presbyterian Church was organized in 1810, in Dickson County, Tenn., near the town of Dickson, by three Presbyterian ministers—Samuel McAdoo, Finis Ewing, and Samuel King.

AT HOME AND ABROAD

Faith, and not feeling, saves people.

A kind heart is better than a book of etiquette.

Have you quit thanksgiving until next November?

You will make the most of yourself by being unselfish.

Two half-hearted efforts never equal a whole-hearted one.

M. C. Kurfees changes his address from the Galt House to Hotel Watterson, Louisville, Ky.

The reason some people require so much of others is that they require so little of themselves.

S. H. Hall has returned to his home at Atlanta, Ga., after holding some very profitable meetings in the West.

R. L. Stevenson said: "When I see a man who does not think pretty well of himself, I always suspect him of being in the right."

Credit the Woman's Home Companion with the following: "Optimist—'The sun is getting higher every day.' Pessimist—'So is everything else.'"

John R. Williams, of Hornbeak, Tenn., and Joe S. McCorkle, of Yorkville, Tenn., sent in two fine lists of new subscribers and renewals last week.

From C. E. Holt, Knoxville, Tenn., December 4: "We had a fine day yesterday at the Broadway Church. Two were added by relationship. The work is fine."

Married, at the residence of the bride's parents, Brother and Sister R. L. Crowell, 911 Monroe Street, this city, on Wednesday, November 29, Mr. N. B. Jinnette, Jr., and Miss Margaret Crowell. Lytton Alley was the officiant.

Some men come to Jesus of themselves, but most men are led. It is a foolish thing to say: "If they don't come themselves, they are not worth having." Some of the best fruit in the kingdom of God has been picked.

From W. E. Morgan, Houston, Texas, November 29: "J. C. White and the writer closed a good meeting at Sanderson on November 26, with three baptisms. We are under promise to return there for another meeting in 1917."

Brother Thomas E. Milholland writes: "By the kindness and help of the good brethren of Madill, Okla., I have done some mission work at Ravenna, Texas, and Oklahoma City. Both places feel grateful to these good brethren. More such work should be done. There is a fine outlook in Oklahoma City."

F. B. Srygley (Christian) and Ben M. Bogard (Missionary Baptist) are to have a four-days' debate at the Baptist Church near Center Point, Ark., beginning on Tuesday, December 12, 1916. The propositions are on the establishment of the church or kingdom, the design of baptism, and the possibility of apostasy.

From T. M. Carney, Fort Worth, Texas: "We are now located in our new field of labor. Church work starts off nicely. Two good services last Lord's day. I believe the Lord has 'much people in this city.' Let all of those who write me please note the change of my address. It is now 1225 Lee Avenue, Fort Worth, Texas."

The death of Sister Nannie Barry Cecil, wife of Roy Cecil, near Gallatin, Tenn., removes a very lovable character from the scenes of earthly toil and sorrow. The funeral was conducted from the residence on Friday, December 1. Brother Elam, a lifelong friend of the family, preached the funeral sermon. The Gospel Advocate extends sympathy to the Christian mother and husband and to all the bereaved. Brother Elam will write a more extended notice.

From E. C. Fuqua: "I have just closed a meeting at Gilead Church, about fifteen miles from Horse Cave, Ky. There were two baptisms. I believe much good was done in this meeting. Excellent hearing and deep interest throughout. There are some fine people in this congregation. I begin next Sunday at Jacksonburg, Ala. Friends can address me at 1610 Russell Street, Nashville, Tenn., till I leave for Colorado."

TENNYSON'S ESTIMATE OF PRAYER.

More things are wrought by prayer
Than this world dreams of.

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not holy hands in prayer,
Both for themselves and those they call their friends?
For so the whole round earth is every way
Bound by gold chains around the feet of God.

From J. G. Malphurs, Macclenny, Fla., November 28: "W. H. Allen, of Jacksonville, closed a two-weeks' meeting here last Sunday, with four baptisms. The church here is striving to do more in the Lord's work, and Brother Allen strengthened us very much in our duties. I am preaching here two Lord's days each month while I am teaching school. We would be pleased to have any Christians to stop over with us for worship, and especially would we be glad to have the preaching brethren stop when they come to this State."

From W. J. Johnson, Amite, La.: "Our meeting here began on the second Lord's day in October and closed on the fifth Lord's day. There was one week's intermission on account of rains and of Brother Ramsey's having been called away. There were no baptisms, but the brethren were filled with new zeal for the righteousness of God by the excellent lessons given by Brother Ramsey. He is kind and gentle toward all, and in earnestness declares the whole counsel of God. A lot will soon be purchased for the purpose of building a house of worship. Pray God to bless us in this effort."

The church at Cookeville, Tenn., has secured E. A. Elam to conduct a brief meeting, beginning on Thursday, December 14. It has been planned to have other preachers present during the meeting. Many invitations have been sent out and a large attendance is expected. Among the subjects to be discussed are the following: "How a Congregation Should Do Missionary Work," E. A. Elam; "Keeping Alive Interest in a New Congregation," G. Dallas Smith; "Instrumental Music in the Worship," M. C. Kurfees; "Duties and Work of Elders and Deacons," Price Billingsley; "Importance of Studying and Teaching the Bible," H. Leo Boles; "Necessity of Attending Every Lord's-Day Meeting," F. W. Smith; "Woman's Work in the Church," A. B. Lipscomb; "Preach the Word," T. B. Larimore.

From Guy Renfro, Snowdown, Ala., December 4: "After Highland Home College was closed, J. D. Davis, one of the trustees of the college, made me a very liberal proposition, if I would move to the farm with him. Among other things, he proposed to build and furnish a church house if I would do the preaching, yet he is a good preacher himself. He built, painted, and furnished a comfortable meetinghouse without asking aid from any one, at the same time letting it be known that help from other sources would not be refused; but none was offered. We had our first service last Lord's day, with a good turnout. Brother Payne, who has been working faithfully for nearly thirty years to get the cause of Christ on a firm basis at Letohatchee, but not succeeding satisfactorily, has moved over and cast his lot with us. We are also looking forward with pleasure to the time when we can have J. M. Barnes' family with us in the church work. They are now moving their home from Montgomery to the farm not far from us."

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

Better Than Spanking.

Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 195, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

What They All Say.

A few extracts from letters of club members will give you some idea of the many attractive features of the Gospel Advocate Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B.

It is a beauty, and we are delighted with it. The tone is perfect. Your club is a grand thing.—Mrs. E. P. M.

I am perfectly delighted with it; and every one that has heard it, or has played on it, says they have never heard a finer-toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over others.—Mrs. J. R.

We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P.

The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B.

Almost every letter received from club members contains similar expressions of appreciation. The advertising manager of the Gospel Advocate cordially invites you to write for your copy of the club booklet and catalogue, which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the club. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Georgia.

The Master's Vineyard

Colorado.

Boulder, November 19.—As the brethren might be wondering what has become of the church here, I will write and say that we are still in the Master's service. On October 29 the writer closed a week's meeting at Bellvue. The visible results were two added to the Lord's fighting force at that place. This congregation has lost three of its members since May, by death—namely: Sister Peterson, mother of our beloved brother, John A. Sidney; Sister Robertson, wife of Brother Levi Robertson; and Sister Shipp. Sister Shipp it was who got Brother E. C. Fuqua and Brother Bruce McCollum to go to Bellvue and establish the cause of Christ at that place; so it was largely through her efforts that the congregation at Bellvue was made a permanent thing. The writer spoke words of encouragement and consolation to the families of all of the above departed sisters. As to our fund for the erection of a place of worship here, I will say that since my last report we have received the following: From "A Sister," Frost, Texas, \$1.50; "A Brother," Texas, \$25; "A Sister," Akron, Col., \$5. We thank these good people for their contributions and hope to so order our lives that they may never need to say that they are ashamed that they assisted us in the work here. To any one else that cares to help us we say: Do so, and may God bless you in so doing. May God bless all his children.—James H. Bailey.

Tennessee.

Hartsville, November 23.—Brother Alexander Campbell (colored), of Nashville, began a meeting with the colored people at this place on Tuesday night, November 7, and continued it until November 16. One was baptized. We had some trouble getting a house for him to use, as this is a destitute place. After having the promise of two houses, he was turned out of both. Finally we secured a hall for him. He preached the truth in a plain and simple way, making a strong fight against false teachers and sectarianism. Many were almost persuaded to obey, and he expects to baptize some as soon as he can get back. Much and lasting good was done. We expect him back next year. We heartily recommend him to any congregation that wants to do some work among the colored people.—Thomas H. Burton.

Decherd, November 22.—I have just closed a ten-days' meeting at Elkhead, in Grundy County, preaching at night only, with eleven additions, three of them from the Methodists. This closes my protracted meetings for this season. I have had one hundred and eighty-seven additions to the church of Christ this year. I have many calls for meetings that I could not get to this year. My work has been mostly in destitute places. I received contributions to the amount of four hundred and twenty-five dollars. I have

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If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water, with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples, or pallid complexion; also those who wake up with a coated tongue, bad taste, nasty breath; others who are bothered with headaches, bilious spells, acid stomach, or constipation, should begin this phosphated hot-water drinking, and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store, but is sufficient to demonstrate that just as soap and hot water cleanses, purifies, and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

promised each Lord's day in each month through the winter months. I have many calls for monthly appointments, but cannot get to them all unless some of the congregations will use me on week days. I rejoice over my success for this year's work. Brethren, let us hold up the banner of Christianity by preaching the word. There is mission work all around our doors. Let the old congregations send the gospel to these places. The cry is: "Come over and preach for us." The new meetinghouse at Thompson's Creek, in Bedford County, is going up and will soon be ready to worship in. The new church at Dixie, in Coffee County, is being built. Let us pray for a successful year next year.—R. E. L. Taylor.

Texas.

Lometa, November 21.—I preached in Brady on Sunday. They are a fine crowd, have an excellent church, and apparently are harmonious in their work. They need and want a good minister to help them. Brother Jesse P. Sewell preached here in my absence.—Ben West.

Fort Worth, November 20.—We had a great day at South Side Church yesterday. Large crowds and six to "take fellowship" with us gave us much joy. We also held a fine service at Kellar, about fifteen miles out of Fort Worth. Three automobile loads went out with us. We found a live membership out there. There is much to encourage us in these parts now.—A. O. Colley.

Sherman, November 17.—On the first day of November I began a meeting at Mount Pleasant, which lasted ten days and resulted in the baptism of two persons and the accomplishing of much other good. I lived at Mount Pleasant the second year I was in Texas, and labored with the church there, and during that year we remodeled their meetinghouse; but I had not been with them more than once, I think, since that time, and it was a real pleasure to meet with them and to labor with them again. The church at Mount Pleasant has an excellent lot of people, and I believe there is a fine outlook for future work there. We are back in Sherman again after an absence of two and a half months; and though we enjoyed our trip, we feel good to be home again and to meet with our friends who have been so faithful to us for so long a time. In all, I have spent about four and a half months in the evangelistic field this year, having been in the field almost all the time since July 1, and have seemingly improved in health all the time, and closed feeling much better than when I started. For this I most humbly give thanks to God.—R. D. Smith.

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The Williams-Clark Discussion.

BY T. M. CARNEY,

The Jones Chapel debate, held in Lake County, Tenn., is now a thing of the past. This discussion began on November 7 and continued four days. The general church questions were discussed. Brother John R. Williams, of Hornbeak, Tenn., represented the church of Christ, and J. R. Clark, of Creal Springs, Ill., represented the Missionary Baptist Church.

Mr. Clark affirmed for two days the origin, doctrine, and practice of Missionary Baptists as being scriptural, with Brother Williams following in the negative. Mr. Clark never gave scriptural authority nor authentic history to show when the Missionary Baptist Church began. Of course he used several quotations from the Bible trying to support his contentions, but to no profit. Brother Williams showed that the word "Baptist" in the sense Baptists use it is not found in the Bible, and, when correctly translated, means "immerser," "dipper," etc. Mr. Clark then tried to rattle his chain of church succession back to the days of John the Baptist, and in this he made a complete failure.

Brother Williams affirmed for two days the origin, doctrine, and practice of the church of Christ, and on this, I must state, Brother Williams was exceedingly strong. In his first speech he laid the foundations for his contention, and stayed with that position for two days, and Mr. Clark was never able to try to show that they were wrong.

Brother Williams has not had a debate before this one in eight or nine years, and really did not want to have this one. Mr. Clark has been holding meetings for the Baptists in that community where the debate was held for two years, and during these meetings he has opposed the true faith and Brother Williams until this discussion was had.

The writer moderated for Brother Williams, and Mr. Steigler (a Baptist preacher) moderated for Mr. Clark. The behavior of the audience was excellent. I never saw better attention given to speakers than these people of Lake County gave.

A true friend embraces our objects as his own. We feel another mind bent on the same end, enjoying it, enduring it, reflecting it, and delighting in our devotion to it.—William Ellery Channing.

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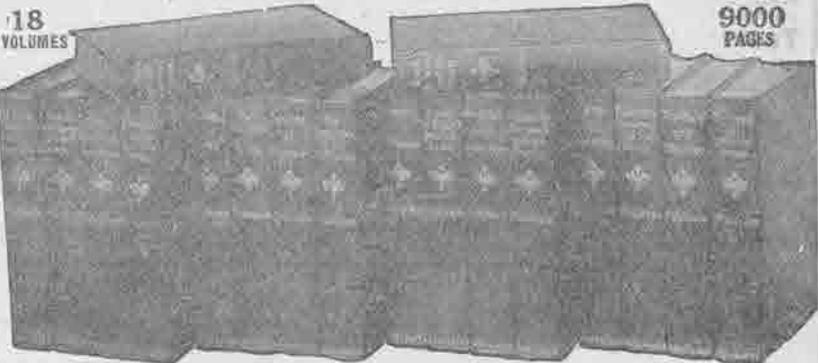
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"Blocking the Highway."

BY O. G. VINCENT.

The above heading is taken from a cartoon which undertakes to point out that which is hindering the progress of foreign missions. This cartoon has for its background a terrible blackness representing the heathen world. In this background are these words: "Come over and help us." To the left there is a signboard with a pointing finger which reads: "To the millions of Christless heathen." There is also a "highway" on which is seen a neatly dressed woman carrying a basket on her right arm. These words are written plainly on the basket: "The bread of life." The face of the woman is turned toward the heathen world. But the "highway of holiness" is blocked by three large and ugly men. The first on the left is Mr. Ignorance. He is represented as being blind. The second is Mr. Prejudice. He has an ugly frown on his face. His nose is turned up and his hands are ready to push the woman with the "bread of life" away from him. He seems to say to the woman (the church): "O, the heathen are no good. Let them alone. Let the dead bury the dead." The third man is Mr. Indifference. He is big and fat. His hands are in his pockets and his feet are crossed. He is in a lazy and easy attitude—he is asleep; and there is a cobweb growing on his head. It seems that he said: "O, yes, I guess missions are all right, but there are so many heathen at home. And, too, it costs so much to cross the ocean. Then, times are hard, and we have to lay up for a rainy day. Perhaps the heathen will be saved, anyway. The Bible says that the gospel was preached to every nation. Why didn't they keep the gospel, anyhow?" And then he began "to slumber and sleep."

Truly the artist has given us a true likeness of the real conditions. Ignorance, prejudice, and indifference block the "highway;" they are the "lion in the way." They must be removed before the church can "go" into all the world. These hindrances may be removed by Bible study, by scriptural and inspiring sermons, by earnest prayer for the lost millions and the missionaries on the field. It takes constant and patient teaching on the subject of foreign missions. But whose duty is it to thus endeavor to remove that which "blocks the highway?"

Certainly it is the most solemn duty of all faithful preachers of the word of God. It is also the duty of all elders, deacons, and leaders to talk, preach, and urge missions upon the conscience of the church; and, I may

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add, every disciple of God, whether man or woman, whether a leader or not, whether great or small, should do all in his or her power to sound out the word of God in "the regions beyond." I am very happy to note that more preachers and elders are taking more interest in world-wide missions. More is being done. Our motto should be, "Greater Things for the Master's Cause." Every loyal editor should lend his pen and paper for the furtherance of the gospel in heathen lands. If all will unite in one grand effort, we can establish a work on the foreign field of which the church may be proud and which will be a living and constant monument for the glory of God and his Son. If the generation of Christians *now living* do not preach the gospel to the heathen *now living*, they will never hear the good news of salvation in Jesus Christ. Are you willing for them to pass into the great beyond without having an opportunity of hearing of the Savior of men? *Now* is the time for us to work, for *now* is the day of salvation.

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"Father, Forgive!"

Comes there not in every Christian's life a time when this cry from the cross acquires a new, more intense, personal meaning, awakening in his heart not only the inexpressible, thankful love of a forgiven soul, but stirring the responsive chord of forgiveness to others? He, too, has been called to taste of the cup which his Lord accepted in the garden of Gethsemane and drank to the dregs on the cross of Calvary. To his lips it has been pressed full of the bitterest of rejected love; and, at first, forgetful of his Lord's submissive acceptance of that very cup, he has cried out in despair, heartbroken at being so cruelly misunderstood by those whom he loved so well. Then, when the first wave of sorrow had spent itself, the power of reason returned; he dared to probe the wound, to think calmly of those who made it so deep and so painful. He knows something now (though it be but an infinitesimal part) of what his Lord suffered, when he was betrayed, denied, forsaken, by those whom he had called his friends, and from his heart rises the passionate cry to him who suffered so bitterly for us: "Lord, teach me to forgive, even as thou hast forgiven me. Teach me with thee to pray: Father, forgive them; for they know not what they do."—Selected.

For Emergency Use.

Every well-regulated family should keep on hand a jar of Mentholatum. Its uses are various, because it is an antiseptic and germicide and also a delicate counter irritant; just the thing needed for scalds, burns, bruises, insect bites, and stings. Mentholatum is a combination of volatile aromatic oils with a heavier base. In the case of scalds and burns the heavy base keeps out the air, a very necessary condition. The lighter aromatic oils disinfect the surface and protect it from infection from without. The lighter oils also set up a counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery. For this reason it is very much used for colds, sore throat, catarrh, cold sores, and croup.

Avoid Scandal.

Be too broad-minded to encourage the sin of scandal. When a gossip begins to relate some scandal in your presence, say to him: "Come, let us go to that person and see if the story is true!" Hannah More, the English author, always followed that course, and it never failed to work.—Selected.

Hard Colds. People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related, and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crusey, a South Carolina physician, writes: "I have tested your spring water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will produce a permanent cure. It will purify the blood, relieve debility, and stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there, and still I was not benefited. I had almost despaired of living, when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for rheumatism. I know of several who were cured of rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

**Shivar Spring,
Box 218, Shelton, S. C.**
Gentlemen: I accept your guarantee offer and inclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial, in accordance with instructions which you will send; and if I derive no benefit, you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Post Office

Express Office

(Please write distinctly.)

Men are led away from threatening destruction. A hand is put into theirs which leads them forth gently toward a calm and bright land, so that they look no more backward; and the hand may be a little child's.—George Eliot.

Report of Donations.

BY VIRGIE E. BUFORD.

I acknowledge receipt of the following amounts for the Silver Point Christian College, located at Silver Point, Tenn.:

Maury County, Tenn.: From L. E. Buford, \$1; Meade Johnston (white), 50 cents; Mrs. Laura C. Crowe, 50 cents; Charles Webster, Jr., 50 cents; Mrs. H. V. Porter (white), 25 cents; O. W. Tucker, 25 cents; E. M. Bryan (white), 25 cents; I. P. Crowe, 25 cents; W. F. Houser (white), 25 cents; John Collins, 25 cents; Miss Eron Burns (white), 25 cents; Mrs. Martha Allison, 25 cents; Julius Blair, 25 cents; Mrs. Priscilla Webster, 15 cents; Mrs. Beatrice Haley (white), 15 cents; J. F. Walker (white), 13 cents; Mrs. Louisa Kinzer, 10 cents; Miss Lucile Greenfield, 10 cents; Mrs. Daisy Harris (white), 10 cents; Mrs. Georgiana Webb, 10 cents; Mrs. Alice Gant, 10 cents; Miss Lizzie Russell, 10 cents; M. G. Gray (white), 10 cents; Erastus M. Crowe, 10 cents; I. P. Crowe, Jr., 10 cents; Mrs. Maud Walker, 10 cents; Miss Mamie Biffle, 10 cents; R. L. Tucker, 10 cents; S. R. McGowan (white), 10 cents; Henry Payne (white), 10 cents; A. C. Letsinger (white), 10 cents; Miss Sophia Crowe, 10 cents; J. T. McGowan (white), 5 cents; Mrs. Mary E. Bratton (white), 5 cents; Mrs. Pattie Stewart, 5 cents; Miss Augusta Tucker, 5 cents; Mrs. Lucretia Strayhorn, 5 cents; Mrs. Lou Loveless, 5 cents; Mrs. Bessie McGowan, 5 cents; Mrs. Ella Biffle, 5 cents; Miss Ella Mai Bryan (white), 5 cents; Mrs. W. D. Bryan (white), 5 cents. Total for Maury County, \$7.28.

Hickman County, Tenn.: From John F. Leek (white), 50 cents; R. C. Hogan, 50 cents; Mrs. Phæbe Bryant, 50 cents; James Church, 35 cents; W. M. Gambill (white), 25 cents; Lawrence Watkins, 25 cents; Mrs. Minerva Hall, 25 cents; Mrs. Joanna Anderson, 25 cents; Jack Kennedy, 25 cents; J. H. Smith (white), 25 cents; Matthew McGill, 25 cents; T. H. Erwin (white), 25 cents; G. W. Martin (white), 25 cents; Booker Bryant, 25 cents; Mrs. Alice Delk, 25 cents; Nathaniel Grimes, 25 cents; G. W. Anderson, 25 cents; Mrs. Lillie Kennedy, 25 cents; Henry Kennedy, 25 cents; Aden Kinzer, 25 cents; William McGill, 20 cents; Tom Johnson (white), 20 cents; Mrs. Sullie Gant, 20 cents; James Gant, 15 cents; Mrs. Anna McGill, 15 cents; Mrs. Jennie Lipscomb, 15 cents; Mrs. Finley Grimes, 10 cents; Burton Webb, 10 cents; Mrs. Annie Gant, 10 cents; Clarence Gant, 10 cents; Mrs. Maggie Hudson, 6 cents; Mrs. Eugene Russell, 5 cents; Miss Roxie Russell, 5 cents; R. S. Jewell (white), 5 cents; J. M. Deen (white), 5 cents; Mrs. G. B. Miller (white), 5 cents; R. C. Gant, 5 cents; Mrs. Ida Smith (white), 2 cents; Mrs. Magdalene Webb, 2 cents. Total for Hickman County, \$7.75.

Chicago, Ill.: From A. H. Ramsey, \$1. Total amount collected, \$16.03.

Send us five cents for the tract, "Walking by Faith."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Specialist who has studied widely both in this country and Europe said: If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble, some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulant medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later. No matter what anyone tells you, if you are

not strong and well you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 50 per cent. or over in four weeks' time, provided they have no serious organic troubles. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all good druggists.

REMEMBER

the Bible bargain sale as advertised in last week's issue of this paper, by Pentecostal Publishing Co., Louisville, Ky., the most appropriate gift for Xmas. Write them.

Get Your Machine at Half Price

\$12⁹⁵



Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club.**

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully warranted for ten years—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

Easy Terms—Thirty Days Trial

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name

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**Medicated Smoke
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Try This Pleasant Herb Smoke.
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Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medicinal herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or longstanding your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medicinal cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Coarse Hair

doesn't become you, and it is as unruely as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself, and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair, and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana, fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price, \$1. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



"What Is My Worker Doing?"

BY E. S. JELLEY.

Frequently the inquiry comes: "What is my worker doing?" Sometimes there is a rather angry note to the question. So I shall try and explain as best I can what each and every worker is doing.

In the first place, your worker (a new one) is extremely ignorant of the Bible, although he knows so much of the divine requirements that he has been baptized for the remission of sins. He, therefore, is put through a course of instruction—partly by mail and partly by myself or an educated brother—that lasts two years. He is not, however, idle all of this time. Even during Bible-study courses I send him out to preach occasionally; and during nine months of the year, unless he is confined by sickness, he preaches in two or three villages per week where there are churches (he has a circuit of ten village churches). Likewise he answers calls from unevangelized villages and baptizes when desired. He also, in all probability, teaches school in the village where he resides.

"But how many has he baptized in the last month?" Frankly, I do not know. A record of baptisms is kept, but not of the administrator, and generally the senior preacher present at a baptism does the baptizing without regard to who made the convert; and as, from design and otherwise, different preachers visit the same villages, and as every Christian is a worker to a certain degree, most converts would be unable to tell who converted them. Conversion is not necessarily a Methodist, instantaneous process. Your worker came not to baptize, but to preach the gospel. (See 1 Cor. 1: 17.)

Secondly, one cannot expect a constant stream of one hundred baptisms a month. One of the eight writers said that the farmer has to wait for a crop after sowing the seed. Your worker sometimes has to wait also.

Again, it occasionally happens that some brother or congregation asks for a worker and begins to send the money monthly, but I have no suitable worker handy. What do I do? Do I appoint an unsuitable man? Certainly not. What, then? Well, I do just what you would do. I keep the money and put a man to work



Make your cakes better by using "Eagle Brand." It also improves your tea, coffee, chocolate and cocoa.



when I find one suitable, some two or three or even six months after. You pay for a certain number of months' preaching. I employ a preacher for you for that length of time. Your money is not misappropriated.

Brethren, under serious drawbacks and disadvantages, we try to spread the gospel in this darkened land. On the whole, we are fairly successful; but we cannot do the impossible. Kindly compare the results in India with results in your home town. Also compare our procedure with that recorded in Acts.

There is this matter also: We are sowing seed to-day, with no apparent results, which will bring forth fruit in vast masses turning to the Savior in the future, we trust. We do not ask every one to help the India work. Use your own judgment in that matter. Perhaps you had better help Japan, Mexico, China, Russia, or some other country (we certainly trust you do not forget America). But if you help the work in India, kindly be patient and pray for your workers—the missionary and your native worker. The work is being done as best we know how to do it.

Our Constant Guest.

There is a Guest who is always in our homes. The sense of his presence should make sacred the family life, for he is daily blessing us when we live as becomes his friends, and our unworthy home life makes him displeased. We ought to be glad that Christ dwells in our homes, and our ambition should be to make these homes more befitting such a heavenly guest.—Exchange.



Distemper

Coughs, colds, and sore throats; in horses, dogs, cats, and all other domestic animals cured with **SPOHN'S**. A germicide and blood purifier of the highest order. Given on the tongue. All good druggists can supply you. Fifty cents a bottle. Write for booklet.

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When You Forget Your Umbrella Buy a Box of LUDEN'S
Prevent "wet weather" effects. Relieve coughs, colds, throat trouble.
In "Yellow Box"—5c
WM. H. LUDEN, Reading, Pa.

LUDEN'S
MENTHOL CANDY COUGH DROPS

A Plea for the Perishing Millions of India.

BY W. HUME M'HENRY.

On last Lord's-day afternoon (August 27) we all went out to Mahuli to preach and hand out a few books. We preached to a few people who came near us, but only a few were to be seen. We were told that on the following day there would be a heathen gathering—a very large one. We promised to come the next day. So early next morning we went again, and found that during the night several thousand people had gathered for their devotions. Before noon the number must have increased up to tens of thousands. The brethren boldly proclaimed the word, and quite a number listened quite well. We gave away quite a number of Gospels and a supply of books on the "Evidences of the Christian Scriptures." It is hoped that the seed sown will bring forth fruit in after days if not now. To see the thousands as they bowed to stocks and stones in their ignorance as against the insignificant number of those who know the true way was almost enough to bring discouragement. But we are convinced that the gospel is the power of God unto salvation; and if boldly proclaimed, the victory is certain through the Lord Jesus Christ. But really, brethren, let us wake up and quit playing with the missionary problem. Let a few dozen turn loose of their shells and come to the rescue of the millions perishing for the bread of life, and let those who remain at home really give of their substance as the Lord has prospered them, and, to be sure, the gospel will be preached in the whole world, and the preachers at home will not have to starve, either.

Word came from Brother Jelley this morning saying that they had been treated to a series of rather

severe earthquake shocks, and that their house and many others were quite badly damaged, with four deaths reported. They were all safe. Let us hope that the worst was passed.

This finds us all well. The weather is pretty, with little rain at present. Two baptisms reported this week. One worker reports that one hundred and twelve in out villages are considering and studying the Christian religion, while not a few are ready to accept Christ. I hope to make a trip out to as many of the villages as possible and strengthen the brethren in a few days.

We are thankful for all the help that has been sent by our many good brethren. But let it always be borne in mind that a continued effort must be put forth. A shifting from one field to another year after year is a means of wasting much money. Conditions being so much different in this country from what they are at home, it necessitates more time to get the work on a solid and permanent basis. The first year much of the time must be spent in teaching the worker, that he may be able to efficiently teach others. Unless each contributor continues his offerings or gets a substitute, what will be the result? Keep this in mind, and let us be systematic and continued in our efforts in spreading the gospel, just the same as we are in secular work.

There is one thing all can do—that is, earnestly pray for the safety of your workers and the success of the Lord's work everywhere. Love to all.

TO PREVENT A COUGH Growing Worse at Nightfall, Take Foley's Honey and Tar.

A cold usually tightens up toward nightfall, and an increasing cough means a night of discomfort. Bronchial coughs, hoarseness, tickling throat, a sore tight feeling over chest and in the bronchial tubes, may be eased and soothed very promptly, the wearing cough loosened and the phlegm raised without painful effort, by the aid of Foley's Honey and Tar. This standard family cough medicine is without opiates or harmful drugs. For croup it is invaluable. All dealers everywhere sell it.

We always have time enough if we will apply it well.—Goethe.

The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—Daniel Webster.

Meat Cause of Kidney Trouble

Take Salts to Flush Kidneys if Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority, who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back, or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys; also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive. It cannot injure, and makes a delightful effervescent lithia-water drink.

THE YOUNG PEOPLE.

One of the brightest and most entertaining of all our Sunday-school publications is THE YOUNG PEOPLE, a four-page weekly, devoted especially to the interests and welfare of young people of both sexes, but which will prove a channel of cheer and blessing to older ones as well. This periodical has just been consolidated with THE BIBLE STUDY HELPER, and presents the strongest and most essential features of both in an improved form. Three pages are given to stories of an entertaining and elevating character and articles of an educational nature, by gifted and well-informed writers, strikingly illustrated by photo-engravings and fine drawings; and one page is devoted to a clear and concise presentation of the Sunday-school lesson, historically and exegetically, by A. B. Lipscomb, one of the editors of the Gospel Advocate, in which are presented the thoughts of many of the world's best thinkers. The size of the page is 10 3/4 x 14 inches. Printed from clear type on good paper.

Subscription Price: Five or more copies to one address, per year, each, 40 cents; single subscription, per year, 50 cents.

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McQUIDDY PRINTING CO.,
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CATARRH
And at the Same Time Retain
Your Natural Beauty



What are you going to do—get rid of your catarrh or sacrifice your health and good looks? Catarrhal poison in the blood produces unsightly facial blemishes and makes you look old long before your time.

C. E. Gauss can tell you how to get rid of your catarrh with all its annoying features, and at the same time will send you a free package of Gauss' Combined Treatment that does the work. You will find this a wonderful medicine, because it gets right down to the root of the trouble and removes the cause.

Write to-day for a free package of the medicine and you will be more than delighted with the results. Fill in your name and address and send coupon below to C. E. Gauss, 276 Main Street, Marshall, Mich.

FREE!

This coupon is good for a package of Gauss' Combined Catarrh Treatment, sent free, by mail. Simply fill in your name and address on dotted lines below, and mail to C. E. Gauss, 276 Main Street, Marshall, Mich.

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Real Charity.

There is sometimes a greater charity in seeming not to see our neighbor's trouble than in trying to relieve it. "Let me alone!" is the prayer of many a tortured heart when the curious, the officious, and the tactless force the door of its place of desolation, albeit they bring wine and oil.—Selected.

It is probable that a man never knows the deep anguish of conscious wrong until he has had the courage to face in solitude its naked hideousness.—James Sully.

Comfort in Temptation.

Temptation comes to every man, woman, and child. It came to all the saints and just men made perfect. The fiercest temptation on record is that of our Lord in the wilderness. No one is exempt from the tempter's power. The conditions of human life make temptation unavoidable. It is an ever-present factor in life. Temptation may be said to produce the battle and the bitterness of life, but it is also the road to holiness. The salutary effect of the hour of temptation has often been shown by the hour after temptation. Many who have fallen into "manifold temptations," have been led to "count it all joy." It is the trial of faith that reveals the nature of faith. Trial is the only safe test of character. A man tells me, "I am a Christian;" but I do not know it until he has been tried in the crucible of temptation, like the gold is tried in the fire. Temptation is not sin. Yielding is sin. We do well to remember this. Timid Christians, who keenly feel the presence of the Evil One, are apt to conclude that they must be very bad because of his frequent assaults upon their souls. They forget that this is the best proof that the Christian is faithful unto the Lord. Grace is stronger than sin, and the battle with Satan need not be hopeless. The grace of God is able to deliver in every hour of trial. "He is my refuge and my fortress: my God; in him will I trust."—Selected.

Recipe for Gray Hair.

To half pint of water add one ounce of bay rum, a small box of Barbo Compound, and one-fourth ounce of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod;
Where ill thoughts die and good are born—
Out in the fields with God!
—Elizabeth Browning.

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Trice-Denington Debate.

BY T. B. THOMPSON.

W. H. Trice (Christian), of Memphis, Tenn., and W. T. Denington (Baptist), of Wingo, Ky., met in public debate at Oak Grove Baptist Church, three miles west of Mayfield, Ky., on November 7 and continued four days. The first two days Denington affirmed on the Spirit's influence upon the sinner in addition to its power residing in the word. The last two days Trice affirmed on the design of baptism. During this debate Denington challenged Brother Trice to meet him at Pryors, near Wingo, Ky. Brother Trice readily accepted the challenge, which resulted in four additional days' debating the next week—November 14-17. However, arrangements were made to have the first two days at the same place (Oak Grove) and the two remaining days at Pryors. Two propositions were discussed in the latter debate. Denington affirmed on the establishment of the church "before the death of Christ," and Trice affirmed on the possibility of apostasy.

It would be wholly unnecessary for me to attempt to say anything about the work of Brother Trice in these debates. He made his arguments clear and distinct, and would not permit his opponent to cover the issue. I think I have seen no one who could lay a more splendid foundation in his first speech than Brother Trice. His definition of his proposition and his statement of principles upon which the contention rests were, it seemed to me, as good as could be. Brother Trice's forte—one of them—is in asking his opponent just a few questions which serve to bring the contention to a focus and eliminate much useless discussion. To some of them Denington would say: "I'll not answer it." Brother Trice was unable during the entire eight days to get Denington to say whether salvation is conditional. The Missionary Baptist's position between the Christian and "Hardshell Baptist's positions is not a very "happy medium" when the matter is tested. It was evident at times that Trice's efforts were very annoying to Denington.

Denington is of Irish extraction, rather out of joint in an educational way, as well as in body. As Trice said of him: "Denington, you have two strong points—a strong voice and a winsome smile." I have never heard one who could hollow louder than he. Often it looked as if every pore of his face would burst out in blood. His position in the stand is often ludicrous. Had he even a rudimental education, he might be a power. He tries to

How to avoid Operations

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make capital of his lack of education; and when it becomes necessary for his opponent to show up his inferior handling of the mere fundamentals of the English language, he tries to gain the sympathy of the audience by attempting to put his opponent in the attitude of "poking fun" at him—one who had had no opportunity to get an education. He seems absolutely devoid of any sensitiveness of soul in misstating his opponent, partly due, perhaps, to inability to get his opponent's argument. He shows he is acquainted only with the old squibs and quibbles of Baptist debaters, from Hall down, for he refuses to attempt to answer anything new. Let me say one thing to his credit, however; and that is, so far as I heard, he never said "Campbellite" during the whole debate. I was told that he got a little angry the last day of the first debate and said something about Trice as a "Campbellite Solomon."

Brother Ira Douthitt moderated for Brother Trice in the first debate; a

Mr. Wood, for Dennington. I moderated for Trice in the second debate; Wood, Squire Arnett, and a Mr. Taylor, for Dennington. Of our brethren who attended the debate, the preachers were: Ira Douthitt, Boone Douthitt, W. J. Butler, Stanley Jones, Jewel Cox, Garvin Curd, Charlie Taylor, Will Warren, John Taylor, F. Loran Palsley, Alonzo Williams, and the writer. Of the Baptists who attended, the preachers were: J. E. Wood, B. F. Stamps, T. E. Taylor, Kelly Taylor, J. M. Rodgers, J. M. Hooker, L. J. Covington, and Mr. Edison.

"In him we live, and move, and have our being." And the joyful people in the church of Christ are those who see God in the commonplaces; in the breaking of bread, the giving of food, and health, and clothing; in the fresh air and bright sunlight.—A. C. Dixon.

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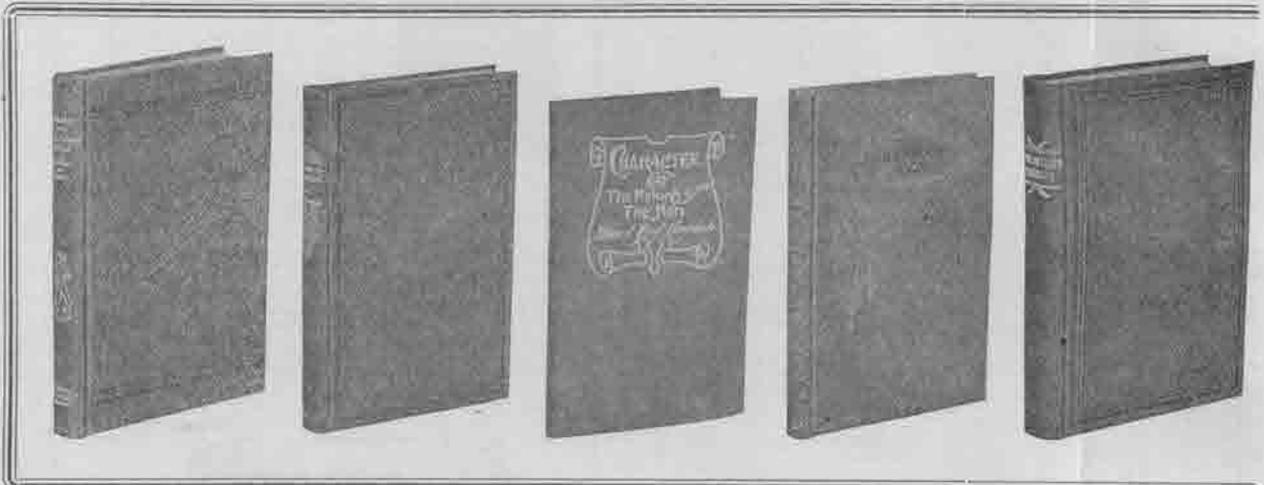
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rageous, and terrible to their enemies, and made a prey of them, is called a "lion's whelp." That was father Jacob's patronymic for the tribe as a whole. But Jesus, a lineal descendant of David, the great king, is individually called "the Lion that is of the tribe of Judah," because he was mighty, courageous, and revolutionary in his ministry among men. Long before his birth the prophet Malachi had said of him: "Behold, the Lord, whom ye seek, shall suddenly come to his temple; and he shall sit as a refiner and purifier of silver." This means that Jesus was to come where holiness was professed, and to sift the true from the false, the worldly and greedy religious sort from the devoted and the spiritual. He was not to make pretense at such a purification, but actually to accomplish the separation.



The Temple Converted Into Stock Yards.

Following the first miracle that was wrought in Cana of Galilee, Jesus and his disciples went up from Capernaum to Jerusalem to attend the passover feast. As they entered the outer court of the temple, called the "Court of the Gentiles," a strange, incongruous scene met Jesus' eyes. Instead of viewing a great crowd of worshipers, as one might reasonably expect, he saw what much resembled the stock yards on an unusually busy day. The court, with a space of about fourteen acres, was filled with a noisy assemblage. Dealers were crying their wares in loud and lusty voices; buyers were wrangling and disputing; coarse shouts of the cattle drovers added to the general uproar, while the clink of coins and the cries of animals rose above the din of the jostling crowd. If one should ask how came this strange sight to exist, the answer would be, "We did it for convenience' sake," and to the unthinking the answer might seem plausible. The law required each worshiper to bring a sacrifice to the Lord. Those who lived near Jerusalem could bring their own animals, but those who lived far away could not conveniently do this; hence it was an accommodation to them to be able to procure suitable animals after arriving at the place of the feast. At first the market was established somewhere in the city away from the temple, but afterwards, for convenience' sake, it was carried into the court of the temple. There were not only cattle dealers and pigeon sellers, but also money changers; for every Jew had to pay to the temple treasury an annual tax of half a shekel, and this tax must be paid only in Jewish coin. Hence the need of money changers for those who came from foreign countries. It was convenient enough to get their money changed outside the temple; but the grafters, to make it more convenient for the pilgrims and more profitable to themselves,

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.



BY A. B. LIPSCOMB

The Lion of Judah.

More than seventy times in the book of Revelation its author refers to Jesus as "the Lamb." Once in the same book Jesus is called "the Lion," or, more specifically, "the Lion that is of the tribe of Judah." From this I do not conclude that our Savior was about seventy per cent lamblike and about one per cent lionlike in his nature. I understand that all the names given to Jesus are significant, but that John's favorite appellation for him was "the Lamb," suggestive of his office as the world's greatest Sacrifice and also of the meekness and gentleness of the innocent Savior. But there was also a good reason why he was called "the Lion" of Judah. The lion is metaphorically taken in the Bible and in literature generally as the most powerful and most courageous of all beasts. The tribe of Judah and its kings, who were valliant, cou-

set up their tables inside the court. As a result, the house of prayer became a "den of thieves." The poor were shamefully treated, and the worship of God was hindered and impoverished instead of being facilitated and enriched. And all of this travesty of worship took place under the pretext of "convenience in the worship."



Innovations for Convenience's Sake.

Instrumental music and other innovations have been introduced into Christian worship in modern times by many who admit that such things are not taught in the New Testament and were not used by the early church, but who make the plea of "necessary for convenience sake." It is right and proper to have things convenient in the worship, so long as no principle of worship is violated; but when the introduction of a convenient thing changes the spirit and meaning of any New Testament command, then the convenient thing becomes the unholy thing; "becomes more

destructive and devilish than it is convenient; it undermines the power of religion; it divides the hearts of Christians; it turns men away from the truth. We should not forget that the Lion of Judah "made a scourge of cords," then entered into one of the most convenient places of worship that ever existed in the world, "and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables." In brief, Jesus separated and temporarily destroyed all of those conveniences because they were not in harmony with God's words. Now I do not learn from this that Christians today, who are zealous for the purity of the worship, should, Carrie-Nationlike, take a hatchet or a crowbar and violently seek to "bust up" or "prize out" everything that does not meet with their approval; but I do learn that, taking the sword of the Spirit and the shield of faith, and having our feet shod with the preparation of the gospel of peace, we should go forth and contend earnestly against everything that is not according to the pattern.



OUR CONTRIBUTORS



Authority to Baptize.

BY F. W. SMITH.

One of the fundamental doctrines of the Missionary Baptist Church is that the authority to administer the ordinance of baptism is derived from the local church, and that only a local Baptist church is a New Testament church. Is not this a colossal claim? Is there scarcely less arrogance to be found in the papal claim itself? For a human institution that cannot trace its origin any further back than the sixteenth century to set up the claim of Mr. J. E. Skinner, which the writer is reviewing, is almost too ridiculous to think of. In his essay on "The New Testament Procedure of Baptism" he has this to say on the *authority* to baptize:

Thus it is clear that, since the commission, including the ordinance of baptism, was given to the church, and since baptism was always associated with church membership in the teaching and practice of the early disciples, the authority for its administration then, and to the end of time, was committed to the local church, "the pillar and ground of the truth."

The foregoing is, as the reader observes, a conclusion from previous reasoning. The premises from which he draws this conclusion occupy at least three and one-half columns of the Baptist and Reflector, making it entirely too long for reproduction here; but, in order to make it fair to Mr. Skinner, enough of his premise will be given to justify my criticism. Having assumed that the authority to baptize was not committed to the apostles, but to the church, a local congregation, he then undertakes to locate the church before the day of Pentecost. He says: "I use the word 'church' always with the idea of a local organization." Let us not forget his definition of the church, for it is a prime factor in this investigation. Now, with his definition of the word "church," it became his duty to point out such an organization on this earth before Christ ascended to heaven. This he attempted to do, first, by assuming from the language, "tell it unto the church" (Matt. 18: 17), that the church must have at that time been in existence. Well, we will let Mr. Skinner find it, and here is *where* and *when* he locates it:

Thus, twice before his death, he mentions the government of the affairs of his kingdom, and how it should be conducted when he was gone, and each time, without exception, *he does so* in direct connection with the work of this institution he calls his church. Now, with this fact in

mind, with no theory of our own to support, with no concern about it except to know the truth, let us come with our Lord to the mountain in Galilee, and hear him speak to "above five hundred brethren at once" (it is generally conceded that it was to this occasion Paul referred in I Cor. 15: 6), giving his last commission as follows: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Doesn't this sound like his teaching just referred to in Matt. 16: 18 and 18: 18, where, in effect, he says: I have authority to commission you to carry on the work of my kingdom, and I have power to make it victorious on earth and acceptable in heaven? In these passages just referred to, he is talking about the work he wants his churches to do, and is he not speaking to his church when assembled on the mountain, where he gives them the great commission and commits to them the very work he had mentioned before as being the work of his churches?

What is his definition of the word "church?" A local congregation always, so he informs us. Where is this local church? On the mountain in Galilee, he tells us, and that it was composed of "above five hundred brethren." Here on this mountain in Galilee, he says of Christ: "Hear him speak to 'above five hundred brethren at once,' giving his last commission." That commission, he affirms, is the one recorded in Matt. 28: 18-20.

Now the following objections are filed against all of this. First, there was no such thing as a "local congregation" on that mountain; for, in so far as the record goes, not one of those met with Christ on that mountain lived there, hence were not localized at that place. This fact destroys Mr. Skinner's only definition of the word "church." To meet the requirement of his definition of the church, they would have to be localized on that mountain—that is, that place would have to be their home. It is a misnomer to speak of disciples from different sections of a country assembled at a certain place for a brief period as a "local church." In the second place, the plain statement of facts are against Mr. Skinner's assumption that "above five hundred brethren" were present on the occasion when the commission of Matt. 28: 18-20 was given. Let us consult the divine record: "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came to them and spoke unto

them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Now, Mr. Skinner, where is your "local church" of above five hundred members? According to this record, there were only "eleven" disciples on that mountain with Christ, and they were his apostles. How long, Mr. Skinner, did this "church" remain on that mountain, and how often did it assemble there for worship? Really, with a commission to go into all the world, how could it be a "local" church, if a church at all? Is this the way Baptist preachers have to pervert the word of God in order to sustain their cherished dogma that no one but a Baptist preacher has the authority from God to baptize? My friend read where it was declared that Christ was seen "above five hundred brethren at once" (1 Cor. 15: 6), and he just supposed it must have been at the time he gave the last commission! He must have written without a copy of the Scriptures near him, for how else can we account for this colossal blunder? Further comment is reserved for another issue.

An Important Question. No. 2.

BY W. H. CARTER.

"What must one do in order to become a Christian, and how may one know that he has been pardoned?"

The question you ask presupposes that there is something to be done. The teaching of the Scriptures is so plain on this point that there are no religious people known to me, however far they may have digressed from divine truth, that do not teach that the sinner must do something; and one thing that should rejoice us all is, there are some things about which we are all agreed. There is really no dispute over the necessity of faith and repentance. While there may be, and is, some contention about the order in which these come, as to which comes first, yet all agree that these are essential to one's becoming a Christian.

The question of the necessity of doing something in order to come to the enjoyment of the blessings of God was brought up several times during the ministry of our Savior and his apostles, and I do not know of one single instance where it was even intimated that there is nothing to be done. On one occasion a very wealthy young man came to our Savior and asked him what good thing he could do that he might inherit eternal life. Jesus called his attention to the requirements of the law (for the law of Moses was yet in force), and the young man affirmed that he had kept all those things from his youth up, and asked what yet was required of him. He had asked to know what "good thing" he could do. So Jesus told him to sell what he had and give to the poor, and come and follow him. (Matt. 19: 16-22.) Like this young man, many in our day will ask what to do, but are not willing to do what the Lord says. They would willingly do, if the Lord would tell them to do things they want to do, but are not willing to bring their will into subjection to the will of the Christ. May I hope that such is not the case with you?

On another occasion the people asked: "What shall we do, that we might work the works of God?" Jesus said: "This is the work of God, that ye believe on him whom he hath sent." (John 6: 28, 29.) Again, Jesus said: "My mother and my brethren are these which hear the word of God, and do it." (Luke 8: 21.) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) "If ye know these things, happy are ye if ye do them." (John 13: 17.)

At the beginning of the ministry of the apostles under the commission given by our Redeemer, just before he returned to the Father, being filled with the Spirit, and speaking as he gave them utterance, having preached the gospel of the grace of God and proclaimed for the first time the Lordship of Christ, the people, being pricked in their hearts by what they had heard, "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They were guilty of an awful crime. In their ignorance they had crucified the Son of God—the Lord of glory. They are now convinced that he is indeed and in truth the Son of God, and is now exalted at the right hand of God and has been made both Lord and Christ. Hence their question: "What shall we do?" The answer, which comes by the authority of Christ, is plain and simple, easy to be understood and done: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Read Acts 2.) They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

Practically this is your question with heaven's answer. Before the preaching of this sermon they were not Christians, but after they had received the word and had done what they were told they were added unto the apostles, and, of course, had become Christians. There is nothing—absolutely nothing—to keep us from knowing what they did, for this the inspired record plainly states. If they became Christians and were saved, and if you believe and do the same things, will you not become a Christian and be saved, too? (To be continued.)

Government in the Home and School.

BY A. G. FREED.

Government in the home and school is almost a "lost art" in this age. Children come into this world without any choice of their own. Neither do they choose in early life their own environments. God holds parents responsible. The divine command is: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4.) The first lessons of parental love and honor are learned early in the home. In these times it does not take long for boys and girls to think that father and mother are "back numbers," "old fogies." There is not much hope for the boy who refers to his father as "the old man" or "the governor." Neither is there for the girl who speaks of her mother as "the old woman." "Disobedient to parents" is one of the characteristics of "perilous times" in "the last days."

We are reaping what we have sown. For all this dishonor and disrespect for parents peculiar to this day there is a first cause. The press of business and greed for gain have caused many parents to neglect the moral and spiritual training of those precious ones committed to their care. When the hour for Bible study comes, they say to their children, "Go," rather than "Come." The first-day assembly has no attraction for them. The children are turned loose upon the streets for picture shows and "joy rides." Church houses are vacant on Sunday evenings. Soon parents are heard to say: "We can do nothing with our boy or girl."

Many schools do not propose to have any oversight or discipline of students in their care; but, rather, the faculty lead in the ruffianism and rowdiness under the name of "college spirit" or "athletics." Their students are taught that "might makes right." The greatest inducements many schools hold out are the pictures of their "college teams" displayed on front pages of their catalogues. A good (?) time is the incentive offered, and "just so I pass" is the rage of the student. "Do I know the subject?" seems never to enter the minds of teacher or pupil.

See the following recent clipping concerning one of our leading State schools. It is a fair sample of the spirit of all: "Students attending the — were entertained Thursday afternoon with a boat ride on the steamer Majestic by the Business Men's Club. This is an annual affair, and about six hundred students enjoyed the outing. The steamer was chartered by the entertainment committee, headed by —, and the teachers, their friends, and members of the Business Men's Club numbering about one thousand persons in all. Music, dancing, and refreshments were enjoyed." Now we have it—"music and dancing!" How is that for members of the "one body?" Among these students were Christians. Others were children of Christian parents. These parents will wonder why their children have lost all interest in the church and Bible. All the money of all the States, with all the glory and high-sounding titles of these worldly institutions, cannot atone for the immoral influence upon young hearts by this "dancing" and revelry upon the waters in a majestic (?) boat excursion at night. Nor is there glory enough in all the State schools of all the States to lead us to place a son or daughter under such environments. Neither shall I hold out any kind of inducement to have other parents to do what I would not.

Just now our papers are filled with reports of a disgraceful scene in another one of our leading State schools. Too shameful to record! A daughter dead, a father and mother brokenhearted and in disgrace—all because of the utter lack of any kind of discipline or government of students.

Many are growing sick and tired of our schools' holding out "affiliation" as an inducement to lead the youth of our country into these hotbeds of worldliness, infidelity, and immorality. I care not what kind of a class school we may have—the higher the class, the less the excuse.

But some one will say I am writing from a selfish viewpoint. While our college is modestly proud of the recognition of its grades and of its record in the care and oversight of its students, yet, were I not connected with a school, I would turn my pen loose upon present conditions until the "welkin" rang.

The greatest things on earth for good government for the eternal good of our boys and girls are proper surroundings and right examples. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Solomon.)

Naaman, a Leper; Man, a Sinner.

BY JOHN T. HINDS.

Paul says: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15: 4.) We are sure, then, that the story of Naaman's cure of leprosy was not written simply to give an item of ancient history, but rather to give some practical lessons in the matter of obedience. It is for the purpose of pointing out these lessons that reference is here made to the story.

When Jesus said, "They that are whole have no need of a physician, but they that are sick," and, "I came not to call the righteous, but sinners," he was comparing his own work with that of a physician. In this case sin is compared with disease, the gospel is considered the remedy, and obedience to the gospel as the way to be cured. Of all the comparisons used by the Master, perhaps none is more striking than this one. In all the list of diseases, no one better represents sin than leprosy. Hence the value of this story to the earnest student of the New Testament.

NATURE OF LEPROSY.

1. Leprosy was a disease that apparently was incurable by human skill. For this reason the most serious con-

sequences followed the affliction. When God sent it as a punishment for disobedience, it was considered one of the strongest evidences of his disapproval. Sin, in like manner, cannot be cured by human means alone, but only through the divine means which have been provided for us. If there were a specific for leprosy, how gladly lepers would use it! How unfortunate it is that sinners will not use the specific for sin! Mankind is far more interested in cures for physical ills than in one for the fatal disease of sin.

2. The leprosy caused the afflicted one to be separated from the people. It does the same yet. God's law to Israel on the question was the following: "All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be." (Lev. 13: 46.) He was also required to rend his clothes, let his hair go loose, cover his upper lip, and cry: "Unclean, unclean!" In like manner sin separates man from God and from those who serve God. It was sin that separated man from God in the first place. Isaiah told the disobedient Israelites that it was their sins that had separated them from their God and hid his face so he would not hear them. (See Isa. 59: 1, 2.) It is true that the sinner often occupies the highest places of honor from a worldly point of view; he is not separated from the people in business and society; he does not have to wear a special garb and proclaim publicly his moral leprosy, but God knows his sin, and he is separated from God and his people in fact. Sin can often be hid when leprosy cannot; but it exists just the same, and God knows who the sinners are. Because men stand well in business and society is no evidence that they stand well before God.

3. Christ has power to heal both leprosy and sin. He did both while he was here. His remedy for sin is the gospel—a specific for the object in view, offered freely to whosoever will receive it. No sinner need be lost when God's power is at hand. If he is, he alone is to blame.

CIRCUMSTANCES OF THE CASE.

A number of complimentary things are said of Naaman, quite as much as could be said of the ordinary man, but the unfortunate thing was that he was a leper. It is not the good things that may be said about one which gives the trouble, but the bad. Naaman's honors were no burden, but his leprosy was. Many nice things may be said of people; but what does that amount to so long as they are sinners? It is not the good things that will close heaven's gates against them, but the sins they commit. Moreover, sin will do it in spite of the good they do.

Help often comes from unexpected sources, and it is often nearer us than we think. We should not be above learning from the humble, nor consider ourselves too weak to do something for the lost. Remember the Jewish maiden and what she did for Naaman. Relief from God comes through his servants. We should point people to those who preached with authority; sinners should gladly obey their words.

It should be remembered that Naaman was not an Israelite. Hence the Jewish law on leprosy was not applicable to him as long as he remained a Gentile. For this reason the prophet gave him special instruction. However, when a servant of God gave a man special instruction, it was necessary to obey if the blessing was to be received. The principle of blessing for obedience has never varied in God's dealings with men.

THE HEALING AND HOW ACCOMPLISHED.

1. It is well to note, in the first place, that Naaman had his own idea of how the healing was to be done. He said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper." (2 Kings

5: 11.) Of course, this was Naaman's idea; but human wisdom is generally a poor judge of divine methods. Isaiah said that God's ways and thoughts are as much above our ways and thoughts as heaven is higher than earth. Paul tells us that "every thought" should be brought "into captivity to the obedience of Christ." (2 Cor. 10: 5.) It is often a fact that second thought is better than first. This case is a striking example of that fact. If he had persisted in his thought, he would certainly have lost the blessing. This he came near doing because he went away in a rage. But for the sensible advice of his servant, his trip would have been in vain.

2. Being angry and refusing the truth does not change the case. Naaman finally did what the prophet said. Only in that way was his healing possible. For sinners to get angry and refuse to obey the gospel because its conditions are not what they expected them to be is to display the same folly that Naaman did. Their refusal will not change the conditions. They must obey, not men, but God. When men have their minds made up as to how they should be saved, they usually get mad when told what God says. Often they go away in a rage and refuse to hear the preacher again. If they would only see that their rage only harms them and does not change the gospel, they, too, like Naaman, would return and obey.

3. Let us compare his idea with the prophet's command. What was Naaman's idea? He expected the prophet to come to him, wave his hand over the leprosy, pray to his God, and the leprosy would disappear. The prophet's plain, simple command was for him to "go and wash in Jordan seven times." (2 Kings 5: 10.) How simple, how easy to understand and obey! But entirely different from Naaman's plan.

Naaman's idea was exactly the same that people generally have regarding the way the sinner is saved. The idea is for them to be called to the anxious seat, for prayers to be offered to God, and the sin to be forgiven directly in answer to the prayers. But when some one tells them Jesus said, "He that believeth and is baptized shall be saved," they are usually angry and leave him in a rage. Naaman's thought was the modern religious idea of salvation directly in answer to prayer; the prophet's command was exactly the idea in what Jesus told sinners to do to be saved. The prophet and Jesus were right; Naaman was wrong, and so is the religious world on this point. Strange that people will not see this. When they turn from their ways to God's ways, they will; not before.

4. His obedience. He was told to "wash" himself in Jordan "seven times." In obedience he "dipped himself seven times." The Book also says, "according to the saying of the man of God." (Verse 14.) We know he did right, for he was healed. This puts the stamp of God's approval upon his acts. Paul says that in drawing near to God we should have "our bodies washed with pure water." (Heb. 10: 22.) Then, if the circumstance of Naaman's healing is of any value, to wash the body means to have the body dipped in pure water. Of course, no other act will harmonize with a burial and resurrection in baptism.

5. There was nothing in the element water to cure leprosy; for, if that had been true, Naaman would have gone straight to the river and asked the prophet nothing about it. So, if the virtue was in the element water to take away sin, like it removes dirt, sinners could apply it and get the result without regard to what Jesus said. But all know that is not the case. God healed Naaman after he obeyed in full; he will pardon sinners when they fully obey Jesus. No use to expect pardon any sooner.

6. According to the value of the coins then used, it is supposed that Naaman had with him above fifty thousand

dollars. This he no doubt expected to pay for the cure of the leprosy. But Elisha refused to accept pay. The lesson here is this: Naaman was willing to give fifty thousand dollars for his healing, provided he was healed according to his own plan, but did not want to receive it God's way for nothing. In like manner, there are many who are willing to pay any price for salvation, if they get it on their own terms, that are not willing to be saved God's way free of charge.

We need to learn that money cannot buy pardon. No man has enough to buy remission on other terms than those laid down in the gospel.

May we all profit by the facts in Naaman's experience. They were written for that purpose.

Mary, the Mother of Our Lord.

BY CLARA COX EPPERSON.

In the tragic scenes in the passage of our Savior through this world of ours, thrown upon the moving-picture screen of life, we find Mary, the mother of our Lord, an evanescent, shadowy figure, appearing only a few times; and yet she will go down in all history as the greatest woman of the ages, simply because she was the mother of the Savior of the world.

When God to the world a Baby gave,
That he might the sinner's way to heaven pave,
He thus set the highest seal that he could
Upon the noble brow of motherhood.

Then blessed is she who this seal hath won
By the gift to the world of an own dear Son;
Other crowns of jewels and gold she may wear,
But none will seem to her God so fair.

And when at last she reaches heaven's gate,
And hears the final edict of her fate,
This seal of God's favor upon her brow
Will the best joys of heaven her soul endow.

So, after all, the greatest crown of life is laid on the brow of motherhood, and it seems to me the Lord's hand was in the obscuring of Mary, the mother, from the view, that the light from the life of Christ the Savior might remain undimmed by another's glory.

I sometimes think the very brilliant mother rarely has a brilliant son or daughter. Perhaps they may have the power of brilliancy undeveloped within them, but the mother's success and fame throws them ever in the background, so their talents are often undiscovered. How beautiful, then, the thought that the dimness of Mary's life makes that of Christ, her Son, stand out in brilliancy supreme and divine! And we Protestants do not even believe in making her as prominent a figure in salvation as the Catholics, feeling that God's plan of obscurity for her was wise and best.

We know that as a little boy she must have trained and taught him in all good ways, especially in the law and the prophets; for when she took him to the temple of the wise men, at the age of twelve, he confounded them with his wisdom. This is an example to all mothers that the children should be taught the law of salvation early in life, that the storms of unbelief and doubtings of the so-called "higher thinkers," beating on the souls in after life, may not overpower them. The devil found that Christ knew the Scriptures better than he, and was overcome and put to flight by this knowledge. Yet how few children of this rushing, heedless, commercial age are so well grounded in faith in their early years that they could even hold their own with the devil, much less put him to flight with scriptural quotations!

When we seek the greatness of the world to-day, the laurel wreathes of fame, and forget the beauty and the splendor of the royal crown of motherhood, we are losing the better part, and our children are losing the only true foundation that can make them stand in all temptations and trials.

Mary was content to be just the mother of Christ, simply that and nothing more. The aggrandizement of self because God chose her for this high office never seems to have occurred to her. In simple humility she remained in the background of the wonderful picture. Even at the wedding feast in Cana of Galilee, she did not push herself into the crowd, seeking her Son, who was performing the wonderful miracle of turning the water into wine, but remained without, only sending him word that she was there. How many of us would have been content so? I fear we modern, aggressive mothers would have pushed ourselves into the midst of the wedding guests, and with self-pride would have said, "Behold *my* son!" claiming the miracle in part on account of the motherhood.

Mary the mother's light shines beneath a halo of beauty at the birth of our Savior and beneath the thorny crown of sorrow at his death, and those two pictures are enough for the world. We would not have them marred by any other. They stand sublime—these two:

To-day in fancy we can see
A vision of that wondrous three
In far-off Bethlehem—
A mother holding by the hand
A tiny, sleeping baby, and
An angel watching o'er them.

Alas! another scene we see,
The saddest in all history—
A Savior crucified;
While the disciple whom he loved,
And Mary with devotion proved,
Wept by his side.

As Mary was alone in her motherhood in the manger, so was she alone in her sorrow at the cross. But God meant it so, that she might stand out in the light of the ages, a lonely figure, known only for the fact of divine motherhood. And it is Mary's wonderful humility that makes her the most remarkable feminine figure in the pageant of the ages.

Nothing for herself she asked,
Nothing for herself did claim,
To be the mother of our Lord
Was her only aim.

And, after all, could anything the world might give, any jeweled crown the world might bestow or empires bow down to, any crown of laurel that the learned men of the East might have placed upon her brow, compare with the simple, royal crown of motherhood, placed on her humble head by the hand of God himself? And is there any crown to equal that of motherhood to-day? Is it not at the cradle and at the tomb that womanhood stands most sublime, regardless of all talents, all glory, all fame? Take the loving, tender mother away from these two scenes of life and the world would be indeed bereft, especially faithful motherhood in the hours of trial, at the cross and at the tomb even to the gallows, bowed in shame and humility; she is the one faithful, tender, loving figure, supreme in her loyalty, unshakable in her love, unflinching in her tenderness throughout the ages; for all time and eternity, unfaltering in all tests, stands the beautiful figure of motherhood.

Of all the sacred names of earth, there is to me no other more sacred, sweeter, dearer, than that dear name of mother.

'Tis linked with joyous memories of childhood and of youth,
And through life's perilous voyage proves an anchor strong in truth,

To soothe us and console us in our childish hurts and woes,
And sustain us when maturer years bring sorrow's bitter blows;
To guide through life's deep channel with a sympathy divine,
If we sail in joyous sunshine, or 'neath clouds our hearts repine.

She rules as queen of hearts always, in every stage of life,
And to her royal sway must bow the sweetheart, sister, wife,
So place upon her brow of age that crown beyond all others,
That's wrought with loving words and deeds to royally crown our mothers.

Let us remember Mary, the mother of our Lord, with love, appreciation, and admiration; but let us magnify all motherhood, now and always.

Trip to Dallas, Texas.

BY S. F. MORROW.

Mrs. Morrow and I were called to Dallas, Texas, on October 25, on account of the illness of our daughter, Mrs. North. I am glad to say that after a short time she began to improve rapidly, and then my mind was placed on duties at home.

I first realized that I was forced to omit the meeting with the directors of the Tennessee Orphans' Home. I state this that other directors may know the cause of my absence. I cannot understand how any one could neglect so great a duty when they consider the good that is being accomplished in training and caring for the precious little children which are left homeless and penniless. I hope and pray that the churches in every State and in different parts of the State will awaken to duty's call and place such homes where they are needed. Brethren, what does it profit a man to gain the whole world and lose his own soul? One of the saddest things that confronts the church to-day is the way we all give. We say and do not. How any Christian can promise to give a certain amount to support the orphans, to build houses for worship, and to have the gospel preached at home and in foreign fields, and then fail to pay the pledge, is a profound mystery to me, when we consider it in the light of God's eternal truth. Brethren, I have great fears that but few, if any, are making the sacrifice for the advancement of the cause of our blessed Lord and Master that we should. I was glad to read in the Gospel Advocate that practically a sufficient amount had been promised to pay all the debts against the Tennessee Orphans' Home. Certainly no one will fail to come up promptly and meet his or her obligations. The Spirit, through James, says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I am glad to say that my stay in Dallas was made very pleasant under the circumstances. The first Lord's day I went to Pearl and Bryan Street Church, and found that the Lord's-day school was good. I had the pleasure of being in Brother Morris Gano's class, and I am certain that he is one of the best teachers I have ever known. He teaches in a way to prove to the class that he has spent time in preparing his lesson. Brother Gano is a descendant of General Gano, who baptized Gen. George Washington, the Father of Our Country. Brother White preached an excellent sermon to a large audience, and there was one reclaimed. The church and Lord's-day school are in a very prosperous condition.

I went to Garrett Avenue to hear Brother C. C. Klingman, and he preaches in all earnestness. I met several of the Bible-School boys, and was glad to find them in the

faith. Upon Brother Klingman's request, I preached for them the following Lord's day.

The next place I went to was the church in Oak Cliff. Their preacher, Brother Jim Dunn, was away in a meeting, but I found a live congregation. They had a nice, new house to worship in, which was quite an improvement; for about six years ago I met with them, and they were meeting over a grocery store. I was informed that there were two or three other small congregations in Dallas and arrangements to commence the work at other new places. This shows what a great work has been accomplished in Dallas. We should all thank the Lord and pray that unity and love may continue and that great good be accomplished for the Master.

Silver Point Christian College.

BY W. L. KARNES.

I am writing this article wholly unsolicited either by the publishers of the Gospel Advocate or the manager of the school. Brother Hayden Young and I spent one day at the Silver Point Christian College recently. I wish it were so all who would be glad to see the negro race Christianized and educated could make a visit to Silver Point, Tenn., and see the work that Brother G. P. Bowser has done and is doing for the negro race in the College at that place.

The first thing that impressed me was the great sacrifice that Brother Bowser and those associated with him are making to run the school. All of them are poor. In fact, they are in a poor neighborhood from an agricultural viewpoint. But notwithstanding the poverty of those people, if you will visit them, you will be impressed with the fact that they are willing to put their "all" into this school that was established for the uplift of the negro race.

Bowser and his associates are not beggars. They do not ask the white people to support them in their idleness. All they ask is to be placed in position to help themselves. After a long, hard struggle, the school is coming to the front. The old, wooden, rickety building that was used for a number of years for a chapel and recitation room has been torn away and replaced by a nice, substantial, commodious brick building. Some of the white brethren of Nashville, I understand, furnished the material for this building, and Brother Black, of the Jackson Street congregation, in Nashville, did the work of putting it up. Brother Black himself is a poor man, but he gave, as I understand, both his time and labor in the erection of this new chapel. The chapel is about complete, but they have but little furniture for it. They have about one-half as many desks as they need. They need badly a desk or table for the rostrum and a chair or two. They also need lamps and a stove. If they had those things, their school building would be in pretty good shape.

The school is hoping to have a dormitory for the girls ere long. The same Nashville brethren that furnished brick for the chapel are hoping to be able to let them have some more brick soon to go into the dormitory mentioned above. They have a small frame house of perhaps four rooms that their girls now occupy. It is a very poor building, however. I trust they may soon have a better house in which to house their girls.

The school owns a little printing office. They have a small printing outfit. They publish a small paper called "The Christian Echo." The college also owns a small residence in which Brother Bowser lives. In connection with this house, they own eight acres of poor land.

I am told that the moral atmosphere of this little settlement is fine. A white brother who lives at Silver Point tells me that the negroes are honest, chaste, virtuous, and free from drunkenness. Those things speak well for any

community. I believe a little help right at this time judiciously used would do a great good and would go a long way toward the uplift of a race of people who need our help. If any brother or sister wishes to give anything to this institution, I am sure it will be gladly and thankfully received.

Christ Our Example—Follow Him.

BY F. C. SOWELL.

If we hope to reach the heavenly home and be forever with the Lord, we must follow in the steps of Him "who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously."

No impossibilities are required of the faithful servant who walks the narrow way that leads to the goal. Jesus said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." For this reason we should heed his sayings, reverence his word, and humbly submit to his requirements.

Christ is our standard of perfection; therefore to him we look, and hope to meet the promises when our lives are perfected. We find no correction to be made in his utterances and no criticisms to be offered in his deeds. His sayings are not to be modified, nor his deeds to be improved upon. This is such a complete standard of righteousness that there will always be space for growth for them who diligently seek the Lord.

The apostle Paul earnestly and faithfully sought to know the way of the Lord; and he said: "Follow me, as I follow Christ." The apostle had so well learned the spirit of his Savior that he said to the Corinthians: "Now I Paul myself entreat you by the meekness and gentleness of Christ." This is the spirit that teachers now should manifest in giving lessons to the children in the Lord.

Our blessed Savior shows himself a perfect example of humility, with his disciples, when he uses himself as a servant in washing his disciples' feet. He came not to be ministered unto, but to minister. He came meekly and humbly to do his Father's will; and when the work was completed, he said: "I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The highway established by the Lord was beautified by its simplicity, yet it was freed of all dangers of degradation and ruin. Then, to walk after Jesus is to enjoy freedom from sins and to rejoice in the hope of the spirit land where the redeemed of all ages will be united in the kinship of the heavenly family. The soul that is polluted and stained with sin cannot reach the home—the house of our Father's love—without first purifying his heart by faith. "And he put no difference between us and them, purifying their hearts by faith." Faith in the Lord Jesus gives us an inspiring view "on the hills of God's glory." The best men of all ages were faithful servants of Jehovah.

Enoch walked with God, Abel was a righteous man, Noah did the very thing commanded of Jehovah, and David was a man after God's own heart.

The beloved John writes to the sons and daughters of the spiritual family after this manner: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." The Father has willed that we hear his Son and follow him through time, and by trusting in his promises we will ultimately see him as he is.

Georgia and the Far Southern Field

By S. H. Hall

Some Important Questions.

Just before leaving Atlanta for a visit to the Central church of Christ, Fort Worth, Texas, I received a letter from Brother Smith, in Georgia, in which he wants to know our position on the following questions: (1) The principle by which the Atlanta congregations are governed; (2) whether we baptize all immersed people who come to us from other religious bodies; (3) our position on instrumental music in the worship; (4) what we believe and practice about women's speaking in the church; (5) whether we believe in having a Sunday school, and if women can teach in it; (6) our position on "close communion;" (7) if we believe in "foreign missions." If his letter were not locked in my trunk, which I have not taken from the depot on my short stop here, I would publish it in full. But a copy of the reply is now before me, and I am giving it to our readers with the prayer that it may do others good.

Stuart, Okla., December 1, 1916.—Dear Brother Smith: Your favor of November 30 came just as I was getting ready for this trip West, hence the delay in answering. I spent five weeks at Fort Worth, Texas, and am now on my return trip to Atlanta, stopping here to visit Mrs. Hall's people and to preach a few nights. If it is the Lord's will, I will get back to Atlanta on Tuesday, the 5th inst. In answer to your questions I have the following to say:

1. If you will turn to John 8: 28, you will find the following words from our Lord and Savior: "I do nothing of myself; but as my Father hath taught me, I speak these things." This is the principle by which we try to be governed. We strive to speak where the Father speaks, and stay silent where he is silent. Christ did this; so do we.

2. We believe that the church of Christ includes every child of God on earth. Christ daily adds to his church all who allow themselves to become "such as should be saved." (See Acts 2: 47.) He keeps a correct record of the membership of his church in heaven. (See Heb. 12: 23.) It is not possible for any one, at any time or place, to become "such as should be saved" and not become a member of the church of Christ; for all such Christ daily adds to his church. I would be afraid to say that there are none among other religious bodies who have become "such as should be saved." I believe to the contrary. I am perfectly confident that there are souls among other religious bodies who have obeyed Christ as sincerely as I have or could. Hence, I believe that there are members of the church of Christ in other religious bodies. Too, I believe it is my duty to call them out of human organizations to the stand that the apostles and early Christians took. (See Rev. 18: 4.) Certainly we do not baptize these people again. But do not understand me to say that I believe that all among other religious bodies have been scripturally baptized. Any one who went to baptism because he or she, as the case may be, saw God and Christ in the command, and so loved God that he could not be satisfied without being baptized, got scriptural baptism. I would be glad to have you see this point. It is taught by some that unless we understand the benefits of baptism at the time we are baptized, that baptism is not valid. This is a mistake. People can obey God from the heart just because they love him, and not for the hope of reward. Thousands among the denominations have been baptized because they loved God, and not merely to get into a human organization. God accepts such. As to the condition of heart in which they were baptized, no one knows except the party that has been baptized. (See 1 Cor. 2: 11.) Hence, we must leave this with them to decide. Paul says: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The true church of Christ has enough of the Spirit of the Father to know them, too, it matters not where we find them.

3. As to whether we oppose instrumental music in the worship or not, I will say that we believe in having in our worship just what Christ put there. The only way we know how to let it be, indeed and in truth, the church of Christ, is to let it stay just as he has fixed it. To take the

liberty to put in church worship something that Christ has not put in it would cause the church to cease to be the church of Christ, in the true sense, and become one of our own make, just as the Lord's Supper ceased to be the Lord's when the church at Corinth added a meal that they had a perfect right to have in their homes. (See 1 Cor. 11: 20-34.) Do you see? Let Christ's will, not ours, be done in our worship. Of course you know whether the New Testament teaches us to have instruments or not without my saying so.

4. As to women's speaking in the church, I will say that we believe in their speaking where the Bible permits them to do so, and remaining silent where the Bible demands silence. She cannot speak as a dictator or ruler in the church. All the elders were men; just so with the apostles and evangelists. But women have a right to teach, and are so commanded. (See Titus 2: 3-5.) Paul had women helpers. (See Phil. 4: 3.) The church at Cenchrea had a woman as deaconess, and the church at Rome was instructed to assist her as such when she visited Rome. (See Rom. 16: 1, 2.) 1 Cor. 14: 34, 35 has been terribly abused in that it is made to teach that women cannot teach at all. It is easy to "wrest" the Scriptures to our own destruction. (See 2 Pet. 3: 16.) Now that you may understand more clearly what I mean, I will submit a few questions. 1 Cor. 14: 35 says: "It is shameful for a woman to speak in the church." There is a kind of speaking, therefore, that women must not participate in, in the assembly. But has she the right to sing? Certainly so. But singing is both "speaking" and "teaching." (See Eph. 5: 19; Col. 3: 13.) From this you see the "speaking" and "teaching" is a certain kind, and not to be taken in the universal sense. Too, you would think strange of me were I to say that it is wrong for a woman to learn when we assemble together; that she must stop her ears and learn nothing. But she would have this to do if the construction that some put on it is true. It says: "If they would learn anything, let them ask their own husbands at home." Does this mean that it is wrong for them to learn? Certainly it teaches that there is a certain kind of learning that they must not get in the assembly. But what kind? It is the kind that women obtain from asking questions, prying into the business affairs of the church that have been placed in the hands of the elders, the older brethren of the congregation. Here she usurps authority over man, and this God forbids. (See also 1 Tim. 2: 11-15.) Women can be under-teachers—that is, teach under the superintendency and direction of the elders.

5. As to our position on what you call the "Sunday school," I will say that we believe in teaching the Bible seven days in the week; hence we believe in Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday schools, as well as Sunday schools, or teaching the Bible on Sunday. We do not believe in an organization separate and apart from the church and denominated by some as "the Sunday school." But the elders of every local congregation should strive to develop all members into teachers just as soon as they can. When they fail in this, God's will is not done. (See Heb. 5: 12.) The women should be developed into teachers as well as the men. (See again Tit. 2: 3-5.) If it is right for the elders to do this—and certainly it is—it is also right for them to help the members to make opportunities to teach others. A most excellent way to do this is to get people to come together on Sunday, or any other day they can get them together, and teach the Bible to them. It is right to grade those who come together and appoint a teacher over each grade. Women can be used here; and when so teaching their respective classes, they are violating no scripture, but rather obeying the command to teach. Here she usurps no authority over man, but rather is under man's direction, helping him, as they did Paul, to teach the will of God to every creature. Isa. 28: 9, 10 answers the question as to who we may teach and the how. Certainly women should be used in this great work. If not, why not?

6. As to the communion, I cannot say that we believe in either close communion or open communion, in the common acceptance of the term. The only close communion we believe in, however, is in getting as close as we can to the great heart of our Lord and Savior when we eat in memory of his death. The Lord's Supper is for the Lord's people. He is the only one that has the right to say who shall eat and who shall not. If I were to say this, it would cease to be the Lord's table and become my own. I have this right over the table in my home, for it is mine. Not so with the Lord's table. I should do no more than Paul did—viz., teach that a man should examine himself, and so let him eat and drink. (See 1 Cor. 11: 28, 29.) If he

eats and drinks unworthily, he drinks damnation to himself, not to the congregation in which he is seated.

7. As to "foreign and home missionaries," it might be well to say that we believe in neither home nor foreign missions. The Bible says nothing about either. By this I mean the Bible does not divide our field into home and foreign mission fields, hence we do not. The commission under which we labor says: "Go, teach all the nations;" "Go, preach the gospel to every creature." The field is the world. We cannot afford to divide it into home and foreign fields; but should do our best to see that every creature under the heavens hears the gospel, so far as we are able

to take it to them. Do you see? We know nothing about a State board. The early churches had no such. Every local congregation is a missionary society in the Bible sense of the term. The elders should see that it sounds out "the" gospel. (See Phil. 4: 15, 16; 1 Thess. 1: 8.) God help us to make every local congregation a city whose light cannot be hid.

God bless you, my dear brother. I hope I have made myself clear. If I have failed, write again. Hoping to see you face to face some day, I am,

Your humble servant,

S. H. HALL.

:-: MISSIONARY DEPARTMENT :-:

Conducted by J. M. McCaleb

Another Worker Ready for Japan.

Miss Lillie Cypert, now engaged in teaching in Arkansas, writes, in a letter dated September 11, as follows: "I think I have my mind thoroughly made up concerning my work, and would be glad for you to make mention of it in the paper at any time."

In our previous correspondence our sister states that she is in perfect health, a very important item for one thinking of coming as a missionary to Japan. The next question is: "What church will make her its missionary and, either of itself or in coöperation with other churches, send this new worker to the field? As she was once a student at Henderson and her name has just been given to me by Brother Hardeman, it strikes me that here is an opportunity for the Henderson church to take the lead, asking other West Tennessee churches to coöperate till a support is secured. Fifty dollars a month should be the sum aimed at. I hope soon to hear favorable news from West Tennessee in regard to this matter. West Tennessee has a goodly number of churches, and all are able to do something toward the support of a missionary. They could easily support Sister Cypert at fifty dollars a month. If the preachers of West Tennessee will make mention of this new missionary's support once a month and ask the churches where they are then preaching to make a collection, the work will be accomplished.



Karuizawa and the Cholera.

Karuizawa has as a center an old Japanese village. Scattered around this village for a radius of about one mile, nestled away here and there among the trees, are the summer cottages of the missionaries and others who go there for the hottest part of the season. The village in the center, true to the prevailing custom in Japan, consists of two rows of houses on either side of a long street. Back of each row of houses is a stream of water running the entire length of the village. These two little streams, artificially conducted from the river, constitute the water supply of the villagers. The water is used in common by the entire row of houses for all kinds of purposes—drinking, cooking, bathing, washing, and so forth.

About September 3 a man came up on the train from Takasaki and stopped in one of the homes near the head of the long street. In the night he took sick and continued to grow worse. But the family, knowing that it was cholera, did their utmost to keep it concealed, knowing that if it became known to the police the house would be quarantined, disinfected, and the family put under regulations. This would be very inconvenient. But, do their best, it could not be kept concealed. The clothes of the sick man were washed in the little stream back of the house. The water was polluted. The man in the next house below washed himself in the stream. The water was used for

household purposes. He took sick almost immediately. In six days eighteen persons had taken the disease and ten of them had died.

So with moral disease. When the stream of human conduct becomes polluted, it is sure to pass on to others. My conduct does not pertain to me alone. I have a duty toward others. My life, if polluted, will curse my neighbors, however much I may try to keep it concealed. Society, to say the least, should be as anxious to eliminate moral filth and disease as that which pertains to the body.



Judge Not.

I bought an American ax and paid a high price for it. I tried to be careful with it, always bringing it in and putting it in a certain place. One day when I wanted it the ax could not be found. I asked the servants, and they knew nothing of it. There were delivery boys and others coming in every day to bring fuel and food supplies. Of course, since it could not be found, it must have been stolen. There was no other explanation to be given. That was the way the ax went, and no doubt about it.

Two or three years afterwards, when there was a general cleaning up of the premises, I noticed in a pile of rubbish about half of an old ax handle; and as it was American make, the chances were great in favor of its being a part of the handle of the long-missing ax that doubtless had been stolen. The proof, though circumstantial, was so strong that I released the perpetrator in my own mind and decided that, after all, most likely the lost treasure was buried somewhere about the premises.

About six months ago a pair of pocket scissors disappeared from my desk. They, too, were American make; and as I couldn't find them high or low, it was plain enough that they had been taken. How could it be otherwise? For the scissors couldn't have possibly walked off of their own accord, and I always kept them on the desk. Didn't I have a boy steal a hand-safe from my room once, and aren't these people always ready to pick up little things, and especially things of foreign make? Well, they were stolen, and that was all there was to it. To-day (September 23) I was shelling out a box of peanuts that had been sitting a way for quite a while, and when I had gone down a little way I fished out a pair of small scissors that looked identically like the ones I had thought were stolen. And as the thief would hardly have brought them back and put them in a box of peanuts I myself had put away, I decided that they must be the same scissors that in some mysterious way got from my table to the storeroom and into the box of peanuts.

In many cases we are apt to judge others unjustly and carry unkind thoughts in our hearts when there is no ground for it.

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New Testament Order in Distinction from Ecclesiasticism.

BY M. C. K.

In the article last week on "The Growth of Ecclesiasticism" it was the aim to set forth the germinal principle from which ecclesiasticism grows, and without which it can never even come into existence. In the light of facts then pointed out, that principle appears in all general organization and centralization in religion. For this very reason we look with unceasing fear and suspicion upon all general religious meetings of any kind and for any purpose, or, as they are sometimes termed, mass meetings of representatives from the churches, provided such meetings are to be self-perpetuating bodies. It is one of the inevitable things that, in the course of time, all such bodies will assume and exercise authority and power in religion to the great injury and detriment of God's cause, and they invariably degenerate into what the world knows to-day as a religious denomination. This undue assumption of authority will always follow, sooner or later, when men are placed in a position and under circumstances which make it possible for them to assert and maintain it.

Turning now to the ecclesiastic order which we find in the New Testament, we not only discover that a local church is the highest form of religious organization, and hence the highest expression of religious authority, revealed in that volume, but we also find that it is organized on a basis which, under any and all circumstances, reduces to a minimum the possibility of evil resulting from the undue

assumption and exercise of authority and power. And herein we find a most significant and instructive expression of divine wisdom. Man is a poor, weak, frail, and fallible being. At his very best, it is difficult for him to keep from an undue assumption of authority and power over his fellow-man whenever and wherever he has the opportunity and the means to achieve that end, and this is preëminently true when, as is so often the case, he is possessed of an unholy ambition for such authority and power. And hence, in view of this manifest weakness and frailty, God has limited the sphere of religious authority to the bounds of a local church, and has specifically named the kind of rulers and the kind of rule to be had within these bounds. In his most excellent and instructive epistle to the church at Philippi, Paul used the following significant introductory words: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." (Phil. 1: 1.) Again, in his noted farewell address to this same official class of men in the church at Ephesus, he said: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.)

Now, when we think of the intricate and ponderous machinery in the way of religious organization and the extended scale on which religious authority is vested and exercised in the various ecclesiasticisms of the denominational world, these passages present a most vivid and significant contrast. They plainly show, and they show beyond all successful contradiction, that in the ecclesiastical order of the New Testament one church was placed under the supervision and guidance of a plurality of bishops, whereas in an ecclesiasticism one bishop is placed over a plurality of churches. Thus, one of these ecclesiastic systems is diametrically the opposite of the other. One of them has a plurality of bishops over one church; the other has a plurality of churches under one bishop. The former we read in the New Testament; the latter is outside; and hence the one is from God and the other is from man.

The lesson which we are trying to impress in these articles is the twofold fact that great apostasies in religion not only start from small beginnings, but they require long periods for their complete development. The proper course to pursue is to head them off at their first and smallest beginnings by refusing to adopt the principle from which they spring. Among the safe and sound maxims of the ancient Romans was the one which says, "*Principiis obsta*"—resist the first beginnings. If the church in all ages had observed this principle, there would be no Pope of Rome to-day, and no ecclesiasticism in all the earth. In an article like this there is not space for lengthy historical quotations, but we here state the fact that the Pope of Rome is simply an overgrown presbyter first appointed merely to preside over the deliberations of his copresbyters in a local church, but to whom later on, because of his assumed superiority and dignity over the others, was exclusively applied the term "episcopos," or "bishop;" whereas in the New Testament, as we have seen from the passages quoted, all the presbyters in a local church were regarded equally as "episcopos," or "bishops," and were so designated. When this unauthorized distinction between presbyters and bishops was made, the way was opened for a more general religious organization of the churches to be placed under the supervision of such an official; and when the principle of general organization was adopted, then the way was opened for the ultimate establishment of every ecclesiasticism in the world to-day. In the successive steps taken in the gradual development of ecclesiasticism, we see the process as it unfolds from presbyter to bishop, from bishop to archbishop or metropolitan, from metropolitan to patriarch, and from patriarch to pope. One ecclesi-

aticism takes one form, and another takes another form, but all of them are departures from the primitive order authorized and established by Christ and the apostles. "The unity of the Spirit in the bond of peace," that blessed and heavenly condition so solemnly enjoined by Inspiration upon the churches, will never be restored and maintained until the primitive ecclesiastic order is restored.

Faith and Opinion.

BY E. G. S.

Faith is belief in what the Bible says. Opinion is a mere notion or supposition that it means something it does not specifically say. Thousands of people to-day have a very earnest opinion that at a certain time they got religion—that is, that their sins were pardoned at a certain time. But the trouble is, this is only an opinion. The expression, "get religion," is not one time found in the Bible. We have this expression: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) This passage simply tells what religion does, but not how to get it; and there is not one passage in the whole Bible that says a word about getting religion. Hence there is not a word in the Bible to recognize any such thing. The religion of the Bible is something to be done, not something to be got. The Bible tells many good things to be done, and makes many great and precious promises to those who do them. If getting religion had been a good thing for man, the Bible would have told him how to get it; and the fact that it does not tell is evidence that it is not a good thing for man to try to do. If he does get something that he calls "religion," God will not accept it, because he did not ordain it.

God ordained all that he wanted people to do to be saved, and promised salvation to all that will do the things required. He required sinners to believe the gospel, and promised: "He that believeth and is baptized shall be saved." But the New Testament does not anywhere say that faith and baptism are all that is required of sinners in order to be saved. God also commands "all men everywhere to repent." (Acts 17: 30.) But he nowhere says that repentance is all that is required of sinners in order to be saved. He also says in one place: "The like figure whereunto even baptism doth also now save us." (1 Pet. 3: 27.) But that does not mean that baptism alone will save people. These passages all taken together show that neither faith, repentance, nor baptism alone will save sinners, but that all these things have a part in the salvation of sinners. And yet, in spite of all these passages, there are many that will say that sinners are saved by faith only. We find in a copy of the Methodist "Discipline" this language: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." (Page 15.) This is a very strange statement to be made in the face of the fact that in the New Testament both repentance and baptism are just as much connected with salvation as faith is. We need, therefore, to understand that faith, repentance, and baptism are all connected alike with salvation, because they are all connected with the matter of conversion by divine authority and all placed in the inspired volume called the "New Testament," and no uninspired man has any right to put faith as covering all the ground of conversion when inspired men connected repentance and baptism with it also. To make any change in the word of God by addition or subtraction or otherwise is to lay violent hands upon that word, thus really claiming that they know more about how the word of God ought to be than the inspired men who gave us the Bible, notwithstanding the fact that there is no inspiration now outside of the Bible. Such a course would be to place human

wisdom against divine wisdom as it has been given to us in the Bible. It is a sad fact that in all ages since the Bible was given uninspired men have been inclined to discount that word, some in one way and some in another. To put the word "only" with faith discounts both repentance and baptism, thus really trampling the word of God under unhallowed feet. It is a fact that all the conditions of salvation were but seldom placed together in the same passage. But they are all there, and all put there by divine wisdom, and that fact ought to forever prevent man's wisdom from interfering in any way with God's divine wisdom and authority. So the word "only" has no right to be placed either with faith, repentance, or baptism. Placed with either, it knocks out the other two, and thus disarranges God's divinely arranged plan of salvation.

When the time came for God to drop out the law of Moses and to establish Christianity, a long series of wonderful miracles were performed, and of such character as to show to all future generations that the gospel plan of salvation was truly of divine origin. Therefore, from the introduction of John the Baptist till the death, burial, and resurrection of Christ there never was before, and never has been since, such a series of miracles among men and through men as were manifested during those few years. The healing of the sick, the opening of blind eyes, raising the dead, and such like had never been seen on this earth before that period, and never has been seen since that time, thus affording to all generations to the end of time evidence that the gospel plan of salvation was not a matter of human origin. It is also a matter of fact that, in all the conversions of the New Testament age, not one of those conversions was said to have been effected by the Holy Spirit entering into the hearts of men without the preaching of the gospel. If any had been converted that way, there certainly would have been some record made of that fact. But there is not one such record on hand; and the very fact that there is no such case recorded is evidence positive that there were no such conversions to record. But there were thousands of conversions made by means of preaching the gospel by inspired men, who were inspired for that work, who preached it as the Spirit gave them utterance. If a single conversion was made by the Spirit of God entering into the heart of a single individual, no man ever knew it or ever can know it. Why, then, should not all be satisfied with the conversions that were put to record as having obeyed the gospel as preached by inspired men? The beauty of it all is that these records are so plain that thousands and millions have been made Christians, and are still being made Christians, in the same way. If all who claim to be preachers of the gospel to-day would preach it as the inspired men of the New Testament did, all the people could soon learn the whole truth, that they might heed it and obey it and be saved by it, just as the many thousands learned and obeyed the truth and were saved by it in the apostolic days.

Some Questions and Answers.

BY E. A. E.

Brother Elam: In our lesson for November 19 we had this question: "Are God's children divided to-day into warring sects?" I answered: "They are not." One brother said he begged to differ with me. He thought they were badly divided, and began naming the Baptists, Methodists, and others, and made the argument that our children might not be living as we wanted them to live, and might wander off, but they were still our children. Can one be a child of God and a child of the devil at the same time? I would like to hear more from you on the subject.

Mrs. E. DEARMOND.

The comment was on Acts 28: 22. That all may understand it, let us see it in full:

These rulers had heard of "this sect . . . everywhere

spoken against," and desired to hear Paul. If before this they had refused to hear the gospel through prejudice, Paul's course had overcome this, and they were now willing at least to hear. On account of evil reports and prejudice, some will not now even hear when one seeks to present only the truth. Everywhere the Jews had spoken against Christians, and now the pagans had begun to do so, preparing the way for the great persecution which soon came under Nero. As to belonging to a "sect," Paul had said before this: "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers." This "Way" to-day is not divided up into clashing, jarring, and warring sects as opposite to one another sometimes as the poles and as different as day and night. Jesus says: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) Christ prays that all his disciples may be one. (John 17.)

Upon these scriptures cited the question was asked: "Are God's children divided to-day into warring sects?"

To this question there can be but one answer—that is, according to the Scriptures.

Suppose for this question we substitute Paul's: "Is Christ divided?" The answer to this question is, "No." The "Way" is one, and is not divided, and never will be divided. People cannot be divided into warring, jarring, and clashing parties and sects so long as they travel this "Way." "Shall two walk together, except they have agreed?" (Amos 3: 3.) There is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. (Eph. 4: 4.) Everywhere division of the church is mentioned in the New Testament it is condemned, and the only way to keep the unity of the Spirit in the bond of peace is most clearly pointed out. Examples: All are besought "through the name of our Lord Jesus Christ" to "speak the same thing," to have no "schisms" or "divisions," and to "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) In order to "speak the same thing," all must speak "as it were oracles of God" (1 Pet. 4: 11); "preach the word" (2 Tim. 4: 2); determine to know nothing "save Jesus Christ, and him crucified" (1 Cor. 2: 1, 2); "hold the pattern of sound words" (2 Tim. 1: 13); and avoid all fables and untaught and speculative questions. A congregation must not be divided—the elders should not allow it to be divided—over mere scruples and opinions of men (see the lesson in the current Quarterly on Rom. 14 and 15: 1-3—November 12). Such liberties as eating meat must be waived in order to preserve harmony and peace, when the exercise of them causes the weak to stumble. The law of love must prevail.

Then, the factionist is condemned, and after the first and second admonition must be refused. (Tit. 3: 10.)

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.)

Who can read these and other scriptures and Jesus' prayer in John 17 and think that God's children are divided up into jarring, clashing, contending, and warring sects?

There is no sin to-day more widespread than that of strife, contention, bitterness, pride of opinion, and division over the theories, scruples, crotchets, peculiar views, speculations, and wisdom of men. There is no heavier condemnation than that pronounced against such sins.

It seems that comparatively little attention in many places, and no attention at all in some places, is paid to these three things—namely: (1) The sin of strife and bitterness, contention and division over things not in the teaching of Christ; (2) the only way "to keep the unity of the Spirit in the bond of peace;" and (3) the disposition to be made of the ones who produce such strife and cause such division.

No, one cannot be a child of God and a child of the devil

at the same time. No figure or parable must be carried too far, or any farther than God intends that it should be. Since a man of his choice and upon his own responsibility can cease to be a child of the devil and become a child of God, can he not, according to his own choice and upon his own responsibility, cease to be a child of God and become a child of the devil? Or, if once a child of God, a man is always a child of God, does it not follow that, if a man is once a child of the devil, he is always a child of the devil? To whomsoever a man yields himself a servant to obey, his servant he is whom he obeys. If he obeys God, he is God's servant; if he obeys Satan, he is Satan's servant (Rom. 6: 17-22.) Just so with becoming or ceasing to be a child of God.

Hinsdale, Ill., November 19, 1916.—To the editor of the Gospel Advocate.—Dear Sir: I read in your issue of November 16, 1916, the following words on page 1138: "The Jewish Christians learned slowly that the law had been fulfilled in Christ and had been taken out of the way."

1. Now, as there are two laws distinctly taught in the Bible, the law of Ten Commandments spoken by God on the mount and written by him, and the law of Moses as written by him, which one of these laws do you mean was taken out of the way?

2. Does the word "fulfill," when applied to the Ten Commandments, as in James 2: 8, ever mean to abolish?

W. H. WILD.

1. Answering this question, I refer the querist to 2 Cor. 3; Gal. 3: 15-29; Gal. 4: 21-31; Heb. 10: 28 and Deut. 17: 2-13; Heb. 12: 18-29. God's law was Moses' law, and Moses' law was God's law. I mean that law was taken out of the way which is mentioned in the following and other passages: 2 Cor. 3; Eph. 2: 14-22; Col. 2: 14, 15; Gal. 4: 24-31; Heb. 8: 1 to 9: 28; Heb. 10: 9, 10.

2. The first meaning of "fulfill" is: "To fill up; to make full or complete." The second meaning is: "To accomplish or carry into effect, as an intention, promise, prophecy; a desire, prayer, or requirement, and the like; to complete by performing; to answer the requisition of; to bring to pass; to effectuate." According to the first meaning, Jesus fulfilled the law and the prophets; according to the second, "the royal law" is fulfilled by loving one's neighbor as oneself.

Detroit, Again.

BY T. B. LARMORE.

Henry Ford, of this city, the marvelous automobile manufacturer, is not a Christian; but it seems safe to say he is the most wonderful man in Michigan, as well as a marvelously, if not peerlessly, good man of the world—a friend of the poor, and deservedly very popular.

All of his friends and neighbors with whom I have conversed on the subject—people who know him and are interested in him, his habits, and his wonderful works—say he goes with his wife to an Easter service once a year, and that is the limit of his churchgoing. This is neither proof nor argument against Christianity, however. It simply shows that a man may practice the principles of Christianity without being a Christian. Moreover, Mr. Ford's millions are proof positive that the practice of Christian principles in business is not incompatible with financial success.

I mention these things because, before I came here, I heard so many men say, "Henry Ford is one of the elders of the Plum Street church of Christ, Detroit, Mich.," that I ceased to hesitate to repeat that truthless declaration—which I repeated with pleasure, if not with pride.

This reminds me of my ever-faithful and never-to-be-forgotten friend and brother, F. D. Srygley. When Benton McMillin was a popular and powerful member of Congress, which he was about twenty years—as long as he was willing to be—the editor of one of our periodicals proclaimed, evidently with pride: "The Honorable Benton McMillin, Speaker of the House, pro tem., is a member of the Chris-

tian Church." Brother Srygley quoted that little news item, with proper credit, on the first page of the Gospel Advocate, and added the following pithy paragraph: "Yes! and the Honorable Peter Ramsey, colored, who is working for fifty cents a day, *pro tem.*, is a member of the Christian Church, too. The papers and preachers who are moving heaven and earth 'to reach the masses' should make a note of this."

Some of us who claim to be Christians seem to find it much more convenient even now to speak of "The Right Honorable David Lloyd-George's" being an uncompromising member of the church of Christ, as well as the greatest man in the British Empire, than to claim or acknowledge that Bridget O'Flanigan, one of Sister George's housemaids, is our sister in Christ, notwithstanding Sister Bridget may be much nearer and dearer to Divinity than Brother George or Sister George, either.

We—Mrs. Larimore and I—have been through Mr. Ford's wonderful wilderness of factories, and expect to go through it again. I say "wonderful," because it is wonderful—full of wonders. I have neither time nor space nor power to tell the story of the man and his works.

His establishment is a school. His employees are students in the school—constitute the school. The school provides five compulsory courses—one in industry and efficiency, one in thrift and economy, one in domestic relations, one in community relations, and one in industrial relations. Mr. Ford seems to be as sincerely interested in the welfare, progress, and happiness of his pupils—his employees—as any teacher I know. He seems to desire that every one of them shall enjoy all the comforts and conveniences of life he himself enjoys.

The Ford idea of education, as stated in the Ford literature, is: (1) "To improve a man's tastes and, at the same time, increase his earning power and his income;" (2) "to teach a man to use his income in a constructive manner;" (3) "to put a man into right relations with his family;" (4) "to put a man into right relations with his community;" (5) "to put a man right with his work and his employer;" (6) "to fit the foreigner to become a citizen and encourage him to do so;" (7) "to give to the man who is down and out a chance to come back."

The Ford English school, an important branch of the main school, provides courses in speaking, reading, and writing English, and in arithmetic, for the special benefit of foreigners. There is in the school a professor of table manners, also a professor of such other etiquette as is required in the ordinary stations of life. It is a school in which all find something to learn. A college man in the Ford school often finds he has a great many things to learn under the tutorship of men who have never attended college.

There are about forty thousand on the Ford pay roll now, and not less than seventy thousand on the waiting list—forty thousand employed and seventy thousand names of applicants for employment enrolled. Those employed are first put upon the six-months'-probation list, and paid the probation price during their probation. Throughout that period they are trained and tested and properly paid. The probation period is a reformation period. The probationer is taught and encouraged to abandon all bad habits, if, unfortunately, he has any, and cultivate good habits. The great teacher, himself, "they say," practices what he preaches, thus encouraging all the probationers on his list to learn to live as they ought to live.

No one who passes through the probation period creditably, so as to secure permanent employment in the great school, is subsequently paid less than five dollars a day; and all who thus pass and are employed receive, as long as they are in the service of the company, part of the profits of the business. Mr. Ford's great aim, as expressed in the advertising literature circulated by the Ford Company, is,

not to make money, but to make men, the money-making being simply an incidental matter—he making money to pay the expenses of making men.

Notwithstanding Mr. Ford is not a Christian and does not attend church regularly, the Ford factories are closed and all work therein is suspended the first twenty-four hours of each week—the only time during the week they are closed, there being three sets, or "shifts," of workers employed and the work continuing day and night.

As it is, at least, possible for what I have written to cause some young brethren or others to contemplate coming to Detroit to seek matriculation in the Ford school, or factory, I deem it my duty to append the following postscript:

If you are opposed to sumptuary law, are too proud to permit a friend to prescribe a course of conduct for you, and really believe you cannot live and be happy without whisky, tobacco, beer, Coca-Cola, or any other kind of intoxicant or dope, or without being a spendthrift or living a fast life, whatsoever may be your pedigree or position in society, you are not the kind of material of which Mr. Ford hopes and tries to make men; hence I suggest that you seek your fortune elsewhere. Paternalism prevails and presides at the Ford plant.

Believing material of which men may be made is abundant, the great philanthropist is preparing to double, if not quadruple, his force and the capacity of his factories, without lowering the grade of the material to be matriculated in his school or repealing even the least of the sumptuary laws on his statute book.

Two of the stockholders in his company—the Dodge brothers, manufacturers of the Dodge automobiles—have brought suit against him, to defeat the proposed extension of the Ford factories, their ground for opposing it being, as stated by their lawyer in open court: "Mr. Ford conceived this policy of expansion for illegitimate and improper purposes, and not for the purpose of making money. His purpose is to give his employees more pay and to give the public a cheaper car. He himself has admitted he expects to so expand his business as to employ as many persons as possible and to pay them better wages. . . . He has also admitted that to make money is only incidental." A strange charge to bring against a man in this money-mad, money-loving, money-grabbing age!

Not "the seven churches of Asia," but six churches of Christ in this city are working with us in our meeting here; and, as so many young men are coming here from all over the country, many of them members of the church of Christ, I deem it my duty to mention these churches, their ministers, and the address of each of the six ministers, as follows: Cameron Avenue Church, G. A. Klingman, 124 Philadelphia Avenue, West; Fairview Church, E. G. Rockliff, 543 Lemay Street; German Church, G. A. Erisch, 557 Meldrum Avenue; Plum Street Church, W. D. Campbell, 240 Tuxedo Avenue; Vinewood Church, J. W. Shepherd, 786 Baker Street; Warren Avenue Church, Claude F. Witty, 644 Warren Avenue, West.

The cooperation of the other five churches with our work at Warren Avenue is hearty and systematic. Sunday morning and Sunday evening each congregation has services in its own house. Monday evening the Plum Street brethren are specially invited and expected to attend our services; Tuesday evening we expect the Vinewood brethren to make a special effort to be with us; Wednesday evening the Fairview congregation is expected to be especially well represented; Thursday evening we expect our German brethren, one and all, to come; and Friday evening is designated as Cameron-Avenue evening. Sometimes the German brethren sing, with a power and pathos that thrill the audience, a song in their own language.

Of course all the members of all the congregations are

cordially invited to attend every service; but each congregation is expected to make special effort to attend the service on its special evening. This arrangement tends to make all the congregations one.

As J. W. Shepherd and G. A. Klingman are so well and so favorably known in the South, it will be interesting and gratifying to their many friends there, as well as elsewhere, to know that each of them is the beloved minister of a good, strong church here, is doing a great work, and has safe and satisfactory assurance that he and his shall be properly cared for. They are both young yet; but it is delightful for even us young people to see, by faith well founded, a bright, beautiful sunset awaiting us just this side of "the city of God, with its golden light."

New Subscribers.

This is the season in which we should secure many new subscribers to the Gospel Advocate. Many disciples are not taking any religious paper at all. We know that such disciples usually argue that they have the Bible to read; but observation and experience have taught us that people who read a good religious paper read the Bible far more than those who do not. A religious journal of the character of the Gospel Advocate stimulates to Bible reading and to research after religious information. No home should be without a good religious journal in it, and this is especially true of the Christian home. Parents should not undertake to train their children in the nurture and admonition of the Lord without giving them an opportunity to read first-class religious literature. As the soul is of more value than the body, Christians will not allow the high cost of living to keep them from reading a good religious journal. While flour and shoes are costing our readers more than heretofore, the same articles are also costing preachers and editors of religious papers more than formerly. Those who minister to us in spiritual matters should not be neglected simply because the cost of living is very high.

No one will question the correctness of the positions already stated, yet the Gospel Advocate has not increased its price to new subscribers and the advance will not take effect until January of 1917. Every old reader has the opportunity now of sending us a new subscriber for one year at \$1.50. Many are availing themselves of this opportunity and we are receiving quite a number of new subscriptions. The number, however, is much smaller than it should be. We are anxious to record at least five thousand new subscribers between now and January 1. This is no hard undertaking, but can easily be done, if our readers will only cooperate with us. Only a few days remain in which this work can be done. Many old subscribers are renewing for one or two years in order to secure the advantage of the low rate. Many others are expecting to do so in a very few days.

While our readers are taking care of themselves, would it not be wise to consider the interest of your friends and neighbors? You will never have a better time than now to send us a new subscriber. Just think about how liberal the publishers have been in continuing the \$1.50 rate to you and to new subscribers! Farmers and producers are getting more for everything they sell. Irish potatoes bring fifty cents a peck; eggs, forty-five cents a dozen; butter, forty-five and fifty cents a pound; flour is selling at a very high price, and so with every article that is being sold and used. Still, in the face of all this, the Gospel Advocate is offered to you and to your friends at \$1.50 a year. If you fail to avail yourselves of this opportunity and if you fail to read the Gospel Advocate, it will be simply a case of your own neglect. Please do not understand that we are intimating that our readers are selfish enough to discontinue the Gospel Advocate for the sake of fifty cents a year

when they are paying more for everything else. To pursue such a course as this would indicate at least more interest in worldly affairs than in spiritual matters. We will not accuse our readers of putting the interest of the body above the interest of the soul. We are not expecting that for the sake of fifty cents you will decline to send us all the new subscribers you can.

We want you to send us new subscribers because we believe it will do your neighbors and friends good to read the Gospel Advocate. People will be benefited by reading the paper. We have in store many good things for our readers for the year 1917. It is our purpose to make many improvements, to furnish the very best reading, and to do all within our power to elevate the present high standard of the Gospel Advocate. We are appealing to our friends to help us now, because we believe that by extending the circulation of the paper they will be instrumental in advancing the kingdom of Christ in their communities. The Gospel Advocate has a helpful, ennobling, and refining influence wherever read.

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Publishers' Items.

We want an agent for this paper in every community.

If you are in need of first-class printing, send your order to us.

Send us \$1.50 for our complete and simplified Church Record.

Fifty cents will purchase a copy of the "Bretns-Herod Debate."

"The Cayce-Srygley Debate" can be bought from us at \$1 a copy.

Have you sent us a new subscriber to this paper? If not, do so at once.

Send us \$1.50 for a church record book. Every church should have one.

"The Jerusalem Tragedy" is an interesting book by A. P. Stout. Price, \$1.

Write us for Bibles and Testaments. We carry a large stock and can please you.

If you are wanting a good book of sermons, send us \$1 for a copy of "Sweeney's Sermons."

Have you read "Instrumental Music in the Worship?" by M. C. Kurfees? If not, you should mail us \$1.25 for a copy to-day.

We carry baptismal pants in stock. Price, \$15. In ordering, state size of shoe you wear. Always order at least one size larger—two sizes larger will not be too large.

We have a series of lessons, entitled "Church of Christ," by S. H. Hall, printed in tract form. These lessons are simple and adapted to home study and study in schools. Price, fifteen cents per copy.

Send us \$1.50 for "Seventy Years in Dixie." We have a new edition of this book. If you want to read of the good old times in the sweet long ago, you should by all means have a copy of this book.

Send us \$1.50 for that matchless book, "Character; or, The Making of the Man," by E. W. Carmack. This book is bound in ooze sheep, and is printed on beautiful paper in large, clear type. Thousands of copies have been sold. Every young man in the country should read it.

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SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Dropping Christ Out of Christmas.

It is a very timely protest that is made to us about the substitution of the "X" for Christ in our use of the word "Christmas." Of course it must not be forgotten that the formula began with the use of the + and the letters "mas" after it. But in these modern days the cross has become the "X." Gradually our Christmas cards and banners have adopted the words "Merry Xmas" until it is rapidly becoming the exception to find the word "Christmas" used. It will not do to lose the name of "Christ" out of the name of his birthday. If we are to have Santa Claus canonized in the Sunday school at Christmas as he is, almost to the exclusion of Christ, and the motto is to proclaim Christmas with an "X," there is danger that the name of Christ will be entirely dropped out of our Christmas celebrations. As a matter of fact, this happened in one church last Christmas, where all the songs and exercises proclaimed Santa Claus, and a banner stretched across the pulpit wished the people "A Merry Xmas." Christ was not at any time praised in the entire service, and this in a church! Let us spell out the word "Christmas," and insist upon buying only those cards and using only those decorations that do so. The "X" may well be left for its indication of the unknown quantity in mathematics. It does not belong in the word "Christmas."—*Ladies' Home Journal*.

Our readers should know that Christmas is not the birthday of Christ. Critics now generally concede that this is not the day of his nativity; but, as the day is kept in honor of Christ's birth, the point made by the *Ladies' Home Journal* is well taken. We should not only spell out "Christmas," but we should have Christ in our lives for three hundred and sixty-five days in the year. The life that has not Christ in it is one of hollow mockery and is full of vanity and vexation. Christ should not be left out of our service. All that we do on Christmas Day should be done in his name and to his honor and to his glory. It is very fitting at Christmas time to remember the poor, to feed the hungry, clothe the naked, and cheer the despondent. Our lives would indeed be filled with sunshine and useful to others, if we would only do good as the years come and go. There are always so many opportunities at our door to help the poor and to guide the erring in the way of life everlasting that not one of us can plead that we have not a field in which to develop and strengthen our characters. Every one has sufficient opportunity to grow strong in the Lord and in the power of his might. In all our good works, however, we should lose sight of ourselves, glory only in the cross of Christ, and do them with a sincere desire to advance the kingdom of God in the earth.



Too Much Sunday Paper.

The plump singer in one of W. S. Gilbert's operas who comes out and carols mournfully, "There is far too much of me," might well impersonate the hundred-odd-page edition of the popular daily newspaper, which is now being denounced upon both moral and economic grounds. *The Catholic Citizen* (Milwaukee) actually sees a real advantage in the present paper shortage in that it may bring about a curtailment of the Sunday papers, which, it says, "have pushed aside with alarming success nearly all serious reading for the Sunday." The Federal Trade Commission suggests in a letter to newspaper publishers that they can save print paper by cutting down the size of Sunday editions. Publishers consulted by the commission are said to "feel that the elimination of certain features would meet with public approval and would not decrease the revenues of the publishers." According to this statement:

"The paper saved by cutting down the size of one large Sunday edition several pages would be sufficient to keep a

number of smaller papers supplied for a considerable time. Unless present supplies of paper can be increased, which does not now seem probable, such unselfish action on the part of large city papers appears to be the only means that will save many of the smaller publishers from going out of business."

Not only would the small publisher thus profit, but the newspaper reader would really be better off, in the *Catholic Pittsburgh Observer's* opinion. It quotes from *The Catholic Citizen* a jingle which sets down "with but slight exaggeration" what the Sunday newspaper reader gets for his five cents:

Sixty-nine pages of rubbish,
Twenty-two pages of rot,
Forty-six pages of scandal vile
Served to us piping hot.

Seventeen hundred pictures—
Death, disease, and despair—
Lies and fakes and fakes and lies
Stuck in 'most everywhere.

Thirty-four comic pages
Printed in reds, greens, and blues;
Thousands of items we don't care to read,
But only two columns of news.

The foregoing from the *Literary Digest* of November 4, 1916, is worthy of serious consideration. The editor of this page remembers a Christian preacher in Louisville, Ky., who would not allow the Sunday paper to visit his home. He read the daily paper every week day; but when the Lord's day came he did not have any use for it, and thought it best to fill his mind with other matters. His example is a good one and should be followed by others. Certainly we ought to give one day in the week to the study of the Bible and to things pertaining to the salvation of our souls. Yet many professed Christians rise late on Sunday morning, breakfast at nine o'clock, spend an hour or so reading the Sunday paper, and then cannot find time to attend worship on the first day of the week. How much better would it be not to read the Sunday paper at all! If they would only put in that time studying the Bible, and would go to church and worship God as the Holy Spirit directs, they would be greatly benefited and made much stronger spiritually. On the other hand, they gain nothing by reading the Sunday paper, in which are found accounts of cruel murders and of vicious acts that should never soil the pages of any paper. The country would be far better off, religiously and spiritually, without the Sunday paper. People need some time for reflection and serious meditation. The careful perusal of the word of God, coupled with earnest prayer, would be helpful to us all alike. As it is, people read of murder, corruption, and wickedness as portrayed in our daily papers, and are thereby demoralized and unfitted to a certain extent to meet the solemn duties and responsibilities of life.



The Adamson eight-hour law was held to be unconstitutional by Judge William C. Hook, in the United States District Court at Kansas City, Mo., November 22. The court made it plain that the decision was not based on a careful consideration of the law, but because it was desired that a final decision by the United States Supreme Court be secured, if possible, before January 1. The counsel for important railway systems of the country and Attorney-General Gregory have been in conference and have reached an agreement to actively press the case to a final decision. It is agreed by the government that during the pendency of the suit there will be no prosecutions of railroads for failure to apply the law, and the railroads agree that during the hearings no further suits will be brought, and if the law is declared constitutional all suits will be dropped. Neither party is bound by the agreement to refrain from efforts to secure additional legislation.—*Christian Advocate*.

AT HOME AND ABROAD

W. Halladay Trice, of Memphis, Tenn., made us a pleasant visit last Saturday. He reports the work prospering in Memphis.

J. D. Northcut, of Tracy City, Tenn., writes: "I closed a good meeting at West Riverside Church, at McMinnville, with three baptized. I am at home now for a while."

An elder in a church of Christ in Northern Alabama wishes to correspond with a good physician who is a zealous Christian and desires a permanent location. If interested, write A. B. Lipscomb, care Gospel Advocate.

From J. W. Dunn, Santa Ana, Cal., December 6: "I began a series of meetings here on December 4. Good crowds and good interest. The meeting at Tulare was very pleasant and successful. I shall resume my work in El Paso, Texas, when I close here."

Married, at the Hermitage Hotel, Nashville, Tenn., on December 6, at 10:30 A.M., Mr. Clarence Camp and Miss Bennice Daniel. This couple is from Kentucky, near Trenton. Miss Bennice is the daughter of Brother and Sister Rice Daniel, members, with their daughter, of the Pleasant Grove congregation. E. A. Elam performed the ceremony. The Gospel Advocate extends congratulations.

The daily papers have announced the approaching marriage of Miss Valla Louise Elam to Mr. Don A. McCampbell, which will take place at the home of the bride, near Lebanon, Tenn., on February 5. The bride-elect is the accomplished daughter of E. A. Elam. The wedding will occur on the anniversary of his marriage to Sister Elam, which will make the occasion both memorable and happy.

From T. H. Etheridge, Childress, Texas, December 7: "I am preaching half time at Childress, on the fourth Lord's days at Kirkland, and the rest of the time where I think I can do most good and as opportunity affords. Besides, I teach a Bible class on Tuesday nights at Quanah; Thursday nights, at Kirkland; and Wednesday and Friday nights, here. This keeps me busy, though I shall probably go on Monday nights near here for another."

Thad S. Hutson, a very useful preacher, of Covington, Ind., has published a book of verse bearing the title, "Poetic Considerations." It contains many poems of merit that will prove helpful to old and young alike. There is nothing that will be hurtful. These poems cover a variety of subjects. Brother Hutson is a gospel preacher of twenty-seven years' experience. The book is neatly bound in cloth, with title stamped in gold, and contains portrait of the author. It is printed in plain type on heavy gloss paper. The book will make a very suitable holiday present. Price, one dollar per copy, or six copies for five dollars. Send all orders to Mrs. Thad S. Hutson, Covington, Ind.

Relative to the work at Tullahoma, Tenn., S. F. Morrow writes: "According to promise, we make another appeal for the church at Tullahoma. As all will remember, some years ago the loyal brethren were locked out of their own house of worship. It is sad to think that any set of brethren would do such a thing. Let us all continually pray for them that they may return to their God. We are acquainted with the fact that the loyal brethren have gone through many hardships. The last note on their house, amounting to one thousand dollars, will fall due on December 22—next week. They say they are going to do all they can to meet it, but cannot do it all by themselves. Will not every church and individual send them a liberal contribution so as to reach them by the day said note falls due? Remembering that God loves a cheerful giver, we make this appeal, trusting that all who can will act at

once. Send all contributions to J. H. Moore, Tullahoma, Tenn."

H. Leo Boles, president of the Nashville Bible School, sends us the following announcement: "A school owes a greater obligation to pupils and parents than many people realize. It should give pupils a good literary training and also moral and spiritual development. Many schools stop with the literary training. This is a mistake and should be corrected. Parents are responsible for the kind of school that they place their children in. A school has a wonderful influence on the moral, spiritual, and intellectual life of its pupils. The Nashville Bible School proposes to meet the obligations and discharge the duties that it owes both to parents and pupil. We invite the attention of all to the merits of this school. Attention is called to the second semester, which begins on January 2. This would be a good time to enter school; in fact, many pupils will enter at this time. Many new classes will be organized at this time, which will give an advantage that will be helpful. The school now has a large enrollment of enthusiastic and interested boys and girls, which will be helpful to any one who casts his lot with them. If you are interested, please write the school for a catalogue. Address H. Leo Boles, president."

"God Save Armenia."

In a recent issue of the Christian Herald there appears a graphic story of the slaughter and suffering now being visited upon Armenia and Syria on account of the great war. The editor says:

It is shown by consular reports that these remote districts have been scenes of slaughter and suffering on a scale that is appalling. Before the war the Armenian population of Turkey, Persia, and Syria was estimated at 2,000,000 souls. Of these, 750,000 have been massacred or died of wounds, disease, or exhaustion. Of the 1,200,000 survivors, a million are destitute and starving. These include not only Armenians, but Nestorians and other native Christians in Turkey, Persia, Syria, and Palestine—all Bible lands. These people represent the oldest existing form of Christianity, and it was in the effort to exterminate them for this reason, and because they would not accept an alien religion, that they have suffered so much. There is probably no country known in recorded history whose people have suffered so heavily for the Christian faith as Armenia.

The publication of this article has awakened in some quarters deeper sympathy for these suffering people. The readers of the Gospel Advocate have always been quick and responsive to such appeals. More than five hundred dollars was sent by our readers to the Belgians during 1915. The cry of Armenia is just as appealing. This country is now in the hour of its direst need. In a private letter Brother S. W. Peebles, of Murfreesboro, Tenn., makes the following suggestion:

I believe the Gospel Advocate enters many homes that would respond to an appeal in behalf of such unfortunate sufferers. May I ask you, then, to devote a special column of the Advocate to the interest of those who are dying of hunger while we are feasting in a land which is blessed with peace, happiness, and bountiful harvests? Let us now avail ourselves of the opportunity of lightening the burdens of others.

Brother Peebles backs up his suggestion with a ten-dollar check. More than likely there are churches and individual Christians who would like to have fellowship in this work. We often sing, "Rescue the perishing," but how willing are we to do it? "God save Armenia" is the cry that has been sent up to heaven and to prosperous America. Contributions for this purpose will be taken care of by the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City, or, if preferred, will be forwarded by A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn.

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What is the Club?

The Gospel Advocate Piano Club is both a theory and a fact. The theory is that a piano factory can afford to sell one hundred pianos and player-pianos at a much lower price than it would be willing to make on an order for only one instrument. The fact is that the club has saved each of its members forty per cent.

The theory of the club is "co-operation." The fact is "perfect satisfaction." The theory is: "A square deal to every member." The fact is: "Every member is delighted."

If you are interested in securing a piano or player-piano of the finest quality at the lowest possible factory price, write for your copy of the club's catalogue, discount sheet, and terms. Address Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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Lively Skirmish with the Enemy.

BY HUME M'HENRY.

If I were writing from somewhere in France, it would be natural to speak of "lively skirmishes with the enemies;" but in a far-away land like India, where we scarcely know the greatest war in history is in progress, it may look a bit suspicious to thus speak. But our enemy is not the German nor the Turk, but the triad of evil. They are here; and since our armor is made to protect only the front, we fear to turn our back and flee. But, thank God, he provides us with an armor for the front that turns all the fiery darts of the devil; and with the "sword of the Spirit" to push the offensive, we humbly ask the help and wisdom of our Leader, and wait the victory through our Lord Jesus Christ. We have just finished one skirmish and are not conscious of any wounds, but feel that our sword, if not sharper, is in hands prepared for more effective service in the encounters that will ensue. In a way it seems the missionary in this field enjoys a privilege not enjoyed by the missionary at home. Here we have the "beast," the "false prophet," and the "devil." Yesterday I had a slight encounter with the "beast." He disputes the Lordship of Christ and contends for a system established upon the "foolishness of men." To-day the "devil" and the "false prophet" combined to put us to flight. The "false prophet" (Mohammed) denies the divinity of Christ, the "devil" disputes the need of a Savior. We are in for a protracted siege. His fortifications are strong and well guarded. Brother soldier in the Lord, your King needs your help in this siege. Do not try to excuse yourself. Help us not only to hold the ground captured, but to push the offensive in the enemy's territory. Strive with God in prayer for the success of the cause.

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Out of the hundreds of letters which we have received from grateful people who wrote saying they have been cured of various forms of rheumatism by taking "Renwar," we have selected a list of strong testimonial letters from officials of railroads, banks, manufacturing concerns, wholesale houses, etc., and published these in a little booklet which we call "Official Indorsement." If you suffer from rheumatism, write us for a free copy of this booklet and read what "Renwar" has done for others. Guaranteed to give relief or money back. Sold by all druggists, fifty cents, or sent, postpaid, on receipt of price. Warner Drug Company, Nashville, Tenn.

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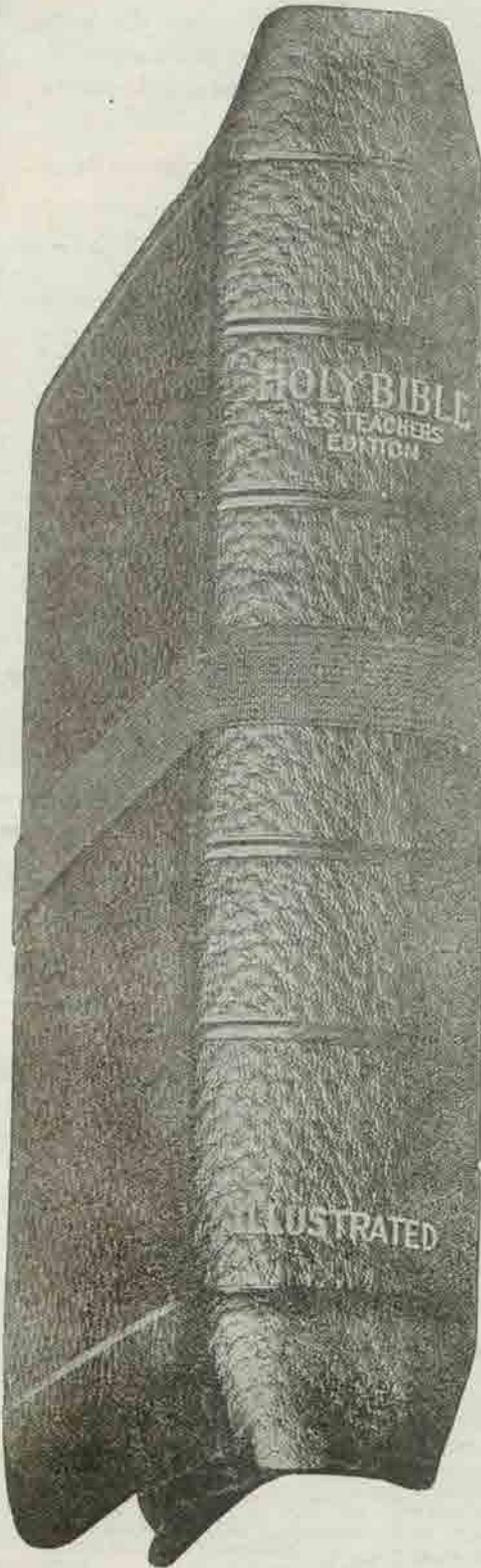
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For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

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Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

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Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.,
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.
High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years; She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN,
Williamston, N. C. Oct. 3, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

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Among the Colored People

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I began a meeting at Sugar Grove, Ky., on the third Lord's day in October, with a splendid attendance, and continued it till the fifth Lord's-day night, with two confessions and one baptism.

On the first and third Lord's-day nights in November I spoke for the church in Lebanon. Interest good.

The meeting at Silver Point was a good one, with two baptisms. I think the school there is doing a grand work. Much good preaching was done by Brethren T. B. Winston, M. Keeble, J. W. Smith, and G. P. Bowser. I spoke for them on the third Lord's-day morning, and there was a large attendance.

Brother Keeble and I are now in a meeting with our home church—the Jackson Street Church, in Nashville. There have been two baptisms to date and the interest is good.

All of the brethren and friends who have aided us have our many thanks. Brother and Sister Larimore and Brother B. F. Hart, in their last message to me, said: "You are engaged in a good work, and we are interested in it." May the Lord bless those who are giving us their aid. Now, as the holidays are coming, I hope some will be so kind as to remember us.

It is our deepest regret to learn of the continued illness of our good old brother, the senior editor of the Gospel Advocate, D. Lipscomb. The Lord knows best, but we hope he may be spared to be with us a while longer. But, sooner or later, we all must go over the river, as we are going so fast. The good Lord only knows who will be here for the next holidays.

S. W. WOMACK.

Meeting at Millville, Ark.

I began a meeting at Millville, Ark., on November 11. This was the first time the colored people had ever heard a Christian preacher, and of course my preaching was somewhat strange to them. However, some did not miss a night. I preached eleven nights. The preaching was done in the Methodists' house of worship. The white Christians were responsible for my effort at Millville. They wrote for me to come, saying that they would support the meeting; and they did it, not only with their money, but with their presence. I believe I made some warm friends among the colored people. Some of them treated me very nicely. I certainly enjoyed my stay among them. I believe that there are

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I had catarrh in its worst form. I know the disgust and humiliation of constantly coughing, hawking, and spitting up vile discharges of mucus. My hearing was affected, my senses of taste and smell were impaired, my sight was poor.

I cured myself—not with medicine, salves, lotions, or sprays, but with a new and wonderful treatment. I have not a trace of catarrh now; my hearing is perfect; my senses of smell and taste are normal. I can read the finest print without glasses. I loaned my wonderful treatment to friends afflicted with catarrh, catarrhal deafness, head noises, asthma, and hay fever, and it cured them.

If you are a sufferer, I want you to borrow one of my treatments. The trial is free. Send for one to-day. Get relief—just send me your name and address—no money—and I will mail it to you on 5 days' free trial; and if you are perfectly satisfied, you are to send me the small sum I ask for it. I know you will say it is the most wonderful thing you ever tried, because it acts almost like magic, so quickly will it clear your head, nose, and throat—stop the coughing, hawking, and spitting—help overcome the terrible wheeze and spasm of asthma, prevent the distress of hay fever, stop running of the eyes, take inflammation out of the mucous membranes, relieve pressure in the inner ear, overcome head noises. You can hear better, see better, and will feel better. My treatment will help you avoid chronic bronchitis and other serious conditions caused by catarrh.

My treatment is one of the handiest, most effective and certain methods ever devised for catarrh in the head, nose, ears, and throat. Send me your name and address—no money. Learn by actual demonstration in your own case—get free proof. Convince yourself. Don't delay—send to-day.

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some good people among my race at Millville. I did not have any additions; in fact, I did not extend an invitation, as this was the first time they had ever heard the gospel of Christ preached by a member of their race. I will return to them again some time next year. All of my preaching this year has been done in destitute places, where the gospel had not been made known among the members of my race. Dear brethren, I need more help in order to continue this work. I am doing my best under the present condition. My address is Hope, Ark.

T. H. MERCHER.

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Time to Wake Up.

BY AN INTERESTED MEMBER.

An examination of the November Missionary Messenger, that good little paper sent by Brethren Vincent and McCaleb to those who contribute to the Japan work, reveals the fact that for the month nothing had been received for the Sendagaya church work and Brother McCaleb had paid out thirty dollars. He says: "Unless assistance comes in twenty days, Brother Ishii, in the slums of Shinjuku, and Brother Hosogai, who preaches at Sendagaya, and Sister Masai, the Sunday-school teacher, must suffer want."

This is, by no means as it ought to be, so far as we loyal brethren in the United States are concerned. A religious denomination said to be fewer in numbers than we are is reported to have sent out forty-two missionaries this fall. That is, perhaps, as many as we have sent in fifteen or twenty years; maybe it is more. It is not so much a matter of being able to do more than we as it is a matter of being willing. It is a reproach to us that we allow a good work to suffer for the lack of such small gifts as would be necessary to make every one of our workers well supplied with means.

The writer of these lines will endeavor to arrange for Brother Ishii's support (seven dollars in addition to what the Sendagaya church gives

him) for a year. Will not others send Brother J. M. McCaleb, Tokyo, Japan, gifts immediately for the two other workers mentioned? Wait, now, a little bit, please. Are you going to do it? And if you are not, why not? Well, is that a reason that God will honor? If so, it must be a sufficient reason; but if he won't accept it, then what? Please, please, take up this matter at once. Get a church collection, or a contribution from friends, or at least your own gift, and send it off in a hurry. A check will do, if not convenient to get a New York draft.

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Don't miss this. Cut out this slip, inclose with five cents, and mail it to Foley & Co., 2837 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound for bronchial and la grippe coughs, colds, and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels. You can try these three excellent remedies for only five cents.

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I know her need of sympathy and help.**

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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Detroit Churches of Christ Hold Union Thanksgiving Services.

BY STEWART STEVENSON.

A most inspiring service was held at the Fairview church of Christ on Thursday morning, November 30, at half past eleven o'clock. All the city churches were represented on the platform, with the exception of Plum Street, as, owing to the serious illness of Brother Campbell's son, Graham, he was unable to be present. On the platform there were also Brother Larimore, who is at present holding meetings in Detroit; Brother Vincent, lately returned from Japan; and Brother Dasaro, who contemplates commencing evangelistic work among the Italians in Detroit at an early date.

The singing was led by Brother G. A. Klingman, of Cameron Avenue, both the congregational and chorus singing being most appropriate.

The meeting was opened by the singing of that well-known hymn, "All Hail the Power of Jesus' Name," sung to the tune of "Coronation," followed by the hymn, "To thee my heart, eternal King, would now its thankful tribute bring."

Brother Witty then led the meeting in a prayer of thanksgiving, remembering our wonderful prosperity as a nation and our freedom from war.

Brother Rockliff, who was in the chair, reminded us that thanksgiving should permeate the life of every Christian; a thankful heart is one of God's greatest gifts.

Following the singing of "Praise Ye the Lord Forever," by the chorus, the President's proclamation was read by Brother Warren Schaffer. Then we sang together "Thy Kingdom Shall Stand Till the End."

Brother Shepherd, who followed, said that we should be thankful for God's wonderful blessings. We should be thankful every day. We should observe this day for that reason, not because the President says so. Our brother cited incidents of the Civil War, when brethren living in Franklin, Tenn., could not conscientiously observe the President's proclamation. To-day we have no such objections and are glad to meet for such a purpose.

Brother Erisch, evangelist of the German church, spoke on the first three verses of the one hundred and third Psalm. "When I am in great danger and some one helps me, I show my thankfulness by remembering the action all my life. On the other hand, if I forget, how can I say I am thankful to him?" "We have many reasons for thankfulness when we compare America with blood-stained Europe." "We can say we are thankful in our hearts only when we can put our hands in our pockets and help those less for-

tunate." Here entered a missionary spirit into the meeting which dominated the succeeding addresses.

Then we rose and sang hymn No. 844, "O Sound the Jubilee." At its conclusion Brother Klingman reminded us of still another thing to be thankful for, since during the last month Michigan had gone dry by a majority of sixty-five thousand.

Brother Dasaro was the next speaker. He told us he was born in Italy, the home of the pope, who is the enemy of the church. He is now glad to be able to stand free in the gospel. Our brother made a powerful appeal to us to liberate those held in ignorance by the Roman Catholic Church. He closed by citing a case of a woman who, although she attended the apostate church every Sunday, did not even know what the Bible contained or what it was.

Brother Rockliff took occasion at this time to remind us of the wonderful audience, representing, as it did, America, Italy, Germany, and Japan.

Brother Vincent told us of the ten things for which the apostle Paul was thankful. But not once did the apostle refer to prosperity; he had got above such things. Brother Vincent said he was thankful for two things: First, that there is now an open door in the East, all countries, with the exception of Thibet, now admitting Christian missionaries; secondly, that people are willing to leave home and go to remote parts of the earth to carry the gospel. Before closing he told of two very touching incidents of which he had learned in his work in Japan.

Brother Larimore, our veteran preacher, was the last speaker. After quoting the first twenty-two verses of the third chapter of Colossians, he spoke from verse 15: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." "After listening to so many speakers," he said, "one might think everything had been said as to why we should be thankful. But no one could cover the ground in such a short time, no more than he could count the sands of the seashore, the stars of the firmament, or the millions of atoms which comprise the earth." Brother Larimore referred to the awful carnage in Europe, which up to the present had removed over twenty-two million men. In order to emphasize the number, he reminded us that a million consisted of one thousand thousand. America is free from such devastation, and yet there are people in America who claim they are too poor to give thanks. If such people would take an inventory of their blessings, they must be thankful. Our

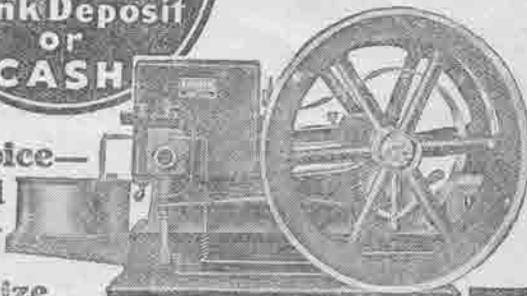
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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

brother brought his address to a close by referring to the many blessings he enjoyed in Christ Jesus.

Just before the closing hymn a collection was taken up to assist the German brethren in getting established in their new meetinghouse. The offering amounted to over one hundred dollars.

The meeting was closed in prayer by Brother G. A. Klingman. But after such a wonderful thanksgiving missionary meeting the sentiment of every heart must have been: “Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.”

Notes from West Tennessee.

BY JOHN E. WILLIAMS.

The debate with Clark is now a thing of the past and the congregation at Jones' Chapel still survives and is very much alive. Notwithstanding the abuse and glaring misrepresentations that they had to endure, they bore these things patiently and becomingly, without a frown or a murmur. But as Brother Carney will give notice of the discussion, I will say no more.

I spent Thanksgiving with the congregation at Berea. We had a nice time and good dinner for all. Some from Gardner, Mount Pella, Harmony, and Rives attended. Here again we met with that venerable and godly man, Brother George W. Smith, the father of G. Dallas, Robert D., and John T. Smith—all great preachers, doing a good work for the Lord. Brother Smith spoke very feelingly of them and their work and of the part the writer did in getting them started out. I baptized Robert D. and John T. before they were scarcely grown. Brother Smith will be seventy-seven years old next month, but appears to be good for several years yet. I hope so.

The congregation was organized by the writer on Thanksgiving Day in 1908; so it is eight years old now. They seem to be getting along very well. They hold a mission meeting each year in an effort to build up another congregation. This is as it should be. If each congregation would select some place with a determination of building a congregation and never let up till it is done, soon there would be a congregation in each community of Lake and Obion Counties. With the high prices for farm products, if the congregations do not do something now, it is because they do not want to.

The congregation at Gladly Hill is happy. They had out a note for one hundred and eight dollars, due January 22, 1917; but that note is now paid. Out of debt with a good house!

Herbs Smoked in Pipe or Cigarette Relieve Catarrh.

Write for a Free Trial Package.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medicinal herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly



to the affected parts. This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not smoking to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medicinal cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



Some said it would never be paid out, but it is. After all, it seems that the old tent meetings are the happiest, when trying to establish a congregation in the face of strong opposition, doing everything they can to stop the work. After the battle is won, a congregation established, and a house built, they get careless and indifferent.

I suppose my work for 1917 will be in the same field I have worked for several years, except Rehoboth. A change was thought best by some. I have preached for them several years, and some thought if they would get another preacher their religious neighbors would come out better—at least, come to hear a new man better than they did me. I hope they may, and that everything may work out for the best. Several times I have been swapped off on this plea, and still the sects would hear the new man no more than they did me. But no one man can please everybody. If he did, he certainly would not please God. So each preacher should strive with might and main to please God whether it pleases church members or not. This is one thing I try to do.

One more month and another year gone! What have we done for humanity?

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Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent. in two weeks' time.

New York, N. Y.—It is conservatively estimated that over five million people daily in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:

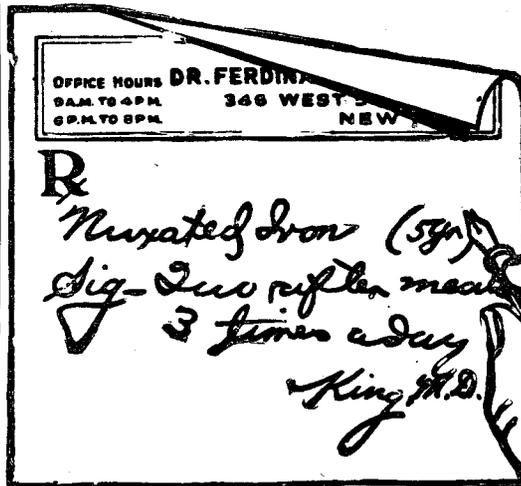
Dr. King, a New York physician and author says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cooking, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron just as you would use salt when your food has not enough salt."

Dr. Sauer, a Boston physician who has studied widely in both this country and in prominent European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, a miracle of vitality and his face beaming with the buoyancy of youth.



Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: see how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. V. Von Unruh, Medical Director in Chief of the New York City Clinic said, "I have given Nuxated Iron a fair and prolonged trial. I have

been more than pleased with the results and will continue its use."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said, "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it.

But in the case of Nuxated Iron, I feel I would be remiss in my duty not to mention it. I have taken it myself and

given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most wonderfully effective remedy."

Dr. James, late of the United States Public Health Service, says, "Patients in an enervated and devitalized state of health—those, for instance, convalescing from protracted fevers, those suffering from a long-standing case of anaemia, all such people in my opinion, need iron. Of late, there has been brought to my attention, Nuxated Iron. In practice I have found this an ideal restorative and up-building agent in these cases above mentioned."

NOTE—Nuxated Iron which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is the most potent remedy, in nearly all forms of indigestion, as well as for nervous run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed in this city by all good druggists.

Under the Withered Leaves.

Down in the dark, damp earth, under the snow, under the withered leaves, the little seeds are sleeping. Little brown seeds! If we could look into the ground, they would seem to us dry and dead. But,

"Where man sees but withered leaves, God sees the sweet flowers growing."

If we could watch, we should see, by and by, a swelling of the little brown husks, as the spring sunshine warms the earth and the spring rain waters it. We should see tiny shoots peep out of their little prisons and grow up into the light and air. Then we could stand beside them in the sunshine and

see the bundles of soft, green leaves unfold and dainty buds form, and sweet blossoms burst into beauty. Is it not wonderful, this work of God? And shall we not love Him who made all these things to give us pleasure and to make us think of him?—Selected.

The Work at Cleveland, Tenn.

BY FRED M. LITTLE.

The church at Cleveland has succeeded in getting its building in a condition to be used this winter, though unfinished.

Brother George W. Farmer held a two-weeks' meeting in November, which resulted in two baptisms and some others expressing a desire to be recognized as members of the congregation. We are sure Brother Farmer's preaching did good. We hope he can be with us again at "a more convenient season."

The writer preached on the first Sunday in this month. One sister expressed her wish to become one of us.

The Knoxville church gave us seventy-five folding chairs, which was a very much appreciated help. Thanks to the Christians of Knoxville.

I am away from Cleveland five days of each week teaching school. Mrs. Little has been real sick, but is improving now. While she was confined to her bed, wondering how we were to meet the increased expense incident to having sickness in the family, a letter containing a check for fifty dollars came from the church at Stewart's Creek, Rutherford County. Was it special providence? I doubt if providence is ever special, but of one thing I am sure: the church at Stewart's Creek has a warm place in our hearts for their timely remembrance of God's interests in Bradley County. Such manifestations of God's people assure us that we will succeed in planting the cause of Christ in this section of Tennessee.

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(BY DR. L. C. BARCOCK)

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You must do something. Doctor Pierce's Golden Medical Discovery cures severe, lingering Coughs, Bronchial, Throat, and Lung Affections, and every disease that can be reached through the blood. Nervous prostration and debility are conquered by it. When you're weak after an attack of grip or fever—you will build up health and strength and put on needed flesh by taking the "Discovery."

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¶ From that time Jēsus to preach, and to say, "Repe the kingdom of heaven is

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CHURCH NEWS

North Carolina.

Winston-Salem, November 28.—Our work in Winston-Salem is doing nicely. One good feature is that the members work in harmony with God's will, and with each other, as a matter of course; for they could not be in harmony with God's will and not be at peace among themselves. (1 Cor. 1: 10.) We have raised about two hundred dollars to make some much-needed improvements on our church property. Most of this was raised in our own congregation. A little help was given by others who do not live in the city. Since May, 1915, our little congregation has bought a lot, built a house, held five meetings in the city, and met current obligations, and owes but two hundred dollars. This amount will be due in one year, so we feel like we are getting in position to have lots more preaching done in different parts of the city, as every city congregation should do. The several country congregations in this county are doing very well. Most of their members are poor, and so cannot pay much toward building up the cause in the regions about them. They are doing better than they did when I first came here, two years ago. I began a meeting at Warner's Chapel on November 19 and closed it on November 26. Most of the teaching I did was to the church on what to do to live godly, upright lives daily, and what each one can do in the worship on Lord's day. There were no baptisms; but I did what I believed to be my duty, and I trust some good was done. Our work in Stokes County has improved quite a little this year, but there is room for much more improvement. Corinth, the home congregation of Brother John W. Kurfees, of Germanton, contributes more to sustain the work in this field than any three of the other country congregations. This church has some most excellent members. Stokes County needs a preacher all the time. In Yadkin and Surry counties there are a number of scattered members as sheep having no shepherd. A preacher is needed in each of these counties, and I think with one year's work they could be built up so they would do a fine work themselves in the true church. Where is the young man who will come now or next spring and take hold of the work in these places? Let some young man who is consecrated to Christ write me, and I will see if we can arrange work for you. We evidently need more workers in the local congregations everywhere—those who work as they pray. When they pray that the gospel might be preached to those who have not heard it in its purity, let them work to that end—that is, send and sustain a man to go and preach it. The brethren in North Carolina are kind to me. They supply my temporal needs, and so I help others as liberally as I can. My address is 307 Green Street, Winston-Salem, N. C. However, mail sent to Clemmons will reach me. God will be with and take care of all who serve him.—W. L. Reeves.

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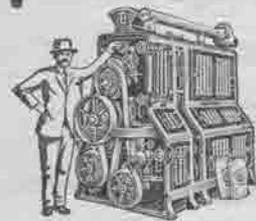
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Oklahoma.

Idabel, November 26.—I am now in an interesting meeting six miles northwest of Boswell. This is a mission place, but I hope to sow the seed of the kingdom and reap a good harvest later. This is the first time the gospel was ever preached in its purity at this place, and we are having a good interest. I am thinking of making a trip to Mississippi and Tennessee to see some of my people. If there is any congregation that would like for me to hold a meeting while there, I would be glad to hear from such.—Lee Sanders.

Get the Most Out of Your Blood.

The digestive organs absolutely need the influence of pure blood for the proper performance of their functions. Persons that sleep in small, ill-ventilated rooms complain of little or no appetite in the morning and of disagreeable dryness of the mouth and throat. Why? Because, as a result of breathing air that is impure, their blood is impure and fails to give their digestive organs the stimulus they must have for perfect work. It is necessary that we should have pure blood if we want to get all the good out of what we eat that there is in it, and to get it comfortably. Hood's Sarsaparilla is distinguished for making pure, rich, vitalized blood, perfecting the digestion and building up the whole system. Get it to-day.

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The Master's Vineyard

Arkansas.

Wattensaw, November 28.—I am now conducting a vocal class at this place. I closed a very interesting meeting at Lonoke last Lord's-day afternoon. For the morning service I went to Blake-more, eighteen miles in the country, and spoke to a splendid audience and promised to be with them again some-time. After the afternoon service at Lonoke, we drove ten miles to this place, preached to a good hearing at seven o'clock, and organized a singing class, which began last evening. I go from here to Nashville, Ark., to moderate in a debate. I am very busy, with all the work I can do, but have some time for January and February.—T. P. Burt.

Kentucky.

Fountain Run, November 30.—On the second Lord's in this month Brother S. E. Templeton, of Gainesboro, Tenn., began a series of meetings with the church of Christ at old Lebanon and continued until the third Lord's-day night. Two were added to the one body by confession and baptism and the little band of disciples much edified and strengthened. Brother Templeton is a fine preacher. He came among us a stranger, but made many friends while here. He has promised to try to be with us again next year.—J. E. Jackson.

Millwood, December 6.—Acting upon the suggestion of Brother J. L. Hines, I am now visiting the churches of this part of the State with a view of locating here. I arrived in Central City on Saturday and left on Sunday for Gilstrap, where Brother Hines was in a meeting. I preached at Sugar Grove and Select, and on Thanksgiving Day I preached twice at Gilstrap. On last Lord's day I spoke twice at McHenry, and went on Monday to Wysox. Yesterday I came to Millwood, and will go to Shrewsbury to-day, then to Christian Home, and to Fairfield on the Lord's day. On Monday I shall begin a meeting at Bethlehem, near Readyville.—J. Paul Kimbrell.

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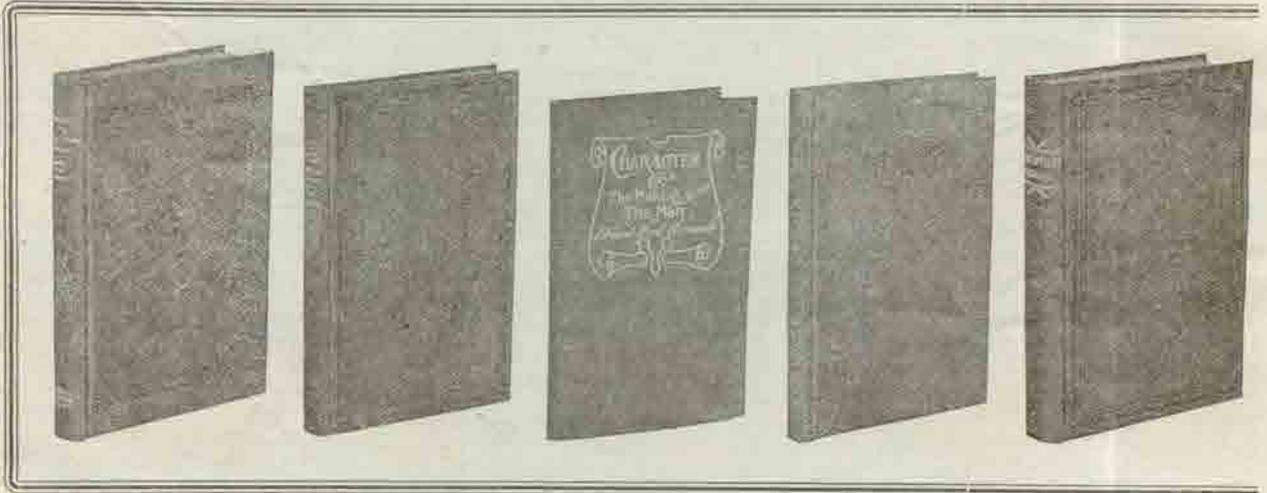
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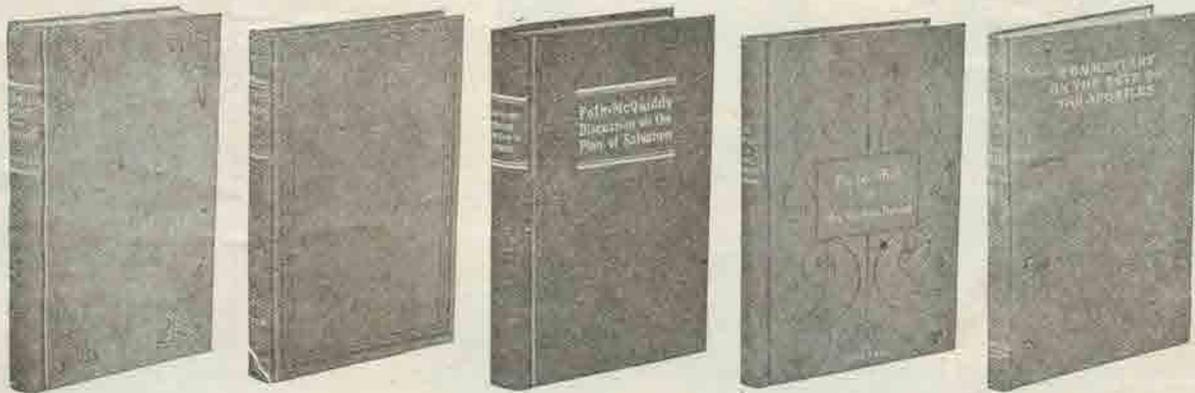
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For Many Years We Have Been Telling You that No Truss Will Ever Help You---We Have Told You the Harm that Trusses Are Doing. We Have Told You that the Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance—And that It Is

Sent on Trial to Prove It

If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliances and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no ties.

I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time, whether you try my appliance or not.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it. My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
50 Spring Street, Bethlehem, Pa.

CONFEDERATE VETERAN CURED.

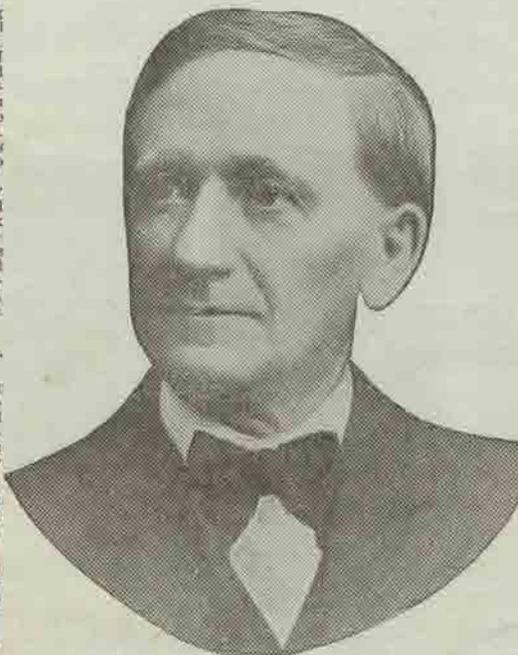
Mr. C. E. Brooks,
Dear Sir: I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your appliance has effected a permanent cure. Before getting your appliance I was in a terrible condition, and had given up all hope of ever being any better. If it hadn't been for your appliance, I would never have been cured. I am sixty-eight years old, and served three years in Eekles' Artillery, Oglethorpe Company. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS,
Commerce, Ga., R. F. D. No. 11.

OTHERS FAILED, BUT THE APPLIANCE CURED.

C. E. Brooks, Marshall, Mich.
Dear Sir: Your appliance did all you claim for the little boy, and more; for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WILLIAM PATTERSON,
717 South Main Street, Akron, O.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

CURED AT THE AGE OF SEVENTY-SIX.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir: I began using your appliance for the cure of rupture (I had a pretty bad case), I think, in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture, and rank myself among those cured by the Brooks discovery, which, considering my age—seventy-six years—I regard as remarkable. Very sincerely yours,

SAM A. ROOVER,
Jamestown, N. C.

CHILD CURED IN FOUR MONTHS.

Brooks Rupture-Appliance Company.
Gentlemen: The baby's rupture is altogether cured; thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER,
21 Janzen Street, Dubuque, Ia.

Ten Reasons Why

YOU SHOULD SEND FOR BROOKS RUPTURE APPLIANCE

1. It is absolutely the only appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called "pads" used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft, and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul; and when it becomes soiled, it can be washed without injuring it in the least.
8. There are no metal springs in the appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the appliances are made is of the very best that money can buy, making it a durable and safe appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks, 443 State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name

City

R. F. D. State

shavings can set us blazing. But in the presence of gigantic outrages perpetrated on the helpless and the weak, some of us are as calm as a summer morning." Is this not a true picture of the average man's indignation? Ready enough to become indignant at a little thing that concerns his welfare, but playing neutral and saying nothing when the truth of God is assailed. Let us cultivate and express, whenever and wherever necessary, the honest indignation of our hearts.

Say not, "The days are evil—who's to blame?"
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name."



The Ever-Needed Lesson of Reverence.

Finally, we should learn from this startling episode in Jesus' ministry the much-needed lesson of reverence. It is certainly true that there does not attach to the meeting-house to-day the importance and sanctity that belonged to the Jewish temple. We all understand that Christians themselves are God's spiritual house and should sanctify their bodies in accord with this solemn truth. And yet, because the meetinghouse is our place of public worship, it should be a house where reverence is at a premium. There is a way in which we may make it a house of merchandise. "Beware of setting up your business in the temple of pub-

lic worship," warns a forceful preacher. It is related that the captain of a whaling vessel went ashore one Sunday and attended a church service. The minister spoke to him after the sermon and found that no impression had been made upon his mind. "The fact is, sir," the captain acknowledged, "all the while you were preaching, I was thinking where I should likely find a whale. There is no room in my heart for anything but whales." We are not surprised that a whale should take up a good deal of room in a man's heart. But there are smaller things than whales that engross our thoughts in the hour of worship. Sometimes it is football; sometimes it is a party; sometimes it is a business engagement; sometimes it is a matter of buying or selling; sometimes it is the payment of a debt. But whatever it is or however small a thing it may seem that takes the room in our hearts away from Jesus, it is too big to be there. Let us not desecrate the courts of the Lord with thoughts about business or other cares, with thoughts that are vain and frivolous, or with thoughts that are merely indifferent. Let us, on the other hand, worship God with such sincerity and reverence that, if Jesus should suddenly appear in our midst, we would not behold the Lion of Judah come to disown us and to drive us out, but would be ready to say: "Behold, the Lamb of God, that taketh away the sin of the world."



OUR CONTRIBUTORS



An Important Question. No. 3.

BY W. H. CARTER.

"What must one do in order to become a Christian, and how may one know that he has been pardoned?"

In this letter we wish to continue the study of the Scriptures to find Heaven's answer to your question. In our last we closed with an examination of the question as presented in the second chapter of Acts of Apostles. Now I would be glad to impress upon your mind that this question was asked in all seriousness by earnest inquirers, and that the answer was given by the Holy Spirit and is entirely free from the speculative theories of men. The apostles, at this time, were the citizens of the kingdom, and they were under the guiding influence of the Holy Spirit. There was no division among them. This, then, was the one way—Heaven's way—of answering your question. But there are other examples that we wish to call attention to, and, of course, is the only authentic way to answer your attention to, that you may see that, during the apostolic ministry, they had but one answer to this question.

In the ninth chapter of Acts of Apostles we have an account of the conversion of Saul of Tarsus, the wicked persecutor of the church of God. Having succeeded in driving the disciples out of Jerusalem, he obtained authority from the chief priests to go to Damascus to persecute them there; and as he drew near the city the Lord Jesus, in a halo of glory, appeared unto him, and Saul asked: "Who art thou, Lord?" The answer came: "I am Jesus whom thou persecutest." Then Saul said: "Lord, what wilt thou have me to do?" Jesus said: "Arise, and go into the city, and it shall be told thee what thou must do."

Just here we have a lesson that, perhaps, will be helpful to us in our search for the truth. Now, you know that it has been customary, and is now with some, to call upon the Lord Jesus to come, and not only give instructions as to what to do, but to pardon, forgive, and save, and leave within the one pardoned the evidence of salvation. But

here, in the case of Saul, the only instruction given is: "Go into the city, and it shall be told thee what thou must do." The Lord would not tell Saul what to do, but sent him to some one else. Why was this? The answer is plain when we see the truth, accept it, and are willing to be governed by it. It is this: Jesus had been crowned King and had appointed the apostles as his ambassadors (2 Cor. 5: 20), and had committed into their hands, and through them to the church, the gospel of Jesus Christ, which contains and reveals Heaven's appointed plan for the redemption of fallen man. This having been completed and established, Jesus is not going to violate it, nor go contrary to it, by taking it back into his own hands, but directs Saul to go on into the city, where God will give him the answer to his question in his own appointed way.

Saul, by virtue of the glory of the light that shone round about him, was blind, and, being led by his companions, went into the city, and on Straight street he found lodging with Judas. For three days he was without sight, neither did he eat nor drink. This evidently shows that he was a very sorrowful and penitent man. While in this condition he had ample opportunity to, and no doubt did, review his former life. Vividly, no doubt, in panoramic view, those whom he had persecuted so bitterly passed before him. No wonder he prayed. But God was going to show him, beyond all possibility of doubt, that the answer given to his question, "Lord, what wilt thou have me to do?" is from God and in perfect harmony with the gospel plan of salvation. So Saul has a vision. He saw "a man named Ananias coming in, and putting his hands on him, that he might receive his sight." This the Lord told to Ananias. But knowing of the evil Saul had done, and of the authority he had to persecute Christians in Damascus, he objected. But the Lord commanded him to go, assuring him that Saul was a chosen vessel unto him. Then Ananias went, "and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou

mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

The Lord had said to Saul: "It shall be told thee what thou must do." Did Ananias tell him to be baptized? Is this what he "must do?" Perhaps no human knows better than Saul himself. Are we willing to accept and believe his testimony? Trusting that you are, we will let him speak for himself. In his defense before the people from the stairway in Jerusalem, in relating his conversion, he tells what Ananias said to him. It is this: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) The Lord had promised that his question should be answered, and we have seen what the answer was. But, lest we worry you, we will ask you to read, think, and study for a week, when we will take up the question again.

(To be continued.)

Christmas.

BY L. D. PERKINS.

Christmas is a festival of the nativity of Christ observed by Christians yearly on December 25. The beginning of Christmas was on this wise: Augustine considered the fast of good Friday and the three festivals, Easter, Ascension, and Whitsuntide, as the only holy days which had an apostolic origin and the sanction of a general council. Christmas he deemed to be of later origin and lesser authority. When the first efforts were made to fix the day upon which Christ was born, there were, as we learn from Clement of Alexandria, advocates for May 20 and for April 20 or 21. The Oriental Christians generally were of the opinion that both the birth and baptism of Jesus took place on January 6. Julian, the first bishop of Rome, contended for December 25 as the birthday of Christ. He ruled from 337 to 352. The Eastern churches ultimately came around to this view, and the Western churches adopted from the Eastern churches the view that the baptism took place on January 6. When the festival was at length placed in December, it afforded a substitute to the various nations who had observed a festival of rejoicing that the shortest day of the year had passed, besides spanning over the great interval between Whitsuntide of one year and Good Friday of the next. The season of Christmas extends from December 25 to January 6, the date of old Christmas.

From the above bit of history it will be observed that no record was kept of the birthday of Christ, and December 25 is only guesswork at the best. In giving the account of his birth, the writer of one of the Gospels speaks of the shepherds being in the field tending their flocks, and this would lead us to disbelieve December 25 as the day, as the shepherds were generally in winter quarters in this month, and not in the fields.

After December 25 had been fixed as the day upon which Christ had been born, years had passed until centuries had gone before the custom of giving presents upon this day. St. Nicholas went in the night time to the home of a poor family and left a few things upon the doorstep, and from this has grown the wonderful expenditure upon Christmas. "St. Nicholas" is the Dutch name for "Santa Claus."

Is it wrong to observe Christmas? Let us see. "Lie not one to another; seeing that ye have put off the old man with his doings." (Col. 3: 9.) When we observe this as the day of the birth of Christ, we practice a lie, so say the least of it. And what about telling our children of good old Santa Claus' coming down the chimney, then later admit to them that we have been doing what Col. 3: 9 says for us not to do?

In writing to the church at Rome, Paul lays down a principle that will condemn us for doing anything as a religious service, in the church or out of it, for which we have no word of God. He says: "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14: 23.) There is no word of God for the observance of a day as that of the birth of Christ; and if we do so, we do it without any faith, and we are condemned by the scripture just quoted.

In writing to the churches of Galatia, Paul said: "Ye observe days, and months, and seasons, and years." And then he adds: "I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4: 10, 11.) Why was he afraid of them? I judge that it was doing things for which they had no faith.

If I could have all the money that will be spent in California this Christmas for penny postals and the stamps for the sending, I could say to Brother Vincent: "Return to Japan, and take along fifty other men with you, and I will support them for a year in preaching the gospel in Japan." And—my!—if I could have all that will be spent in this waste (for most things that are given are worthless and the world could get along without them), I could send enough men to Japan to soon tell the story of Jesus to the entire people, and soon to the entire world.

Now, in conclusion, if you will observe this day (and I presume you will), do not tell the children that there is a mysterious Santa Claus coming down the chimney—do not do that. Do not swap presents; but if you give, give to him that needeth, and do not expect one thing in return. Do not forget to give into the treasury of the Lord the biggest gift of all. Do not forget to pay your subscription to the religious paper. And Brother Peden, one of our young preachers, who is now at Lindsay, sick—do not forget him; this gift send to L. M. Williams, 259 South F Street, Tulare, Cal., and he will turn over every penny sent to him.

Unwilling to Meet the Issue.

We believe that our readers should know that, despite reports to the contrary, those brethren who have been featuring their literalistic doctrines of the kingdom of Christ have not only been invited, but have been urged, to discuss the issues involved with such men as F. B. Srygley, C. R. Nichol, N. B. Hardeman, W. T. Boaz, W. H. Carter, and others; but friendly challenges from these brethren have not been encouraged by those holding to these peculiar views. It appears that they will not bear the light of honorable public investigation and discussion. The advocates of these views much prefer to propagate them through the use of more quiet methods.

Recently Brother J. L. Hines, a staunch young brother, located at Central City, Ky., who had run into this confusing and divisive doctrine at one place and another, upon his own initiative, challenged Brother D. H. Friend, of Horse Cave, Ky., for a public discussion. The correspondence that follows will show the result:

Millwood, Ky., December 5, 1916.—Mr. D. H. Friend, Horse Cave, Ky.—Dear Brother: I am informed upon good authority that you said that you would debate the kingdom question with any one, so hereupon I am mailing you some propositions signed by me. I suggest that we have the debate at Horse Cave, Ky., about the middle of June, 1917, also that we give one day to each proposition. Let me hear from you at once. I am, Yours for the Christ,
J. L. HINES.

Brother Hines included with his letter the following propositions:

- (1) "The Scriptures teach that Dan. 2: 35-44 and Isa. 2: 3 were fulfilled on the first Pentecost after the death of Christ." Affirmative, J. L. Hines; negative, —.
- (2) "The Scriptures teach that the church of Christ is only a phase or vestibule of the kingdom, and will be

abolished at the second coming of Christ, and the house of Jacob will be restored and the tabernacle of David will be set up, and Christ will reign a literal thousand years upon David's literal throne in literal Palestine upon the earth." Affirmative, —; negative, J. L. Hines.

(3) "The Scriptures teach that Christ was resurrected to sit upon David's throne and is, therefore, there now." Affirmative, J. L. Hines; negative, —.

(4) "The Scriptures teach that at the second coming of Christ the Jews will be gathered from among the nations, accept the Christ, and rule and reign on earth with him a literal thousand years." Affirmative, —; negative, J. L. Hines.

Brother Hines received the following reply:

Horse Cave, Ky., December 6, 1916.—J. L. Hines, Millwood, Ky.—Dear Brother: Your letter, with propositions for discussion, to hand.

In the first place, the memory of your "good-authority" informant is evidently quite treacherous; and, in the last place, it would ill afford me to risk myself in the hands of an antagonist so formidable. So I remain,

Fraternally yours, DUREWARD H. FRIEND.

In a private letter to the editor, Brother Hines offers the following explanation:

My "good authority" is a letter from my brother, J. H. Hines, of Hopkinsville, Ky., who said that Friend told John Orndorf, of Millwood Church, in Logan County, — he would debate the kingdom question with any one, upon which J. H. Hines said: "J. L. will meet Friend." Orndorf's reply was: "Yes, and J. L. will get a whipping, too." Then J. H. wrote to me, stating that he was writing Friend concerning the debate; also added that there would be a debate or some one would back down. Now, I just want to state that I am ready to meet Friend or any one that holds his views on the kingdom question.

The Authority to Baptize.

BY F. W. SMITH.

It will be remembered how Mr. Skinner perverted the word of God with reference to the giving of the last commission, recorded in Matt. 28: 18-20. He had "above five hundred" disciples present in order to get his church, or "organized body of Christ," receiving the commission. The record, however, shows that Mr. Skinner's figures fall short four hundred and eighty-nine. That is as near as he can come to proving his doctrine that the church was established before the day of Pentecost (Acts 2), or that authority to baptize is derived from the Missionary Baptist Church. I desire now to call attention to the fallacies and absurdities involved in the following:

But the very nature of the commission itself utterly precludes the possibility of any other than a church—a self-perpetuating institution—receiving it. The apostles, as such, could not receive it, because they could not and did not "go into all the world;" nor could they receive His promise to be with them in the work till the "end of the world;" and since their apostolic office was not to be continued to carry on the work, therefore it was committed to them, as to the other disciples, only as members of the organized body of Christ.

Just why the very nature of the commission itself utterly precludes the possibility of any other than a church—a self-perpetuating institution—receiving it, has not been made clear from anything Mr. Skinner has written. As has been proven beyond a shadow of a doubt, the facts are against our friend's position. The commission was first given to "eleven" men, who were in no sense whatever a church, and each one received the same authority to preach and baptize.

Our friend says: "The apostles, as such, could not receive it." He says this in the very face of the divine record which shows they did receive it, because there were none else present when it was given. But what does he assign as a reason for this bold assumption? This: "Because they could not and did not 'go into all the world;' nor could they receive His promise to be with them in the

work till the 'end of the world.'" Paul says: "If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1: 23.) How does that fit Mr. Skinner's statement? He is equally as far from the truth when he says the apostles could not receive Christ's promise to be with them in the work till the end of the world. The record shows conclusively that they did receive that promise, and it is being fulfilled every day and hour now, and will so continue so long as the world stands. The promise was not to be with the apostles simply as individuals, but with the message they delivered, not only in its "saving" power, but in its "authoritative" power as well. The apostles alone received the authority to bind and loose, and that authority has never been delegated to any other human being.

Mr. Skinner asserts that "their apostolic office was not to be continued to carry on the work." And why not, pray? When was the apostolic office abolished? True, the apostles are not on the earth in bodies of flesh; but are they not here in their teaching? Are we not to "continue in the apostles' teaching" now, as did the first converts to Christianity? (See Acts 2: 42.) Did not Christ say the apostles would sit upon twelve thrones so long as he sat in the throne of his glory? (Matt. 19: 28.) Did not the apostles alone constitute the only legislative body by divine authority? Are not all questions pertaining, not only to entrance into the church, but to the work and worship of the church, to be settled now, as well as in New Testament times, by the apostles? Is it true, indeed, that "their apostolic office was not to be continued to carry on the work?" Away with such perversions of the holy oracles in order to sustain a priestly dogma!

But see the predicament in which Mr. Skinner places himself: "Therefore it was committed to them, as to other disciples, only as members of the organized body of Christ." According to this, the authority to baptize was committed to all the members of the organized body of Christ, and I would like to know who took that authority away from all the members and vested it in a certain class called "Missionary Baptist preachers." If what Mr. Skinner here affirms is true, then somebody has been guilty of robbing "all the members of Christ's organized body" (save a few so-called "preachers") of the divine right to administer the ordinance of baptism. When, and by whom, was this great fraud perpetrated? Did it not originate about the time the distinction of the "clergy" and "laity" was born? I feel sure that the authority to baptize is vested in "all the members of Christ's body," but the commission was not first given to a church. The members of his body have the right to baptize by virtue of being members of that body. Their membership entitles them to all of the immunities and privileges of Christ's kingdom, save where certain duties are assigned to certain individuals. The right to baptize is not assigned to any special class, but in this respect all are "kings and priests" unto God.

More of Mr. Skinner's doctrine hereafter.

The Death of Dr. J. W. Grisard.

The Gospel Advocate learned with grief and sorrow of the death of Dr. J. W. Grisard, who had been for many years a noble worker for the Lord at Winchester, Tenn. We are indebted to Brother Will E. Walker for the following report:

After an illness of near two months, Dr. J. W. Grisard, one of Winchester's leading citizens and physicians, died here shortly after two o'clock on Thursday morning, December 7, aged sixty-eight, with all the members of his family, except one daughter, at his bedside. While his death was expected, yet the fateful news brought a feeling

of shock and great sadness to the entire community. He had lived here nearly thirty years and had taken an active part in all things affecting the interests of our town. He had been an elder of the church of Christ all these years, and had given the church the best service of his life. A co-worker was Dr. C. F. Gattis, who went before him to the better land just two weeks and one day, the last illness of both these great soldiers of the cross being very much alike.

He is survived by his wife, four daughters, and three sons. The children are as follows: Miss Ella Grisard and Mrs. J. C. Mitchell, of Winchester; Mrs. Clyde V. Scott, of Chattanooga; Mrs. W. E. Dean, of Montgomery, Ala.; B. A. Grisard, Dr. J. P. Grisard, and W. P. Grisard, all of Winchester. One half brother, Mr. Henry Parker, of Raus, Tenn., and one sister, Mrs. Laura Parker, of Wartrace, also remain to mourn his loss, besides a great host of friends.

Funeral services were conducted from the church on Friday afternoon by Elder J. D. Floyd, of Tallahoma, a lifelong friend. Burial at the Winchester Cemetery.

The Sufficiency of God's Word.

BY S. H. PATE.

In 2 Tim. 3: 16, 17 we learn that "all scripture . . . given by inspiration of God . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It seems from this that there is nothing wanting, except what God has given to us, to enable man to obey him in every particular; yet it seems that that is something we have never been able to do—to get the human family to see and believe that God has left nothing undone that is necessary for them to know, that they may obey him with implicit confidence, that God will save them at his own right hand in the sweet by and by.

Now, according to the heading of this article, it behooves us to search God's word and see if we can find anything to sustain such an idea. I first call your attention to Luke 16: 27-31. After Abraham gave this poor lost soul to understand that no one in his condition could obtain any help, he thought of his five brethren at his father's house. "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Now, brethren, this is enough, of itself, to convince any honest man of the sufficiency of God's word to save without any other influence from above or the regions of the dead. The rich man had the same idea that is now prevalent in our land: that there had to be some other influence brought to bear before they could be saved or be induced to make an effort to flee the wrath to come. Brethren, let us be on the watch, lest such an idea get into our ranks.

I now call your attention to Deut. 30: 11-14: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." It does seem that Moses suspected the same evil among his brethren that is extant among us to-day; that the word of God is not sufficient of itself, but there had to be some influence from heaven or from beyond the sea in order that they might be saved by those words which were so nigh them, in their mouths and hearts. May

God help us to read these sayings of Moses in Deut. 30. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. 34: 10.)

These things all occurred in the Old Testament, under the law. Now let us turn to the New Testament and see if the same warnings are given there as in the Old Testament, not to pray for or expect any other power or agency than what has already been given to cause the word of God, when sown in an honest heart, to spring up and produce "some thirtyfold, some sixty, and some a hundred."

In Rom. 10: 6-9 we hear Paul the apostle saying to the brethren: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

When Paul said, "But what saith it?" he had reference to what Moses said to the children of Israel after he had reiterated all the law of God to them—that these words were not far from them, but they were very nigh them, in their mouths and hearts, "that thou mayest do it." Yes, Paul knew that Moses taught the people of his day that all that God required of them was to hear and do his commandments.

Solomon said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12: 13.) These things, in connection with what Abraham said to the rich man concerning his five brethren, are enough to settle the sufficiency of God's word to save to the uttermost all who will hear and obey it. (To be continued.)

Lebanon, Tenn.

An Important Correction.

The following brief correspondence is self-explanatory:

Martin, Tenn., December 9.—Dear Brother Lipscomb: I have just read Brother Elam's splendid article in the Gospel Advocate of December 7. In the last paragraph of the first column of page 1211, Brother Elam says: "I have not found the man who will deny that it is wrong to teach the Bible in school or to build schools in which it can be taught to all alike." I am wondering if there is a typographical error or if Brother Elam used the wrong word by mistake. I take it that he meant to say, "I have not found the man who will say it is wrong," etc. I think surely Brother Elam did not mean to say what he is made to say in this paragraph, and I am writing to call your attention to it. Faithfully,
E. A. E.

Yes, this is an error, which I regret. Brother Smith is correct. Thanks. But I have not found the man.

E. A. E.

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Send us your order for a Church Record. This record is complete. It covers all that is necessary, yet it is simple. Price, \$1.50.

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Send us \$1.50 for "Salvation from Sin," by D. Lipscomb. This book was compiled by J. W. Shepherd and is composed of the best editorials of Brother Lipscomb.

If you need anything in the way of maps, blackboards, or any other church supplies, write us. We will be glad to furnish you with anything you may need in this line.

GOSPEL ADVOCATE

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The New Testament Order and Ecclesiasticism Contrasted as to Their Respective Powers for Evil.

BY M. C. K.

In order that our statement of the growth and evils of ecclesiasticism may be adequate to the purpose in view, we find it necessary to add another article.

The primary purpose, as shown in both the preceding articles, was to indicate the principle from which this particular departure from the primitive ecclesiastic order takes its origin; and in the second article the observation was substantially made that the only religious or ecclesiastic organization which has the New Testament seal upon it is founded on a basis which reduces the possibility of evil to a minimum. This, of course, was a concession or virtual admission that evil may result even from the divine order. We not only frankly make this admission, but wish now to call special attention to the fact that the very genius of the ecclesiastic order established by divine authority shows a divine recognition of the further fact that, owing to the weakness of humanity, it is impossible to form any kind of self-perpetuating religious body or organization of human beings without the possibility of evil resulting, in some measure, from the usurpation of undue authority and power. Hence, the very best thing that could possibly be done in the establishment of such

a body was to make it of a character and establish it upon a basis that would result in the least possible evil.

Now, it will require but a little reflection to see the vast superiority of the system of independent local churches, each with its own governing board of overseers and managers, over a system which associates all local churches of a district or province into one general organization with a general board of overseers and managers, or with a centralization of authority and power in some other way, over all. The reader can here see at a glance that, in any general organization or combination of churches operating through and under the management and control of a central board or any other agent vested with authority to act for the one general body or association of churches, whatever such general board or other agent does is done jointly by all the churches operating through such an arrangement; and in all such cases of action by the central power, no matter what the act may be, whether right or wrong, all the churches in such a combination are jointly bound by such an act. They may know that the act is wrong, but they are utterly helpless and powerless to do anything to change it. They are wholly at the will and mercy of the centralized organization which is authorized to act for them; and every church in such a combination is compelled to either go with the wrong and with the others be jointly responsible for it, or else withdraw from the combination of churches, one or the other.

On the other hand, in the New Testament system, under which each local church, with its own board of supervisors and managers, acts in all matters independently for itself, see how the power for evil is curtailed. As before admitted, here, precisely as under the system of general organization, evil is not only possible, but, with ambitious and unprincipled men in authority, it sometimes results in independent local churches, precisely as the same thing is possible in any other system where human beings are in authority; but in all such cases of resultant evil under the system of local church government, the exercise of authority and power for evil is confined to the local church with no jurisdiction beyond its bounds. In the general body with a central board vested with authority to act for the body, every church which belongs to such a body is, of course, necessarily involved in, and is responsible for, whatever the central board does; whereas in the local church, with its local board vested with authority to act for no one except for its own membership, no one beyond that membership is necessarily involved in, or is responsible for, anything done by such a board. The general arrangement is like the hub and spokes of a wheel. The hub cannot move without moving all the spokes in the wheel. Or, to use an illustration used by a prominent brother in the early discussion of these matters, both the general and local systems may be represented by the pane or panes of glass in a window. If there is only one large pane to inclose the entire opening, and it becomes broken, then the entire opening is damaged; whereas, if the window is constructed with a number of smaller compartments with a smaller pane for each compartment, then when one is broken it does not necessarily injure the others.

It is easy to make the application. Any general organization of the churches with any sort of central agency vested with the position and power to act for all the churches, as the hub turns all the spokes in the wheel, leaves each church at the mercy of such a central agency to be moved or halted at its dictatorial and imperious will.

Finally, while the Gospel Advocate knows that the general organization of the churches after the manner of the modern missionary society, such as the General Christian Missionary Convention or Foreign Christian Missionary Society among the Disciples, has not yet gone to the extremes of the full-fledged delegate convention such as a

part of the Disciples are now clamoring for, yet it is profoundly convinced that such an organization contains the germinal principle from which the latter, in the course of history, as facts now show, is destined to be evolved; and for this reason, as well as for reasons of expediency, we respectfully oppose all such organizations.

We shall be glad to have our brethren of the society calmly and dispassionately look at the matter from this point of view and in this solemn light.

The Oneonta Church.

BY J. C. M'QUIDDY.

On a recent trip to Alabama I visited the church of Christ at Oneonta. Oneonta is a small town on a branch of the Louisville and Nashville Railroad, midway between Birmingham and Gadsden, about thirty-seven miles from Birmingham. I reached there on Friday morning, November 17, and found Brother M. A. Creel, of Hanceville, Ala., engaged in a meeting. A number of brethren, and Brother Creel in particular, insisted that I remain with them and give my presence and encouragement to the meeting. As I am not in the habit of preaching, I felt that I could do very little. However, I always desire to do what I can to encourage the churches that are not strong and need help. So I remained there and attended the meeting until Wednesday of the next week.

Brother John F. Kelton is largely responsible for building up the cause in this place. While he has been Judge of Probate in Blount County for about twelve years, he is said to his credit that he has never lost interest in the great work of saving souls. During all these years he has made sacrifices and has sought to establish firmly the cause of Christ in Oneonta. Through his leadership, earnestly supported by a few sisters, he has succeeded in building a neat frame house, which, as I understand it, is paid for. Brethren Frank Moody and John Lewis have both held protracted meetings for them.

While there are comparatively few disciples of Christ in Oneonta, those few are rich in faith and in good works. They love the cause of Christ and are ready to make sacrifices for the spread of the truth. They know the truth, love the truth, and have taken their stand for it because they are thoroughly convinced that they are right. They are not rowing with the current, but they are stemming it. Primitive Christianity is not popular at Oneonta, and, so far as I can judge, has comparatively few adherents in the State of Alabama. This is a great field for mission work. Preachers who love the truth and who are able to preach it clearly and forcefully should enter this field and use their abilities to establish churches of Christ; and when they have planted them, they should remain with them long enough to thoroughly establish them in the faith. To me it is really enjoyable to work with a church that is really zealous and is faithfully contending for the faith that was once delivered unto the saints, although the popular trend is against them. Standing for the right and contending for the true faith against those who love the praise of men more than the praise of God brings out the very best that is in us. Every true preacher under such circumstances can apply to himself and appreciate the language of the apostle Paul which reads: "And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 9, 10.) Preachers and churches must duly appreciate their own weaknesses and realize that their strength lies in trusting the Lord and in doing

just what he commands them to do. The faithful proclamation of the truth is never in vain. The continual dropping wears the stone. God's word will not return to him void. So, instead of looking to visible results and becoming discouraged, Christians under such circumstances should realize that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

When one has faithfully pressed forward in the service of God, again with the apostle Paul he should say: "For I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (See Phil. 4: 11-13.) As persecution in the early church scattered the disciples abroad, save the apostles, and led them to go everywhere preaching the word, so to-day opposition and persecution, if properly received, will make us strong in the Lord and in the power of his might. Only cowards and quitters quail in the face of opposition. The brave Christian presses onward and upward, "looking unto Jesus the author and perfecter of our faith." With a pure heart, we can bring good out of seeming evil.

Just here I am reminded of the lines of the song:

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."

It is not necessary to have large crowds and large churches in order to enjoy the religion of our dear Savior. Christ has assured us that where two or three have met together in his name, he will be in their midst to own and to bless. I have enjoyed the worship when meeting with a small, struggling band of disciples more than with large churches. The church that boldly stands up and contends for the faith in the midst of great opposition is usually better informed and keeps more perfectly "the unity of the Spirit in the bond of peace" than does the large and popular church. In a large church many drift with the crowd, attend simply to be entertained by the preacher without really entering into the spirit of the worship. They are ready to criticize and find fault with those who are bearing the heat and burden of the day, while they sit with folded arms and do little or nothing to advance the Redeemer's cause. Many in such churches become sectarian and wish to become like those about them, instead of striving to know the truth and to be able always to give a reason for the hope that is within them with meekness and fear. Some churches need to swarm and a new hive should go out from them and go to work earnestly for the salvation of souls. In idleness no one can make a faithful servant of the Lord Jesus Christ. Metals not in use rust; and just so, when Christians are not doing their very best in the service of the Lord, they become cold and indifferent. So let us get this lesson: Wherever we are, whether in a large or small church, if we would be faithful servants of the Lord, we must be busy in the Master's work. Even the blessed Master said when he was here: "We must work the

works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) The issues of life are so great, heaven is so sweet, and perdition is so awful that no one should seriously think of being indifferent in the service of the Master.

While small crowds attended the meeting, there was one baptized on the second Sunday of the meeting. Brother Creel, who is a most excellent young preacher, humble and devout, continued the meeting after I left. I have not learned as to results after my departure. To this faithful, struggling band of disciples I would say, in the language of the Holy Spirit: "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified."

Soul Saving.

BY E. A. E.

The work of saving souls is incomprehensibly greater than any in which mortals can engage.

The reward of this work is incomprehensibly greater than that of any other work.

The consequences of neglect to engage in this work are indescribably horrible.

To turn sinners from the error of their way, to save souls from death, and to hide multitudes of sins are joy and glory that can be measured only by eternity. Paul declares that those he taught and converted and built up in the Christian life will be his joy and crown of glorying at the coming of our Lord Jesus. (See 1 Thess. 2: 19; Phil. 4: 1.) Those who turn many to righteousness shall shine as the stars forever and ever. (Dan. 12: 3.)

Since the blood of Abel cried unto God from the ground against Cain, every man has been his brother's keeper and has been responsible for his brother's blood to the extent of his responsibility. All who see the approaching destruction of the wicked and do not sound the alarm will be held responsible for the wicked's destruction. In order to be free from the blood of others, one must do all that is possible to save others.

The mind, spirit, and mission of Christ are clearly and fully set forth in the New Testament. All that which he has done and is still doing to save the world is likewise clearly and fully set forth. He "came into the world to save sinners," "to seek and to save that which was lost," and to call sinners to repentance. He came down from heaven, not to do his own will, but the will of God, who sent him. He pleased not himself, but did always the things which pleased God. He prayed, not his will, but God's will, be done.

We are plainly taught that all Christians must have the mind of Christ, which is to deny self and to suffer for the peace and harmony of the church, the good of others, and the salvation of sinners. (Phil. 2: 1-11.) "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) The disciples of Christ are the salt of the earth and the light of the world. They are leaven in the measures of meal. On the other hand, if we are not the salt of the earth, the light of the world, and do not permeate the community with a godly influence, we are not Christians. Christians—the church—are the pillar and ground of the truth; and if we do not practice and uphold and extend the truth in godliness, we are not Christians.

Rescuing the perishing, saving the dying, snatching them in pity from sin and the grave, is a very great work the church—Christians—has largely overlooked and is woefully neglecting. How many church members really feel responsible for their influence over others and for the salvation of others? How many are really making any effort to save others? I wish I had the power to stamp forever this most important work and woefully neglected

duty on the hearts of all who claim to be Christians. In the clashing of opinions, strife, contention, pride, vanity, jealousy, envy, hatred, malice, selfishness, avarice, egotism, self-importance, place seeking, thirst for power, etc., thousands of church members seem to have lost sight of humility, lowliness, meekness, forbearance, counting others better than themselves, the edification of the church, supporting the weak, comforting the faint-hearted, exhorting one another, restoring the ones who may be overtaken in any trespass, converting one who may have erred from the faith, hiding a multitude of sins, seeking the good and salvation of others, and saving souls in general. The heart bleeds over the way the young, the weak, the faint-hearted, the erring, and the unfortunate are neglected and treated.

Many times, when an effort is made to restore one who has erred from the faith or has been overtaken in a trespass, it is done in such a driving, threatening, and holler-than-thou manner that more harm than good is done. The Bible is not clearer on anything else than on the spirit and manner in which this important work is to be done. This spirit and manner may be considered more fully in a future article. Just here let it be said that it is as necessary to obey God in this particular as in all others.

Everybody who knows anything about the Bible at all knows that the strong ought to bear the infirmities of the weak and should not seek to please themselves, since Jesus pleased not himself (Rom. 15: 1-3); that even a factious man ought to be admonished at least two times before he is rejected (Tit. 2: 10, 11); that love does not rejoice over the misfortunes and sins of others, does not hunt up and take an account of all the sins of others in order to condemn them and turn them out of the church and send them to perdition; but suffers long, is kind and forbearing (1 Cor. 13: 4-8), and covers a multitude of sins by seeking to turn the sinner from his errors (1 Pet. 4: 8; James 5: 20). All know, or should know, that the spiritual, in gentleness and meekness, considering themselves, lest they, too, yield to temptation, should restore any one who has been overtaken in any trespass (Gal. 6: 1, 2); that *the weak are to be supported*, not threatened and abused; that *the faint-hearted are to be encouraged*, not severely criticized and complained at; that the *unruly are to be warned*, but not condemned; and that *patience is to be exercised toward all* (1 Thess. 5: 14). When it comes to condemning or punishing others for their sins, God must do this, or the guiltless must cast the first stone. That which Christians do even in withdrawing fellowship from those who *walk disorderly* is to save them, not to condemn and punish them.

As stated above, all should cultivate the mind of Jesus, be partakers of the *divine nature* (2 Pet. 1: 4-8), and have the spirit of Christ. Christ did not come to earth to hunt up and to make a list of the sins of each individual or of the whole world in general in order to condemn and send all to perdition, but to *save* the world—to induce sinners to repent and to obey God in order that he might save them. Many times Jesus declares that he did not come to condemn the world, but to save the world. The world is condemned already. To seek and to save the lost is the work of Jesus. This is the work of Christians—of every individual Christian. It is not the will of God that the most ignorant, poorest, and weakest disciple of Jesus should perish. It is God's will that Christians go gently and meekly *first to erring brethren alone*, then for two or three to go, and then for the whole church to try to save them. It is anything else but the will of God to find fault, to hunt up the sins of others and to scour the country to find something against them in order to prove them guilty and to condemn them; it is anything else but service to God to be busybodies and meddlers in other men's mat-

ters. This course is condemned with idolatry, covetousness, fornication, drunkenness, and other sins. It is a sure way to send men to perdition. What does Jesus mean by saying, "Judge not, that ye be not judged," and: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye?"

To pursue in gentleness and meekness, long-suffering and patience, forbearance and love, in the mind and spirit of Christ, the course God marks out, if that be the withdrawal finally of the whole church from the ones who *walk disorderly*, is the only way to please God, to be saved, to save others, and to be ratified at the great judgment. (See Matt. 18.) May God have mercy upon us all!

The *wrong spirit*—the spirit of vanity and pride, of egotism and self-importance, of selfishness and self-exaltation, of contention and strife, of bitterness and division, of rule and ruin, of jealousy and envy, of anger and wrath, of hatred and malice, of criticism and condemnation, of biting and devouring, of worldliness and wickedness—predominates in many places and destroys the unity and peace of many congregations. The proof of this declaration is the factions now existing in many places; and "where jealousy and faction are, there is confusion and every vile deed." (See James 3: 13-18.) Christians must, and real Christians will, give heed to all that which God says in condemnation of these evil things and Satanic practices. All Christians have the spirit of Jesus and the mind of Christ. "God is love," and the children of God are children of love.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God: for God is love. (1 John 4: 7, 8.)

Love must be manifested by treating all—all brethren, all neighbors, and all enemies—as God commands. See in 1 Cor. 13 the eight things which love does and the eight things which it does not do. Why say, "Lord, Lord," and do not the things God teaches? To seek peace and pursue it, to follow the things which make for peace, to endeavor "to keep the unity of the Spirit in the bond of peace," to seek to save the lost and not to condemn them, to be of the same mind, to have the same love, and to be of one accord—these are the things for Christians to do; these are the things they will do.

A reformation must be wrought just here or wreck and ruin await many congregations.

How Many New Subscribers Have You Sent Us?

We are sure that our readers are beginning to understand by this time that we are very anxious to secure many thousand new subscribers within the next few months. There is no better time than now to send us these subscribers. We are greatly encouraged because our old subscribers are renewing so promptly. We are receiving more renewals than at any time in our history. Our list of subscribers have paid up better than ever before. Of course we have a subscriber here and there whose subscription is unpaid and in arrears, but there are so few of these that we now have time to devote to obtaining new subscribers. We want every subscriber that we have to determine right now to send us at least one new subscriber between this date and January 1, 1917. We do not believe that our subscribers, after we have been so liberal with them and have permitted them to renew for one and two years at \$1.50 per year, will be unmindful of the fact that they can send us a new subscriber now for \$1.50, whereas after January 1, 1917, each new subscriber will be required to pay \$2 a year.

Of course it is no pleasure to the publishers of the Gospel

Advocate to be forced to advance its price. Our advance is very late in coming, however. While we have been paying exorbitant prices for paper during the last year and longer, still we have held the price of the Advocate to \$1.50, and even our old subscribers are permitted to get it for two years yet at \$1.50 a year. We extended this liberality and courtesy to them in the hope that, as they had been thus favored, they would make an effort to send us new subscribers. The larger our list, the less does it cost us to produce each paper. It requires just as much to set the type, to read the proof, and to lock up and make ready for one subscriber as it does for fifty thousand. We may add, also, that it requires just as much to write editorials and to prepare the copy for a paper with a small circulation as it does for a paper with a large circulation.

We are receiving a number of new subscribers, but as yet our readers have not thoroughly waked up to the importance of sending us long lists of new subscribers. Of course we are ready to do anything we can to extend the circulation of the paper. We have made sacrifices all these years in order to hold up the paper, and are still willing to do so. We have furnished the paper at just as low a price as we possibly could. So, as materials have advanced, as labor is advancing, and as everything is advancing, our readers can see at once that it is impossible for us to think of offering any premium or any reduction from our regular advertising prices. We are anxious to have all help to extend the circulation of the paper, but, with the present advanced prices on everything, we can only appeal to your love of the truth and your desire to advance every good work to help us to increase our list. We believe that many thousands would rather do this work because they have an interest in sowing the seed of the kingdom than from any selfish motive. We want your most hearty cooperation, but we want it on the right basis.

If you are willing to help us on this basis and purpose to do so, we would be glad to have a card from you to this effect. Will you not write us a card at once, enlisting as a worker to extend the circulation of the Gospel Advocate? We desire to publish a list of our workers in each community. We would like to get in connection with you so that we can furnish you lists and stationery for forwarding names to us.

We have much for which to be grateful. We are thankful that the Advocate has prospered during the year that is soon to close, and are now looking forward to making 1917 the best year in the history of the paper. May we have your most earnest cooperation?

PUBLISHERS GOSPEL ADVOCATE.

Publishers' Notes.

Bibles make splendid Christmas gifts. We have a large line. Write us for anything that you may need.

Send us \$1 for a copy of "The New Testament Church." This book is composed of the editorials of F. D. Srygley.

Have you read "The Gospel Plan of Salvation?" This is the best production of Dr. T. W. Brents. Many thousand copies of this book have been sold and read. Price, \$2.

We have in stock two or three copies of the "Campbell-Rice Debate" which have been rebound and put in good condition. These are the only copies that we have on hand of this great debate. We will sell at a reasonable price.

If you have not already sent us your order for your Bible Lesson Helps, you should do so at once. We are now mailing out the supplies for the first quarter of 1917. We would be glad to have your order at once. We are receiving many complimentary expressions concerning the merits of these helps. They are as full of Bible teaching as an egg is full of meat. We ask it as a special favor that you call the attention of your friends to these helps.

Georgia and the Far Southern Field

By S. H. Hall

A Delightful Trip West.

The last two weeks of October and all of November were spent by the writer in Texas and Oklahoma. For five weeks it was my pleasure to be with the Central church of Christ at Fort Worth. It was a bad time to try to conduct a series of meetings, due to the fact that both city and national elections were on and the town was greatly stirred over them, especially the city election, and it was a little out of season for revival services. However, we did our best for a three-weeks' revival, and much good was done in the way of encouraging the members. Three put in their membership with this congregation during my stay, but there were no baptisms. The following preachers found time to drop in and encourage the meetings with their presence: T. W. Phillips, A. O. Colley, Horace W. Busby, C. J. Robinson, T. M. Carney, John Stratton, M. H. Moore, T. V. Smith, P. C. Key, E. G. Collins, and Brother Stewart, all of Fort Worth. Brother Carney has just recently moved to North Side to devote his whole time to the cause in that section. The brethren are to be congratulated in securing the services of such a good man. Brother Busby is doing a fine work at Glenwood and is greatly loved by the people. I conducted the funeral services of one of his best members while he was away in a meeting. Quite a number of the Glenwood members attended and added much to the work. Brother Phillips devotes his time to evangelistic work. Our readers remember the sad accident, some months ago, in which he had one of his limbs broken. He still has to use his crutches, but is doing splendid work. It was my pleasure to be in his home, and it was, indeed, a benediction to me. Brother Colley is doing a fine work with the South Side congregation. He is a great man wherever you put him. I also had the pleasure of being with Brother Stratton in his home. He is a most lovely character. Brother Smith is teaching at the Texas Christian University, and Brother Key is taking a course there. I do not remember meeting men who more favorably impressed me than these two men. Brother Moore is another one of Texas' great men. He holds a very important position as superintendent of the city schools, but is out preaching on Lord's days. Brother Robinson was with us only one night, and I did not get so well acquainted with him. He keeps busy evangelizing. Brother Stewart is doing a fine work at Arlington Heights. In addition to the brethren named above, the following dropped in on a visit: F. L. Young, of Cleburne; W. T. Kidwill, of Dallas; Foy E. Wallace, of Thorp Spring; Jesse P. Sewell, of Abilene; and the last night of the meeting, in came J. D. Tant, and the list was complete. I was delighted to see these brethren. They have all done a great work for the cause of Christ, and are still pressing onward and upward in the Christian's life.

The Central congregation has some as fine people in it as it has ever been my pleasure to meet. I could not forget them, and may the Lord ever bless them. Brethren Knox and Cambron are the elders, and they do their duty, as such, as well as any men I have ever seen. I made my home with Brother Farris at the Texas Christian University the first ten days of my stay. The balance of the time I was with Brother W. R. Johnson. I have never been made to feel more at home, when away from home, than I was made to feel with these two splendid families.

Two short visits were made to Dallas, at which times I preached at Oak Cliff and at Pearl and Bryan Streets, Brother J. S. Dunn being with the former congregation

and Brother L. S. White with the latter. I found both congregations in fine condition and both men doing a great work. I was blessed with the privilege of spending a night with each of these good men. Brother C. C. Klingman lives at Dallas and was with us at Oak Cliff. This is also the home of W. T. Kidwill. He, his wife, daughter, and son-in-law were with us at Pearl and Bryan Streets. Brother Kidwill, in my judgment, has one of the happiest dispositions of any man I have met.

It was certainly a very great pleasure to meet my old schoolmate, E. S. Fitzgerald, of Weatherford, as he was passing through Fort Worth; also Brother C. R. Nichol, president of Thorp Spring Christian College, and Brother R. L. Whiteside, of Denton. Indeed, Texas is blessed with "lots" of great and good men.

Words cannot express how much I appreciate the very kind and urgent invitation from the members of the Central congregation at Fort Worth to move there and labor with them. It would be a source of no little pleasure, and great good could be done. But Georgia needs what little I can do more than Texas; and as long as I can get Mrs. Hall to stay reasonably satisfied, I feel it my duty to stay with it. However, for her sake, we will make our way to the Western field some day, if it be the Lord's will, so she can be nearer her people, separated from whom it seems impossible for her to be satisfied. I had the pleasure of being with them on my return trip and of preaching some for the brethren at Stuart, Okla. God bless them all.

I am glad to say that, on getting back to this fine city, I found the work moving gloriously onward. Graves, Garrett, and Bearden were doing their best. We have no better men. Our house was filled at West End Avenue on Sunday morning, and three confessed their wrongs and re-consecrated themselves to God's service. With our hands in Jehovah's, we are looking to 1917 to be our banner year, which will make my eleventh year in this field. God has helped us, and he will ever help us.



Menlo, Again.

Whatever is worth beginning *must* be finished. The building at Menlo is a sore need to the work at that place; hence our effort to build. We are disappointed in not getting this building sufficiently completed to have a series of meetings in it before this year ends. But let me insist on our readers' coming to our assistance and helping us finish it so that the faithful few there may be in it the first of the year to begin the new year's work. Make their hearts glad by sending them a donation so that they will have it for a Christmas present from you. It would be fine to have a working Christmas week. But more funds we must have if this is done. We gladly acknowledge the following donations since last report: From Bill Mitchell, \$2; J. E. Kennedy, \$5; Mrs. George Taylor, \$4; Dr. Wood, \$5; O. E. Solsby, \$1; Congressman Gordon Lee, \$5; Miss Lena Baker, \$5; Miss Ethel Thacker, \$2; John Tribble (in work), \$5; J. R. Gilbert (in work), \$10; T. W. Paine, \$5; T. M. Smith, \$2.50; Mrs. R. E. Allen, 50 cents; Mrs. G. E. Claus, \$1; Mrs. A. E. Winn, \$1; Dr. J. M. Smith, \$1; A. J. Paine, \$1; Mrs. J. A. Drake, \$5; Miss Bertie Smith, \$2; Charles Clemens, \$3; Mrs. J. H. Hollis, \$1. All of these are Georgia donations. From out of the State the following has been received: From J. Y. McQuigg, Texas, \$1; Cora M. Brooks, Illinois, \$5; F. B. Shepherd, Tennessee, \$1; Sam F. Kenley, Texas, \$2.50; Stanford Chambers, Louisiana, \$1; W. M. Bradford, Tennessee, \$5; Mrs. F. Rodgers, Tennessee, \$1; Philip Risterholtz, Tennessee, \$5; Claude Turner, Tennessee, \$2.50; Fritz Myers, Tennessee, \$1.

From the depth of our souls we thank these donors for their splendid help. Who else will come to our assistance? Send all donations to Miss Georgia Thomas, Menlo, Ga.

MISSIONARY DEPARTMENT

Conducted by J. M. McCaleb

A Bit of History.

BY C. G. VINCENT.

The following story, related by John T. Hawkins in the *Missionary Intelligencer*, has a most wonderful lesson for many of our congregations:

Five miles northeast of Lexington, Ky., is the famous Bryan Spring, from which the heroic women carried water into the fort when they knew the thickets and canebrakes all about them were full of savage Indians hid in ambush, waiting for the opportunity to attack the fort. This incident has made Bryan Spring famous in American history. But an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was antissionary. The celebrated Thompson Dudley preached there for many years; here his family and other prominent and wealthy Baptists had their membership. But in course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists—what contention, strife, and division it produced, till finally the whole denomination divided and the Missionary Baptists became a separate denomination.

Bryan Station Church divided about equally on the question and became two congregations—one, missionary; the other, antissionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the antis took the south side and two Sundays in the month. Things went on fairly well, the missionary side growing stronger and the "antis" growing weaker, till the house needed a new roof and other repairs. The "missionaries" endeavored to get their "anti" brethren to join them in repairing the house; but the "antis" were growing constantly fewer in number and would not join in the repairs. At last the missionary branch covered and repaired their side of the house; and thus it stood for years with a good tin roof on the one side, and an old, leaky, shingle roof on the other. Finally, as the "antis" had grown so few as to hardly meet at all, the missionaries, in sheer self-defense, to save the house, covered the other side of the roof and otherwise improved the house. Now the "antis" are all gone; the last member, a grandniece of the great Dudley, passed away last spring; while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

It is said that "history repeats itself." A good brother wrote me this statement: "There is some division in our congregation about the missionary question." He went on to say that all the members—about thirty-five—had been asked to help in the cause of foreign missions; but only seven out of the whole membership were willing to give to such work. He said that there was some bitter feeling against doing such work. I presume that no organic division will take place in this particular congregation on the question; but if it should happen and if they should make the same arrangements as the above-named Baptist church did, we may rest assured that the final outcome will be just the same. Why not? Why any Bible reader who professes to be led by its teachings can oppose, for a moment, the very work commanded by the Lord's Christ and preached and practiced by the apostles and the New Testament church, is more than the writer is able to understand. It is true that there is a general awakening among the faithful churches of Christ everywhere along missionary lines, yet there is much room for a forward movement. More evangelists and elders and leaders are teaching and training the churches on the subject; but there are many evangelists, elders, and leaders who are not "up to date," in the proper sense, on this great theme and work.

Hindrances to Gospel Work in India.

BY W. HUME M'HENRY.

In a recent news item I mentioned the conditions that exist so far as the castes are concerned, and also pointed out the fact that naturally it would be supposed that the work would have its beginning among the lower castes. It was also pointed out that on account of the poverty of the people the building of meetinghouses was practically out of the question. It might be mentioned here that for this reason it is imperative that most of the funds for the workers should come from the home land until the church becomes stronger and has in it more wealth. Of course the men are encouraged to work as they have opportunity and the idea of a "professional ministry" is condemned.

I wish now to notice another thing that has become a great "stone of stumbling, and a rock of offense," to many. The poverty of the people and the oppression of their priestly superiors has kept them in ignorance for centuries. Even now, after years and years of work done by the various sectarian missions, comparatively few are able to read and write. I believe I am safe in saying that the chief work of the missions is educational work. Remove this and there would be very little left to appeal to the people. Coming as they did to a people oppressed and ignorant and yearning for educational advantages, the "educational bait" caught hundreds of suckers. Many worldly advantages, such as free education, free clothes, assistance in purchasing land and animals to work it, with the further idea that they would to a certain degree be shielded from the power of the law—these entirely hid from view the main purpose of the work of the missionary—namely, the salvation of souls. While they have developed many with a "zeal without knowledge" of the Bible, the main object sought and obtained from the mission is of a worldly character and the idea of salvation is a secondary consideration. The minds of thousands of people have been so far poisoned in this way that it is almost impossible to reach them with the plain gospel message. The first question is: "Will you give us a master if we are baptized?" I believe that people should be educated, and the permanency of the work depends to a certain degree upon educating those who are to take active part in the work. This should be separate, as far as possible, from the evangelistic part of the work. In my opinion, the missions in this country have through their educational system built up one of the strongest barriers to the spread of the gospel that could be found anywhere. We have made very few appeals for help to carry on any work of this kind. We do a little as we are able. We go before the people with only one plea: Place your trust in your Creator and accept the only means of salvation so abundantly provided for in the Lord Jesus Christ. We try to discourage the desire for worldly advantages and exalt the supremely greater advantages which will result from obeying and living for Christ. We strive to exalt Christ and his blood-bought church instead of material things. The truth will win those who are interested in their salvation. We lean upon Him.

Brother Hanabuchi, who spent the month of August distributing tracts, selling Scripture portions, and in doing house-to-house preaching, visited about twenty houses, distributed more than a thousand tracts, and sold five copies of Mark. Some welcomed him, others stood in opposition.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

The Most Generous Cities.

Experts have made out a list of American cities showing which are to be entitled to places of honor on the list of public benefactions. This "curious computation" is noted by the Michigan Christian Advocate, which gives the list with a few words of comment as follows:

First of all is Rochester, N. Y., which is put down as "the most generous city." Then, in order, come Hartford, Conn.; Reading, Pa.; and Detroit, Mich.

The fifth in order as charitably inclined comes Pittsburgh, Pa., followed by Utica, N. Y.; Albany, N. Y.; Lowell, Mass.; Richmond, Va.; and Binghamton, N. Y.

And the hardest to extract money from are Boston, New York, Philadelphia, Chicago, Minneapolis, San Francisco, and St. Louis.

That these cities, and in fact all others, do not "shell out" for charity more coin than they do is not the fault of the individuals and associations which make persistent appeals.

According to the last compilation, there are three and one-half times as many charitable organizations appealing to the generosity of the public as there were a year ago. War-relief organizations help to swell the list constantly.

But, while showing popular sympathy for charities, it may be stated that there is more money given for church support annually than for any other single purpose. Last year the United States gave eight hundred and twenty million dollars to its churches. This year the sum is expected to exceed the billion mark.

No real good is accomplished by making out such lists. Many things enter into the liberality and public benefactions of a city. The city that appears to give the most may really give the least. The poor man who gives a nickel a month receives more honor from the Lord than the millionaire who gives his thousands annually. "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) The best service is that which seeks to please God rather than man. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

The Christmas Ship for 1916.

Election day is over, Thanksgiving has passed, and the newspapers are reminding us daily to do our Christmas shopping early. It is high time for us to urge each and every one of our readers to prepare to help the poor on Christmas Day. If we spend the day in honor of Christ, we cannot spend it in drinking, intoxication, or needless extravagance. The Christmas ship for 1916 sailed on December 1, loaded with provisions, clothing, and supplies for the Armenians and Syrians. The navy collier *Cæsar* has been refitted and fitted out for carrying food supplies to the destitute Syrians and Armenians. The Reformed Episcopalian weekly furnished further information on this subject before the departure of the ship as follows:

It will leave New York on December 1, carrying a capacity cargo of foodstuffs and new clothing for Beirut, Syria, from which port relief will be distributed by American Red Cross and Red Crescent agents, aided by United States consuls and missionaries.

The American Committee for Armenian and Syrian Relief has just sent two hundred and eight thousand dollars through the State Department to various distribution cen-

ters, to be distributed immediately by the committee's agents direct to the most needy survivors of the Armenian deportations and the Syrian famine months. This money will purchase grain, blankets, and clothing, giving the sufferers within the Turkish empire a foretaste of the Christmas cheer which the United States navy boat will bring.

As a necessary preliminary to the sending of the Christmas ship, arrangements are being made for collections in the churches of the entire country on Thanksgiving Day, the receipts of which will be used in completing the cargo. The ship will carry 600,000 pounds of rice, 200,000 pounds of lima beans, 400,000 pounds of crushed wheat, 2,100,000 pounds of whole wheat, 500,000 pounds of sugar, 1,000 cases of condensed milk for children, 10,000 barrels of flour, 50,000 gallons of petroleum, and 25,000 gallons of cottonseed oil.

Military regulations forbid the carrying of any except new clothing. Hundreds of cases of warm underwear and sweaters and light shoes for men, women, and children, stockings for women and children, cotton and woolen socks for men, blankets and blanket shawls, gray-cotton and woolen cloth in the piece, unbleached muslin and cotton thread, needles and pins, will form a part of the cargo. Contributors to the cargo and churches which are raising money are sending their gifts to W. A. Staub, the Red-Cross representative in charge of the Christmas ship, at the Bush Terminal, Brooklyn, N. Y.

Navy officials and prominent churchmen of all denominations will join the ceremonies to be held at the Christmas ship's departure, adding to its cargo the holiday good wishes of one country to the stricken races of another.

If we have no fellowship in relieving the Syrians and Armenians, we have destitute Americans and foreigners in our own country appealing to us for assistance. "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." (Prov. 19: 17.)

* * *

The Typhus Scourge.

The Turk is responsible for much devastation and suffering. Those who take the sword shall not escape from the suffering and devastation that they bring on their helpless victims. The Turkish army that has been sweeping Armenia and Syria with merciless destruction is reported now to be under the dread visitation of a typhus scourge which is destroying its men at the rate of a thousand a day. Horrors are on every hand, and so many millions of men are in the fields of carnage that few are left to raise the hand or apply science and skill to the relief of the distressed. The condition of most of the East is to-day, perhaps, the most terrible condition it has experienced since history began to be written. "They that take the sword shall perish with the sword." (Matt. 26: 52.)

* * *

A Good Example.

When we learn to make sacrifices in order to relieve the distresses of others, we are making progress in the Christian life. Christmas presents many opportunities for doing good. We always have the poor with us. People are in superstition and ignorance and need the truth. The Herald and Presbyter gives us information concerning the gift of the student body of Miami University as follows:

We are glad to know of the development of unselfishness and of loving beneficence in many quarters in this time of the world's distress. For instance, the students of Miami University, Oxford, Ohio, are curbing their social activities this winter, in order to contribute the money usually spent in this way to the European prison camp fund. The first contribution was made by the senior class last week, when it gave up its semester dinner and donated the money subscribed for the occasion to this fund. Other organizations have taken steps to reduce their social expenses for the winter and give the money saved to the prison camp fund.

Such a spirit is commendable. Such action shines and should lead others to do likewise.

AT HOME AND ABROAD

We are expecting Brother Larimore to be with us at Russell Street next Sunday.

J. T. Harris, the well-known evangelist, of Florence, Ala., is spending a few days with his mother, who lives in Nashville.

The brethren who attended the meeting at Cookeville, Tenn., were greatly pleased with the result. The addresses were of a high order and were edifying to all. Brother Elam will write a more detailed report.

Married, in the study of the Russell Street Church, on Monday, December 18, at 4 P.M., Mr. C. S. Stanfield to Miss Mavourneen Maddox, both of this city. A. B. Lipscomb officiating. We extend heartiest congratulations.

From R. D. Smith, Winchester, Tenn., December 15: "I am now in my new field of labor, Winchester, Tenn., and the outlook seems good for a successful work. We have a fine body of people here, and I believe they have a mind to work. The loss of Dr. Gattis and Dr. Grisard is a great blow to the church, but the influence of their good lives will mean much to the church for years to come. Brethren, pray for us."

From L. S. White, Dallas, Texas, December 14: "The work at Pearl and Bryan Streets, this city, is in fine condition. Audiences are large and additions nearly every Sunday. I have notified the church that I will close my work in Dallas next June and go into the evangelistic field. I have often contemplated a step of this kind, and now, as my children are away from home in school, I have decided to take this step."

From A. N. Kennedy, Portales, N. M., December 12: "I have just returned home from Hereford, Texas, at which place I preached three times to small audiences. I go next Saturday to Causey, N. M., to preach. After that I will close my year's work with a mission meeting near Portales. I hope to do much good in the Master's name. There is much work to do, but laborers are few. There are many places in this country where the gospel has never been preached. Pray for me in the work."

Louis R. Patmont, the noted mission worker, preached at Russell Street on Sunday morning and at South College Street in the evening. The brethren here were very much impressed with Brother Patmont's special fitness for his chosen work among the foreign classes in our large cities. They were also pleased to learn that he had severed his connection with all human societies and is determined to follow in all things the simple New Testament plan. We bespeak for him a hearty welcome and a liberal support.

From Sister Lottie Johnson, 4019 Botanical Avenue, St. Louis, Mo.: "Our work is progressing slowly, but surely. Brother Bonner was invited to hold Sunday-night services last Lord's day in the home of people (sectarians) who are much interested. I received five dollars for the work here from the church at Enon, near Fulton, Ky., by Sister Oscar Foy, for which we are very grateful. Let everybody remember that we are very anxious to find people in this city. Please write us names and addresses. Keep our meeting place in memory—Texas and Cherokee Avenues."

The editors of the Gospel Advocate were grieved to learn of the painful accident to D. R. Dungan, the well-known author of "On the Rock." The Christian Standard has this note: "D. R. Dungan's many friends will be pained to learn that he is in a Honolulu hospital suffering with a broken hip. The accident which occasioned the fracture was a fall caused by the lurching of the Wilhelmina, on which he and

his wife had passage for the Mid-Pacific Islands. Brother Dungan is so well known as preacher, teacher, and author that many will wish to drop him a line of sympathy and courage. His address is Queen's Hospital, Honolulu, Hawaii."

From H. W. Jones, Hardin, Ky., December 6: "My last 'mission' meeting, under our tent, was held at Brewers, Ky., a village near home. The meeting closed the first week in October. There were eleven discourses, with a good hearing at almost every meeting, but no one was baptized. The people here seem to be satisfied with the popular denominations and general prosperity. There are but few of our brethren in the community, and they do not meet regularly. It is discouraging to hold a meeting where so little interest in the truth is manifested, but I almost always see something to encourage me in the good work. When we have God and the truth on our side, why should we complain?"

From C. A. Buchanan, Wichita Falls, Texas, December 14: "It will be interesting to Nashville readers of the Gospel Advocate to know that Alva Lee Kelton, of that city was with us on Sunday, December 10. Upon request he occupied the eleven-o'clock hour in giving us some interesting facts concerning the history of the work in Nashville. He shows remarkable familiarity with the history and present status of every congregation in that city, and he delights to talk about the splendid Christians there. He seems to think the good people there are to blame for the fact that Nashville has more loyal churches than any other city in the world. This must be so, too; for if God had his way, independent of human agency, I am sure every city and every country would have such advantages. Brother Kelton's address was encouraging to us to continue in the great work."

Mrs. W. J. Hogan, of Speigner, Ala., writes: "I am trying in my feeble way to teach my children the Bible, and try to give them the best of literature. I am a great admirer of the Gospel Advocate. I enjoy every piece in it, and especially Brother Larimore's pieces. I enjoyed John E. Dunn's piece recently on 'Doing the Work of an Evangelist,' and thought how proud I would be if we could have a worker like him to come and live among us and help build up the cause here; but being the only member here that seems to want or realize the need of the gospel, it is hard to do anything. I have made several efforts, but, so far as human eye can see, they have been fruitless; but I have not yet given up entirely, and believe if I could get help from some of the churches from other places we could do something yet for Christ in this section. May the editors and writers of the Gospel Advocate all live to do much more good in this world."

From Ben West, Lometa, Texas: "I am to begin laboring with the church in Ennis on March 1, 1917. The church in Ennis is about ten years old. From the start it has had a healthy growth. They have about an eight-thousand-dollar church home in the heart of the city. Ennis is located in the rich farming belt of Texas, has about ten thousand population, and is connected with Dallas and Fort Worth, Corsicana, and other towns by interurbans and railroads. I am near the close of a year's work with the church in Lometa. I have enjoyed the work with these people very much, for they have stood faithfully in the new experience for them. The church has grown rapidly and workers have developed. Two missions have been established and the brethren have the Bible idea in 'sounding out the word.' They will want a minister to help them in 1917. I shall begin an eleven-weeks' work with the church in Weatherford on December 15, finishing in time to reach Ennis by March 1. The Weatherford church is one of the best in Texas."

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

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The greatest danger in buying a piano or player-piano is the difficulty in selecting one of *real and lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability, and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the piano club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute and perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the club is to your piano or player-piano.

But the club does not stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The club absolutely guarantees perfect satisfaction in every detail of piano buying. Write for your copy of the catalogue to-day. Address the Associated Piano Clubs, Gospel Advocate Department, Atlanta, Ga.

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Distressing and dangerous complications may follow if you neglect it. Even when so serious a stage is reached, Eckman's Alternative may bring relief. For more than twenty years it has been widely used in such cases with beneficial results.

As with any medication employed in this trouble, the best results are obtained when the patient pays strict attention to diet and gets plenty of rest and fresh air.

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PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Tennessee.

Cleveland, December 8.—We enjoyed our beloved Brother Farmer's meeting very much. Although the visible results were not so great, he certainly labored faithfully and well. The obstacles are many and great, but we feel that we are steadily gaining ground. Sometimes the way seems long and dark and our struggles seem all in vain, but our Father gives us new courage and strength and we are able to pull a little farther. We realize that so many appeals for help are made that the readers become tired of seeing the word "appeal;" but we so love this work in East Tennessee that we have resolved to risk your disapprobation and make one more urgent call for help in our work at Cleveland. Brother Little has been forced out of the field and is teaching school this winter to try to support his family. This appeal is not for him, but for our new church building. It is nearing completion, but we are in debt for it, and the load is too great for the four or five on whom the burden falls. Now, with the number of members of the church here, it looks as though we ought to be able to care for ourselves; but, remember, the cause is young here and most of us are poor, and those who might do more have not learned yet that they can. So we are once more asking for the help of those who would like to have a part in this great work. We know that if the strong churches of Middle Tennessee could only realize the situation here, we would never have to ask for help, for it would be forthcoming. Praying the Lord for your prayerful consideration and for his richest blessings on you, we leave the matter in your hands. My address is 1505 Oak Street, Cleveland, Tenn.—Mrs. J. M. Carl.

Hillsboro, November 28.—It has been my custom to write you how the cause of Christ is getting along each year. In former days we seemed to estimate the good done by the number added to the church. We all rejoice at this, but are made sad to visit those places and find such congregations spiritually sick. This is true both of town and country churches. It seems that there is a cause for this. I know a congregation which is about sixty years old, which has had the best of preachers and good men to conduct a meeting each year, with good results as to numbers. It seemed that they would take the country for Christ. When the preacher started home after ten days or two weeks' hard labor, he would receive what a good hand would receive for manual labor. It seems that such congregations want a new preacher every year and as much preaching as they can get for as little money as possible. Such is not scriptural. The new converts imbibe this kind of living and thus put a low estimate on the Christian life. They join secret lodges, and are prompt in their meetings, keep their dues paid up, and are careful to be in good standing with their lodges, and lose interest in the church. An elder in the church al-

luded to told me I ought to be a Mason, and insisted that I could do more good. I told him that the church demanded my whole power and strength undivided. It is certain death for the church to do things in any other name than the name of the Lord Jesus Christ. I have heard that a young preacher was preaching against sisters' having aid societies and such things, while he was an Odd Fellow. Why make this objection? A good brother in McMinnville told me he never belonged to anything but the church. He thought that was enough. But he said: "My boys belong to the lodges." Such boys will never fill or come to the standard of such fathers. "A house divided against itself cannot stand." Let us try what God says: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)—W. P. Sims.

Clarksville, November 30.—On the third Sunday in June, 1915, a tent meeting was begun in Clarksville, the preaching being done by Brother I. B. Bradley, of Dickson. The meeting was held largely through the instrumentality of Brother C. E. W. Dorris, who was then located at New Providence. The Hopkinsville church furnished the tent, and Brother Edmondson, of New Providence, saw to the transportation of it. The congregations at Oakland and New Providence both aided materially in the meeting, the few here doing all they could. On the first Lord's day after the meeting closed, which was about July 11, a few members met at the home of Mr. and Mrs. R. L. Dawson, on Madison Street Extension, which is a little more than a mile from the business part of town, where they have continued meeting since. On one Lord's day there was present only one woman (Mrs. Blankenship) besides the Dawson family. Sister Hambo, of Providence, speaks of the church at Clarksville as the household of the Dawsons, and truly it has been like one family. Soon after its beginning one man said, "We are not doing any good, and we might as well quit," and he did quit, going to the "progressives" (I think they prefer that name here). One woman said "No," and she stood firm, as well as Brother Thornton and Brother and Sister Dawson, who generously furnished their home with all the needed comforts. In the beginning there were four families represented; Mr. and Mrs. Dawson, who came from Adairville, Ky., they having five children, two of whom are members of the church; Mr. and Mrs. Thornton, originally from Allen's Creek, Tenn., Mrs. Thornton having since passed away; Mrs. Blankenship, from Oakland, she having one daughter; and Mr. Winn, who left us. To-day there are eight families represented. Those added are Mrs. McQuirter, who has been living at Clarksville for some time; Miss Whitfield, from Oakland, and her brother; Mrs. Winn, from Oakland; Mrs. Williams, who is Brother S. F. Morrow's sister; Miss Tommie Thornton, Mr. Williams, myself and family. About a year ago we moved to Clarksville and had some trouble finding their place of meeting, but on the second Lord's day after our arrival we located and met with them. They

were seated around an open fire; and when we came in, they arose and greeted us. Then we sang a few songs, one of the Dawson boys read a Bible lesson, after which we partook of the Lord's Supper. Brother Thornton waited on the table. I thought it was the most impressive service I had ever attended. I was reminded of another faithful little band at Tullahoma, which we had just left, and which no human being knows how we love. We regretted leaving them, but are glad to find Christian friends here. Several efforts have been made to secure a place to meet in town, but each time some one unfriendly to the cause would thwart that purpose. About a week ago we rented an upper room on the west end of Franklin Street, over the Daily News printing office, which we have papered and painted and expect to occupy on and after December 3; and to-day as we were taking leave of our church home we were filled with sad joy—sad to leave our pleasant home, and joyful because we felt that we could enlarge our field of usefulness by having secured comfortable quarters in town. I thought of the never-changing home of the soul. Brother S. F. Morrow has preached once for us, as has Brother Dorris also, and when we recover from our recent expenditures we hope to have preaching as often as we are able to do so. We hope that any members of the church remaining in town over Sunday will not fail to find us.—Mrs. T. K. Williams.

Texas.

Childress, December 6.—I have been busy this fall and have had a fair measure of success. I preached last Lord's day at Kirkland, preached a funeral at Childress in the afternoon, and back at Kirkland the same night. I will hold a meeting at Thornberry, twelve miles from Wichita Falls, the last half of this month, and preach at Iowa Park, Wellington, and Munday, also. We have a mission movement here in Childress, and it is moving on well, in spite of a few individuals who with lying and slander are trying to hinder it, and we will succeed; for it is right, and right will prevail. I preach for them a few nights this week. If any one is troubled with materialism, send for my new book, "The Soul of Man." C. A. Buchanan, evangelist, says of it: "I have examined Brother Tice Elkins' new book, 'The Soul of Man,' and pronounce it excellent in every respect. I consider it exhaustive in its treatment of the various phases of the subject. Its arrangement cannot be improved upon. I advise all to get it." Hardy E. Baugh, evangelist, writes: "I have read 'The Soul of Man,' written by Tice Elkins, and consider it the strongest work of its kind ever written. The chapter on 'Death' alone is worth many times the price of the book. It should have a wide circulation." Order from the author, Childress, Texas. Price, thirty cents a copy.—Tice Elkins.

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In Behalf of a New Congregation.

In July, 1915, a few disciples in Ridgedale, suburb of Chattanooga, Tenn., banded themselves together to worship God as "it is written." Ridgedale is a splendid field for work, being the center of a territory of twenty square miles and a population of many thousands, the Ridgedale congregation being the only congregation in this field.

The congregation has grown from about nineteen members to a membership of forty-five. About one-fourth of this number are men, any of whom will take public part in the service. We have not been idle, but have met regularly from the beginning in a hall, for which we have been paying ten dollars per month; have held one protracted meeting, and employ a man one-fourth of his time preaching.

With help from brethren in Chattanooga and elsewhere, we have purchased a nice lot, well located, and fully protected by clause in the deed, for which we have paid the sum of eight hundred and eighty-five dollars. We have on hand a small sum for building purposes and hope to begin work as soon as possible. The Ridgedale church has given liberally to this work, and will give more; but we need help and come to you at this time and ask if you will not show your appreciation of His goodness by becoming a partner in the work that we have undertaken.

Won't you, as an individual, and your congregation, as a congregation, send us an offering for the furtherance and completion of this work? We feel sure the Lord will bless you, and we will remember you and work and pray to make your investment a profitable one.

Send all contributions to S. S. McMahan, secretary, 2107 Vine Street, Chattanooga, Tenn.

[Signed] J. D. Bronson, Jesse Beall, C. E. Stranahan, S. S. McMahan, R. E. Baker, Building Committee.

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Astoria, N. Y. — "For two years I was feeling ill and took all kinds of



tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about

Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

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Hair grows gray by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong, dark-green, growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color, and beauty. The hair must have food on which to live. Do not neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begins now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy, and beautiful. Ask your dealer, and if he cannot supply you send one dollar to the Van Vleet-Mansfield Drug Company, Memphis, Tenn., for a trial bottle.

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The National Teachers' Normal and Business College, Henderson, Tenn.

We are now in the closing of the second term of eight weeks of this session of school. The enrollment is around the two-hundred mark, from fourteen States. The best work in the history of the school, both by students and teachers, is being done. Everybody is happy. The institution does not believe in losing time, hence we have no holidays. In this the Henderson College is in a class by itself. Glad news comes from every direction of the success of "our boys and girls." One recent letter from a young brother in Oklahoma, who received his education in the Henderson school, says: "My lowest grade on the State examination in twenty-two branches was ninety-four per cent, with an average of above ninety-nine per cent. The superintendent says it is the best grade ever made in the county, and he thinks the best in the State." All the "affiliation" with "Class A" colleges in the land avails nothing, unless a student can "deliver the goods." Our students do honest, thorough, practical work. We have no record in baseball, football, ya-ya, rah-rah, zip-rip, or any other rowdyism.

The Bible classes are large and interesting. New classes in Bible geography, church history, and homiletics will be organized next term. Notwithstanding the high cost of living, we still maintain the best of accommodations at former low rates.

There remain yet three terms of eight weeks of the best part of the session. The next and third term will open on December 26, 1916. We still have a few of our latest catalogues. If you are interested, write. They are free. Faithfully, A. G. FRIED.

The St. Louis Work.

BY THOMAS J. BONNER.

It is said that the horrible war in Europe is having its good effects in destroying the distinction between royalty and peasantry. Great calamities and seeming catastrophes have their salutary effects. The work in this great city has been greatly retarded by discordant elements, but through it all we trust the Lord was leading and that the faithful will be more patient and love more sincerely.

Two months ago I prayerfully undertook the Lord's work in this strategic city, and I find a devoted band at Texas and Cherokee Streets to help me. The number is few, but we are not of those that count souls, but rather value them. There is not, to my knowledge, a discordant note in the church. With a rising horizon and

needy field before them, they may be expected to forget the past and press on. We all feel a tremendous responsibility. Earnest hearts have taken the responsibility of keeping me here. They feel the burden and understand I am willing to share the economy necessary to care for this work. It has been suggested that St. Louis get a man that could draw on the brotherhood in general for his support, but other hearts did not share this feeling. "We will do what we can" shall be our motto; and if we find a task too large for us we will feel free to speak to sister churches. The church here has not indorsed any appeal to the brotherhood for help since I came here.

Brother G. A. Dunn was here some two years ago and gave some valuable suggestions or plans. As soon as we can secure a lot we mean to colonize. Our meeting place is only temporary, and only those experienced in city work can know the handicaps confronting us. St. Louis has a population of eight hundred thousand, with not a house in which to worship Jehovah in simplicity as "the fathers" did. We crave the moral support and prayerful remembrance of God's people everywhere. We would appreciate leaflets and tracts brethren feel disposed to send us for the work here. I have had the opportunity of speaking once in a "progressive" building to a "progressive" audience—a rare opportunity in St. Louis. I recently held a short meeting at Mozier, Ill., and left a fine spirit in the community and good audiences. Brethren, please send me the addresses of friends, and especially disciples, in this city. I will take pleasure in calling on them. Any encouragement helps us. My address is 4232 Botanical Avenue, St. Louis, Mo.

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The Tennessee Orphans' Home.

To-day (December 15) finds us all housed in on account of a snow that covers mother earth. However, we are fortunate in being close enough to school for our children not to miss; and our building being steam-heated, we are not suffering on account of cold weather. However, I find it impossible to look after our farm work and keep things going as we had expected; but, doubtless, in a few days the weather will be so we can get back to our work of preparing for general farm work, dairying, and the poultry business.

We have received quite a number of nice coops of chickens for the farm, but not the number we expect to carry; in fact, we are preparing for three hundred hens. A coop of hens from any community wishing to favor the Home will be very acceptable.

During the month of November donations came in to the amount of nearly five hundred dollars. The general running expenses were over that amount, and we had quite a number of back accounts that had to be settled up; and now, in the dead of winter, we are several hundred dollars in debt. I know you do not want us to ask you to remember our children, but simply to remind you of the fact that we are out of money. We have not even enough on hand, at this writing, to buy one day's provisions; but we are not going to complain. We believe that the children will be remembered; that our many friends will come to the rescue. However, if the present condition of our finances continues until Christmas, our children will have to go through Christmas without being remembered. But it is not Christmas so much that we are interested in; it is the general interest of the Home. We want you to know that any fellowship from any source is appreciated.

Since November 1 twelve children have gone out of the Home and ten have come in. We have bright, intelligent boys and girls to be placed in good homes. I would be glad to locate as many as fifteen or twenty within the

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next few weeks. Any good home wanting a child should write us. We have others to come into the Home soon, and we want to keep them going out constantly.

Wishing our many friends a merry Christmas and a prosperous new year, we beg to remain,

Yours in the work,
TENNESSEE ORPHANS' HOME,
W. T. Boaz, Superintendent.

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Don't look for flaws as you go through life;

And even though you find them,
Be wise and kind and somewhat blind,
And look for virtues behind them.
—Ella Wheeler Wilcox.

No matter what goes on in other homes close to ours where we visit, and whose inmates visit us, we must live right within our own doors.—
J. R. Miller.

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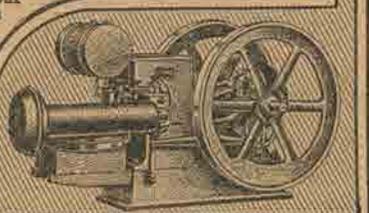
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Send us \$2 for the "Gospel Plan of Salvation." This is a splendid book and has enjoyed a wide reading.

The Teaching of Hebrews on the "Falling Away."

BY V. I. STIRMAN.

I have asked space in the columns of the Gospel Advocate to offer to Brother A. G. Freed a correction, for it is not a criticism nor a rebuke. I refer to his reply to Will W. Freeland's question on page 1086 of the Advocate, wherein explanation is wanted on Heb. 6: 4-6.

First, I call the attention of the brother to the fact that the major purpose of this letter is to forestall the falling away from Christ and going back to Moses for justification. The Hebrew letter was written by the apostle in the year A.D. 64. At this date the Judaizing teachers were making great efforts to prevent their Jewish brethren from accepting Christ and obeying the gospel. This prejudice against Christ and the truth evidently induced the writing of the Hebrew letter. Notice its introduction, the difference in style from his beginning other letters to churches in general. For example: "Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians." Again: "Paul, an apostle of Jesus Christ, . . . to the saints and faithful brethren in Christ, which are at Colosse." These are sufficient. Now see the change when he addresses the Hebrews. The first word is "God." The Jews knew God; to others God must be made known. "Who at sundry times and in divers manners spake in time past unto the fathers by the prophets." This also the Jews knew. Then follows the statement, "Hath in these last days spoken unto us by his Son." Having thus introduced God's Son, and his superiority over Moses, he proceeds by saying: "Who being the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." In verse 4 he proceeds: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten [Christ] into the world, he saith, And let all the angels of God worship him." By calling these facts to the mind of the Jews, he shows Christ's pre-eminence over Moses. These suffice to show why the difference in addressing the Jews.

Passing to the second chapter of this letter, he calls their attention to the

facts as expressed, saying: "Therefore we ought to give the more earnest heed to the things which we have heard [from the Son], lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Enough on this point.

We pass now to the fifth chapter, wherein he again calls the Jews' attention to the supremacy of Christ over Moses: "Though he [Christ] were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him [whether Jew or Gentile]." (Heb. 5: 8, 9.) He then carries them through the priesthood, showing that it had been changed from the family of Aaron to that of Judah." (Heb. 7: 14.)

We think this is enough to convince the unbiased mind that the Hebrew letter is specific in many of its utterances. Overlooking this, our scribes find it difficult to harmonize a few seemingly contradictory statements, which forces them to wrest the scriptures from their legitimate use and to offer hairsplitting arguments like the one about which information is sought by our esteemed brother on the words "fall" and "falling away." The Christian who absents himself from the Lord's-day meetings, carouses with bad characters, indulges in profanity and obscene jollifications—where is he? Has he fallen away or only fallen? If he has not fallen, and also has not fallen away, please tell me in plain English, what is his condition? Therefore we go to the sixth chapter and analyze a little: "For it is impossible for those who were once enlightened [by the truth], and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." (Heb. 6: 4-6.) Now we ask, why this impossibility? Because (seeing) "they crucify to themselves the Son of God afresh, and put him to an open shame." Who crucified the Son of God? The Jews. Then they may repeat the act; but the Gentiles cannot, as they did not commit the act at first. Therefore it is a specific scripture, not applicable to others than the Jews.

The next scripture is: "For if we [Christians] sin willfully after that we have received the knowledge of the



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truth, there remaineth no more sacrifice for sins." (Heb. 10: 26.) If this is universally applied, it clashes with 1 John 1: 9, which reads: "If we confess our sins, he [Christ] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The apostle John is writing to all Christians, Jews and Gentiles; Paul is writing to Jews only. Therefore, when Paul says, "If we sin willfully after that we have received the knowledge of the truth [the gospel of Christ], there remaineth no more sacrifice for sins"—because the prophesied sin offering has come already; and if you reject him, it is a willful sin; and though you will be looking for it, it will never come—there is no clash between Paul and the apostle John.

Keep in mind, please, Paul's major purpose in writing this letter as stated above. Therefore the term occurs often therein in the singular number, as in the twelfth chapter, where we find Paul teaching a besetting sin that is peculiar to everybody, when, in fact, he is speaking of this one sin that is applicable to none but Jews, and liable to beset all of them. Let us hear Paul: "Lay aside every weight, and the sin which doth so easily beset us." "Weight" is plural; "sin" is specific. Just so, in the sixth chapter, the sin of apostatizing is before the apostle's mind; and to prevent this, the apostle wrote those Christianized Jews. These extreme thoughts occur only in this letter.

But it comes to my mind that I should have said more about the act of sinning willfully cutting off from all sacrifice. For centuries the Jews had expected a great sacrificial offering for sin to be made. The enlightenment mentioned taught them that this sacrifice had been made by the Christ. Now, if they go back to the law of Moses, it is but natural that they still will expect this offering; and it being true that this offering had already been made, then they would be disappointed. Hence it is properly said that in going back they would lose all; there is no other universal sacrificial offering for sin.

In February, 1864, I was in a meeting in Greenville, Texas, and, contrary to my custom, I was announcing my subject in advance, as the usual custom now is. I had preached at noon and announced that in the evening discourse I would take up and harmonize those extreme scriptures mentioned here with the general trend of teaching in the New Testament. About the middle of the afternoon the lamented Tom Caskey arrived in the town. He made inquiry and soon was at my boarding house. Brother Caskey

and I were special friends, but I soon felt creeping up my sleeve a wish that I had not made the appointment. Knowing him as I did, I knew, if he thought I was in error, that then and there he would say so, and I wanted no public clash with Tom Caskey, and I tried hard, though I said nothing, to find some excuse for a change in subject for the evening; but nothing could I conjecture that would be plausible and also satisfactory. After revolving the matter some time in mind, this thought occurred to me: I know that I am right, and I will just fulfill my announcement and risk the consequences. The hour for preaching came round, and a fine congregation met us. I had tendered Brother Caskey the pulpit, but he declined. So to work I went. Then I was comparatively young and full of life. In this discourse I put out all the facts and arguments I had on the question, and closed by saying: "Brother Caskey, will you talk some?" "Yes, sir," he replied, in a positive manner. Well, I thought the fight was on; but, to my as-

tonishment, he indorsed my entire discourse, adding much to it, and closed by saying that that was "the only way these seemingly conflicting scriptures could be harmonized;" and I have never since found a reasonable ground for changing.

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Double Pictures and a Dream.

BY W. S. LONG, SR.

A prophet has said: "He that hath a dream, let him tell a dream." I do not place dependence in dreams. Yet we are often impressed with thoughts that pass through our minds when in slumber.

Some thoughts have been so impressed upon my mind from a dream I lately had, I feel constrained to tell the dream and give a few thoughts that it has brought to my mind, of benefit to me, hoping others may be benefited thereby. It seemed in the dream I was on a bed of affliction. There appeared before me a cord suspended from the ceiling with a picture attached. I reached and took hold, and it appeared most beautiful with pleasures of this life and of "that life in the heavenly home." While I was enjoying this most pleasant picture, its beauties and enjoyments therein presented, my hand, like the hand of Moses of old, became weary and dropped. Instantly the picture turned, and—O!—to my horror, became so dark, dreary, and despondent to my very soul. I reached for it again; it at once became bright; and while striving to hold to it with my weary, aching hand, I awoke.

This has given me thoughts of benefit to me; and if I can present them properly, they may be beneficial to others while passing through this life.

The thought is this: Lives of all persons are as a picture with two sides, and God has ever made it so. Man, by holding on to Christ, the Bible, and the great promises therein given, can ever keep the bright side of life before him; when he drops or forsakes these, the picture—O, dark! It appears that God for our good has ever made it so, as the Bible ever seems to show from the beginning. Eve was shown the bright side when all seemed lost. "Thy seed shall bruise the serpent's head." And throughout the entire old Bible nearly every character has had to look upon this picture of life, and it has appeared bright or dark as he has been able to lay hold of the promises of God, and will ever be so until we pass over the dark river of death into heaven, where no dark picture will ever appear, but one eternal bliss. Even the dark river of death will be bright if we can ever keep our hand in the hand of Jesus.

Jesus has said: "In my Father's house are many mansions. . . . I go to prepare a place for you; . . . that where I am, there ye may be also." This being the case, the wicked one, the devil, has ever striven to place be-

fore man a picture, bright from his standpoint, to allure man away from God and heaven. To Moses he would present Egypt, with its many allurements of a worldly life; yet, by faith, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," looking to the great riches to be enjoyed in the life beyond. So we may see this thought presented in every character presented in the Bible, both Old and New Testaments. The devil would have led away, if he could, even our Savior, "who was tempted in all points like as we are, yet without sin." Let us study the Bible, that we may, like him, say: "It is written." Having been tempted, he can succor those who are tempted. The Lord will make a way for our escape if we will let him. It has ever been so and will remain so. It is hard in this life to meet and overcome temptations. Yet remember, "All that will live godly in Christ Jesus shall suffer persecution;" and "Our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory." Matters in this life may look sad and dreary. But dismiss from your mind the disappointments of this life. Look at God's many blessings he is continually bestowing upon you from day to day and the happy home he has in reservation for you if you will only prove faithful—trust, love, serve, and obey him.

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BY W. HALLIDAY PRICE.

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BY DR. G. N. MURPHEY.

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"O rum, thrice be thou accursed! I know thee to be twofold the child of hell, for I have seen thy wrecks upon all the shores of life. I have seen thee despoil a thousand happy homes and laugh in fiendish glee over thy victory. I have seen thee rob and debauch both men and women and then turn them over to the county home and potter's field. I have seen thy hand of blight touch the fairest human flowers and turn them black. John Barleycorn, you old destroyer of homes and happiness, your death would intoxicate my soul with joy, and impel me to inscribe upon thy tomb the following gratuitous epitaph:

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"EDIFYING AS THE NEED MAY BE"

BY A. B. LIPSCOMB

Our Conception of God.

Much depends upon our conception of God. This is the most influential idea that enters the human mind. The wealth or the poverty of our character depends upon that conception. Moreover, the prosperity of the nation depends upon it. "Where there is no vision," Solomon says, "the people cast off restraint." Some would tell us that it is a vision of humanity that is most needful; others place particular emphasis upon a vision of the future. But are not humanity's past, present, and future all included in a just conception of God? It is such a vision that must save the people. A philanthropist might know a great deal about humanity's needs; a scientist might know a great deal about the universe; a seer might unravel some important events in the future; but philanthropist, scientist, and seer will all be lost if their conception of God is lacking to the extent that they do not obey him. A woman asked the famous English preacher Jowett: "What do you think of

God?" "It matters little," he replied; "but what God thinks of me is very important." I do not think he should have belittled the woman's question; for upon man's conception of God depends his attitude toward God. That attitude reveals more clearly than anything else what God thinks of him. When the priest, Eli, violated his office and honored his sons above the Lord, there came this solemn message of rebuke: "Therefore Jehovah, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now Jehovah saith, Be it far from me: for them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30.) The psalmist tells us that "the face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth;" and then, reversing man's attitude, he tells us that "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 16, 18.)



Where is God in War Times?

During all of Isaiah's ministry he is confronted with his people's mean and impoverished conception of the Almighty; and it is to this impoverishment that the prophet attributes the nation's degradation. They had a conception of their God that was fatally limited. To them God was in one place, but not in another. They thought of him as being back there in the promised land, and especially in the city of Jerusalem; but they did not consider his presence and power in the land of captivity and trouble. Christians just at the same time should beware lest they fall into the same error, being led by the mockery of those that know not God. In view of the terrible conflict across the seas, some have said with a sneer, "Where is your God?" and, "What has become of your prayers?" Rest assured that "the eyes of Jehovah are toward the righteous, and his ears are open unto their cry," in times of war as well as in times of peace. "None of them that trust in him shall be desolate" at any time. The question that should concern us most at this crisis in the world's history is not, "How is God working out his plans?" but, "How are we trusting him in the face of it all?" It is the habit of some people when they come into an exceptionally shabby town or visit a spot singularly apart from civilization to speak of a "God-forsaken place." Again I say, beware! Beware lest you not only libel the place, but its Maker as well. There is no place so utterly forsaken that God cannot make his presence felt if he wills to do so. God never forsakes any place entirely if one child of his is there. The Lord was with his servant Joseph, not only in the palace, but in the prison, too; Paul and Silas did not

find the dungeon a God-forsaken place. While they could not sleep, they found it a very suitable place to seek the Lord. How aptly does Alexander Maclaren remark: "The true anæsthetic is trust in God!" Arnot, the French writer, says: "It is when you look from the bottom of a well that you discern the stars in daylight; on the surface, with the glare all round, although they are there, you cannot discern them. It is thus that faith's eye cannot pierce the heavens so well from the bright surface of prosperity as from the low, low place of some great sorrow." Question: When was the desert of Gaza not a desert? Answer: When the Ethiopian treasurer drove through it reading the word of God and Philip joined him to tell the story of the cross. It was then that the desert blossomed as the rose. Another question (of missionary interest): How many destitute places, dear Christian reader, will you make to blossom as the rose during 1917?



A Remarkable Paradox Concerning God.

The children of Israel in their exile deprived their ideal in that they conceived of God as rejoicing in gifts that had been brought and offered with dirty hands. This conception became to them a great stumblingblock, and Isaiah was instructed to take it away. And here is the prophet's message on this point: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15) In this passage the prophet would impress the thought of God's holiness, yet he manifestly avoids the other extreme of leaving the impression that God is so high above us as to be unapproachable. Here we have a remarkable paradox. Of the same being it is said, "I dwell in the high and holy place" and am "with him also that is of a contrite and humble spirit." Thus we are encouraged to dwell upon God's *highness* and his *lowness* and to consider the two attributes together.

It is impossible to speak worthily or completely of the lofty character of God. We are reminded of the artist who prepared to paint a gorgeous sunset. He arranged his easel, mixed his colors, prepared his palette, and then looked. Among the hills he noted rich shadows, resplendent colors, purple flames and golden lusters. Absorbed by the vision, the painter waited until a friend made bold to ask: "When are you going to begin?" "By and by," he said. So he waited, spellbound by the splendor of the vision, until the sun was set and the dark shadows fell upon the mountain. Just so, we know not where to begin when we would tell of God's highness. We can think about it, but we cannot describe it. We can believe for a fact that "Jehovah is God over all, Amen;" that he stands above nature, above law, above necessity, and all such names by which we measure the power and influence of the worlds around us; or we can always safely fall back on Isaiah's definition and say that God is the "high and lofty One that inhabiteth eternity" and "measures time." And here we might discuss the question as to which illustration conveys the greater exaltation, that of limitless space or that of measureless time; but there would not be much profit in such a discussion.



His "Lowness" Easy to Find.

When we come to consider the lowness or humbleness of God's character, we find it to be an easier task. Here we may make considerable headway, because this precious truth has been set forth in the Bible by precept, example, and illustration over and over again. We find it in the

story of the creation in the first chapter of Genesis, and we follow it on through until we reach the blessed "whosoever will" of the closing chapter of Revelation. As a matter of course, the Creator took care in making man; for man was to be the capital prize of the whole collection. But what surprises us is to note the care that he used in perfecting and harmonizing the details of every created thing, even the lowest insect, like David's flea. God's respect for lowness is brought out in the formation of a snowflake or in the texture of a night moth's wing.

We find this attribute illustrated by the anxiety of our God to lift men up and by thinking of the depths of shame and poverty and sin from which he has lifted them. The story of Lazarus brings this out. His fellow-men despised him, pitied him, passed him by; none of them took him into their homes; the best the beggar might hope for was the doling out of an occasional charity. But God stooped low; he lifted the beggar up, clothed him in heavenly raiment, and let him rest in Abraham's bosom. The lesson of God's condescension shines forth in his patience toward obstinate and unfaithful man. Who can read the story of rebellious Israel and not appreciate the note of tenderness in Isaiah's words: "For all this his anger is not turned away, but his hand is stretched out still?"



And How Do You Think of Him?

Dear reader, what is *your* conception of God? When you think of him, does it seem as if you contemplate the rugged beauty of some awful peak or that you are looking down into the depths of a terrific abyss? Do you think of a cloud far away in the distance, or does God loom up before you like a Gibraltar of strength that both protects and hides? Is there in your heart just a faint childhood memory of one you used to know, or is there the consciousness of one "nearer, my God, to thee?" Do you think of him as a stern, unyielding Judge sitting upon the throne in awful grandeur, or does there shine from heaven the light of a kind and beneficent presence? Answer these questions and you give us a true index to your character. If you have never obeyed the gospel, don't try, for the present at least, to grasp at the immensity of meaning represented by God's highness; but think hard and consider now how he condescended to say: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." And I remind you of a saying that is faithful and true: "God's love is not rounded out until I respond to it."

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OUR CONTRIBUTORS



The Proper Administrator.

BY F. W. SMITH.

Mr. Skinner proceeds upon the assumption of what he calls "this general rule" relative to the authority to baptize. His "general rule," he claims, is that no one has the right to baptize another without receiving authority from the local congregation of which he is a member—that all such authority is vested in the congregation or church. Thus he has a body of people possessing authority to commission one of its members to do a thing which that member had no right to do, although a part of the body in which the authority to baptize was vested. Think of it! Here is a body with authority to commission one to do a thing which, separately and individually, they had no right to do. He proceeds thus:

To be turned aside from this general rule of "New Testament procedure" to the seeming exceptional cases of baptism, such as the eunuch of Ethiopia, is to forsake the rule for the exception, and the King's highway for the bypath. But let it be remembered that in every such instance of seeming absence of church authority (and I do not admit that any are exceptional) in the administration of the ordinance there was extraordinary divine direction for the extraordinary and unusual conditions that prevailed, and in not a single case can it be established that back of each instance there had not been given to the administrator authority from his church to administer the ordinance under such conditions. If we are to decide the latter point by inference, then is not the inference more easily justified according to the established rule and custom of the churches? For me and mine, we will stay with the churches.

Mr. Skinner evidently saw looming up like a mountain in his pathway that vast number of disciples scattered abroad from Jerusalem and who went everywhere preaching the word, without one single reference in the word of God to their having been "commissioned" by the church at Jerusalem. Hear the record: "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Mark you, they were not "sent" by the apostles, but driven by the hand of persecution. Not a single word here about receiving a commission or authority to preach and baptize from anybody on this earth. Well, what did they do? "Therefore they that were scattered abroad went about preaching the word." (See Acts 8: 1-4.) What was the result of all this preaching the word? "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." (See Acts 11: 19-21.)

Now we have Philip in the city of Samaria preaching and baptizing (Acts 8: 5-12) without a single intimation that any church had given him the authority to do it. Mr. Skinner, where is your "general rule?" Ah! He seeks it in what is said of Paul and Barnabas. Listen to him:

"And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith to the Gentiles." (Acts 14: 25-28.) Acting by the authority of this church at Antioch, from which they received commissions as missionaries, they organized other churches, committing unto them likewise the ordinances as they were practiced by the churches before them (1 Cor. 11: 1, 2), and in every instance laying emphasis upon "the custom of the churches" as authority in every phase of their work. (Verse 16.)

If there is any point in this for our friend's theory at all, it is this: Neither Paul nor Barnabas had any authority to preach and baptize before receiving it from the church at Antioch. But is this so? Is it true that being sent out as missionaries by the church at Antioch involved the right or authority to preach and baptize? If so, had not Paul and Barnabas both been guilty of sinning in preaching and baptizing before they went to Antioch? Paul was an *apostle*, and declared that he was "not a whit behind the very chiefest apostles." (2 Cor. 11: 5.) Again, he says: "I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me," etc. (Gal. 1: 15-17.) Thus Paul gives us to understand that his authority to preach and baptize did not come from any mortal on this earth, and yet Mr. Skinner would have his readers believe that Paul's authority to preach and baptize was conferred upon him by the church at Antioch! Our friend has lived at and served churches in different places. He is now in Jackson, Tenn., and, we presume, is a member of the church he serves. Suppose that church should send him out to do mission work, would that fact within itself show that he had not been preaching and baptizing before? The case of Paul and Barnabas at Antioch was similar to this illustration. Our friend has a wonderful imagination. He thinks he sees in Paul's reference to "the traditions" and "custom" of the churches (1 Cor. 11: 2, 16) the authority to preach and baptize, as a part of the "traditions" and "custom." Such things as preaching and baptizing were not under consideration at all when Paul used those expressions. If the "traditions" to which Paul refers includes the authority to baptize, then the authority came from Paul himself, and not from a church; for he says, "I delivered them unto you." Again, if "traditions" include the authority to baptize, then the *whole church* at Corinth was given the authority, for Paul delivered the "traditions" to the whole church and urged them to "hold fast" to them. It seems to me that Mr. Skinner is hard pressed for material with which to make out his case. He indulges in much unwarranted assumption in his efforts to sustain his cause. The facts of history prevent my friend from going any further back with his Baptist baptism than a man who immersed himself and started a church.

My Mission in the World.

BY LYTTON ALLEY.

The most wonderful study in all the world is the economy of Jehovah. David said: "The heavens declare the glory of God; and the firmament showeth his handiwork." The psalmist declares again that "the law of the Lord is perfect." This is true concerning all of God's creation. Nothing just "happens so," as is oftentimes expressed by those skeptically inclined, but every atom of creative work in the universe was evolved from the mighty workings of the mind of the great I Am.

Now, when Jehovah had finished his creative work, he said it was good—"very good." That being true, nothing was made without a mission or a purpose. And what was true with all other things is true regarding man. Man was made with a definite and fixed purpose before him, and this mission was to glorify God in a loyal obedience to his omnipotent law.

The materialist says that man is the creature of circumstances—carried hither and yon like a chunk upon the

water; and, perchance, if good be his portion, that is termed "good luck;" and, likewise, should ill befall him, that is called "bad luck." Such an idea can find lodgment only in the mind of the untaught; for no man can study the wonderful economy of Jehovah without acknowledging his immutable and perfect laws. It logically follows, then, if God made all things in the universe with a purpose to conserve, the question here intrudes itself: What is my mission? How may I know what it is? Has God left to me the directing of my course upon the earth? Am I able to direct my steps? A thousand times, no. What, then, shall I do? There must of necessity be a pattern, a model, an ideal.

The Lord has never allowed his servants to make the pattern. Noah was told how to construct the ark—the kind of material, the dimensions; in fact, God told him how many windows and doors he should make to it. Moses, when he was intrusted with the erection of the tabernacle, was given a pattern, and Jehovah told him to follow the pattern in all its many specifications. And likewise God gives the pattern—the ideal—of my mission. Where is it to be found?

May I find it in the lives and experiences of the great ones of earth; in the creations and creeds of men? Ah, no! For over all is the serpent's trail. Sin's blasting curse has found a way into the recesses of the human heart, and its evolvments are imperfect and vain.

We must go to the perfect source for the perfect model; and in the life of the Son of God, as revealed to us in the word of God, is it to be found.

Now, what was his mission to earth? Hear Jesus: "I came not to do mine own will, but the will of him that sent me." Again: "My meat is to do the will of him that sent me and to finish his work."

"*Work!*" Jesus came to work. Then, if I follow this perfect Ideal, I must work. Well, what kind of work shall I do? Listen to the Master once more: "Labor not for the meat which perisheth." "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal." Our mission is to do good and shun evil; to encourage and help others as we journey through this life's domains. And how beautifully and lovingly can we do this with our vision at all times fixed on the Perfect Ideal, the True Model, the God-given Pattern—Jesus of Nazareth, the Son of God!

An Important Question. No. 4.

BY W. H. CARTER.

"What must one do in order to become a Christian, and how may one know that he has been pardoned?"

In this letter I wish to call your attention to another instance where your question was asked and the answer given. We find this in the sixteenth chapter of Acts of Apostles. Paul and Silas were in the city of Philippi, the chief city of that part of Macedonia. In a vision at Troas, a man appeared before Paul and entreated him to come over into Macedonia and help them. This Paul took to be a call from God to go into Macedonia, and he set his face in that direction. Then he came to Philippi, and on the Sabbath they went out of the city to a riverside, where some met for prayer, and preached to the women that were there. The Lord opened the heart of a woman named Lydia, that she attended unto the things which were spoken by Paul, and she was baptized, she and her household. On another day, as they went to prayer, a certain damsel followed them and cried after them, saying: "These men are the servants of the most high God, which show unto us the way of salvation." After doing this for many days, Paul commanded the unclean spirit to come

out of her. She was a soothsayer, and belonged to men who were using her to get gain; and when they saw that the hope of their gain was gone, and being enraged at Paul and Silas, they had them arrested and cast into prison. The jailer was charged to keep them safely. He put them in the inner prison and made their feet fast in the stocks. Here, bleeding and suffering from their stripes, for they had been beaten, at the hour of midnight they prayed and sang praises to God, and the other prisoners heard them. At this time there came an earthquake that shook the foundation of the prison, the doors were all thrown open, and the prisoners' bands were loosed. Awaking out of his sleep, the jailer saw this, and, thinking that his prisoners had all escaped, he drew his sword and was about to take his own life, when Paul cried with a loud voice, and said: "Do thyself no harm: for we are all here." Then the jailer "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

Now, is not this the same as to ask, What must I do to become a Christian? When one is saved, is he not a Christian? And when one becomes a Christian, is he not saved? But let us consider carefully the answer given this man. "What must I do to be saved?" The answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "Without faith it is impossible to please him [God]." (Heb. 11: 6.) But is the act of believing on Jesus Christ all that is required? We are sometimes told that that was all he was told to do. But is that correct? Let us see. "And they spake unto him the word of the Lord, and to all that were in his house." Why do this? Because these apostles knew that faith comes by hearing the word of God. (Rom. 10: 17.) It was necessary that the Gentiles hear the word that they might believe. (Acts 15: 7.) Notice the following questions asked by Paul: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 14, 15.) "They spake unto him the word of the Lord." Have you never considered what it takes to constitute "the word of the Lord," and what one believes when he believes on the Lord Jesus Christ? The whole gospel is included in "the word of the Lord," and one is required to believe the gospel in order to become a Christian. The gospel contains the good news of salvation and the terms upon which we may enjoy it.

After they had spoken the word of the Lord unto him, "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." In speaking the word of the Lord they had taught him to be baptized, for this is part of the word of the Lord. Jesus had said: "Go ye therefore, and teach all nations, baptizing them," etc. (Matt. 28: 19); and, "He that believeth and is baptized shall be saved" (Mark 16: 16). His question was: "What must I do to be saved?" These apostles were under obligation to tell them what the Lord had said. They could not speak the word of the Lord without doing this. He was, through faith, to look to Jesus, the Christ, for salvation; and they had no right to offer it to him only on the terms which Jesus himself had given. These terms he accepted and his commands he obeyed; and, believing in and trusting him for the promise given, he "rejoiced, believing in God with all his house." Joy always attends those who, in faith, render obedience to the gospel of Jesus Christ.

In our next we shall consider these three different answers to your question, and we hope to be able to make them still plainer.

(To be continued.)

A New Home-Missionary Enterprise at Cincinnati.

BY LOUIS R. PATMONT.

It was my privilege for a number of months to visit among the churches in the South, and I was gratified to find the spiritual condition of the congregations visited good without an exception, and that the strength of the loyal people was far greater than I expected it to be. Some of the days spent among the brethren have been eventful and in one instance of great importance.

Several weeks ago I visited the brethren at Cincinnati, to which city I had come by invitation. I was asked to take up the work in that great field and, after prayerful consideration, accepted. Cincinnati is one of the great cities of our country where unlimited good can be done among foreigners who heretofore have not been reached with the gospel. More than one hundred thousand people residing in that city are of foreign birth. Large colonies of Jews, Russians, Poles, and other nationalities have been totally neglected, with the exception of a group of Roumanian Christians, most of whom left their country on account of religious oppression, who have been claimed by the Baptists. The field is virgin soil. In entering it we do not lay ourselves open to the criticism that we are trying to duplicate missions and that we are aiming to compete with others. We trust through wisely planned moves and faithful persistency to accomplish great good in the near future. May we not count on the brethren everywhere to give us their interest and support in this good work?

It has been charged time and again that the loyal churches are composed of an ultraconservative people, and for this reason are unable to do efficient missionary work; that they are so occupied with striving among themselves that they have no time for those who are dying without Christ. We must disprove this charge by demonstrating in Cincinnati, which is a strategic center, as has been demonstrated in other places, that only worth-while missionary work can be best done by the people who have the most faith in the efficiency of the gospel and follow the Book closest.

In the city of Cincinnati there are fifteen or more "progressive" churches which have made neither an effort nor "progress" in reaching the alien. No doubt this charge can be laid also at the door of many a loyal church; but ignorance of the need, rather than unwillingness to help, has been the fault. Surely God is showing us great opportunities for service. A better day in home missions is dawning. Forty millions of aliens in America are in need of the gospel and will perish unless Christ is brought to them.

We expect to make Cincinnati the main center for the work among immigrants, which we hope to carry on on a large scale. We expect to find capable young foreigners who may preach the gospel to their own people; send them South to take a Bible course, and when thoroughly equipped go back to their own people. Though the scope of our work will be wide and broad, our methods will be none other than scriptural. Others will watch us and we must make good. We can win with this sort of a spirit if we have faith enough to undertake this great thing for God.

In Minneapolis, too, the work is opening up. Brother Ira B. Henthorn, who came to that city from Louisville, Ky., last August, now is planning a "great drive" on the metropolis of the North. An opportunity to gain possession of one of the largest church buildings in the center of the city has presented itself, and it is to be hoped that the plans of the loyal brethren there will be realized.

At this writing I am visiting with Brethren McQuiddy

and Lipscomb at the office of the Gospel Advocate. I am expecting to address the student body of the Nashville Bible School, to speak in a union meeting at Cookeville, and also to speak in several of the churches at Nashville. I trust that much good can be done by trying to interest these brethren in missionary work among the immigrants.

The Preacher Among Young Children.

BY JEWELL MATTHEWS.

I emphasized in a former article the profound importance of preparation for the business of preaching the gospel. This time I shall write briefly of a preacher's influence among the young people.

No man is prepared to preach the gospel effectively if he is unable to sympathize with manhood and womanhood in the making. No one should be better fitted than the preacher to influence the young. To do this, a minister must enter into the life of the young people. He can do this and still maintain his dignity, if he goes about it in the proper manner. Of course, common sense and good judgment must be used. One of the great hindering causes to influencing the young toward a higher, nobler life is the long-facedness, pious look, and dignified appearance of preachers. (Most of this is "put on"). Many young men who start out to preach think that they, in order to be preachers, must cultivate a long, ministerial whang in their voice, put on a donkey face, and assume a dignified, "I-am-better-than-thou" air. This is quite repulsive to young men and women who are accustomed to viewing matters in a common-sense way. If there is anything young people despise, it is that spirit of aloofness in a preacher. They cannot understand how it is that a minister is so hard to approach when he claims to be Christ's servant. They read of the life that Christ lived while he was on earth, and they compare the Christ life, full of humbleness, a life easily approached even by little children, with that of the preacher's life, which is full of haughtiness and breathes the very spirit of unapproachableness. We preachers must get out of the idea that we are "the only pebbles on the beach" and get down on a level with our boys and girls and do them good.

The problem of dealing with our boys and girls in this modern age is a great one. There are so many temptations for the young all along the pathway of life. It takes the combined efforts of all to keep the young, plastic minds from going astray. We preachers accuse the present generation of being frivolous and inclined to wickedness. I wonder, though, if we should not ponder seriously over the matter before bringing any stinging accusations. It might be that we are in a measure responsible for existing conditions. What have we done for the young men and women who have come in contact with us, to make them better?

The time has come when the preacher must study this problem of dealing with the young more seriously, for it is one of the most serious problems which comes to us for solution. Our preachers, generally speaking, have not taken the interest in the young which they should have taken. We must now wake up to our duties as ministers of Christ's gospel in influencing our precious boys and girls to live clean, godly lives. This will give us an influence in the world which we can get in no other way, and it will be a blessed one; for to influence boys and girls to take upon themselves the name of Jesus is the most noble of works.

Personally, I realize that I have not done as much for the young as I should have done, but I am resolved to spend more time in solving the problems of youth in the future. How many will join me in this resolution?

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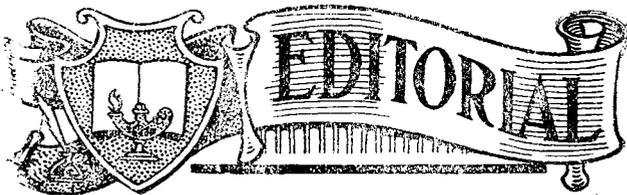
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Practical Value of the Old Testament.

BY E. G. S.

We do not mean to intimate that we can learn from the Old Testament what we are to do to be saved, but there are some things of immense value to us that we can learn from it. An inspired apostle says: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4.) The Old Testament was written, all complete, some several hundred years before the New Testament began to be written, but the leading items of the New Testament were foretold in the Old Testament. The Son of God was foretold, the kingdom that he came to establish was foretold, and much that was to be accomplished in the New Testament was foretold in the Old Testament.

The kingdom of Christ as we understand it was plainly foretold in these words: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.) This is understood by Bible scholars generally to mean the kingdom of Christ, which was set up in New Testament days. This prophecy in Daniel was given some four or five hundred years before the beginning of the Christian era and in the existence of the Babylonian empire, the first of the four leading king-

doms or empires of the world. The Roman empire, the fourth one of the leading kingdoms or empires of the world, was on when the Christian era began, and it was this that was referred to in the expression, "in the days of these kings." There were many kings that reigned over the Roman empire during its existence; hence it was very appropriate for the prophet to say that "in the days of these kings" the God of heaven would set up a kingdom. This expression helps us to identify Christ as the Son of God and the time of the establishment of his kingdom on the earth.

When John the Baptist began his preaching, he said: "The kingdom of heaven is at hand." This something that is here called "the kingdom of heaven" is evidently the very kingdom spoken of in Daniel. It has been nearly two thousand years since this kingdom was established, and there is no prospect that it will ever come to an end, thus verifying the statement of the prophecy in Daniel, which says of the kingdom there foretold, "which shall never be destroyed." The kingdom of Christ, therefore, will never be destroyed. We may rest assured of this fact; for those that compose this kingdom and are faithful in it will not be blotted out even when time shall end, but will at the end of the world be transplanted into the everlasting kingdom of our Lord and Savior Jesus Christ.

But when this kingdom came, it was also called the "church." Even in the preparatory state of the kingdom, Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." There is no power on earth that can blot out the kingdom of Christ. All the kingdoms of this world have been, or will yet be, destroyed, or in some way be brought to an end. But not so with the kingdom of Christ. Instead of its being destroyed by the kingdoms of this world, it will break in pieces all these kingdoms and stand forever. It does not mean that the kingdom of heaven will break the kingdoms of this world in pieces by violence, like these kingdoms destroy each other, but that it will be a better way to live than by destroying each other, as the kingdoms of the world have been accustomed to do, and will teach them better principles to live by than the destruction of each other. As a general rule, the kingdoms of this world have been built up by force and torn down by force; but the kingdom of heaven is a kingdom of peace, which was built up in peace and will be perpetuated in peace. There never was a grander day of peace than was the day of Pentecost, when about three thousand souls were converted to Christ by the gospel of peace. Instead of swords and spears and firearms, the gospel of peace and salvation was preached to the people, and they embraced it, rejoicing in hope and in the great matter of the salvation of their souls. And to this day there is joy and peace to every soul that is converted to Christ. When Philip went down to the city of Samaria and preached Christ unto them, and they began to believe and obey it, the divine record says: "And there was great joy in that city." (Acts 8: 8.) This was not a joy of earthly victory, but joy over the miracles that were performed among them and over the matter of salvation as promised through the gospel of Christ. There is nothing grander among men and for men than the salvation of the soul.

The grand purpose of the gospel of Christ is to lead men out of sin and sinful lives and thus prepare them for useful and happy lives. The law of Moses was intended to make the Jews a godly and happy people in this life. When they obeyed the law, they were the happiest and most intelligent people that were in the world at that time; but when they disobeyed the law, their sins brought them into all sorts of trials and tribulations. The history of the Jewish people as given in the Old Testament will show to any man that will read it what a great blessing it is to

man to do the will of God. The history of no other people in all the world can compare with that of the Jews when they lived in obedience to the will of God; but when they became disobedient, they were no better than the wicked nations around them. This shows what a wonderful blessing it is to man to do the will of God; and as the Christian religion is the grandest system of morality and true refinement the world has ever seen, so those that live as the Christian religion requires to-day are the most intelligent and upright people that the world holds. Hence, Christians should always do all they can to advance and spread its benefits to all the world as far as in them lies. One of the very best means of extending the Christian religion is for all the members to strive to govern and control their whole lives by the divine teaching of the New Testament. The Lord's people are represented as "the light of the world;" and so they are, when they follow in the footsteps of their Lord and Master. Jesus said he came down from heaven to do his Father's will; and no man that reads his history can say he did not do what he came to do. Let all Christians be faithful in doing likewise, and they will be truly the light of the world.

Reflections on the Closing Year.

BY M. C. K.

Now that we are at the close of the year 1916—a year which holds a remarkable record throughout most of the world—there is much to challenge serious reflection. First of all, as a nation we should be profoundly thankful that, in spite of the warlike conditions in different parts of the earth, the country is at peace; and, so far as actual participation in the bloody war raging in Europe is concerned, we have thus far escaped, and the prospect seems good that we may permanently avoid all embroilment in the bloody affair. No matter who or what is the cause of our escape from this appalling conflict, the fact is certainly cause for rejoicing and thanksgiving to God. Every church and every individual Christian throughout the land should devoutly thank God that not only the flag of civil and religious liberty still waves over our nation, but that the dove of national peace continues to hover over us, and that we are sufficiently blessed to be able to extend the hand of sympathy and relief to those who have been rendered homeless and destitute and made to suffer all manner of privation in consequence of the terrible fortunes of war.

Another matter calling for serious reflection is the gratifying fact that, notwithstanding the unhappy present condition of many of the nations of the earth, many doors for the reception of the gospel, both in our own land and in foreign lands, remain open and the churches can enter them if they will. The important question, and the question which solemnly presses for an answer is, *will they do it?* May we not ask them, in the language of Bishop Heber's immortal hymn:

Shall we, whose souls are lighted
By wisdom from on high—
Shall we, to man benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

What this distracted, war-cursed, and sin-cursed world needs is the revolutionizing and unifying power of God in the gospel of his beloved Son, and its numerous and various ills and wrongs will never be righted till it comes under the molding influence of that benign power. It is heaven's healing balm for all the miseries of earth, and God's method of restoring to man His lost image, which

has been effaced by the ravages of sin. The churches are the divine depositories of this power, and they have the opportunity and the means of sending it into all the world. Never will they enter properly on, or fulfill, their divine mission till they are wide awake and diligently engaged in this great work. God's call is solemnly ringing in their ears, and they, and they alone, must decide the question whether they will give heed to it or ignore it. The very thought of God's calling upon his child to act, with the child's refusal to hear and obey, presents a most serious situation; and yet that is the very situation of every church that does not answer the divine call to go into all the world with the gospel of his grace.

In view of such a serious and significant situation, may we not urge upon any and all of the churches not already engaged in the work, to form the resolution now to enter into it with the opening of the new year? Such a resolution faithfully carried into effect would rebound with blessings upon the church itself, as well as assist in bringing deliverance and freedom to the millions of earth's population now captives in sin.

Speaking once more of the gigantic and bloody European struggle, the importance of heeding the call upon the churches to send the gospel to the lost is still further emphasized by the terrible consequences of the war already entailed upon millions of men, women, and children who have become its unwilling and helpless victims. The appalling facts of the situation are enough, it would seem, to arouse the most stupid mind, if capable of thought at all, to a sense of responsibility commensurate with the ability and opportunity to send relief. At the end of two years of the war, according to the report of the Copenhagen "Society for the Study of the Social Consequences of the War," there were already slain and found dead on the field of battle 4,631,500 men, with 11,245,300 wounded and 3,373,700 made invalids, making a grand total of 19,250,500 human beings either dead or maimed for life as a part of the result of this appalling and wicked butchery.

Moreover, touching the vast waste of money to carry on this needless slaughter, according to figures reported by David Starr Jordan in the *Expositor* for December, 1916, "the total bonded debt of Europe rises to the \$60,000,000,000 mark." But this is not all. According to figures furnished by the *Saturday Evening Post* (Philadelphia), December 9, 1916, the following is the enormous daily expenditure on the war:

England is \$25,000,000 poorer for every twenty-four hours that pass; France must check out \$18,000,000; Russia, \$16,000,000; Italy, \$5,000,000. Little Roumania is cutting her war-expenditure teeth at the rate of \$1,000,000 per day.

Crossing the frontier—for war expense is no respecter of cause or creed—and Germany is discovered, as they say in play books, spending \$17,500,000 every day; Austria, Turkey, and Bulgaria, \$11,000,000. Thus between sunrises that break over these warring hosts very nearly \$100,000,000 has gone up in smoke, splinters, or ruin of some kind, or in the upkeep of fighting.

And even this is not all. Some men, according to the *Expositor's* figures, are growing rich over this bloody struggle, while millions are becoming pauperized and some of them brought to the verge of starvation for the bare necessities of life. One man in Paris has "made \$10,000,000 from war contracts, his present income being \$30,000 a day." The same figures show that in Germany "in the first year of the war the house of Krupp made a clear gain of \$24,000,000 as against \$10,000,000 in the highly profitable preceding year of getting ready for war." Another munitions establishment in Berlin has made money out of the war on such a vast scale that "the profits the managers dare not make public," because "the people are growing sensitive" over a situation that enriches some at such terrible expense to the many. Other establishments in our

own country are making money, be it said to their shame, out of the awful and bloody struggle.

Finally, with the world spending these vast sums of money to ruin and destroy men, will not the churches that are not already engaged in the work be willing to spend something to redeem and save them? At the interesting period of transition from the death of the old year to the birth of the new year, when men are thinking of the rapid flight and value of time, surely their attention can be directed to this solemn and lofty theme. In the language of George D. Prentice, in "The Closing Year," "'Tis a time for memory and for tears." Surely such a time it is now, and we cannot do better than to close these reflections with the first lines of that immortal poem:

'Tis midnight's holy hour—and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the winds
The bell's deep tones are swelling—'tis the knell
Of the departed year. No funeral train
Is sweeping past—yet, on the stream and wood,
With melancholy light, the moonbeams rest
Like a pale, spotless shroud—the air is stirred
As by a mourner's sigh—and on yon cloud,
That floats so still and placidly through heaven,
The Spirits of the Seasons seem to stand,
Young Spring, bright Summer, Autumn's solemn form,
And Winter with his aged locks, and breathe,
In mournful cadences that come abroad
Like the far wind-harp's wild and touching wail,
A melancholy dirge o'er the dead year
Gone from the earth forever.

Reflections.

BY J. C. M'QUIDDY.

This issue brings us to the last paper for 1916. How rapidly the years pass! "What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away." (James 4: 14.)

"Like a flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

It seems but yesterday since I came to Nashville in my early manhood and began work with the Gospel Advocate. Again, when I reflect, I think of the great changes that have occurred in my life since that time. While there have been many days of joy and happiness, there have been some days of sadness and sorrow. Loved ones have gone to the other shore. Associates, a companion, and a beloved daughter have been taken away to the paradise above. The sweet memories that cluster about their lives only serve to inspire me to seek after that which is purest and best. These memories point me to that city above, where life is deathless, sorrowless, and painless. I have come to appreciate more and more the language of the Holy Spirit, spoken through the beloved John, which says: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

As the years come and go, we should learn well the lesson that, whether life is long or short, he lives most who best serves the Master. Christians can make no greater mistake than to spend their time in sighing over what might have been. It is a mistake to grow pessimistic over the errors of the past; instead, we should forget these mistakes and strive to rise to a purer and nobler life. Listen to Paul. He says: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

The years do not fly too fast for us, if day by day we are rising above that which is low and sensual. As we look back over the year that is just closing, if we can realize

truly that we have done something, though it be little, in advancing the cause of Christ, we have no ground for shedding bitter tears; but if, when we look back into the misty past, we are forced to confess that we have not taught one soul the way of life, that we have not opposed error with all of our ability, or that we have not cheered one desponding being, we should certainly know that we have lived to no good purpose. If we, like Paul, have gloried only in the cross of the Lord Jesus Christ, though we may not see where we have accomplished great things, though the world has not applauded our effort, and while some of our friends may have misunderstood and misrepresented our motives, we should not be pressed down, but should look up to the Lord Jesus Christ, who giveth us the victory.

A GOOD SHOWING.

The year that is closing, so far as outward appearances are concerned, is one of the best in the history of the Gospel Advocate. It affords us pleasure to inform our readers that the receipts of the Gospel Advocate for December, 1916, will be much larger than for any December in the history of the paper. The high cost of living has not influenced the readers of the Advocate to discontinue their cooperation. The paper has, perhaps, more warm supporters now than ever before. Base would be our ingratitude if we did not appreciate the efforts and cooperation of our friends in behalf of the paper. Our old subscribers are renewing rapidly and new subscribers are beginning to come in. All of this is very encouraging, and we shall not forget to be grateful for the blessings that we enjoy and for the opportunities that we have to do good. It shall be our constant aim and purpose to improve the Gospel Advocate in 1917. We realize that there is much room for improvement. We have never imagined that we had reached anything near perfection in journalism. We certainly have much for which to be thankful, however, when we consider that many good papers have been forced to suspend publication on account of the exorbitant cost of paper and materials. Other good papers have been forced to reduce both the size and quality of the paper.

It is the part of the true Christian journal to speak boldly and fearlessly against error, though that error should be advocated by its very dearest friends. God hates sin, but not the sinner. Loathing and hating sin with all the intensity of his being, he so loved the sinner that he gave his Son to die in order to redeem him. Christians should be able to oppose error in every form, wherever found, without becoming the enemies of those who advocate the error. Our aim must ever be to advance the truth as it is in Christ Jesus, since it is in obedience to the truth that all are made free from sin. (See John 8: 31, 32.)

"WHAT I HAVE WRITTEN I HAVE WRITTEN."

When Jesus was crucified, an inscription was written and put on the cross: "Jesus of Nazareth, the King of the Jews." When the Jews read this title, they appealed to Pilate to change it so as to read that "he said, I am King of the Jews." Pilate answered: "What I have written I have written." How true is this statement of Pilate! He had made a record for cowardice that will never die. While he knew that Christ was innocent and while he found in him no fault at all, yet, in order to gain, as he hoped, the favor of the Jews, he cowardly permitted him to be led away to be crucified. Pilate should have had the courage, the bravery, and the manhood to have said to the Jews: "You shall not crucify the innocent Christ." But there are many thousands like Pilate to-day, who love the plaudits and pleasures of the world so well that they are too cowardly to come out and take their stand for truth and right. Even some are ashamed of their convictions and are so fearful that they will displease the world that

they sacrifice the right rather than avow it. Shame on the man who is so cowardly! Such conduct permits the innocent Christ to be led away and be crucified afresh. The need of the hour is men who have convictions and will advocate them. If men love the truth, they will stand for it. They will stand like a rock, and not ask to shun the work of obedience, though the whole world may oppose them. With their eyes fixed on the cross, remembering that there are treasures of infinite price to be won and treasures of infinite price to be lost, they will press forward until Jesus says to them: "Well done."

If our lives have been bad in the past; if the year 1916 has been misspent, it is vain to sit down with folded hands and shed bitter tears over the past. All the tears we shed will not redeem one misspent moment, all the prayers we may offer will not rescue one soul from perdition. The only wise and scriptural thing to do is to learn to so loathe our sins that we will be guilty of them no more. Thus living, we will be useful and happy in the years yet to come, and when the hour of death comes we can say with the apostle Paul: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 6-8.)

Fragments.

BY T. B. LARIMORE.

Teaching economy and emphasizing the wonders of the miracle he had just wrought, the feast being finished, the Savior said: "Gather up the fragments that remain, that nothing be lost." "And they took up of the fragments that remained twelve baskets full."

As this article finishes my first year's work on the Gospel Advocate, it has occurred to me that probably it may be proper and right for me to simply gather up a few fragments that may have fallen along the way and make hash of them—the fate that is to befall the remnants of so many luckless turkeys, as well as unidentified fragments of so many feasts, about the time this may be passing through the press—as the last week of the old year is slowly and sadly slipping away.

Indeed, "Hash," instead of "Fragments," might have headed this article, if I had not remembered that many men get "sick and tired" of hash, headache, and hard times between Christmas Day and New Year's Day. So, then, as you see, this is not hash—it's simply a heterogeneous conglomeration of fragments.

I shall remember 1916 as my "off" year—the year in which I was sick much, suffered much, accomplished little; but I shall also remember it as a year in which I was marvelously blessed. I spent much of my time through many weary weeks sitting before a hot grate, unable to walk, stand up, or lie down, long at a time, suffering intensely almost continuously.

When I recovered sufficiently to hobble around on crutches, sticks 'n' things, I resumed my rambling; and I've been rambling and roaming ever since, preaching wheresoever I've been and gone.

I have preached, this year, at many places in Nashville—my home—where we have, I believe, thirty-three churches of Christ, where I have preached much, and where there are always room and a welcome for me; at Cleveland, Mount Pleasant, Cathey's Creek, Hurricane Mills, Lawrenceburg, Manchester, McMinnville, and Pikeville, Tennessee; Greenville, Letohatchie, Liberty, Fort Deposit, and Highland Home, Alabama; Lafayette, Georgia; Murray, Ken-

tucky; and Detroit, Michigan—places where any gospel preacher should be glad to preach.

At all these places and between stations, we—Mrs. Larimore and I—were treated with such loving-kindness and tender care that the world looks brighter and better and life seems sweeter and dearer to us now than before the hand of affliction fell upon us about twelve months ago. Frequently friends carried me from car or other conveyance into the house and into the pulpit, where I preached "propped up," when I could not "stand alone" and preach.

I'm nearly well now, however, and hope to preach the word to many more thousands before I go hence; but I shall probably never be able to "kneel in prayer" again. Hence I'm glad I've never said our petitions are not prayers unless we offer them "upon the bended knees of our fast-decaying bodies." I have been credibly informed, by conscientious Christians, that a brilliant young brother preached an hour and a half, not many months ago, at an out-of-doors meeting, in old Kentucky, to prove that proposition; and then, a few moments later, stood flat-footed and prayed over the loaf, then over the cup, and then, in that selfsame position, prayed a pretty little prayer to dismiss the audience. That was not I; for I'm neither young nor brilliant, and I *never* pray over the loaf or the cup—*never*. I simply give thanks, having divine authority for that, and having *no* authority for the other.

In my writings for the press, I have said so little about the many who have done so much for us that I'm constrained to write more; but what and of whom shall I write? "Brother" Jenkins, of Letohatchie, Ala., a prominent Methodist man and influential citizen of that community, has been clamoring for our return and claiming the privilege of entertaining us while there, ever since we left that pleasant little place. I could say much about him and still want to say more. May the Lord always abundantly bless him.

I believe I have never even mentioned, in any of my articles, either Brother T. B. Thompson, minister of the church at Murray, Ky., or his sweet wife, notwithstanding the best I could write about either of them would not be too good. And thus the list and lines grow. So I must forego the pleasure of writing much my heart suggests.

I have sometimes feared that, as I grew older, young preachers and other young people might lose interest in me, notwithstanding I have always been so sincerely and so intensely interested in them. My 1916 work has been almost entirely with young preachers, and they have been as kind and attentive to me as if I had been their own father. The treatment we received from C. E. Holt, O. P. Spiegel, C. M. Talley, and others at Montgomery, Ala., almost reconciled me to the thought of growing old.

I believe we failed to receive at least a hundred letters—certainly not less than fifty—addressed to us at Detroit. We wrote the postmaster and visited him, and still our mail failed to reach us. Other transients suffered as we did, the thieves probably thinking it safer and easier to rob us than recognized citizens of the town. A few hours after we visited the postmaster, where other transients with similar complaints were lined up to make known their grievances, the following notice appeared in the Detroit News: "Luther Shafer, twenty years old, St. Jean Avenue, was arrested Saturday night by Postoffice Inspector Elijah Frazer, charged with the theft of five hundred dollars' worth of registered mail. Shafer is employed in the mailing division of the main post office. Frazer raided his home Sunday and recovered a great deal of jewelry, including a number of wedding rings and other articles, it is alleged."

If you have written us or either of us within sixty days of this date (December 22) and have received no reply to

your letter or letters, please give us credit for not having heard from you.

The cosmopolitan membership of the Vinewood Church, of which J. W. Shepherd is minister, illustrates fairly well the cosmopolitan citizenship of the city of Detroit. In that church of about three hundred members are people from Africa, Australia, Canada, England, Germany, Ireland, Russia, Scotland, Sweden, Alabama, California, Florida, Georgia, Illinois, Indiana, Kentucky, Michigan, New York, North Carolina, North Dakota, Ohio, Tennessee, Texas, and Washington.

Well, 1916 is nearly gone, and I imagine I can almost see 1917 coming, smiling, through the snow, promising us many good things. Welcome, thrice welcome, New Year!

I finished 1915, began 1916, and am booked to end 1916 with the Twelfth Avenue church of Christ, Nashville, Tenn. We expect to start to Florida, for the winter, about Monday morning, January 1, 1917—not on Monday morning, but on the Dixie Flyer.

Of course we are not going to Florida to rest. Our rest time is not now. Mrs. Larimore will take care of me, and I will preach wheresoever duty may seem to demand.

We sought admittance into Southwest Texas, thinking a winter in that dry, mild climate might mean life to me; but, finding no open door there, we turn to Florida, where there is always a door wide open to receive us. We hope to do a fine work in Florida this winter—where spring smiles perpetually.

During the fifty years that have come and gone since I began trying to preach the word I have never sought the course that offered the least resistance, but have gone North in the winter, South in the summer—have gone North, South, East, West, wheresoever and whensoever duty has seemed to demand, regardless of wind or weather; but, having been sick so much this year, I must be careful; hence we expect to spend at least January, February, and March, 1917, where buds, blossoms, and birds abound evermore.

A Good Meeting at Cookeville, Tenn.

BY E. A. E.

According to request, I take pleasure in reporting the facts of this very enjoyable and very profitable meeting.

Feeling their own need and seeing the need of their friends and neighbors of a more thorough study of the Bible in general, an investigation of certain questions in particular, and encouragement in the good work of the Lord, the church of Christ in Cookeville invited different preachers and teachers to visit it at the same time and, according to their ability and experience, give this instruction and encouragement in order to stimulate all to a more zealous practice all round of "the whole counsel of God."

Let it be said, in the first place, there cannot be a more worthy purpose for a meeting, because the practice of "the whole counsel of God"—"all things that pertain unto life and godliness"—embraces all right living in all relationships of daily life, the true worship of God when the whole church is assembled together, and the furtherance of the gospel or the extension of Christ's kingdom into the regions beyond.

The church very properly concluded that, since it could invite one preacher to deliver a series of sermons or one teacher to give a course of instruction, it could invite several at the same time to do this, and to remain so long as is necessary to accomplish this work. There were several preachers and teachers present at the same time in New Testament churches. Some were permanent and some remained for a time only. We think now of Timothy with the elders and other teachers in the church at Ephesus; James with the elders and other teachers in the church at

Jerusalem; and the several preachers and teachers at one time in the church at Antioch in Syria.

This meeting began at 10:30 A.M., Thursday, December 14, and continued four days, closing on the following Sunday night. There were three meetings every day—morning, afternoon, and night—consisting of songs, prayers, reading the Scriptures, teaching the word of God, exhortations and invitations to sinners to obey the truth. Of course, on Sunday morning the pure worship of God—that is, in spirit and truth—embracing the Lord's Supper, was offered up to the throne of grace.

Notwithstanding the snow and otherwise inclement weather, the meetings were well attended, the house being quite full at times.

The following is the list of the questions investigated and subjects of the sermons delivered: Thursday morning, "GOD HAS SPOKEN TO MAN, AND THE POWER OF HIS WORD," by the writer; Thursday afternoon, "THE CONDITION OF HEART NECESSARY TO THE RECEPTION OF THE TRUTH, AND FOR THIS CONDITION OF HEART EVERY ONE IS RESPONSIBLE," was discussed and emphasized; Thursday night, "NECESSITY OF ATTENDING THE LORD'S-DAY MEETING," by F. W. Smith; Friday morning, "KEEPING ALIVE INTEREST IN A NEW CONGREGATION—THE JERUSALEM CHURCH A MODEL," by J. Paul Slayden; Friday afternoon, "THE BIBLE WAY OF DEVELOPING PREACHERS" was discussed and impressed; Friday night, "THE TRUE WORSHIP OF GOD VS. VAIN WORSHIP," embracing "INSTRUMENTAL MUSIC IN THE WORSHIP," by M. C. Kurfees; Saturday morning, "HOW TO SAVE THE CHURCH," by Price Billingsley; Saturday afternoon, "THE DUTIES AND RESPONSIBILITIES OF ELDERS," by the writer; Saturday night, "THE BIBLE THE GREATEST BOOK IN THE WORLD," by the writer; Sunday morning, "THE IMPORTANCE OF STUDYING THE BIBLE," by H. Leo Boles; Sunday afternoon, "WOMAN'S WORK IN THE CHURCH," by the writer; Sunday night, "HOW TO DO MISSIONARY WORK AND HOW TO SUPPORT THE MISSIONARY," by the writer.

All agree that one of the most convincing and invincible sermons was that by Brother Kurfees on worship and against instrumental music in the worship.

Besides the ones who spoke first on a subject, others took active parts in these investigations, making talks and asking and answering questions. Every meeting was an open one, and every one present was free and requested to add or in any way to bring out additional teaching from the word of God on any subject.

According to my ability to obtain the names, the following is the list of the preachers present: B. P. Upton, Hillham, Tenn.; F. W. Smith, Nashville, Tenn.; J. Paul Slayden, Nashville, Tenn.; M. C. Kurfees, Louisville, Ky.; T. D. Rose, Baxter, Tenn.; Price Billingsley, McMinnville, Tenn.; J. D. Walling, Monticello, Ky.; J. P. Watson, Cookeville, Tenn.; H. H. Ussery, Sparta, Tenn.; L. R. Patmont, Cincinnati, Ohio; Allen Phy, Algood, Tenn.; H. Leo Boles, Nashville, Tenn.; John T. Smith, Sparta, Tenn.; W. L. Karnes, Cookeville, Tenn.; C. H. Woodroof, Nashville, Tenn.; John Cowden, Tullahoma, Tenn.

The following is a list of preachers, so far as I could learn, who were invited and expected to take part in the investigations, but for different reasons could not attend: John E. Dunn, W. H. Carter, C. M. Pullias, A. B. Lipscomb, T. B. Larimore, G. Dallas Smith, F. B. Srygley, E. G. Sewell, H. L. Walling, John Klingman, Dan Gunn, and doubtless others whose names I did not get. Important subjects were assigned to G. Dallas Smith, A. B. Lipscomb, and T. B. Larimore. All present regretted that these good men were not present.

C. H. Woodroof led the singing in a modest, humble, and impressive way.

W. L. Karnes, who resides at Cookeville and works with

the congregation there, is a worthy, good man, and is held in high esteem both by the church and the citizens of the town.

The intention of the church is to put these sermons and investigations in book form. Misses Creola Baird and Carrie Wilkes were the efficient and most obliging stenographers, whom all the speakers appreciate most sincerely.

Brother Cowden was gladly heard concerning his position in regard to missionary societies and instrumental music to the extent he felt disposed to speak.

In everything a kind and Christian spirit prevailed.

After the sermon on Sunday afternoon on woman's work in the church, the Methodist minister of Cookeville, Brother Craig, was requested to add what he thought would be profitable to say, and he did so, approving of the sermon as thoroughly scriptural in a courteous and dignified way, adding that he thought the sisters should be allowed to organize into missionary societies in order to work more efficiently. A pleasant reply was made to this and the good work went on.

L. R. Patmont was heard in regard to the number of Christians only in Russia and their work and worship after the New Testament order of things, why he came to the United States, and how he found at last those who work through the church only and worship purely without instrumental music.

Brother J. D. Walling interested and elicited the sympathy and praise of all by relating the progress of his work in Southeastern Kentucky and the crying needs of his field. I repeat here, judging by visible results, he has accomplished more in less time and on less money than any missionary known to me. The field is crying out for more workers and more financial help.

It was claimed by all who expressed themselves that more preaching and teaching were done during these four days than they had ever heard before in the same time; that the church received, therefore, more instruction and encouragement; and that, all things considered, this was the best meeting the church ever enjoyed.

As to attend any other meeting held by a church, friends, neighbors, sinners, and brethren and sisters of different places were invited to attend this one.

Every visitor was impressed with the genuine and abundant hospitality of this church and every speaker with its liberality. Everything was done well and generously and proceeded in good order. The elders, deacons, and the whole church should be congratulated on the success they made of this meeting in every way.

In order to have a good meeting at any time, a church must of necessity be both hospitable and liberal. Meetings have failed utterly from a sad lack of hospitality and liberality on the part of the church. A selfish, inhospitable, niggardly church can never in such a condition do its duty and have and enjoy a good meeting.

This Cookeville meeting closed leaving all grateful to God for his word, the simplicity and power of the gospel, and the all-sufficiency of the church to do all that which God has ordained for it to do. All visitors went home with the happiest memories of the church and desire to return; and the church expressed its desire to have another such meeting in the future.

To Our Preachers and Widows.

As has already been announced, the subscription price of the Gospel Advocate to preachers and widows will be increased to one dollar and fifty cents from now on. While we have been furnishing the paper to preachers and widows at one dollar a year, the cost to us of manufacturing the paper, at the present high cost of paper, materials, and labor, is one dollar and thirty cents per year. Providing that every preacher and every widow to whom we have

been sending the paper paid us one dollar, we have lost just thirty cents on each one. The desire of the publishers of the Gospel Advocate is to favor widows and preachers by furnishing them the paper at the very lowest possible price. All will readily admit, however, that one dollar and fifty cents is as low as the paper can be furnished them under present conditions.

We take this occasion to thank all preachers who have interested themselves in behalf of the Gospel Advocate. The preachers can very greatly increase the circulation of the paper, and in increasing its circulation in their fields of labor they are calling to their aid a paper that will help them in stirring up more interest in the religion of Jesus Christ. Christians who read the paper regularly read their Bibles more and do more missionary and charitable work than do those who fail to read any religious paper.

We are anxious to have all our preachers and widows continue to read the paper, and believe that the advance will not seriously interfere with their doing so. No one who is deeply interested in the cause of truth would stop his paper simply for fifty cents a year. We appeal to all to remain with us and to make an effort to send us a large list of subscribers for 1917.

Publishers' Notes.

"The Jerusalem Tragedy" is a most interesting book. Price, \$1.

Bibles make splendid Christmas gifts. We have a large line. Write us for anything that you may need.

Send us \$1 for a copy of "The New Testament Church." This book is composed of the editorials of F. D. Srygley.

Send us your order for a Church Record. This record is complete. It covers all that is necessary, yet it is simple. Price, \$1.50.

Send us \$1 for a copy of "Larimore and His Boys." This book has had a wide reading. It is just as good today as it was when written.

"Uncle Minor's Stories" will make a handsome Christmas present for the young people. Everybody reads this book with relish. Price, \$1.

Send us \$1 for a copy of "Sweeney's Sermons." This is one of the best sermon books published. The arguments are strong, clear, and convincing.

Send us \$1.50 for "Salvation from Sin," by D. Lipscomb. This book was compiled by J. W. Shepherd and is composed of the best editorials of Brother Lipscomb.

If you need anything in the way of maps, blackboards, or any other church supplies, write us. We will be glad to furnish you with anything you may need in this line.

Have you read "The Gospel Plan of Salvation?" This is the best production of Dr. T. W. Brents. Many thousand copies of this book have been sold and read. Price, \$2.

We have in stock two or three copies of the "Campbell-Rice Debate" which have been rebound and put in good condition. These are the only copies that we have on hand of this great debate. We will sell at a reasonable price.

If you have not already sent us your order for your Bible Lesson Helps, you should do so at once. We are now mailing out the supplies for the first quarter of 1917. We would be glad to have your order at once. We are receiving many complimentary expressions concerning the merits of these helps. They are as full of Bible teaching as an egg is full of meat. We ask it as a special favor that you call the attention of your friends to these helps.

SPIRIT OF THE PRESS

BY J. C. McQUIDDY.

Godlessness Responsible for Insanity.

Christian faith is optimistic. Infidelity is always pessimistic. Statistics show that suicides are more numerous among those who register themselves as of "no religion" than among those who belong to the different branches of the Christian faith. A writer says that prevailing godlessness has much to do with the increase in insanity and numerous forms of mental disease. Worry, disappointment, depression, and despair arise where man is without the support of faith. Fellowship with Jesus Christ bears a man up under discouragement. The mind of man requires faith in God to continue in a healthy condition. "Think on Christ, and the dark hours which tempt to self-destruction will not linger long. The return of faith to this age will bring an increased resistance to the destructive forces of this world."—Herald and Presbyterian.

"Christ is the light of the world." Simple, childlike trust in Christ strengthens us for life's conflicts. Christ gives light to his followers. Without the hope that Christ gives us, the world is dark indeed. Without it, our burdens would soon overwhelm us.



Eight Hundred Million for "Preparedness."

While the thoughtful observer will not conclude that this country is warlike and is anxious to rush into war, yet it is evident that the people of this nation are preparing for self-defense as never before. It is to be hoped that this preparation can be made without cultivating a spirit of militarism that will eventually lead us into war. On the subject of preparedness the Christian Advocate, of this city, says:

The various departments at Washington in making their estimates to Congress call for appropriations for the next fiscal year amounting to nearly \$1,700,000,000, and it is believed that the final figures will go considerably beyond this amount. The army asks for \$373,000,000 and the navy several million dollars more than the estimate for the army; hence nearly one-half the total asked of Congress is for national defense. Such appropriations would not have been considered three years ago; but it is likely that the army and navy appropriations, carrying a total of nearly \$800,000,000, will pass without serious opposition.



The Man Who Stays at Home.

Much time, labor, and thought have been devoted to the man who stays at home and fails to worship God in the church. Pious people cannot understand how such people can enjoy life without worship. Worship of some kind is natural. In the midst of the conflict, strife, and turmoil of life, all need hours for serious reflection and earnest meditation. Nothing is more helpful to the tired, weary soul than close communion with God. To the Christian it is a blessed thing to lock out the world and to lock himself in with God. Yet, despite all these truths, there are many thousand people who never attend the place of worship at all. We have sought in vain to learn the exact reason why.

Some have thought that the Sunday paper was to blame; others have thought that golf took them away from the worship, and still others are arguing that the automobile leads them away from the church. But none of these reasons is satisfactory. The man who is really interested in his soul's salvation will not permit the Sunday paper, golf, the automobile, or even money or any earthly consideration to take him entirely away from the worship of God.

The greatest problem with Christians is how to reach such people. If Christians would talk and practice the religion of Jesus Christ more, there would be fewer people to stay away from the worship of God. Christians themselves should become thoroughly filled with the spirit of Christ, and should lead such godly lives that their influence will be perfectly irresistible. The man who has the religion of Jesus Christ in his heart will have it in his life. It is contradictory to talk about a man's having a good heart so long as he has a bad life. "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." (See Matt. 12: 33-35.) Our dear Lord's best interpreters are humble human souls. The influence of a really devout, consecrated Christian is irresistible. The Christian Century offers some pertinent suggestions on this subject as follows:

How to reach the man who stays at home is a more difficult problem than diagnosing his spiritual ailment. Some would organize a calling squad and compel him to come in. Some would invite him to an oyster supper. There are various devices, but only one real solution.

The church must bear a more earnest testimony for religion in the whole community. The members who have caught a glimpse of the importance of religion must learn to talk about it. We always talk about the thing we are in earnest about. There should be new ways of preaching to the community. A paid space in the newspaper for a sermon which would not be sensational enough to get printed otherwise would help. In the lives of all the Christians there should be an eloquent testimony of the power of religion to bless and sanctify life.

When the power of religion to form the noblest lives becomes more frequently exemplified, there will be but few who prefer to stay at home.



Think of the Good, Not the Evil.

When we view the many forms of sin that are active in the world and in the community round about us, we feel discouraged and bewildered. We may become so pessimistic and dwell so long upon the wickedness of the world that we may finally conclude that all is going to the bad. Instead of this, we should think of the multiplied and magnificent agencies that are at work to overcome evil and to lead the world to Christ. There are many good people who are laboring to relieve suffering humanity. There are thousands who are ready to give of their means in order to support and uphold the church of Christ. It is our duty to think of such rather than of the evil of the world. Is not this what Paul means when he says: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things?" (Phil. 4: 8.)

As we count time, the day may be far distant or it may be near when Christ will rule over all the kingdoms of the world—when all the kingdoms of this world are to become the kingdoms of our Lord and Savior Jesus Christ. The day is coming when the kings of the earth shall acknowledge him as Lord. Whether this be far or near in comparison with the never-dying ages of eternity, the time of his coming will be short.

AT HOME AND ABROAD

A. B. Lipscomb and wife spent the holidays in Louisville, Ky.

Married, on December 23, J. C. McQuiddy officiating. Will G. Sanders and Dovie Brown. The Gospel Advocate extends congratulations.

The death of Sister R. G. Vaughn, one of our Russell Street members, is a distinct loss to the congregation, but we believe it is a great gain for her.

The Central Mission Church will worship on the first Sunday in January at the Business Men's Association's rooms, opposite the Maxwell House. W. W. Bates will preach.

Married, on December 26, by J. C. McQuiddy, L. R. Colinsworth to Miss Lou Ford Dunn. The Gospel Advocate force joins in congratulations and wishes for them a long and useful life.

J. L. Hines was married to Miss Geneva Kenton, of Mount Juliet, Tenn., at the Hermitage Hotel, this city, on Wednesday, December 20, 1916, A. B. Lipscomb officiating. They will reside at Dunlap, Tenn.

From C. G. Vincent, Battle Creek, Mich., December 18: "Our address until further notice will be 666 F Street, Louisville, Ky. We shall start for the South next Wednesday. Mrs. Vincent is pretty well. Five recently baptized in Tokyo. Prayers for the work requested."

S. P. Risener, of Bee Branch, Ark., a deserving brother, is anxious to secure good books for his library. He is especially desirous of securing religious tracts and sermon outlines that will help him in preaching the gospel. We hope several of our readers will respond to this appeal.

From J. D. Floyd, Tullahoma, Tenn., December 11: "I preached to a good audience here on the first Sunday in this month. A singular coincidence was that the first and last persons I had baptized were in the audience, there being an interval of forty-five years between the two baptisms. A little singular, was it not?"

Contributions for the Armenian and Syrian Relief Fund have been received from the following: Church at Nerren Scholhouse, near Ruleville, Tenn., \$2.72; Mrs. A. V. Goodpasture, Clarksville, Tenn., \$2; Mrs. Anderson and Mrs. Bowles, Hopkinsville, Ky., \$2; J. A. Derryberry, Match, Tenn., 50 cents. Brother Derryberry also sent \$2 for foreign missions.

From C. W. Rountree, of Kenton, Tenn.: "I suppose I am the only one living who was baptized before the war at old Beech Grove, Maury County, Tenn. I was secretary for the church there for sixteen years. Brethren J. C. Alexander, A. W. Potter, J. M. Alexander, Mercer McConico, and R. C. Jamison preceded me. All gone to their long home. Remember me to Brethren David Lipscomb, E. G. Sewell, E. A. Elam, A. B. Lipscomb, and accept my love for all the good correspondents."

From Mrs. M. C. McDaniel, one of the Gospel Advocate's oldest and best friends: "I inclose one dollar for my subscription for another year. I think every year I subscribe for the Advocate it will be the last; but I am hanging on yet, and love to read the old paper as well as ever. I expect my name has been on the list as long, if not longer than many others. I took it before the war, when T. Fanning and W. Lipscomb began to publish it. I am past eighty-three now. I go in a class at Sunday school and enjoy the lessons in the Quarterlies."

From George W. Farmer, Lebanon, Tenn., December 15: "I have just returned from Urbana, Mo., where I held my last protracted meeting for 1916. I have tried to make this year the busiest year of my life, having been continuously at work since the latter part of May, just giving myself time to go from one meeting to another. I can truly say that I have preached to more people this year than in any previous year of my ministry. If we are to judge the merits of a meeting by the number of additions, some have been good and some have been poor—more poor ones than good ones. I have read with some degree of interest the articles from the various ones on the young preachers and the old preachers, the stationed preachers and the run-around preachers; yet it makes no difference to me whether he is young or old, just so he preaches the old Jerusalem gospel and lives the principles in his own life; or whether he preaches at a place one year or six weeks or one week, just so he preaches to people who need preaching. I try to keep busy all the time. I am ready now to arrange work for 1917. Who wants me? Write me at Lebanon, Tenn. A merry Christmas and a happy New year to the Gospel Advocate staff and to all of its readers. May you all live long to do all the possible good in the world."

A Letter That Breathes Encouragement.

It is very encouraging to the publishers of the Gospel Advocate to note the sympathetic attitude of their readers toward the paper at this time. This encouragement is so general and so hearty that we can almost feel it. It is especially indicated by the attitude which our readers have assumed toward the proposition of raising the price of the paper to two dollars. Before this step was taken there were a few who expressed the fear that it might mean the loss of a considerable number from our subscription list, but we have now reached the conclusion that there will be no loss sustained at all. In fact, it pleases us to write that our subscription list was never in better shape than at the present time. Not only have there been thousands of renewals, but a large number of new subscribers have been added. The month of December has been unparalleled in point of receipts. In fact, we believe it is the best month the Advocate has ever experienced.

Now that the new subscription price is about to go into effect, we face the future with renewed faith and hope. We see clearly that our readers are not going to allow a matter of fifty cents to stand between them and their loyalty to the religious paper of their choice.

To show the spirit that is being manifested, we print herewith a letter from Brother G. W. Holley, of Stony Point, La., which reveals how he and many others feel toward the Advocate:

In the late issues of the Gospel Advocate, I notice urgent appeals to subscribers to renew so as to take advantage of the low price of subscription. Now, if you are doing the good I believe you to be doing, I am perfectly willing to pay you for the paper at the advanced price, and so shall not renew, on purpose, until my subscription nearly runs out next April. I sincerely believe that you are trying to uphold primitive Christianity as revealed by the Bible, and thus believe that in paying you for the paper I am helping you to sound out the truth, I thus hope to give you more pay earlier by not taking advantage of your magnificent offer. I wish I could present the truth of God and Jesus as you can; but I know so little. I wish I could study and learn to rightly divide the Scriptures as you seem to be able to do. I know it would take me years. I am just a small teacher yet, still I have faith in my Savior and try hard to follow him. Sincere good wishes to the editors of the Gospel Advocate and all other true followers of Jesus.



POSTAL INFORMATION: International post-office money orders can be bought at the rate of one per cent; but for any amount, however small, the cost will be ten cents. A check on any of the banks in America is good in Japan; personal checks are as good as any. The money itself is accepted by the banks. The ordinary postage on letters is five cents; newspapers, one cent.

ADDRESSES OF MISSIONARIES: Otoshige Fujimori, Takahagi Kurimotomura, Katorigori, Shimosa, Chiba, Japan; Mr. and Mrs. J. M. McCaleb, Zoshigaya, Tokyo, Japan; Mrs. William J. Bishop, 904 West Jefferson Street, Station A, Dallas, Texas.; Mr. and Mrs. C. G. Vincent, 73 Myogadani, Kioshikawa, Tokyo, Japan; Mr. and Mrs. E. S. Jelley, Jr., Satara District, Satara, British India (funds may be sent to Don Carlos Janes, Route 10, Buechel, Ky.); Mr. and Mrs. G. F. Armstrong-Hopkins, Berhampore, Ganjam District, India; Mr. and Mrs. W. H. McHenry, Satara District, Satara, British India; Mr. and Mrs. John Sheriff, Bulawayo, Rhodesia, South Africa.

"A Great Door and Effectual is Opened."

BY C. G. VINCENT.

The ninth verse of 1 Cor. 16 reads: "For a great door and effectual is opened unto me, and there are many adversaries." How strikingly true is this of Japan and our work there! Japan is an "open door." The government has recognized Christianity as a religion capable of elevating the nation. The spirit of persecution is not so severe as formerly. All missionaries are perfectly safe. All the important cities may be reached by railroad or steamship. The foreigners may hold property in their own names or by boards of trustees as in America. Formerly no foreigner could hold property in his own name. So in those days all mission property was held by Japanese believers. This was very unsatisfactory, for it put a temptation before the Japanese, and the real owners were kept in "hot water" all the time. Missionaries enjoy better facilities for learning the language. There are good textbooks and skillful teachers to be had at a nominal expense. Much Christian literature has been published. There are good gospel song books in Japanese and Romaji. The Bible is being circulated far and wide. The missionaries have better material from which to select and train native workers. There are fewer "loaves-and-fishes" Christians, and the missionaries are in better position to avoid imposition on the part of rascals and men of low character.

Paul's "effectual" door was at Ephesus, a foreign field to Judea. Our "effectual" foreign door is Japan, because this great nation, though small, exercises a mighty influence in the far East.

Students from Korea, Manchuria, and China come to Japan for educational purposes. If Japan can be influenced toward Christianity, she will greatly influence her sister nations. Well may we "tarry at" Japan. She is our opportunity. Of course the Japanese are not accepting the gospel by hundreds and thousands; but "one by one" the great and small are being led into the kingdom of heaven, and the "sure foundation of the Lord," is being laid. We are in a great work under a great Leader. The followers of the great Leader should realize their opportunities and lay hold upon them.

"And there are many adversaries." We would naturally look for the conjunction "but" instead of the regular connective "and" in this sentence. Paul does not seem to say: "For a great door and effectual is opened unto me, but there are many adversaries. So I think I cannot do much here; I must go elsewhere." Judging from his sentence, he was fully determined to rebuke and overcome his adversaries. In fact, "adversaries" are not always permanent hindrances to the cause of Christianity and right. Through "adversaries" the cause of truth receives publicity and advertisement it could not get in any other way. Our "adversaries" in Japan are giving us publicity

and bringing Christianity before the minds of the people all the time. For instance, the Buddhists, though bitterly opposed to the spread of Christianity, are imitating the Christians in their methods of work. They build chapels after the Christian style and have their Sunday schools. They also use the terms "Lord Buddha," the "Eternal Buddha," and speak of him as the "Savior." The very fact that they imitate Christians suggests to the thinking Japanese that there is something radically wrong with Buddhism. Frequently the Buddhist scholars will attack Christianity through the daily press. But we have Christian scholars who are able to answer them with stronger arguments, and the discriminating see the difference. Then, again, the "adversaries" stimulate action and cooperation on the part of Christians. After all is said, "adversaries" are by no means permanent hindrances to the cause of truth. Jesus, the apostles, and the New Testament church had "adversaries," but Christianity triumphed in spite of them. Therefore, let us all press on and do our full part in teaching and preaching the word of God.



Moving Pictures.

BY J. M. M'CALEB.

Brother Fujimori writes that the Sunday school at Sawara has increased to sixty-three. Sister Okei Fujimori, his niece, is now working there.

Brother Hiratsuka, the evangelist laboring with the Kamitomizaka Church, Koishikawa, Tokyo, writes as follows: "A few days ago a man came to see me and talked about baptism for three hours. He says it is not needed for a man's salvation. I taught him, reading several references from the Bible. He knows some of the teaching, but not about baptism."

"We go to-morrow, but the outlook is not very encouraging." "What is the matter?" "Well, there have been eight hundred cases of cholera in Osaka, and it doesn't seem very safe to go into the midst of it. But others have been there all summer, and our work must begin." Thus spoke a missionary about the return of herself and sister to their post of duty after the summer vacation. There have been, according to the latest reports, over four thousand cases of cholera in Japan.

Mr. H— renewed his fire-insurance policy, and when it came he found that, instead of numbering his house 288—2, it was only 288. The 2 after the dash denoted that there were two houses numbered 288. He sent it back for correction, suggesting that, though it was a small error, it might be best to correct it. If thus careful about worldly matters of only passing interest, how much more so in regard to things eternal! Let me so manage that when the accounts must be presented they will meet with divine approval.

A sister in Alabama read to her class where the two little boys sent, one fifty cents and the other ten cents, and they by sending it were the cause of twelve hundred having, in tracts, the gospel preached to them. She writes: "So two little girls have given me twenty cents each to send. They made their own money." I want all the readers of the Gospel Advocate to know who these two little girls are who made their own money with which to buy eight hundred tracts to distribute on December 7 at our next temple festival. They are Cathleen and Annie Russell Crum. By the time you read this and your gift gets back to me the time of the festival will be drawing nigh. We need twenty thousand tracts. They will cost ten dollars. Fifty children giving twenty cents each will make it. Let us hear from forty-eight more at once.

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Whom Do You Follow?

BY EMMETT CREAMY.

I am sure that we all are aware of the fact that there are many different creeds, theories, and human ideas; and it seems that the human race is prone to take heed to such things rather than the simple word of God just as it is written. I am glad to know that I am satisfied with what is written.

I call attention to 1 Pet. 4: 16: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." What name? "Christian." My dear reader, do you do that, or do you wear some other name? Paul, in the first Corinthian letter, condemned some of the brethren for wearing other names than the name of Christ. Some of them were saying: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Paul asked them if Christ was divided, and also if they were baptized in the name of Paul. Of course this proved to them that if they had been baptized in the name of Paul, and if Paul had been crucified for them, they had a perfect right to wear his name. Dear reader, whoever you may be, were you baptized in the name of Campbell? Was Campbell crucified for you? If so, you have a perfect right to wear his name. But since Christ was crucified for us and since we were baptized in his name, we should wear his name, and that only.

We should not add any handle to our name, for his name is sufficient for us. (1 Pet. 4: 16.) If we call ourselves "Campbellites," we do wrong, just as Paul said the Corinthians were doing wrong. Paul thanked God that he had not baptized any more of them than he had; and who can blame him for it, since they wanted to call themselves "Paulites" instead of "Christians?" We are not "Paulites" because we obey the gospel preached by Paul, neither are we "Campbellites" because we obey the gospel preached by Alexander Campbell. We love Paul because he preached righteousness; we love all who preach righteousness; and when we obey the gospel, regardless of who preaches it, we follow Jesus Christ, and not the one who preaches it.

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The Master's Vineyard

Alabama.

Montgomery, December 18.—The outlook here is very promising. The members are manifesting great enthusiasm and our congregations are steadily increasing. More people, we are told, were present yesterday than have been in many years. Brother C. P. Watson, of Jacksonville, Fla., who once lived here, was present, and greatly encouraged us by the story of his sacrifice for, and success in building up, a strong congregation in that city. We hope to be able in the near future to announce our program for mission work.—C. M. Stubblefield.

Jacksonburg, December 18.—I have just closed a week's meeting at this place. There was one addition to the congregation—from the Freewill Baptists. Jacksonburg is one of the congregations established by myself some seventeen years ago, and it was a delight to once more be with these good people. These are the first friends I ever made, my first evangelistic work being in this (Lauderdale) county nearly twenty years ago. Of course they all seem like relatives in the flesh—fathers, mothers, brothers, and sisters; and in the sense of the Master's promise (Mark 10: 29, 30) such they are. But I note little development in Christian activity in the years I have been away from them. My preaching was to this end almost entirely. I also had the pleasure of preaching at Stony Point and Mount Zion, a few miles distant—two sermons at the former and one (a funeral talk) at the latter. I preach in Sheffield to-night, and from there I go to Nashville, Tenn. My address will still be 1610 Russell Street, Nashville, Tenn.—E. C. Fuqua.

Arkansas.

Bussey, December 13.—I here give a brief report of my work in this part of Arkansas for the year now closing. My work has been in a country where nothing but the doctrines of men have been preached very much. I came in here about March 20 and found a very few people of the Christian faith; but I began to preach the gospel from place to place in a part of two counties—Lafayette and Columbia. Through preaching the gospel in its purity I was able to baptize one hundred and three persons. We now have three working congregations, with good prospects for more in the near future. We want all the help from the brethren and elders we can possibly get. We need more good preachers. If any are passing through this part of the country, let them call on me, three miles southwest of Bussey.

N. P. WEST.

California.

Tulare, December 15.—Brother J. W. Dunn, of El Paso, Texas, began a meeting at this place on November 12 and continued it till November 29. It

was certainly a spiritual feast for the few who gather with us from time to time. Brother Dunn is one of the most logical reasoners I have ever heard. We had secured a nice new hall which was well lighted, heated, and seated, and those who attended were made comfortable. Although there were no visible results, yet we feel sure that the good seed of the kingdom has been planted and will bring forth fruit in the future. It was the first opportunity that many of the people of Tulare had enjoyed of hearing the gospel unmixed with the doctrines and commandments of men. A few of the Christian Church people heard Brother Dunn part of the time. The Christian Church minister heard him twice, but the other preachers of the town did not hear him a single time. As Brother Trice is expected in this State by the first of the year, we want to have him with us soon in a meeting and thereby get the truth of the gospel before the people. May the good Lord abundantly bless Brother Dunn, his good wife and dear children, and give them many days on earth, that he may continue to preach the unsearchable riches of Christ.—L. Meade Williams.

Florida.

Lake City, December 10.—For about twelve years the cause of Christ has been planted in Lake City. During these years, amid much persecution by the enemies of the truth, but with earnest prayers and loving sacrifices by a few faithful ones, the work, like the billows of an angry sea, has risen and fallen. As souls have been saved and added to the blood-bought institution of God, we have rejoiced and praised the Lord, yet soon to see many of them fall away into sin (from such the church has withdrawn fellowship), while others moved away to other parts, and still others "hath forsaken me [the work], having loved this present world" (see 2 Tim. 4: 10); but, like the church at Sardis, there are "a few names" in Lake City "which have not defiled their garments," and to these the promise is that "they shall walk with me [Jesus] in white," because "they are worthy" (Rev. 3: 4). This sweet promise alone is enough to encourage the faithful few to cling to the cross and go forward in the great work of salvation; and being faithful unto death, we are assured of the "crown of life." (Rev. 2: 10.) During these years two other congregations have been established near Lake City which have endured, and are still enduring, persecutions by the world and sectarians, and even by false brethren; but, amid all these and other afflictions, they, like the congregation at Lake City, are still working and praying and rejoicing to be counted worthy to suffer for His name, remembering that "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Hence we see that, in order to inherit eternal life,

we must suffer persecution and thus be prepared to meet the promised Bridegroom. As the old year passes as a funeral procession, let us remember that death will also come our way and claim us as its victim, and the opportunity to prepare to meet God will forever close. This life is a state of preparation for eternity; and if we expect to spend it with God, a careful preparation is necessary. Remember, "we shall pass this way but once, and then our journey will be through." I am glad to say that a brighter prospect is before the work here. Lately several capable and zealous workers have been added to the body at Lake City, who will help also in the work in the two other congregations near by, thereby adding strength and encouragement to the work. Brother J. E. Cottrell, of Bells, Tenn., is now located in Lake City and will work with this group of churches as an evangelist, also in other places in the State, and we expect to plant the truth at some other points in our county. Brother Cottrell is a young man who has a bright future as a preacher. He is loyal to God's word and is filled with love and zeal for the great cause which we all love. We will be workers together with God.—J. O. Barnes.

Kentucky.

Reedyville, December 13.—The meeting began here on Monday night under adverse circumstances. The weather is bad, but it seems that the people here go to church regardless of weather conditions. This morning the earth was covered with "a silence deep and white." Notwithstanding all this, we hope for a successful meeting.—J. Paul Kimbrell.

Boaz, December 15.—The meeting at Stone Church, in Hardin County, Ill., closed on December 7 without any visible results, except many expressed themselves as being edified in Christian teaching. Wife and I considered it quite a treat to visit where we had spent many pleasant hours with the faithful. We pray that Christian living may so adorn their lives that many souls may be won for Christ. May God help us to realize hourly that our words and acts must be accounted for. When we do others wrong or others do us wrong, let us do all we can to heal all trouble.—D. N. Barnett.

Hazel, December 15.—I have been watching the columns of the Gospel Advocate for a report of our splendid meeting which was conducted in October by Brother A. B. Barret, of Cleburne, Texas, but have seen none. I suppose the brethren have waited one for the other. Brother Barret came to us on the third Sunday in October, almost a stranger, and remained a few days over two weeks. He preached strong sermons twice a day through the week and three times on Sunday. His efforts were not in vain, for much good was done. There were seventeen additions to the church. We certainly appreciate his labors; for all division

and strife is forgotten, the Sunday school is well attended, brotherly love reigns, and, like one big family, there is perfect union. Brother Barret drew large crowds. His sermons on "The Church Fifteen by Thirty," "Man's Most Persistent Tormentor," and "Establishment of the Church," with many others, were the strongest ever heard in this community. May God bless him and return him to us sometime.—Mrs. J. Riley Miller.

Louisiana.

Haynesville, December 15.—The church here is getting along nicely. Brother O. E. Billingsley, of Waldo, Ark., will preach for us again next year. I consider him the best I ever heard at his age. He has many friends here among the denominations and gets a good hearing.—J. F. Gipson.

Missouri.

Rogersville, December 19.—I have just returned from Southern Illinois from a seven-weeks' evangelistic campaign. Interest is growing rapidly in that country. Unless I am called for protracted-meeting work, I will be busy this winter lecturing and filling appointments. I have some time unfilled for 1917.—M. S. Mason.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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Who Wants to Help in a Worthy Cause?

BY GEORGE W. FARMER.

The brethren at Cleveland, Tenn., are building a new church house. Let it be remembered that something near three years ago the work was started up at this place. When they began their meeting, they began meeting in a hall over a business house, and they met there till a Baptist church house was vacated, and then they rented this for a while, paying fifteen dollars per month rent; finally they gave up here and went to the courthouse, where they continued to meet till their new house was near enough completion that they could begin meeting in it. They are building a plain, neat, brick-veneered house, and they have not called upon the town or any outsider to give them a cent on the house; yet they are all people of very limited means, not more than half a dozen owning their homes.

Now, my dear brethren, if you could know conditions and the difficulties through which these brethren have come up, I am sure you would decide that they are worthy and deserving of some help on this house. Do you not feel like you would like to help them some?

Now let me kindly suggest to all who see this appeal that what some of you will spend for tobacco, others for chewing gum, and others for picture shows and things that you could do just as well, and really better, without—suppose you hold this back for one month and send it to these brethren to apply on their house. If you will do this, they will be able to finish this house at once and pay it out of debt, and will be able to go right on preaching the gospel at home and abroad, building up the cause in this

very needy part of the State. Suppose you do this and let God be glorified in you. Send all contributions to J. M. Carl, Cleveland, Tenn.

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Don't miss this. Cut out this slip, inclose with five cents, and mail it to Foley & Co., 2837 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound for bronchial and la grippe coughs, colds, and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels. You can try these three excellent remedies for only five cents.

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If you have not already sent us your order for your Bible Lesson Helps, you should do so at once. We are now mailing out the supplies for the first quarter of 1917. We would be glad to have your order at once. We are receiving many complimentary expressions concerning the merits of these helps. They are as full of Bible teaching as an egg is full of meat. We ask it as a special favor that you call the attention of your friends to these helps.

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Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. Osgood, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.



Tribute to a Worthy Woman.

BY G. C. BREWER.

On November 18, 1916, the angel of death came to our town and took away one of the oldest residents of our county, a worthy member of the church of Christ, and the mother of several useful citizens.

Josephine McConnico was born on March 18, 1841, in Maury County, Tenn., where she lived all of her life. In the early years of her young womanhood she was married to Joseph Foster. To this union two children were born, one boy and one girl. The girl died in childhood. The boy still survives and is an honored citizen of Columbia, a member of the firm of the Anderson Bros. & Foster Company. After the death of Joseph Foster our sister was married to Dr. Lee, a widower with two children. Of this marriage three sons were born, all of whom are still living. Sister Lee was a kind, patient, and tender mother to both her own and her stepchildren. She was a faithful and dutiful wife to both the men to whom it fell her lot to be married. For eight years before his death Dr. Lee was a helpless paralytic. During all that time Sister Lee never left him, but constantly nursed him in patience and tenderness.

After Dr. Lee's death our sister made her home with her stepdaughter, Mrs. Parks, of Columbia, who honored her and loved her with a love as tender as any daughter ever manifested toward her mother.

Sister Lee was a member of the body of Christ, the church of the living God. She was baptized many years ago by Brother E. G. Sewell, and she lived a consecrated, Christian life till the Lord called her home.

It is sweet to think of such a life. It is an honor to have known such a woman. Faithful wife; willing mother, loving and tender with her children; contented homekeeper; modest, quiet, humble Christian woman! Could any man or woman leave a nobler record? Can any human being better fill his mission or accomplish the purpose of his creation? Some men may, because of a marriage relation, think it improper to say so, and others, because of political ambition, refuse to say so; but I do not believe there is a living man—a real, normal man—who does not in his heart honor a woman like Sister Lee more than the "modern woman," the "new woman," or even the most conservative suffragist. How can they do otherwise and be natural?

May the girls of to-day strive to imitate the virtues of such women. And may the Lord help us all to successfully live as man or woman, even as Sister Lee did.

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Acknowledgment.

BY F. P. FONNER.

Since last May I have received help in my work as follows: From Mrs. M. McCrum, \$2; Peter Haubert, \$5; Mrs. M. E. Henry, \$3; Joe G. Eldred, \$4; J. N. Hieronymus, \$5; J. W. Montgomery, \$1.50; Mrs. Ira C. Hardesty, \$1; D. H. Howell, \$1.50; Sam F. Kenley, \$2.50; church of Christ at Christoval, Texas, \$5; some one at Calvert, Texas, \$4; J. L. Long, \$1; "A Sister," Enloe, Texas, \$2; church of Christ near Portersville, Cal., \$2; Mrs. Ira C. Hardesty, mother, and sister, \$6; Alice L. Miller, \$2.50; Miss Mattie Purvis, \$2; Miss Dussie Purvis, \$2; "A Sister," New Martinsville, W. Va., \$5; church of Christ at Normandy, Tenn., \$3; church of Christ at Gardner, Tenn., \$5; J. L. Rutherford, Mount Vernon, Texas, \$5. I certainly do appreciate this help, coming, as it does, from persons who have the true cause of Christ at heart. As to the work here, it is doing very well, all things properly considered; but the odds are terribly against us. Our means are exhausted and I am needing the fellowship of the brethren at once. Can you send me at least one Lord's-day's contribution soon? If we had sufficient means, we could send Brother G. E. Hypes out into the mission fields; but we are poor. Brother Hypes was formerly a Presbyterian preacher, whom I baptized some time ago.

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You Must Have Plenty of Iron in Your Blood to Be Strong, Says Doctor

Nuxated Iron Will Increase Strength of Delicate, Nervous, Run-down People 200 Per Cent. in Ten Days in Many Instances.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a physician who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fall to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double and even triple their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in

from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

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The Gospel of Nature.

BY JOHN T. POE.

"Gospel" means "good news;" and nature tells us much that is good, if we heed it. The law of nature is divine, as well as the law of the Spirit. There is a law of nature, as there is of the Spirit. Both laws are of God, and both are perverted and corrupted and disobeyed by man. Man refuses to be governed by law and pays a penalty unless forgiven of God, who is the Author of both the natural and the spiritual. But there are no pardons provided in the natural. In the spiritual God has provided pardon on certain conditions which he names; but, so far as we know, he has provided no pardons in the natural. But man refuses to see this, especially in nature. He violates God's natural law and dies. The preacher says at the funeral: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But this is not true. The man ate an overgorge of rotten cabbage and green fruit, took cramp colic, and died as a consequence of his own folly in disobeying a law of his being. God had enjoined, "Be temperate in all things," and this applied to his temporal well-being; but he did not heed the command of God, and as a penalty of violated law he dies. But the Lord did not do it; it was rotten cabbage that did it. It is wrong to palm our follies off on God. Put them where they belong, and let man learn to obey God's laws, which are for man's highest good. A child may drink poison and die. But that is not the Lord's work. Some one left the poison where the child could get it, and it knew no better than to drink it. Whoever placed the poison so carelessly is guilty of the crime of manslaughter. It was not the Lord that did it. God created Adam a perfectly healthy man; Eve was made of Adam—of healthy material; and, as a consequence, their descendants lived up into the centuries, because they lived in accordance with the law of their being. Now how is it? Ninety-five per cent of the human family go to an early grave in consequence of violated law. But the civilized world is beginning to learn, and, as they learn and obey, the average of human life is getting longer. A little while ago it was thirty-three years; now it is thirty-six; and with the sanitary laws, the pure-food laws, the better cooking, less eating and better care of infants, we ought to reach an average of fifty years for human life before the close of the twentieth century. But so many come into the world handicapped by inheritance of diseased parents—weakly and nervous mothers, drunken

and diseased fathers—that they can only struggle for a while, yield to the inevitable, and pass out. The time is not far distant when it will require a doctor's certificate, as well as a court license, in order to get married. Then the life average will rise rapidly.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 147, South Bend, Ind.

Sugar in the Wrong Place.

One of the most valuable foods known to civilized man is sugar; and when it is properly digested, it is of especially fine value in heating the body and producing the nervous energy necessary for human activity; but sugar has to be changed in form when it is taken into the blood. Sometimes by malnutrition it is taken into the blood as sugar, in which case the sugar is a good thing in the wrong place.

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The subscription price of the Gospel Advocate will be advanced on January 1, 1917. Send in your renewal now and save fifty cents.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Walker.

Sister Delinda Walker was born on December 25, 1847, and died on November 1, 1916. She was married to John Walker in October, 1868. They had four children born to them. She leaves a husband and three children to mourn her loss. She had been a true Christian for many years, and always was doing something for the cause of Christ. She was sick only two hours. She was arranging an orphans' box when she passed away. Let us not mourn as those that have no hope, but trust that she died in a Savior's love, and that we can meet her in the sweet by and by. X.

Overbey.

Henry Ward Overbey, little son of Mr. and Mrs. Joe Overbey, Hohenwald, Tenn., was transplanted to the garden of Paradise on November 19, 1915, at the age of two years, nine months, and five days, having been born on February 14, 1913. His death followed a short illness of blood poisoning. His parents and several brothers and sisters survive him and mourn his premature death; but in all their sorrow they derive comfort from the attitude of the Savior during his earthly life and the sweet promises of his word. It is difficult to comprehend the circumstances of life and the providences of God, but we rejoice to believe that God does all things well and that "all things work together for good to them that love God." A FRIEND.

Walling.

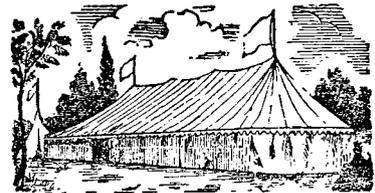
Died, at McMinnville, Tenn., on June 23, 1916, Nancy Ann Miller Walling, wife of H. L. Walling. She lived with him sixty-three years, and was always a loving and faithful wife. She was a member of the church of Christ over fifty years. She was a fine cook and kept a clean house. And when her two-story brick was new, Granville Lipscomb took dinner with her, and asked the privilege of naming her home. He named it the "preachers' home;" and as she kept all the loyal preachers for thirty years, she thought the name appropriate. But she has gone to her reward. We mourn her absence and appreciate so many, very many, letters of condolence. Her hospitality was fine. Elder P. G. Potter, of Dibrell, preached her funeral. She leaves her husband, two sons (Jesse D. and James), one daughter (Amica), and a great many grandchildren and great-grandchildren to mourn for her. H. L. WALLING.

Page.

Martha Whitworth Page was born in Davidson County, Tenn., near Nashville, on April 18, 1832, and died on November 5, 1916, being eighty-four years, six months, and eighteen days of age when her spirit left the earthly tabernacle. In the month of August, 1856, the deceased was married to W. G. H. Page, and they later took up their abode in Lebanon. Brother and Sister Page were always found at the appointed meetings of the saints as long as it was physically possible for them to attend. Their home was known as "the preachers' home" for many years. Brother Page was an elder of the church of Christ at Lebanon many years, and his last work before his departure from this life, about eleven years ago, was an attempt to visit a members who were not attending the meetings regularly. The departed had made her home with her daughter, Mrs. W. W. Hawks, since her husband's death. She was feeble, but in fairly good health until three weeks before life ended, having at that time sustained an injury by a fall. The deceased is survived by two daughters—Mrs. W. W. Hawks and Mrs. W. B. Ballard, of Nashville—eleven grandchildren and seven great-grandchildren. A great number of friends from far and near, as well as relatives from Nashville and Donelson, gathered in order to pay their last tribute of respect at the funeral services, which were conducted by the writer.

JOHN A. KLINGMAN.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.



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Letter from India.

BY W. HUME M'HENRY.

Brother Jelley and I made a short visit to see the brethren at Devlali camp. The sub-inspector of police had been giving them some trouble and they were anxious for us to come to see them. When we arrived there, we found that all the trouble was over; for, in answer to a letter we had written the district superintendent of police, he had transferred the troublesome fellow to another village, and thus they were greatly relieved, and so were we. As my custom is, I took a supply of Gospels and tracts to distribute along the way. At Kalyan we spent a part of the night and a part of the next morning. While there at the station, I opened my sack and gave away all I could spare of my books, saving only a few for the brethren at Devlali. It is not necessary to state that I could have given away more, for that is always the case. Whenever we begin to hand out Gospels, a policeman is almost necessary to keep the crowd from trampling upon us. I know not how many we would be able to distribute if we had the funds to buy the paper to publish them or buy them already printed.

When we arrived at the camp where our brethren live, we were soon in their homes. They were greatly rejoiced to see us. Like Paul, in speaking of the Galatians, I believe that they would almost pluck out their eyes and give them to us, if we were in need of them and could use them. This is an expression of the deep gratitude which fills their hearts over being told of Jesus their Savior. Certainly they are the most hospitable people I have ever met. Before we had got well seated they began to bring tea and bread and cakes for us to eat; and if we had been able to eat all day, this would have continued all day. It is not my habit to drink tea. I do not especially like it and do not think that it is very good for a person; but, rather than make them feel bad, I drank one cup as though I thought it was real good. But soon in they came with more tea and more bread. I insisted that I was not feeling very well and would rather not eat any more, but it was all in vain. I had to eat it. So I made up my mind that I would eat this also. But before I had finished this meal they came with another real big cup of hot tea for me. This time I revolted. I refused to open my mouth for fear some good sister would pour it in; and, in fact, one, perhaps thinking that I was not feeling like sitting up, made an effort to raise my head in order to kindly assist me in drinking it. In just a

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

few minutes a Hindu man, who knew Brother Jelley well and thought much of him, came in and demanded that I proceed at once to his house, where Brother Jelley had then gone, and eat the dinner which they had prepared for us. Again I insisted, but all in vain, to be permitted to remain where I was. So I ate again. But notwithstanding all my eating, I continued to feel better from the first, and before the day was gone I was feeling fine again. Late in the evening Brother Jelley preached a stirring sermon from Luke 15. After services, about ten gave their names as wanting to be baptized, and Brother Chavhan afterwards went to baptize them. After the sermon another big meal was in readiness, and we had to eat our part of it. While we were eating we could hear them discussing among themselves what they would prepare for us in the morning.

We were able to get a little rest that night and were up early the next morning. Our train was to leave about seven o'clock, and we knew that if we waited until they got up it would be impossible for us to get away from them in time to catch our train to Bombay; so we decided to surprise them by leaving while they slept. Brother Jelley sneaked off without his hat and left me to pack up our baggage and slip away. Only two or three knew about it. Probably the next time we go, they will set a guard to hold us.

But we had important business in Bombay. Again and again have we been impressed with the need of more reading matter to give to the hungry people. We would that we might give away a million copies of the gospel each year. With the present force, it would then take about three hundred years to reach all the people with one copy. About three-fourths of the cost of the printing in this country is in the setting of the type. Since we have men here in training all the time, we save this bill by having our men do this work; and besides, it is excellent training for them and will teach them a trade if they are ever out of work. So we invested something over one hundred and fifty dollars in a small printing outfit which will be sufficient to turn out thousands of tracts and small booklets at a very small cost—the cost of the paper. We shall be content with this limited outfit for the present, but we want a larger press as the work grows in this field, and we will have it, the Lord willing. But we will have to meet the small payments on this press, besides buying the paper for the tracts and keeping up the necessities of life. This will be somewhat of a drain upon us for some time.

In view of the fact that this is purely a work for the Lord, and one in which every Christian should be interested, and believing, too, that God must use his children to supply our needs, in Jesus' name we ask those who may chance to read this letter to send us at least a small donation toward this needy work. We will much appreciate it, and believe that many souls will have a chance of learning of Christ who would never hear us preach orally. Funds will also be received toward buying a larger press in the future.

Worth \$1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only twenty-five cents you may secure a box of Gray's Ointment, which may be the means of preventing your death from blood poison. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For free sample, write to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn.

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If you have tried almost everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day, and I will send you free my illustrated book on rupture and its cure, showing my appliances and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

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Mr. C. E. Brooks, Marshall, Mich.
Dear Sir: Perhaps it will interest you to know that I have been ruptured six years, and have always had trouble with it till I got your appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable Godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it. My rupture is now all healed up, and nothing ever did it but your appliance. Whenever the opportunity presents itself, I will say a good word for your appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON,
80 Spring Street, Bethlehem, Pa.

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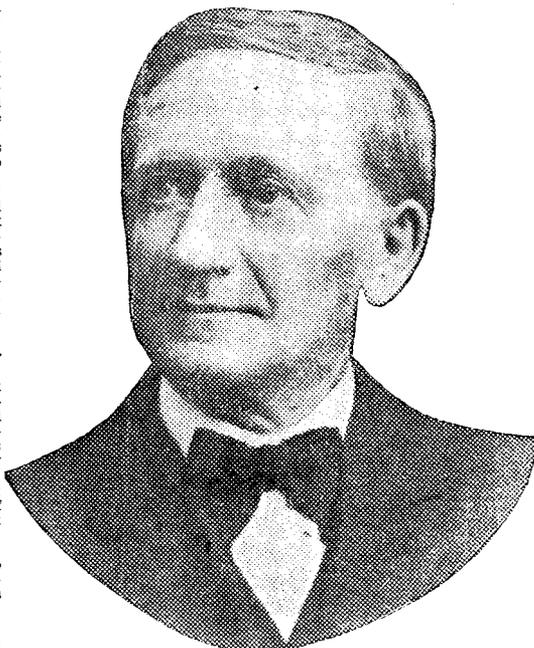
Mr. C. E. Brooks.
Dear Sir: I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your appliance has effected a permanent cure. Before getting your appliance I was in a terrible condition, and had given up all hope of ever being any better. If it hadn't been for your appliance, I would never have been cured. I am sixty-eight years old, and served three years in Eckles' Artillery, Oglethorpe Company. I hope God will reward you for the good you are doing for suffering humanity. Yours sincerely,

H. D. BANKS,
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The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over thirty years. If ruptured, write him to-day at Marshall, Mich.

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C. E. Brooks, 443 State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name

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